

## Supporting Documentation for Parish Letter

### Romans 1

1 Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God-- 2 the gospel he promised beforehand through his prophets in the Holy Scriptures 3 regarding his Son, who as to his human nature was a descendant of David, 4 and who through the Spirit[1] of holiness was declared with power to be the Son of God[2] by his resurrection from the dead: Jesus Christ our Lord. 5 Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith. 6 And you also are among those who are called to belong to Jesus Christ.

7 To all in Rome who are loved by God and called to be saints: Grace and peace to you from God our Father and from the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. 9 God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you 10 in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.

11 I long to see you so that I may impart to you some spiritual gift to make you strong-- 12 that is, that you and I may be mutually encouraged by each other's faith. 13 I do not want you to be unaware, brothers, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.

14 I am obligated both to Greeks and non-Greeks, both to the wise and the foolish. 15 That is why I am so eager to preach the gospel also to you who are at Rome.

16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. 17 For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last,[3] just as it is written: "The righteous will live by faith." [4]

***18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, 19 since what may be known about God is plain to them, because God has made it plain to them. 20 For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.***

***21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. 22 Although they claimed to be wise, they became fools 23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.***

***24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. 25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator--who is forever praised. Amen.***

***26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. 27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.***

***28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. 29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, 30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; 31 they are senseless, faithless, heartless, ruthless. 32 Although they know God's***

***righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.***

## **Romans 2**

<sup>1</sup>You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things. <sup>2</sup>Now we know that God's judgment against those who do such things is based on truth. <sup>3</sup>So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment?

***<sup>4</sup>Or do you show contempt for the riches of his kindness<sup>A</sup>, tolerance<sup>B</sup> and patience<sup>C</sup>, not realizing that God's kindness<sup>D</sup> leads you toward repentance<sup>E</sup>?***

<sup>5</sup>But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. <sup>6</sup>God "will give to each person according to what he has done."<sup>[1]</sup> <sup>7</sup>To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. <sup>8</sup>But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. <sup>9</sup>There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; <sup>10</sup>but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile. <sup>11</sup>For God does not show favoritism.

<sup>12</sup>All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. <sup>13</sup>For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. <sup>14</sup>(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, <sup>15</sup>since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) <sup>16</sup>This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares.

<sup>17</sup>Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God; <sup>18</sup>if you know his will and approve of what is superior because you are instructed by the law; <sup>19</sup>if you are convinced that you are a guide for the blind, a light for those who are in the dark, <sup>20</sup>an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth-- <sup>21</sup>you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? <sup>22</sup>You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup>You who brag about the law, do you dishonor God by breaking the law? <sup>24</sup>As it is written: "God's name is blasphemed among the Gentiles because of you."

<sup>25</sup>Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised. <sup>26</sup>If those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised? <sup>27</sup>The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the<sup>[3]</sup> written code and circumcision, are a lawbreaker. <sup>28</sup>A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. <sup>29</sup>No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God.

## Footnote A

### ΧΡΗΣΤΟΤΗΣ - chrestotes {khray-stot'-ace} Strong's 5544

From Thayer's Lexicon (Public Domain Version):

**χρηστότης, -ητος, ἡ, (χρηστος);** **1. moral goodness, integrity:** Ro. iii. 12 (fr. Ps. xiii. (xiv.) 3) [A. V. 'doeth good']. **2. benignity, kindness:** Ro. ii. 4; 2 Co. vi. 6; Gal. v. 22; Col. iii. 12; Tit. iii. 4; ἡ χρ. τινὸς ἐπί τινα, Ro. xi. 22 (opp. to ἀποτομία [q. v.]); Eph. ii. 7. (Sept.; Eur., Isae., Diod., Joseph., Ael., Hdian.; often in Plut.) [See *Trench*, Syn. § lxiii.]\*

1) fit, fit for use, useful a) virtuous, good 2) manageable a) mild, pleasant (as opp. to harsh, hard sharp, bitter) b) of things: more pleasant, of people, kind, benevolent

