



**Come Follow Me 2023**

**Romans 7-16**



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*Romans 7*

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16 Know ye not, that to whom ye yield yourselves <sup>a</sup>servants to obey, his servants ye are to whom ye <sup>b</sup>obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have <sup>a</sup>obeyed from the heart that form of doctrine which was delivered you.

18 Being then made <sup>a</sup>free from <sup>b</sup>sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

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*The law of Moses is fulfilled in Christ—Paul delights in the law of God after the inward man.*

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12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? <sup>a</sup>God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

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Life in the Spirit

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16a John 8:34.

b Alma 3:27 (26–27);

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## NT Institute Manual

Paul used a marriage metaphor to explain that Israel was once bound to the law of Moses, as a wife is bound to her husband. But now that the law is fulfilled, Israel should be bound—or “married”—to Jesus Christ.

## **New Testament Student Institute Manual**

**Some devout Jews had accused Paul of speaking blasphemously against the law of Moses (see Acts 21:28). In Romans 7–8, Paul clarified his position by explaining that the law of Moses was good, but it had limitations. The law taught what sin was—“for by the law is the knowledge of sin”—and therefore the law was holy (see Romans 3:20; 7:7, 12–13). But the law could not overcome the effects of the Fall, which makes mankind “carnal, sold under sin” (Romans 7:14), and the law alone could not correct the problem of human weakness or provide means for people to be transformed by the Spirit (see Romans 8:3–4; Galatians 3:21). For that, we need the grace made available through the Atonement of Jesus Christ.**

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**In Romans 7–8, Paul wrote about the conflict between “the inward man” and “the flesh” (Romans 7:22, 25; see also Galatians 5:17). Because of the Fall, our mortal bodies sometimes experience feelings and desires which, if followed, lead to acts contrary to the laws of God (see 2 Nephi 2:29; Ether 3:2). Paul used first-person pronouns in this passage—“I,” “my flesh,” “sin dwelleth in me,” and so on—but his teachings describe the inner struggle common to all who strive to live the laws of God. Like other ancient writers, he sometimes wrote in first person rhetorically to discuss conditions that applied to all people (see Romans 3:7; 1 Corinthians 13:1–3).**

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**Paul's statement, "With the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7:25), does not mean that Paul yielded to temptations of the flesh, but it meant that even as he yielded to God, his flesh opposed him. The crucial point for Paul was that he knew the source of deliverance from the weakness of the flesh (compare Isaiah 6:6–8; 2 Nephi 4:19–20).**



## **President Russell M. Nelson**

**“Not an age in life passes without temptation, trial, or torment experienced through your physical body. But as you prayerfully develop self-mastery, desires of the flesh may be subdued. And when that has been achieved, you may have the strength to submit to your Heavenly Father, as did Jesus, who said, ‘Not my will, but thine, be done.’ (Luke 22:42.)**

**“When deepening trials come your way, remember this glorious promise of the Savior: ‘To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.’ (Rev. 3:21.)”**

*(“Self-Mastery,” Ensign, Oct 1985 GC, Nov. 1985, 32).*

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### Life in the Spirit

5 For they that are after the flesh do <sup>a</sup>mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be <sup>a</sup>carnally minded is <sup>b</sup>death; but to be <sup>c</sup>spiritually minded is life and <sup>a</sup>peace.

7 Because the <sup>a</sup>carnal mind is <sup>b</sup>enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are <sup>a</sup>in the flesh cannot please God.

9 <sup>a</sup>But ye are not in the flesh, but in the Spirit, if so be that the <sup>b</sup>Spirit of God <sup>c</sup>dwell in you. Now if any man have not the <sup>a</sup>Spirit of Christ, he is none of his.

10 And if <sup>a</sup>Christ be in you, <sup>b</sup>the body is dead because of sin; but the Spirit is life because of <sup>c</sup>righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also <sup>a</sup>quicken your <sup>b</sup>mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye <sup>a</sup>shall die: but if ye through the Spirit do <sup>b</sup>mortify the deeds of the body, ye shall live.

14 For as many as are <sup>a</sup>led by the <sup>b</sup>Spirit of God, they are the <sup>c</sup>sons of God.

15 For ye have not received the spirit of <sup>a</sup>bondage again to fear; but ye have received the Spirit of <sup>b</sup>adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth <sup>a</sup>witness with our <sup>b</sup>spirit, that we are the <sup>c</sup>children of God:

17 And if children, then heirs; <sup>a</sup>heirs of God, and joint-heirs with Christ; if so be that we <sup>b</sup>suffer with *him*, that we may be also glorified together.

18 For I reckon that the <sup>a</sup>sufferings of this present time *are* not worthy to be compared with the <sup>b</sup>glory which shall be revealed <sup>c</sup>in us.

19 For the <sup>a</sup>earnest expectation of the <sup>b</sup>creature waiteth for the <sup>c</sup>manifestation of the sons of God.

20 For the creature was made subject to <sup>a</sup>vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the <sup>a</sup>creature itself also shall be <sup>b</sup>delivered from the bondage of <sup>c</sup>corruption into the glorious <sup>a</sup>liberty of the children of God.

22 For we know that the whole creation <sup>a</sup>groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, <sup>a</sup>which have the <sup>b</sup>firstfruits of

### Heirs with Christ

the Spirit, even we ourselves groan within ourselves, waiting for the <sup>c</sup>adoption, to wit, the redemption of our body.

24 For we are saved by <sup>a</sup>hope: but hope that is <sup>b</sup>seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 Likewise the Spirit also <sup>a</sup>helpeth our infirmities: for we know not what we should <sup>b</sup>pray for as we ought: but the Spirit itself maketh <sup>c</sup>intercession for us with <sup>a</sup>groanings which cannot be uttered.

27 And he that <sup>a</sup>searcheth the hearts knoweth what is the mind of the Spirit, because he maketh <sup>b</sup>intercession for the saints according to *the will of God*.

28 And we know that all things work together for <sup>a</sup>good to them that love God, to them who are the called according to *his purpose*.

29 <sup>a</sup>For whom he did <sup>b</sup>foreknow, he also <sup>c</sup>did predestinate <sup>a</sup>to be conformed to the <sup>e</sup>image of his Son, that he might be the <sup>f</sup>firstborn among many brethren.

30 Moreover whom he <sup>a</sup>did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who *can* <sup>a</sup>be against us?

### Future Glory

5a GR watch, guard.  
6a TG Carnal Mind; Chastity; Man, Natural, Not Spiritually Reborn.  
b TG Death; Death, Spiritual, First.  
c TG Spirituality.  
d TG Peace of God.  
7a TG Fall of Man.  
b TG Opposition.  
8a JST Rom. 8:8 . . . *after* the flesh . . .  
9a JST Rom. 8:9 But ye are

c TG Righteousness.  
11a GR make alive. D&C 84:33.  
TG God, Power of; Resurrection.  
b TG Mortality.  
13a GR are at the point of withering, dying.  
b GR put to death, subdued. Col. 3:5.  
14a TG Leadership.  
b TG God, Spirit of.  
c TG Sons and Daughters

Man, Potential to Become like Heavenly Father.  
b TG Persecution; Suffering.  
18a TG Adversity; Pain; Self-Sacrifice.  
b D&C 58:4; 63:66; 136:31.  
c GR to us.  
19a GR eager hope.  
b GR creation, material universe.  
c GR revelation.

23c 2 Cor. 5:2.  
24a TG Hope.  
b 2 Cor. 4:18.  
26a TG Holy Ghost, Gifts of.  
b James 4:3; D&C 46:28 (28–30); 88:65 (64–65).  
c TG Communication.  
d GR sighings

of; Man, Antemoral Existence of.  
c GR appointed beforehand, foreordained; TG Foreordination;  
d GR to have the same form as.  
e 2 Cor. 3:18; Col. 3:10

Paul (foreordained people of to re

are foreordained to eternal life—Christ makes intercession for man.

**THERE** is therefore now no condemnation to them which are in Christ Jesus, who <sup>a</sup>walk not after the <sup>b</sup>flesh, but after the <sup>c</sup>Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me <sup>a</sup>free from the law of sin and death.

3 For what the law could not do, in that it was <sup>a</sup>weak through the flesh, God sending his own Son in the likeness of sinful <sup>b</sup>flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the <sup>a</sup>Spirit.

5 For they that are after the flesh do <sup>a</sup>mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be <sup>a</sup>carnally minded is <sup>b</sup>death; but to be <sup>c</sup>spiritually minded is life and <sup>d</sup>peace.

7 Because the <sup>a</sup>carnal mind is <sup>b</sup>enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are <sup>a</sup>in the flesh cannot please God.