## Footnote B

### ΑΝΟΧΗ anochē {an-okh-ay}

1) toleration, forbearance - usage in AV [forbearance](#) 2; 2

From Thayer's Lexicon (Public Domain Version):

**ἀνοχή, -ῆς, ἡ, (compare ἀνέχομαι τινος, s. v. ἀνέχω p. 45),** *toleration, forbearance*; in this sense only in Ro. ii. 4; iii. 26 (25). (In Grk. writ. a holding back, delaying, fr. ἀνέχω to hold back, hinder.) [Cf. *Trench* § liii.]\*

## Footnote C

### μακροθυμία makrothumia makrothumia {mak-roth-oo-mee'-ah} (Strong's 3315)

1) patience, endurance, constancy, steadfastness, perseverance  
2) patience, forbearance, longsuffering, slowness in avenging wrongs

[longsuffering](#) 12, [patience](#) 2; 14

From Thayer's Lexicon (Public Domain Version):

**μακροθυμία, -ας, ἡ, (μακρόθυμος [cf. μακροθυμέω]), (Vulg. longanimitas, etc.), i. e. 1. patience, endurance, constancy, steadfastness, perseverance; esp. as shown in bearing troubles and ills, (Plut. Luc. 32 sq.; ἄνθρωπος ὧν μηδέποτε τὴν ἀλυπίαν αἰτοῦ παρὰ θεῶν, ἀλλὰ μακροθυμίαν,**

## Footnote D

**ΧΡΗΣΤΟΣ** . Strong's 5543 chrestos {khrase-tos}

kind 2, easy 1, better 1, goodness 1, good 1, gracious 1; 7

From Thayer's Lexicon (Public Domain Version):

**χρηστός, -ή, -όν, (χράσμαι), fr. Hdt. down, Sept. for צוּט; 1. prop. fit for use, useful; virtuous, good: ἦθη χρηστά, 1 Co. xv. 33 ([Treg. χρῆστα (but cf. B. 11)], see ἦθος, 2). 2. manageable, i. e. mild, pleasant, (opp. to harsh, hard, sharp, bitter): of things, χρηστότερος οἶνος,**

- 1) fit, fit for use, useful a) virtuous, good 2) manageable a) mild, pleasant (as opp. to harsh, hard sharp, bitter) b) of things: more pleasant, of people, kind, benevolent

Authorized Version (KJV) Translation Count — Total: 7 AV - kind 2, easy 1, better 1, goodness 1, good 1, gracious 1; 7

chrestos (Strong's 5543) occurs 7 times in 7 verses:

Rom 2:4 Or 2228 despisest thou 2706 the riches 4149 of his 846 **goodness 5544** and 2532 **forbearance 463** and 2532 **longsuffering 3115**; not knowing 50 that 3754 the **goodness 5543** of God 2316 leadeth 71 thee 4571 to 1519 repentance 3341?

1Cr 15:33 Be 4105 0 not 3361 deceived 4105 : evil 2556 communications 3657 corrupt 5351 good 5543 manners 2239.

Eph 4:32 And 1161 be 1096 ye kind 5543 one to another 1519 240, tenderhearted 2155, forgiving 5483 one another 1438, even as 2531 2532 God 2316 for 1722 0 Christ's 5547 sake 1722 hath forgiven 5483 you 5213.

1Pe 2:3 If so be 1512 ye have tasted 1089 that 3754 the Lord 2962 [is] gracious 5543.