9 <sup>a</sup>But ye are not in the flesh, but in the Spirit, if so be that the <sup>b</sup>Spirit of God <sup>c</sup>dwell in you. Now if any man have not the <sup>d</sup>Spirit of Christ, he is none of his.

10 And if <sup>a</sup>Christ *be* in you, <sup>b</sup>the body *is* dead because of sin; but the Spirit *is* life because of <sup>c</sup>righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall quicken your mortal bodies also through his Spirit which dwelleth in you.

14 For as many as are of the flesh do not receive the Spirit of God, because they are carnally minded.

15 For as much as they have received the Spirit of God, they have received the Spirit of Christ, which Spirit we have received, and we have known the Father by the Spirit which he hath sent down into our hearts, which Spirit we have received, and we have known the Father by the Spirit which he hath sent down into our hearts.

16 Therefore we have known the Father by the Spirit which he hath sent down into our hearts, which Spirit we have received, and we have known the Father by the Spirit which he hath sent down into our hearts.

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design.  
GR produce, work.  
TG Man, Natural, Not Spiritually Reborn.  
Alma 22:15.  
2 Ne. 4:19 (17–20, 26).

24a 2 Ne. 4:17.  
TG Sorrow.  
8 1a TG Walking with God.  
b TG Trust Not in the Arm of Flesh.  
c Alma 13:12 (12, 28):

raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also <sup>a</sup>quicken your <sup>b</sup>mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

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18 For I reckon that the <sup>a</sup>sufferings of this present time *are* not worthy *to be compared* with the <sup>b</sup>glory which shall be revealed <sup>c</sup>in us.

19 For the <sup>a</sup>earnest expectation of the <sup>b</sup>creature waiteth for the <sup>c</sup>manifestation of the sons of God.

D&C 25:1 "...all those who receive my gospel are sons and daughters in my kingdom."

## **New Testament Student Institute Manual**

**The scriptures speak of us as “children of God” in more than one sense (Romans 8:16). First, every human being is literally a beloved spirit child of Heavenly Father (see Malachi 2:10; Acts 17:29; Hebrews 12:9; “The Family: A Proclamation to the World,” Ensign or Liahona, Nov. 2010, 129). Second, we are “reborn” as children of God through a covenantal relationship when we manifest faith in Jesus Christ, repent, are baptized, and receive the Holy Ghost (see John 1:12; Galatians 3:26–29; Mosiah 5:7; D&C 11:30; Moses 6:65–68).**

## **New Testament Student Institute Manual**

**The context of Romans 8:16 makes clear that Paul was speaking of the second, covenantal meaning when he stated, “We are the children of God.” The children of God that Paul spoke of were those who, by virtue of their covenant relationship with Christ, were “led by the Spirit of God” (Romans 8:14). The companionship of the Holy Ghost is God’s assurance that we are His covenant children and that if we are faithful we will one day be “glorified together” with Jesus Christ (Romans 8:16–17). The blessings Paul discussed in Romans 8—blessings such as being “heirs of God” (verse 17), the Spirit’s intercession on our behalf, and the full manifestations of God’s enduring love—are enjoyed by God’s covenant children, but not necessarily by all of His spirit children.**

<sup>b</sup>death; but to be <sup>c</sup>spiritually minded is life and <sup>a</sup>peace.

7 Because the <sup>a</sup>carnal mind is <sup>b</sup>enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are <sup>a</sup>in the flesh cannot please God.

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10 And if <sup>a</sup>Christ *be* in you, <sup>b</sup>the body is dead because of sin; but the Spirit is life because of <sup>c</sup>righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also <sup>a</sup>quicken your <sup>b</sup>mortal bodies by his Spirit that dwelleth in you.

12 Therefore brethren we are

ye have received the Spirit of <sup>b</sup>adoption, whereby we cry, Abba, Father.

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## President Dallin H. Oaks

In the theology of the restored church of Jesus Christ, the purpose of mortal life is to prepare us to realize our destiny as sons and daughters of God—to become like Him. ... The Bible describes mortals as ‘the children of God’ and as ‘heirs of God, and joint-heirs with Christ’ (Rom. 8:16–17). It also declares that ‘we suffer with him, that we may be also glorified together’ (Rom. 8:17) and that ‘when he shall appear, we shall be like him’ (1 Jn. 3:2). We take these Bible teachings literally. We believe that the purpose of mortal life is to acquire a physical body and, through the atonement of Jesus Christ and by obedience to the laws and ordinances of the gospel, to qualify for the glorified, resurrected celestial state that is called exaltation or eternal life”

*(“Apostasy and Restoration,” Apr. 1995 GC, Ensign, May 1995, 86).*

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Future Glory

32 He that spared not his own <sup>a</sup>Son, but <sup>b</sup>delivered him up for us all, how shall he not with him also freely give us <sup>c</sup>all things?

33 Who shall <sup>a</sup>lay any thing to the charge of God's elect? *It is God* that justifieth.

34 Who *is* he that condemneth? *It is Christ* that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh <sup>a</sup>intercession for us.

35 Who shall separate us from the <sup>a</sup>love of Christ? *shall* <sup>b</sup>tribulation, or distress, or <sup>c</sup>persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are <sup>a</sup>killed all the day long; we are accounted as <sup>b</sup>sheep for the slaughter.

37 Nay, in all these things we are <sup>a</sup>more than <sup>b</sup>conquerors through him that loved us.

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

39 Nor height, nor depth, nor any other creature, shall be able to <sup>a</sup>separate us from the <sup>b</sup>love of God, which is in Christ Jesus our Lord.

God's Everlasting Love

CHAPTER 9

*Paul explains how the law of election (foreordination) operates—The people of Israel are chosen (foreordained) to receive the adoption, covenants,*

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Atonement through.  
b Isa. 50:8.  
c D&C 84:38 (33–41).  
33a GR accuse God's elect.  
34a Isa. 53:12; Heb. 7:25.  
35a D&C 29:5.  
b TG Tribulation.  
c TG Persecution

## NT Institute Manual

In Romans 8:29–30, the Greek term translated as predestinate means “to appoint beforehand” and refers to the foreordination some people receive, based on God’s foreknowledge, to follow Jesus Christ and become like Him (*see also Ephesians 1:3–4; 1 Peter 1:2*). “Foreordination does not guarantee that individuals will receive certain callings or responsibilities. Such opportunities come in this life as a result of the righteous exercise of agency, just as foreordination came as a result of righteousness in the premortal existence” (“Foreordination,” *True to the Faith: A Gospel Reference* [2004], 69; *see also Alma 13:3–4*).

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25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also <sup>a</sup>helpeth our infirmities: for we know not what we should <sup>b</sup>pray for as we ought: but the Spirit itself maketh <sup>c</sup>intercession for us with <sup>d</sup>groanings which cannot be uttered.

27 And he that <sup>a</sup>searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh <sup>b</sup>intercession for the saints according to *the will* of God.

28 And we know that all things work together for <sup>a</sup>good to them

32 He that spared not his own <sup>a</sup>Son, but <sup>b</sup>delivered him up for us all, how shall he not with him also freely give us <sup>c</sup>all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh <sup>a</sup>intercession for us.

35 Who shall separate us from the <sup>a</sup>love of Christ? *shall* <sup>b</sup>tribulation, or distress, or <sup>c</sup>persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are <sup>a</sup>killed all the day long; we are accounted as <sup>b</sup>sheep for the slaughter.

37 Nay, in all these things we are <sup>a</sup>more than <sup>b</sup>conquerors through him that loved us.

## **New Testament Student Institute Manual**

**Paul taught that the Atonement of Christ shows that “God [is] for us” and is committed to us and our eternal well-being. Because God gave even His Only Begotten Son for us, we can be assured that God will continue to work for our salvation and prepare us to be heirs of all He wants to give us. Elder Jeffrey R. Holland similarly exhorted members of the Church:**

**“Considering the incomprehensible cost of the Crucifixion and Atonement, I promise you He is not going to turn His back on us now. ... Brothers and sisters, whatever your distress, please don’t give up” (“Broken Things to Mend,” Ensign or Liahona, Apr 2006 GC, May 2006, 71).**

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37 Nay, in all these things we are <sup>a</sup>more than <sup>b</sup>conquerors through him that loved us.

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

39 Nor height, nor depth, nor any other creature, shall be able to <sup>a</sup>separate us from the <sup>b</sup>love of God, which is in Christ Jesus our Lord.

## NT Institute Manual

In Romans 8:37, the Greek phrase translated as “more than conquerors” means “abundantly victorious” and “winning an overwhelming victory.” This term mirrors Paul’s “much more” passages in Romans 5:9–20, which emphasize that the grace of God made available through the Atonement of Jesus Christ is more powerful than the effects of the Fall.

A brown paper bag is positioned in the center of the image, partially obscured by the text. The bag is upright and appears to be made of standard kraft paper.

*Romans 9-11*

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

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

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God's Everlasting Love

CHAPTER 9

Paul explains how the law of election (foreordination) operates—The people of Israel are chosen (foreordained) to receive the adoption, covenants,

promises, and blessings of the gospel; yet they are not all Israel who are of Israel—They must seek their blessings by faith—The Gentiles also attain to righteousness and salvation by faith.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sara shall have a son.

10 And not only this; but when

9 1a 1 Tim. 2:7.  
b TG Conscience.  
3a JST Rom. 9:3 (For once I could have wished that myself were accursed from Christ,) . . .  
b Ex. 32:32.

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13a Mal. 1:2 (2–3).  
14a Ps. 92:15.  
TG God, Perfection of.  
b GR May it not be!  
15a TG Compassion.  
16a TG God, Mercy of.  
17a Ex. 9:16 (15–17).

Rebecca also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

God's Sovereign Choice

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

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22a 1 Pet. 2:8 (4–8).  
23a TG Treasure.  
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25a IE Hosea.  
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28a D&C 52:11.  
29a HEB hosts.  
b GR posterity.  
30a TG Righteousness.  
31a TG Apostasy of Israel.

Israel's Unbelief

it not by works of law; at that time shall they be saved: as Israel is saved, which is not by works of law, but by faith.

33 As it is written, The just shall live by faith.

Salvation to those who believe comes by legal admission.

BROTHERS, prayer might be

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## **New Testament Student Institute Manual**

**In Romans 9–11, Paul used the terms Israel and Israelites instead of Jews. Paul used Israel to mean God’s covenant people, the house of Israel, in contrast to the Jews of his day, who had largely rejected the Savior. In Old Testament times God had chosen the house of Israel to be His covenant people, and He promised that the Savior would come to them (see Romans 9:4–5). But when Jesus Christ came to earth, most Jews dismissed him and some put him to death, and His followers faced continuing opposition from Jewish leaders, who were members of the house of Israel. One of Paul’s purposes in Romans 9–11 was to address the Jews’ rejection of the Savior and the implications of this rejection.**

## **New Testament Student Institute Manual**

**Why did the gospel of Jesus Christ not result in more conversions among the very people who had been given the promise of the Messiah? Paul maintained that Israel's refusal of the gospel did not mean that "the word of God hath taken none effect" (Romans 9:6). Just because the Jews in general had rejected Jesus Christ, this did not make the gospel message fruitless or ineffectual. Paul reasoned that not all people who were Israelite by lineage could be considered to be part of covenant Israel (see Romans 9:6–11); the word of God was taking root among the Gentiles.**



## **New Testament Student Institute Manual**

**Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles explained: “Some of [the house of Israel], after such a favored birth, after being numbered with the chosen seed, turn from the course of righteousness and become children of the flesh; that is, they walk after the manner of the world, rejecting the spiritual blessings held in store for Israel” (Doctrinal New Testament Commentary, 3 vols. [1965–73], 2:276). Paul also observed that Israel’s rejection of the gospel and the taking of the gospel to the Gentiles fulfilled prophecy, verifying God’s word rather than discrediting it (see Romans 9:14–29; Ephesians 3:3–6).**

32 He that spared not his own <sup>a</sup>Son, but <sup>b</sup>delivered him up for us all, how shall he not with him also freely give us <sup>c</sup>all things?

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2 That I have great heaviness and continual sorrow in my heart.

3 <sup>a</sup>For I could wish that myself were <sup>b</sup>accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *per-taineth* the <sup>a</sup>adoption, and the glory, and the <sup>b</sup>covenants, and the giving of the law, and the service of *God*, and the promises;

5 Whose *are* the fathers, and of whom as concerning the <sup>a</sup>flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God <sup>a</sup>hath taken none effect. For they *are* not all Israel, which are of <sup>b</sup>Israel:

7 <sup>a</sup>Neither, because they are the seed of Abraham, *are they* all children: but, In <sup>b</sup>Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the <sup>a</sup>children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sara shall have a <sup>a</sup>son.

10 And not only *this*; but when

<sup>a</sup>Rebecca also had conceived by one, even by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to <sup>a</sup>election might stand, not of works, but of him that calleth;)

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14 What shall we say then? *Is there <sup>a</sup>unrighteousness with God?* <sup>b</sup>God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have <sup>a</sup>compassion on whom I will have compassion.

16 So then *it is* not of him that will-eth, nor of him that runneth, but of God that sheweth <sup>a</sup>mercy.

17 For the scripture saith unto Pharaoh, Even for this same <sup>a</sup>purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he <sup>a</sup>mercy on whom he will *have mercy*, and whom he will he <sup>b</sup>hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that <sup>a</sup>reliest against God? Shall the thing formed say to him that formed *it*, Why hast thou <sup>b</sup>made me thus?

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God's Sovereign Choice

22 *What* if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to <sup>a</sup>destruction:

23 And that he might make known the <sup>a</sup>riches of his <sup>b</sup>glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in <sup>a</sup>Osee, I will call them my people, which were not my <sup>b</sup>people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the <sup>a</sup>children of the living God.

27 <sup>a</sup>Esaias also crieth concerning Israel, Though the <sup>b</sup>number of the children of <sup>c</sup>Israel be as the sand of the sea, a <sup>d</sup>remnant shall be saved:

28 For he will finish the work, and cut *it* short in <sup>a</sup>righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of <sup>a</sup>Sabaoth had left us a <sup>b</sup>seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the <sup>a</sup>righteousness which is of faith.

31 But <sup>a</sup>Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 <sup>a</sup>Wherefore? Because *they sought*

*it* not by works of righteousness at that time: but that they might be made obedient to the law: therefore shall they be severed from Christ, because they have not continued in the faith.

Salvation comes by legal ad-

BRETHREN prayer might be

2 For I have a <sup>a</sup>righteousness which is of the law, and I shall be glorified by it.

3 For I shall be made righteous by the law, and shall be glorified by it.

4 For I shall be made righteous by the law, and shall be glorified by it.

5 For I shall be made righteous by the law, and shall be glorified by it.

6 But I shall be made righteous by the law, and shall be glorified by it.

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Israel's Unbelief

22a 1 Pet. 2:8 (4–8).

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28a D&C 52:11.  
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31a TG Apostasy of Israel

Atonement through.  
b Isa. 50:8.  
c D&C 84:38 (33–41).  
33a GR accuse God's elect.  
34a Isa. 53:12; Heb. 7:25.  
35a D&C 29:5.  
b TG Tribulation.  
c TG Persecution

9 1a 1 Tim. 2:7.  
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## President Russell M. Nelson

**“The development of faith in the Lord is an individual matter. ... Each of us is born individually; likewise, each of us is ‘born again’ [John 3:3, 7] individually. Salvation is an individual matter”**

*(“Salvation and Exaltation,” Apr 2008 GC, Ensign or Liahona, May 2008, 8).*

and the promises;

5 Whose *are* the fathers, and of whom as concerning the <sup>a</sup>flesh Christ *came*, who is over all, God blessed for ever. Amen.

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27 <sup>a</sup>Esaias also crieth concerning Israel, Though the <sup>b</sup>number of the children of <sup>c</sup>Israel be as the sand of the sea, a <sup>d</sup>remnant shall be saved:

28 For he will finish the work, and cut *it* short in <sup>a</sup>righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of <sup>a</sup>Sabaoth had left us a <sup>b</sup>seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the <sup>a</sup>righteousness which is of faith.

31 But <sup>a</sup>Israel, which followed after

*to those who believe in Christ—Faith comes by hearing the gospel taught by legal administrators sent of God.*

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be <sup>a</sup>saved.

2 For I bear them record that they have a <sup>a</sup>zeal of God, but not according to knowledge.

3 For they being ignorant of God's <sup>a</sup>righteousness, and <sup>b</sup>going about to establish their own righteousness, have not <sup>c</sup>submitted themselves unto the righteousness of God.

4 For Christ is the <sup>a</sup>end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the <sup>a</sup>righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ

23 *a* TG Treasure.  
*b* TG Celestial Glory;  
God Glory of.

25 *a* IE Hosea.  
*b* Hosea 2:23.  
Zech. 13:9.

26 *a* GR sons.  
TG Sons and Daughters  
of God.

27 *a* IE Isaiah.  
*b* Isa. 10:22.  
*c* TG Israel, Blessings of.

28 *a* D&C  
29 *a* HEB  
*b* GR p  
30 *a* TG F  
31 *a* TG A  
32 *a* GR V  
*b* Isa. 8  
Matt  
Luke  
33 *a* TG C  
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*it not by faith, but as it were by the works of the law. For they <sup>b</sup>stumbled at that stumblingstone;*

33 As it is written, Behold, I lay in Sion a <sup>a</sup>stumblingstone and <sup>b</sup>rock of <sup>c</sup>offence: and whosoever believeth on him shall not be ashamed.