## Footnote E

### ΜΕΤΑΝΟΙΑ metanoia (Strong's 3341 metanoia {met-an'-oy-ah})

a change of mind, as it appears to one who repents, of a purpose he has formed or of something he has done

AV or KJV use - repentance 24; 24

From Thayer's Lexicon (Public Domain Version):

μετάνοια, -οίας, ἡ, (μετανοέω), *a change of mind*: as it appears in one who repents of a purpose he has formed or of something he has done, Heb. xii. 17 on which see εὐρίσκω, 3 ([Thuc. 3, 36, 3]; Polyb. 4, 66, 7; Plut. Peric. c. 10; mor. p. 26 a.; τῆς ἀδελφοκτονίας μετάνοια, Joseph. antt. 13, 11, 3); esp. the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds (Lact. 6, 24, 6 would have it rendered in Lat. by *resipiscentia*), [A. V. *repentance*]: Mt. iii. 8, 11; Lk. iii. 8, [16 Lehm.]; xv. 7; xxiv. 47; Acts xxvi. 20; βάπτισμα μετανοίας, a baptism binding its subjects to repentance [W. § 30, 2 β.], Mk. i. 4; Lk. iii. 8; Acts xiii. 24; xix. 4; [ἡ εἰς (τὸν) θεὸν μετ. Acts xx. 21, see μετανοέω, fin.]; δίδοναι τιμὴ μετάνοιαν, to give one the ability to repent, or to cause him to repent, Acts v. 31; xi. 18; 2 Tim. ii. 25; τινὰ εἰς μετάνοιαν καλεῖν, Lk. v. 32, and Rec. in Mt. ix. 13; Mk. ii. 17; ἄγειν, Ro. ii. 4 (Joseph. antt. 4, 6, 10 fin.); ἀνακαινίζειν, Heb. vi. 6; χωρῆσαι εἰς μετάν. to come to the point of repenting, or be brought to repentance, 2 Pet. iii. 9 [but see χωρέω, 1 fin.]; μετ. ἀπὸ νεκρῶν ἔργων, that change of mind by which we turn from, desist from, etc. Heb. vi. 1 [B. 322 (277)]; used merely of the improved spiritual state resulting from deep sorrow for sin, 2 Co. vii. 9 sq. (Sir. xlv. 16; Sap. xi. 24 (23); xii. 10, 19; Or. Man. 7 sq. [(cf. Sept. ed. Tdf. Proleg. p. lxii. sq.)]; Philo, quod det. pot. insid. § 26 init.; Antonin. 8, 10; [Cebes, tab. 10 fin.]\*)

## 1 Corinthians 6

<sup>1</sup>If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints? <sup>2</sup>Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? <sup>3</sup>Do you not know that we will judge angels? How much more the things of this life! <sup>4</sup>Therefore, if you have disputes about such matters, appoint as judges even men of little account in the church!<sup>[1]</sup> <sup>5</sup>I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers? <sup>6</sup>But instead, one brother goes to law against another--and this in front of unbelievers! <sup>7</sup>The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? <sup>8</sup>Instead, you yourselves cheat and do wrong, and you do this to your brothers. ***Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual<sup>F</sup> offenders<sup>10</sup> nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. <sup>11</sup>And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.***

<sup>12</sup>*"Everything is permissible for me"--but not everything is beneficial. "Everything is permissible for me"--but I will not be mastered by anything.* <sup>13</sup>*"Food for the stomach and the stomach for food"--but God will destroy them both. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. <sup>14</sup>By his power God raised the Lord from the dead, and he will raise us also. <sup>15</sup>Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! <sup>16</sup>Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh." <sup>17</sup>But he who unites himself with the Lord is one with him in spirit. <sup>18</sup>Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. <sup>19</sup>Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; <sup>20</sup>you were bought at a price. Therefore honor God with your body.*

## 1 Corinthians 7

<sup>1</sup>Now for the matters you wrote about: It is good for a man not to marry.[1] <sup>2</sup>But since there is so much immorality, each man should have his own wife, and each woman her own husband. <sup>3</sup>The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. <sup>4</sup>The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife. <sup>5</sup>Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control. <sup>6</sup>I say this as a concession, not as a command. <sup>7</sup>I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that. <sup>8</sup>Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am. <sup>9</sup>But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