## CHAPTER 10

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28 For he will finish the work, and cut *it* short in <sup>a</sup>righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of <sup>a</sup>Sabaoth had left us a <sup>b</sup>seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to

*to those who believe in Christ—Faith comes by hearing the gospel taught by legal administrators sent of God.*

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be <sup>a</sup>saved.

2 For I bear them record that they have a <sup>a</sup>zeal of God, but not according to knowledge.

3 For they being ignorant of God's <sup>a</sup>righteousness, and <sup>b</sup>going about to establish their own righteousness, have not <sup>c</sup>submitted themselves unto the righteousness of God.

4 For Christ is the <sup>a</sup>end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the <sup>a</sup>righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ



## **New Testament Student Institute Manual**

**Although the Saints in Rome were often rejected by the Jews, we learn that Paul continued to love and respect the Jews and had concern for their salvation (see Romans 10:1–3). He said that many Jews went about “to establish their own righteousness,” which meant that they were zealously striving to establish their own righteousness according to Jewish standards. They did not submit themselves to “the righteousness of God,” which was the gospel of Jesus Christ. They rejected the gospel that could have ultimately led them to true righteousness. The word end in Romans 10:4 can mean “conclusion” or “fulfillment,” or it can mean “an ultimate purpose or anticipated object.” The performances of the law of Moses anticipated the Savior and His Atonement, which represent the “end” of the law (see Galatians 3:24–26; Mosiah 13:28–33; 16:13–15; Alma 25:15–16).**

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7 Or, Who shall descend into the deep? (that is, to bring up Christ again *from the dead*.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in

thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the <sup>a</sup>heart man <sup>b</sup>believeth unto righteousness; and with the mouth confession is made unto <sup>c</sup>salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no <sup>a</sup>difference between the Jew and the Greek: for the same Lord over all is <sup>b</sup>rich unto all that <sup>c</sup>call upon him.

13 For whosoever shall <sup>a</sup>call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not <sup>a</sup>believed? and how shall they believe in him of whom they have not heard?

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20 B saith,  
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I SAY

TG Israel, Remnant of.

D&C 52:11.

HEB hosts.

<sup>b</sup> TG Rock.

<sup>c</sup> TG Offense.

10 1 <sup>a</sup> TG Reconciliation.

## **New Testament Student Institute Manual**

**Some Christians have used Paul's words in Romans 10:9 to claim that all a person must do to be saved is to verbally confess a belief in Jesus Christ. However, in other passages, Paul taught that repentance, baptism, receiving the Holy Ghost, and striving to follow the teachings of Jesus Christ are also essential (see Acts 16:30–33; 19:1–6; Romans 6:1–11; Galatians 3:26–27; 5:13–25).**

## **New Testament Student Institute Manual**

**In Romans 10:4–13, Paul’s purpose was not to give a comprehensive description of the process of salvation. Instead, Paul was supporting the point that he stated in verse 4: “Christ is the end of the law for righteousness to every one that believeth.” Paul quoted Deuteronomy 30:12–14 to make the point that one need not “ascend into heaven” or “descend into the deep” to find Christ (Romans 10:6–7). Instead, all people—whether Jew or Greek—can find the Savior within their own hearts as they confess that He is the Savior and have faith in Him (see Romans 10:8–12).**



## President Dallin H. Oaks

**“Relying upon the totality of Bible teachings and upon clarifications received through modern revelation, we testify that being cleansed from sin through Christ’s Atonement is conditioned upon the individual sinner’s faith, which must be manifested by obedience to the Lord’s command to repent, be baptized, and receive the Holy Ghost (see Acts 2:37–38). ‘Verily, verily, I say unto thee,’ Jesus taught, ‘Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God’ (John 3:5; see also Mark 16:16; Acts 2:37–38). Believers who have had this required rebirth at the hands of those having authority have already been saved from sin conditionally, but they will not be saved finally until they have completed their mortal probation with the required continuing repentance, faithfulness, service, and enduring to the end”**

*(“Have You Been Saved?” Apr. 1998 GC, Ensign, May 1998, 55).*

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14 How then shall they call on him in whom they have not <sup>a</sup>believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a <sup>b</sup>preacher?

15 And how shall they <sup>a</sup>preach, except they be <sup>b</sup>sent? as it is written, How beautiful are the <sup>c</sup>feet of them that preach the <sup>d</sup>gospel of <sup>e</sup>peace, and bring glad tidings of good things!

16 But they have not all <sup>a</sup>obeyed the gospel. For Esaias saith, Lord, who hath <sup>b</sup>believed our report?

17 So then <sup>a</sup>faith *cometh* by <sup>b</sup>hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their <sup>a</sup>words unto the ends of the <sup>b</sup>world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to <sup>a</sup>jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But <sup>a</sup>Esaias is very bold, and saith, I was found of them that <sup>b</sup>sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a <sup>a</sup>disobedient and <sup>b</sup>gainsaying people.

CHAPTER 11

*Israel was chosen (foreordained) according to the election of grace—But some harden their hearts against it—The Gentiles are adopted into the house of Israel—The gospel goes preferentially to the Gentiles until the fulness of the Gentiles.*

I SAY then, Hath God cast away his people? <sup>a</sup>God forbid. For I also am an <sup>b</sup>Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his <sup>a</sup>people which he <sup>b</sup>foreknew. <sup>c</sup>Wot ye not what the scripture saith of <sup>d</sup>Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have <sup>a</sup>killed thy prophets, and digged down thine altars; and I am <sup>b</sup>left alone, and they seek my life.

4 But what saith the answer of God unto him? I have <sup>a</sup>reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal.*

5 Even so then at this present time also there is a remnant according to the <sup>a</sup>election of grace.

6 And if by <sup>a</sup>grace, then *is it* no more of <sup>b</sup>works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest <sup>a</sup>were blinded

8 (According as it is written, God hath given them the spirit of <sup>a</sup>slumber, eyes that they should not see, and ears that they should not <sup>b</sup>hear;) unto this day.

9 And David saith, Let their table be made a <sup>a</sup>snare, and a trap, and a stumblingblock, and a <sup>b</sup>recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? <sup>a</sup>God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to <sup>b</sup>jealousy.

12 Now if the fall of them *be* the riches of the world, and the <sup>a</sup>diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you <sup>a</sup>Gentiles, inasmuch as I am the apostle of the Gentiles, I <sup>b</sup>magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the <sup>a</sup>reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is also holy*: and if the <sup>a</sup>root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive <sup>a</sup>tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 <sup>a</sup>Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of <sup>a</sup>unbelief they were <sup>b</sup>broken off, and thou standest by <sup>c</sup>faith. Be not highminded, but <sup>d</sup>fear:

21 For if God spared not the <sup>a</sup>natural branches, *take heed* lest he also <sup>b</sup>spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own <sup>a</sup>conceits; that <sup>b</sup>blindness in part is happened to Israel, until the <sup>c</sup>fulness of the <sup>d</sup>Gentiles be come in.

26 And as it is out of shall tu Jacob:

27 For them, w sins.

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33 O th of the of God! judgme ing out!

34 For of the L <sup>b</sup>counse

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36 For and to h *be* glory

10a TG Heart.  
b D&C 46:14 (11–14).  
c TG Salvation.  
12a Acts 10:35 (34–35); Rom. 2:11; Gal. 3:28 (26–29).  
b TG Treasure.

e TG Peacemakers; Peace of God.  
16a TG Apostasy of Israel.  
b Isa. 53:1; John 12:38.  
17a TG Faith.  
b Gal. 3:2;

TG Apostasy of Israel; Disobedience.  
b GR contradicting, opposing.  
11 1a GR May it not be!  
b Acts 22:3; 2 Cor. 11:22.

5a TG Election.  
6a TG Grace.  
b Rom. 2:6 (5–10)

12a GR default, failure.  
13a Acts 22:21.  
b Jacob 2:2 (2–3);

c 2 Cor. 1:24.  
d TG Reverence.  
21a Jacob 5:3 (1–77);

26a TG I  
b TG Z  
c Isa. Alm  
27a Isa. Heb D&C TG A Cov



A brown paper bag is positioned in the center of the image, partially obscured by the text. The bag is upright and appears to be made of standard kraft paper.

*Romans 12-13*



26 And so all <sup>a</sup>Israel shall be saved: as it is written, There shall come out of <sup>b</sup>Sion the <sup>c</sup>Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my <sup>a</sup>covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past <sup>a</sup>have not believed God, yet have now obtained mercy through their <sup>b</sup>unbelief:

31 Even so have these also now not <sup>a</sup>believed, that through your mercy they also may obtain mercy.

32 For God hath <sup>a</sup>concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the <sup>a</sup>riches both of the <sup>b</sup>wisdom and <sup>c</sup>knowledge of God! how <sup>a</sup>unsearchable *are* his judgments, and his ways past <sup>e</sup>finding out!