## Footnote F

μαλακος malakos (Strong's 3120) malakos {mal-ak-os}

## Outline of Bible Usage

1) soft, soft to the touch 2) metaph. in a bad sense a) effeminate 1) of a catamite 2) of a boy kept for homosexual relations with a man 3) of a male who submits his body to unnatural lewdness 4) of a male prostitute

From Thayer's Lexicon (Public Domain Version):

**μαλακός, -ή, -όν, soft; soft to the touch: ἱμάτια, Mt. xi. 8 R G L br.; Lk. vii. 25, (ἱματίων πολυτελῶν κ. μαλακῶν, Artem. oneir. 1, 78; ἐσθής, Hom. Od. 23, 290; Artem. oneir. 2, 3; χιτῶν, Hom. Il. 2, 42); and simply τὰ μαλακά, soft raiment (see λευκός, 1): Mt. xi. 8 T Tr WH. Like the Lat. *mollis*, metaph. and in a bad sense: *effeminate*, of a catamite, a male who submits his body to unnatural lewdness, 1 Co. vi. 9 (Dion. Hal. antt. 7, 2 sub fin.; [Diog. Laërt. 7, 173 fin.]).\***

## Genesis 1

1 In the beginning God created the heavens and the earth.

2 Now the earth was [1] formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

3 And God said, "Let there be light," and there was light. 4 God saw that the light was good, and he separated the light from the darkness. 5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning-the first day. 6 And God said, "Let there be an expanse between the waters to separate water from water." 7 So God made the expanse and separated the water under the expanse from the water above it. And it was so. 8 God called the expanse "sky." And there was evening, and there was morning-the second day. 9 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. 10 God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good. 11 Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. 12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. 13 And there was evening, and there was morning-the third day. 14 And God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, 15 and let them be lights in the expanse of the sky to give light on the earth." And it was so. 16 God made two great lights-the greater light to govern the day and the lesser light to govern the night. He also made the stars. 17 God set them in the expanse of the sky to give light on the earth, 18 to govern the day and the night, and to separate light from darkness. And God saw that it was good. 19 And there was evening, and there was morning-the fourth day. 20 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." 21 So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." 23 And there was evening, and there was morning-the fifth day. 24 And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so. 25 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground

according to their kinds. And God saw that it was good. 26 Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, [2] and over all the creatures that move along the ground."

**27 So God created man in his own image, in the image of God he created him; male and female he created them.**

28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." 29 Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 30 And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food." And it was so. 31 God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

## Genesis 2

1 Thus the heavens and the earth were completed in all their vast array.

2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested [1] from all his work. 3 And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

### *Adam and Eve*

4 This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens- 5 and no shrub of the field had yet appeared on the earth [2] and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth [3] and there was no man to work the ground, 6 but streams [4] came up from the earth and watered the whole surface of the ground- 7 the LORD God formed the man [5] from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. 8 Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. 9 And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. 10 A river watering the garden flowed from Eden; from there it was separated into four headwaters. 11 The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. 12 (The gold of that land is good; aromatic resin [6] and onyx are also there.) 13 The name of the second river is the Gihon; it winds through the entire land of Cush. [7] 14 The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates. 15 The LORD God took the man and put him in the Garden of Eden to work it and take care of it. 16 And the LORD God commanded the man, "You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." 18 The LORD God said, **"It is not good for the man to be alone. I will make a helper suitable for him."** 19 Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. 20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field. **But for Adam no suitable helper was found.** 21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs [9] and closed up the place with flesh. 22 Then the LORD God made a woman from the rib [10] he had taken out of the man, and he brought her to the man.

23 The man said,

**"This is now bone of my bones and flesh of my flesh; she shall be called 'woman, [11] ' for she was taken out of man."**



24 For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

25 The man and his wife were both naked, and they felt no shame.

Biblical research done online at: Blue Letter Bible. 1996-2002. 9 Aug 2003.

<http://www.blueletterbible.org/cgi-bin/words.pl?word=5543&page=1>

Biblical Texts ( NIV) from:

<http://www.biblegateway.com/cgi-bin/bible>