34 For who hath known the <sup>a</sup>mind of the Lord? or who hath been his <sup>b</sup>counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and <sup>a</sup>through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

CHAPTER 12

*Paul counsels the Saints to present their bodies as a living sacrifice, to use their own grace-given gifts, and to live as Saints should live.*

I BESEECH you therefore, brethren, by the mercies of God, that ye present your <sup>a</sup>bodies a living <sup>b</sup>sacrifice, holy, <sup>c</sup>acceptable unto God, *which is* your reasonable <sup>d</sup>service.

2 And be not conformed to this <sup>a</sup>world: but be ye <sup>b</sup>transformed by the <sup>c</sup>renewing of your <sup>d</sup>mind, that ye may <sup>e</sup>prove what *is* that good, and acceptable, and perfect, <sup>f</sup>will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to <sup>a</sup>think of *himself* more highly than he ought to think; but to think <sup>b</sup>soberly, according as <sup>c</sup>God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same <sup>a</sup>office:

5 So we, *being* many, are <sup>a</sup>one <sup>b</sup>body in Christ, and every one members one of another.

6 Having then gifts differing according to the <sup>a</sup>grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of <sup>b</sup>faith;

7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on

A Living Sacrifice

Gifts of Grace

Marks of the True Christian

exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with <sup>a</sup>cheerfulness.

9 *Let* love be <sup>a</sup>without dissimulation. Abhor that which is <sup>b</sup>evil; cleave to that which is good.

10 Be kindly <sup>a</sup>affectioned one to another with <sup>b</sup>brotherly <sup>c</sup>love; in honour preferring one another;

11 Not slothful in <sup>a</sup>business; <sup>b</sup>fervent in spirit; serving the Lord;

12 Rejoicing in hope; <sup>a</sup>patient in <sup>b</sup>tribulation; <sup>c</sup>continuing instant in prayer;

13 Distributing to the necessity of saints; given to <sup>a</sup>hospitality.

14 Bless them which <sup>a</sup>persecute you: bless, and <sup>b</sup>curse not.

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17 <sup>a</sup>Recompense to no man <sup>b</sup>evil for evil. Provide things <sup>c</sup>honest in the <sup>d</sup>sight of all men.

18 If it be possible, as much as lieth in you, live <sup>a</sup>peaceably with all men.

19 Dearly beloved, <sup>a</sup>avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine <sup>a</sup>enemy hunger, feed him; if he thirst, give him

drink: for in so doing thou shalt heap coals of fire on his head.

21 *Be* not overcome of evil, but <sup>a</sup>overcome evil with good.

CHAPTER 13

*Paul counsels, Be subject unto God's ministers; keep the commandments; love one another; righteousness leads to salvation.*

LET every soul <sup>a</sup>be subject unto the higher <sup>b</sup>powers. For there is no <sup>c</sup>power <sup>d</sup>but of God: the <sup>e</sup>powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that <sup>a</sup>resist shall receive to themselves <sup>b</sup>damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the <sup>a</sup>power? do that which is <sup>b</sup>good, and thou shalt have praise of the same:

4 For he is <sup>a</sup>the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for <sup>a</sup>conscience sake.

6 <sup>a</sup>For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Submission to the Authorities

26a TG Israel, Restoration of.  
b TG Zion.  
c Isa. 59:20; Alma 11:40 (37-41).  
27a Isa. 59:21 (20-21); Heb. 10:16 (16-17); D&C 49:9 (5-9).  
TG Abrahamic Covenant.

d Isa. 40:28.  
e Prov. 25:2.  
34a Jacob 4:8 (8-13); Mosiah 4:9.  
b 1 Cor. 2:16; D&C 22:4.  
TG Counselor.  
36a D&C 76:24 (22-24); 93:10.

b Eph. 5:8; 1 Jn. 5:4 (1-5).  
TG Self-Mastery.  
c TG Man, New, Spiritually Reborn.  
d TG Mind.  
e GR test, try, prove.  
f TG God, Will of.  
3a TG Humility.

8a TG Cheerful.  
9a GR sincere, unfeigned, real.  
b Ps. 26:4; 2 Ne. 4:31; Alma 13:12; D&C 38:42.  
TG Evil.  
10a Philip. 2:2 (1-4).  
b TG Brotherhood and Sisterhood.

Persecution.  
b TG Curse.  
15a TG Compassion.  
16a GR conforming willingly with the humble.  
3 Ne. 12:5.  
b Prov. 26:12.  
TG Pride.

21a Rev. 2:17.  
13 1a GR be submissive, render obedience. D&C 58:22 (21-22).  
TG Citizenship; Governments.  
b GR authorities.  
c John 19:11 (10-12).  
d JST Rom. 13:1 . . . in the

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TG Citizenship;

exhortation: he that giveth, *let him do it with simplicity*; he that ruleth, with diligence; he that sheweth mercy, with <sup>a</sup>cheerfulness.

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10 Be kindly <sup>a</sup>affectioned one to another with <sup>b</sup>brotherly <sup>c</sup>love; in honour preferring one another;

11 Not slothful in <sup>a</sup>business; <sup>b</sup>fervent in spirit; serving the Lord;

12 Rejoicing in hope; <sup>a</sup>patient in <sup>b</sup>tribulation; <sup>c</sup>continuing instant in prayer;

13 Distributing to the necessity of saints; given to <sup>a</sup>hospitality.

14 Bless them which <sup>a</sup>persecute you: bless, and <sup>b</sup>curse not.

15 Rejoice with them that do rejoice, and <sup>a</sup>weep with them that weep.

16 *Be of the same mind one toward*

drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but <sup>a</sup>overcome evil with good.

## CHAPTER 13

*Paul counsels, Be subject unto God's ministers; keep the commandments; love one another; righteousness leads to salvation.*

LET every soul <sup>a</sup>be subject unto the higher <sup>b</sup>powers. For there is no <sup>c</sup>power <sup>d</sup>but of God: the <sup>e</sup>powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that <sup>a</sup>resist shall receive to themselves <sup>b</sup>damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the <sup>a</sup>power? do that which is <sup>b</sup>good, and thou shalt have



## **President Russell M. Nelson**

**“I am greatly concerned that so many people seem to believe that it is completely acceptable to condemn, malign, and vilify anyone who does not agree with them. ...**

**Anger never persuades. Hostility builds no one. Contention never leads to inspired solutions. Regrettably, we sometimes see contentious behavior even within our own ranks. ...**



## President Russell M. Nelson

**My dear brothers and sisters, this should not be. As disciples of Jesus Christ, we are to be examples of how to interact with others—especially when we have differences of opinion. One of the easiest ways to identify a true follower of Jesus Christ is how compassionately that person treats other people.”**

*(April 2023 GC)*

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15 Rejoice with them that do rejoice, and <sup>a</sup>weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but <sup>a</sup>condescend to men of low estate. Be not wise in your own <sup>b</sup>conceits.

17 <sup>a</sup>Recompense to no man <sup>b</sup>evil for evil. Provide things <sup>c</sup>honest in the <sup>d</sup>sight of all men.

18 If it be possible, as much as lieth in you, live <sup>a</sup>peaceably with all men.

19 Dearly beloved, <sup>a</sup>avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine <sup>a</sup>enemy hunger, feed him; if he thirst, give him

drink: for in so doing thou shalt heap coals of fire on his head.

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4 For he is <sup>a</sup>the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for <sup>a</sup>conscience sake.

6 <sup>a</sup>For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Submission to the Authorities

Fulfilling the Law Through Love

7 Render therefore to all their dues: tribute to whom tribute is *due*; custom to whom custom; fear to whom fear; <sup>a</sup>honour to whom honour.

8 <sup>a</sup>Owe no man any thing, but to love one another: for he that <sup>b</sup>loveth another hath fulfilled the law.

9 For this, Thou shalt not commit <sup>a</sup>adultery, Thou shalt not kill, Thou shalt not <sup>b</sup>steal, Thou shalt not bear false witness, Thou shalt not <sup>c</sup>covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy <sup>a</sup>neighbour as thyself.

10 <sup>a</sup>Love worketh no ill to his neighbour: therefore love is the fulfilling of the <sup>b</sup>law.

11 And that, knowing the time, that now *it is* high <sup>a</sup>time to awake out of <sup>b</sup>sleep: for now is our salvation nearer than when we believed.

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### CHAPTER 14

*Avoid quarreling about opinions and making unrighteous judgment of each*

7a D&C 134:6.  
TG Honor.

8a TG Debt.  
b TG Love.

9a TG Adulterer.  
b TG Stealing.

c TG Covet.  
d TG Neighbor.

10a Moro. 7:47 (1, 44–47).  
TG Motivations

1 Thes. 5:4.  
TG Darkness,  
Spiritual.

c Isa. 59:17 (16–17);  
2 Cor. 6:7;

Eph. 6:11 (10–24);  
1 Thes. 5:8;

D&C 27:15 (15–18).

d TG Children of Light;  
Light (angel)

e TG Envy.  
14a Gal. 3:27 (24–29).

b TG Lust.  
14 1a Isa. 35:3;

Rom. 15:1 (1–3);  
1 Cor. 8:9;

Gal. 6:1;  
D&C 81:5; 84:106.

b TG Doubt.  
c TG Disputations

*other—Every knee will bow to Christ—The kingdom of God embraces righteousness, peace, and joy in the Holy Ghost.*

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3 Let not him that eateth despise him that eateth not; and let not him which eateth not <sup>a</sup>judge him that eateth: for God hath received him.

4 Who art thou that <sup>a</sup>judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one <sup>a</sup>day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us <sup>a</sup>liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we <sup>a</sup>die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might

Do Not Pass Judgment on One Another

8a TG Cheerful.  
9a GR sincere, unfeigned,  
real.

b Ps. 26:4; 2 Ne. 4:31;  
Alma 13:12;

D&C 38:42.  
TG Evil.

10a Philip. 2:2 (1–4).

b TG Brotherhood and  
Sisterhood

Persecution.  
b TG Curse.

15a TG Compassion.  
16a GR conforming

willingly with the  
humble.

3 Ne. 12:5.  
b Prov. 26:12.

TG Pride.  
17a TG Envy. Retaliation

21a Rev. 2:17.  
13 1a GR be submissive,  
render obedience.

D&C 58:22 (21–22).  
TG Citizenship;

Governments.  
b GR authorities.

c John 19:11 (10–12).

d JST Rom. 13:1 . . . in the  
bondage of God



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## New Testament Student Institute Manual

Paul admonished readers to cast off the works of evil and to arm themselves with the “armour of light,” perhaps referring to Jesus Christ, who is the light and life of the world. **Elder Robert D. Hales** of the Quorum of the Twelve Apostles taught: “My brothers and sisters, in this, the last great conflict between light and darkness, I am grateful for the opportunity to ‘endure hardness, as a [disciple] of Jesus Christ’ [2 Timothy 2:3]. With Paul, I declare, ‘The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light’ [Romans 13:12]. I bear my special witness that Jesus Christ ‘is the light and the life of the world; yea, [the] light that is endless, that can never be darkened’ [Mosiah 16:9]” (“Out of Darkness into His Marvelous Light,” *Ensign*, Apr. 2002 GC, May 2002, 71).

## **New Testament Institute Manual (Romans 13:1-7)**

**These verses also contain some of the clearest New Testament descriptions of a disciple's civic responsibility. There were good reasons for Paul to counsel Christians to be subject to civil authorities. Roman rulers placed a high priority on maintaining peace and quelling social unrest, and revolts were put down swiftly and violently. Earlier in Paul's ministry, unrest in the Jewish community in Rome had led to the expulsion of all Jews from the city for a time (see Acts 18:2).**

## **New Testament Institute Manual (Romans 13:1-7)**

**Paul gave specific instructions about civic duties to help the Church avoid harm in potentially volatile circumstances (see verses 6–10, 13–14). Paul’s counsel to “be subject unto the higher powers” (Romans 13:1) reflects the principle of the twelfth article of faith: “We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.” By describing civil authorities as being “ordained of God” and “God’s ministers” (Romans 13:1, 6), Paul acknowledged that all who hold positions of power are accountable to God, and they hold power only to the extent that God allows (see John 19:11).**

A brown paper bag is positioned in the center of the image, partially obscured by the text. The bag is upright and has a slightly wrinkled texture.

*Romans 14*

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Do Not Pass Judgment on One Another

Do Not Cause Another to Stumble

be <sup>a</sup>Lord both of the <sup>b</sup>dead and living.

10 But why dost thou <sup>a</sup>judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the <sup>b</sup>judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every <sup>a</sup>knee shall bow to me, and every tongue shall <sup>b</sup>confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a <sup>a</sup>stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing <sup>a</sup>unclean of itself: but to him that <sup>b</sup>esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, <sup>a</sup>now walkest thou not <sup>b</sup>charitably. Destroy not him <sup>c</sup>with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not <sup>a</sup>meat and drink; but <sup>b</sup>righteousness, and <sup>c</sup>peace, and <sup>d</sup>joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for <sup>a</sup>peace, and

things wherewith one may <sup>b</sup>edify another.

20 <sup>a</sup>For meat destroy not the <sup>b</sup>work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is <sup>a</sup>offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself <sup>a</sup>in that thing which he alloweth.

23 And he that <sup>a</sup>doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever is not of <sup>b</sup>faith is <sup>c</sup>sin.

#### CHAPTER 15

*True Saints fellowship one another—Paul recounts his diligence in preaching the gospel—The gifts of the Spirit are poured out upon the Gentiles.*

WE then that are strong ought to <sup>a</sup>bear the infirmities of the <sup>b</sup>weak, and not to please ourselves.

2 Let every one of us please *his* <sup>a</sup>neighbour for *his* good to <sup>b</sup>edification.

3 For even Christ pleased not himself; but, as it is written, The <sup>a</sup>reproaches of them that reproached thee fell on me.

4 For whatsoever things were <sup>a</sup>written aforetime were <sup>b</sup>written for our <sup>c</sup>learning, that we through

7a D&C 134:6.

TG Honor.

8a TG Debt.

b TG Love.

9a TG Adulterer.

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c Isa. 59:17 (16–17);

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Gal. 6:1;

D&C 81:5; 84:106.

b TG Doubt.

9a TG Jesus Christ,

Authority of;  
Jesus Christ, Power of.

b Luke 20:38.

TG Genealogy and  
Temple Work;  
Salvation for the Dead.

10a TG Judgment.

b TG Judgment, the Last.

11a Isa. 45:23;

b TG Motivations.

15a JST Rom. 14:15 . . . *thou*  
walkest not charitably  
*if thou eatest. Therefore*  
destroy not him with  
thy meat . . .

b GR according to love.

c GR on account of food.

17a GR food.

TG Food.

22a GR by what he tries,  
approves.

23a TG Doubt.

b TG Faith.

c TG Sin.

15 1a GR remove, endure,  
bear with.

Alma 31:33.

b Rom. 14:1 (1–3).

2a TG Neighbor.



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## Alma 4:8-10

8 ...the people of the church began to be lifted up in the pride of their eyes, and to set their hearts upon riches and upon the vain things of the world, that they began to be scornful, one towards another, and they began to persecute those that did not believe according to their own will and pleasure.

9 ...there began to be great contentions among the people of the church; yea, there were envyings, and strife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the church of God.

10 ...and the wickedness of the church was a great stumbling-block to those who did not belong to the church; and thus the church began to fail in its progress.

be <sup>a</sup>Lord both of the <sup>b</sup>dead and living.

10 But why dost thou <sup>a</sup>judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the <sup>b</sup>judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every <sup>a</sup>knee shall bow to me, and every tongue shall <sup>b</sup>confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a <sup>a</sup>stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing <sup>a</sup>unclean of itself: but to him that <sup>b</sup>esteemeth any thing to be unclean, to him *it is* unclean.

15 But if the brother be grieved with that which I eat, I will not eat of that which giveth him grief, lest I should be grieved with him.

things wherewith one may <sup>b</sup>edify another.

20 <sup>a</sup>For meat destroy not the <sup>b</sup>work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is <sup>a</sup>offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself <sup>a</sup>in that thing which he alloweth.

23 And he that <sup>a</sup>doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of <sup>b</sup>faith is <sup>c</sup>sin.

## CHAPTER 15

*True Saints fellowship one another—Paul recounts his diligence in preaching the gospel—The gifts of the Spirit are*

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15 But if thy brother be grieved with *thy* meat, <sup>a</sup>now walkest thou not <sup>b</sup>charitably. Destroy not him <sup>c</sup>with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not

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21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is <sup>a</sup>offended, or is made weak.

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*True Saints fellowship one another—Paul recounts his diligence in preaching the gospel—The gifts of the Spirit are poured out upon the Gentiles.*

WE then that are strong ought to <sup>a</sup>bear the infirmities of the <sup>b</sup>weak, and not to please ourselves.

2 Let every one of us please *his* <sup>a</sup>neighbour for *his* good to <sup>b</sup>edifi-

his brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing <sup>a</sup>unclean of itself: but to him that <sup>b</sup>esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, <sup>a</sup>now walkest thou not <sup>b</sup>charitably. Destroy not him <sup>c</sup>with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not <sup>a</sup>meat and drink; but <sup>b</sup>righteousness, and <sup>c</sup>peace, and <sup>d</sup>joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men

19 Let us therefore follow after the things which make for <sup>a</sup>peace, and

of <sup>b</sup>faith is <sup>c</sup>sin.

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3 For even Christ pleased not himself; but, as it is written, The <sup>a</sup>reproaches of them that reproached thee fell on me.

4 For whatsoever things were <sup>a</sup>written aforetime were <sup>b</sup>written for our <sup>c</sup>learning, that we through

9a TG Jesus Christ,

Authority of;

Jesus Christ, Power of.

b Luke 20:38

b TG Motivations.

15a JST Rom. 14:15 . . . *thou*

walkest not charitably

*if thou eatest Therefore*

22a GR by what he tries,

approves.

23a TG Doubt.

b TG Faith

1455  
be <sup>a</sup>Lord both of the <sup>b</sup>dead and living.

10 But why dost thou <sup>a</sup>judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the <sup>b</sup>judgment seat of Christ.

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*True Saints fellowship one another—Paul recounts his diligence in preaching the gospel—The gifts of the Spirit are*

A brown paper bag is positioned in the center of the image, partially obscured by the text. The bag is upright and appears to be made of standard kraft paper.

*Romans 15-16*

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things wherewith one may b'edify another.

20 a'For meat destroy not the b'work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

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3 For even Christ pleased not himself; but, as it is written, The a'reproaches of them that reproached thee fell on me.

4 For whatsoever things were a'written aforetime were b'written for our c'learning, that we through

## The Example of Christ

## Christ the Hope of Jews and Gentiles

a'patience and comfort of the e'scrip- tures might have f'hope.

5 Now the God of patience and a'consolation grant you to be b'like- minded one toward another accord- ing to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the a'Father of our Lord Jesus Christ.

7 Wherefore receive ye one an- other, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the a'circumcision for the truth of God, to b'confirm the c'promises made unto the fathers:

9 And that the Gentiles might glo- rify God for his a'mercy; as it is writ- ten, For this cause I will b'confess to thee among the c'Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye a'Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, a'Esaias saith, There shall be a root of b'Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and a'peace in believ- ing, that ye may abound in b'hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all a'knowledge, able also to b'admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in

a'some sort, as putting you in mind, because of the b'grace that is given to me of God,

16 That I should be the a'minister of Jesus Christ to the Gentiles, min- istering the gospel of God, that the b'offering up of the Gentiles might be acceptable, being c'sanctified by the Holy Ghost.

17 I have therefore whereof I may a'glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty a'signs and won- ders, by the power of the b'Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's a'foundation:

21 But as it is written, To whom he was not a'spoken of, they shall see; and they that have not heard shall understand.

22 For which cause also I have been much a'hindered from coming to you.

23 But now having no more a'place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thither- ward by you, if first I be somewhat filled with your company.

## Paul the Minister to the Gentiles

## Paul's Plan to Visit Rome

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain a'contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partak- ers of their a'spiritual things, their b'duty is also to minister unto them in c'carnal things.

28 When therefore I have performed this, and have sealed to them this a'fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the a'fulness of the blessing of the gos- pel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

31 That I may be delivered from them that a'do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be a'refreshed.

33 Now the God of peace be with you all. Amen.

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I COMMEND unto you Phebe our sis- ter, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist

b TG Motivations.  
a JST Rom. 14:15 . . . thou walkest not charitably if thou eatest. Therefore destroy not him with thy meat . . .  
b GR according to love.  
c GR on account of food.  
a GR food.  
TG Food.

22a GR by what he tries, approves.  
23a TG Doubt.  
b TG Faith.  
c TG Sin.  
15 1a GR remove, endure, bear with.  
Alma 31:33.  
b Rom. 14:1 (1–3).  
2a TG Neighbor.

4d TG Patience.  
e TG Scriptures, Study of.  
f TG Hope.  
5a GR comfort.  
b 1 Cor. 1:10 (9–16);  
1 Thes. 5:13 (13–15);  
Mosiah 18:21.  
6a TG Jesus Christ, Divine

b GR profess openly, praise.  
c Ps. 18:49.  
10a Acts 9:15 (1–19);  
3 Ne. 30:2 (1–2).  
12a IE Isaiah.  
b TG Jesus Christ, Davidic  
Descent of

16a GR servant at one's own expense.  
b GR sacrifice, offering.  
c TG Holy Ghost,  
Gifts of.  
17a Alma 26:16 (16, 35).  
19a Morm. 9:19 (19–21);  
D&C 63:10 (7, 10)

26a TG Almsgiving; Welfare.  
27a 1 Cor. 9:11

31a GR refuse belief  
obedience

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Paul recounts his diligence in preaching  
the gospel—The gifts of the Spirit are  
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<sup>a</sup>written aforetime were <sup>b</sup>written  
for our <sup>c</sup>learning, that we through

<sup>d</sup>patience and comfort of the <sup>e</sup>scrip-  
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<sup>a</sup>consolation grant you to be <sup>b</sup>like-  
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6 That ye may with one mind *and*  
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a minister of the <sup>a</sup>circumcision for  
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9 And that the Gentiles might glo-  
rify God for *his* <sup>a</sup>mercy; as it is writ-  
ten, For this cause I will <sup>b</sup>confess to  
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<sup>b</sup> TG Motivations.

15<sup>a</sup> JST Rom. 14:15 . . . *thou  
walkest not charitably  
if thou eatest. Therefore  
destroy not him with  
thy meat . . .*

22<sup>a</sup> GR by what he tries,  
approves.

23<sup>a</sup> TG Doubt.

<sup>b</sup> TG Faith.

<sup>c</sup> TG Sin.

15 1<sup>a</sup> GR remove, endure,



## **New Testament Student Institute Manual**

**Paul noted that the scriptures were written “for our learning” and to provide comfort and hope (Romans 15:4). To illustrate this truth, Paul then quoted several Old Testament scriptures to reassure the Saints that missionary work to the Gentiles was in accordance with God’s plan, and he encouraged all Church members to accept one another (see Romans 15:9–12, which quotes Psalm 18:49; Deuteronomy 32:43; Psalm 117:1; and Isaiah 11:10).**

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17 I have therefore whereof I may <sup>a</sup>glory through Jesus Christ in those things which pertain to God.  
18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,  
19 Through mighty <sup>a</sup>signs and wonders, by the power of the <sup>b</sup>Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.  
20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s <sup>a</sup>foundation:  
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22 For which cause also I have been much <sup>a</sup>hindered from coming to you.  
23 But now having no more <sup>a</sup>place in these parts, and having a great desire these many years to come unto you;  
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27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their <sup>a</sup>spiritual things, their <sup>b</sup>duty is also to minister unto them in <sup>c</sup>carnal things.  
28 When therefore I have performed this, and have sealed to them this <sup>a</sup>fruit, I will come by you into Spain.  
29 And I am sure that, when I come unto you, I shall come in the <sup>a</sup>fulness of the blessing of the gospel of Christ.  
30 Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;  
31 That I may be delivered from them that <sup>a</sup>do not believe in Judæa; and that my service which I *have* for Jerusalem may be accepted of the saints;  
32 That I may come unto you with joy by the will of God, and may with you be <sup>a</sup>refreshed.  
33 Now the God of peace *be* with you all. Amen.

CHAPTER 16

*Paul sends greetings to various Saints—He counsels the Saints to avoid those who cause divisions—The Saints should be wise concerning good and innocent concerning evil.*

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:  
2 That ye receive her in the Lord, as becometh saints, and that ye assist

her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.  
3 Greet Priscilla and Aquila my helpers in Christ Jesus:  
4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.  
5 Likewise *greet* the church that is in their house. Salute my well-beloved Epænetus, who is the first-fruits of Achaia unto Christ.  
6 Greet Mary, who bestowed much labour on us.  
7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.  
8 Greet Amplias my beloved in the Lord.  
9 Salute Urbane, our helper in Christ, and Stachys my beloved.  
10 Salute Apelles approved in Christ. Salute them which are of Aristobulus’ <sup>a</sup>household.  
11 Salute Herodion my kinsman. Greet them that be of the <sup>a</sup>household of Narcissus, which are in the Lord.  
12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.  
13 Salute Rufus chosen in the Lord, and his mother and mine.  
14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.  
15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.  
16 Salute one another with an holy <sup>a</sup>kiss. The <sup>b</sup>churches of Christ salute you.  
17 Now I beseech you, brethren, <sup>a</sup>mark them which cause <sup>b</sup>divisions

26a TG Almsgiving; Welfare.  
27a 1 Cor. 9:11

31a GR refuse belief or obedience

salutation . . .  
b TG Jesus Christ Head of

Final Instructions and Greetings

Personal Greetings

and <sup>c</sup>offences contrary to the <sup>a</sup>doctrine which ye have learned; and <sup>e</sup>avoid them.  
18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and <sup>a</sup>fair speeches deceive the hearts of the <sup>b</sup>simple.  
19 For your <sup>a</sup>obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you <sup>b</sup>wise unto that which is good, and <sup>c</sup>simple concerning evil.  
20 And the God of <sup>a</sup>peace shall <sup>b</sup>bruise <sup>c</sup>Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.  
21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.  
22 I Tertius, who wrote *this* epistle, salute you in the Lord.

17c GR stumbling blocks, scandals.

crush.  
Gen. 3:15.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

CHAPTER 1

*True Saints are perfectly united in the same mind and in the same judgment—Preach the gospel and save souls—The gospel is preached by the weak and the simple.*

23 Gain the whole world, and lose the character of Christ for you, and you are lost.  
24 The kingdom of God is not in word, but in power.  
25 Now we are bound to preach the gospel, though it should bring us to death.  
26 But we are not ashamed of our shame, because we know that our shame shall be made manifest to all men.  
27 To the weak I became weak, that I might bring the weak to Christ.  
¶ Written and sent by Paul the Apostle from Cenchrea

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GR profess openly, praise.  
Ps. 18:49.  
Acts 9:15 (1–19);  
3 Ne. 30:2 (1–2).  
IE Isaiah.  
TG Jesus Christ, Davidic Descent of

16a GR servant at one’s own expense.  
b GR sacrifice, offering.  
c TG Holy Ghost, Gifts of.  
17a Alma 26:16 (16, 35).  
19a Morm. 9:19 (19–21); D&C 63:10 (7–10)

## **New Testament Student Institute Manual**

**Paul intended ultimately to travel to Spain (see Romans 15:24, 28). Though it is not known for certain whether Paul ever made it to Spain, there is some evidence suggesting that he did fulfill this desire: "Writing about A.D. 96, Clement of Rome said that Paul had reached the 'boundaries' or 'limits of the west,' a phrase far more appropriate for Spain than for Rome. The early Muratorian Fragment also says that Paul visited Spain, though its source of information is debated" (Richard Lloyd Anderson, *Understanding Paul*, rev. ed. [2007], 311–12).**

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain <sup>a</sup>contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their <sup>a</sup>spiritual things, their <sup>b</sup>duty is also to minister unto them in <sup>c</sup>carnal things.

28 When therefore I have performed this, and have sealed to them this <sup>a</sup>fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the <sup>a</sup>fulness of the blessing of the gospel of Christ.

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4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my well-beloved Epænetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' <sup>a</sup>household.

11 Salute Herodion my kinsman. Greet them that be of the <sup>a</sup>household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy <sup>a</sup>kiss. The <sup>b</sup>churches of Christ salute you.

17 Now I beseech you, brethren, <sup>a</sup>mark them which cause <sup>b</sup>divisions

## Personal Greetings

## Final Instructions and Greetings

and <sup>c</sup>offences contrary to the <sup>a</sup>doctrine which ye have learned; and <sup>e</sup>avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and <sup>a</sup>fair speeches deceive the hearts of the <sup>b</sup>simple.

19 For your <sup>a</sup>obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you <sup>b</sup>wise unto that which is good, and <sup>c</sup>simple concerning evil.

20 And the God of <sup>a</sup>peace shall <sup>b</sup>bruise <sup>c</sup>Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The <sup>a</sup>grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to <sup>a</sup>stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the <sup>b</sup>mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the <sup>a</sup>everlasting God, made known to all nations for the <sup>b</sup>obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

# THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

## CHAPTER 1

*True Saints are perfectly united in the same mind and in the same judgment—Preach the gospel and save souls—The gospel is preached by the weak and the simple.*

**P**AUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,  
2 Unto the church of God which is at Corinth, to them that are <sup>a</sup>sanctified in Christ Jesus, called *to be* <sup>b</sup>saints, with all that in every place

26a TG Almsgiving; Welfare.

27a 1 Cor 9:11

31a GR refuse belief or obedience

salutation . . .

b TG Jesus Christ, Head of

17c GR stumbling blocks, scandals.

crush.  
Gen. 3:15.

42:65 (61–65);  
121:27 (25–27).

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Aristobulus' <sup>a</sup>household.

11 Salute Herodion my kinsman. Greet them that be of the <sup>a</sup>household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy <sup>a</sup>kiss. The <sup>b</sup>churches of Christ salute you.

17 Now I beseech you, brethren, <sup>a</sup>mark them which cause <sup>b</sup>divisions

and <sup>c</sup>offences contrary to the <sup>d</sup>doctrine which ye have learned; and <sup>e</sup>avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and <sup>a</sup>fair speeches deceive the hearts of the <sup>b</sup>simple.

19 For your <sup>a</sup>obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you <sup>b</sup>wise unto that which is good, and <sup>c</sup>simple concerning evil.

20 And the God of <sup>a</sup>peace shall <sup>b</sup>bruise <sup>c</sup>Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

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¶ Written  
and sent by  
Cenchrea.

31 a GR refuse belief or obedience.

32 a 2 Cor. 7:13.

0 a IST Rom. 16:10

salutation . . .

b TG Jesus Christ, Head of the Church.

17 a GR watch, beware of

and that my service which I have for Jerusalem may be accepted of the saints;

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

33 Now the God of peace *be* with you all. Amen.

## CHAPTER 16

*Paul sends greetings to various Saints—He counsels the Saints to avoid those who cause divisions—The Saints should be wise concerning good and innocent concerning evil.*

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist

11 Salute Narcissus, which is my kinsman. Greet them that be of the <sup>a</sup>household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy <sup>a</sup>kiss. The <sup>b</sup>churches of Christ salute you.

17 Now I beseech you, brethren, <sup>a</sup>mark them which cause <sup>b</sup>divisions

26<sup>a</sup> TG Almsgiving; Welfare.

27<sup>a</sup> 1 Cor. 9:11.

<sup>b</sup> TG Duty.

<sup>c</sup> GR material, temporal.

28<sup>a</sup> Philip 4:17; Titus 3:14

31<sup>a</sup> GR refuse belief or obedience.

32<sup>a</sup> 2 Cor. 7:13.

16 10<sup>a</sup> JST Rom. 16:10 . . . church

*salutation . . .*

<sup>b</sup> TG Jesus Christ, Head of the Church.

17<sup>a</sup> GR watch, beware of.

<sup>b</sup> Acts 20:30 (28–30).

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain <sup>a</sup>contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their <sup>a</sup>spiritual things, their <sup>b</sup>duty is also to minister unto them in <sup>c</sup>carnal things.

28 When therefore I have performed this, and have sealed to them this <sup>a</sup>fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the <sup>a</sup>fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me:

her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my well-beloved Epænetus, who is the first-fruits of Achaia unto Christ.

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7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in

## **New Testament Student Institute Manual**

**At the close of his epistle, Paul highly commended a Church member named Phebe, who was evidently the messenger who carried Paul's epistle to the Saints in Rome. From Paul's description of Phebe, we learn that she was "a servant of the church which is at Cenchrea" and that she had been a "succourer" or benefactor of many members of the Church, including Paul (Romans 16:1–2). Phebe is an example of the important and trusted role women have in the Church.**

**Paul's written approval of Phebe is an example of the early Christian practice of carrying letters of recommendation when traveling to another Christian congregation (see 2 Corinthians 3:1). This custom is similar to the current Church practices of transferring membership records and carrying temple recommends.**



fore on your behalf: but yet I would have you <sup>b</sup>wise unto that which is good, and <sup>c</sup>simple concerning evil.

20 And the God of <sup>a</sup>peace shall <sup>b</sup>bruise <sup>c</sup>Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

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## **New Testament Student Institute Manual**

**Paul may have used scribes to compose many or all of his epistles. Ancient scribes had varying degrees of influence in what they wrote. Some would write a manuscript word for word as dictated by the sender, others would revise and edit a draft written by the sender, and others would compose much of a text themselves, working from notes or instructions provided by the sender. Whichever approach was used, the sender would make sure the final text represented his or her intentions.**

**Some New Testament scholars have debated whether some of the epistles bearing Paul's name were actually written by Paul. Much of this debate deals with subtle differences in style and wording among the epistles. However, many of these differences can be explained by Paul using different scribes on different occasions with varying degrees of personal input.**

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26 But now is made manifest, and  
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cording to the commandment of the  
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27 To God only wise, *be glory*  
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¶ Written to the Romans from Corinthus,  
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