

Rom - 1  
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① "Paul" - Παῦλος, originally, Saul. But it was common for Jews who had dealings with the Gentiles to use a Gentile name. Paul was the apostle to the Gentiles (Rom. 11:13; Gal. 2:7,8). Also, among the Hebrews, a change in name commemorated some remarkable event (as when Jacob became Israel, + <sup>Simon</sup> Cephas became Cephas, + then Peter).

So there is much significance attached to the name, "Paul," which was first used in Acts 13:9.

While it was common for the writer to mention himself first, this probably was never easy for Paul, in view of 1 Cor. 15:9,10; 1 Tim. 1:12-14. How quickly he ~~refers~~ to the Lord, AND YET WE MUST RECOGNIZE THAT THE MESSAGE IS BOUND UP WITH THE MESSENGER, AND SO THE MAN AND HIS AUTHORITY ARE EXTREMELY IMPORTANT!

The importance of the epistle is also seen in the fact that Paul's name stands alone, as in Galatians, Eph., 1 Tim., 2 Tim., Titus. "When essential doctrines and directions are being laid down, no one is associated with ~~said~~ the apostle in the authority given to him" (Newell, 2).

"A servant" - Σερβός. Hodge says that this Gr word "contains the two ideas of property and obligatory service" (Hodgk, 74).

THE WRITERS OF ALL THE N.T. EPISTLES SHARE THIS TITLE WITH PAUL: Peter, James, Jude, and John (Rev. 1:1). While all the people

of God are servants (1 Cor. 4:22), yet some are called upon to exemplify this more than others. THIS WAS ESPECIALLY TRUE OF THE APOSTLES & THEIR CO-WORKERS.

Paul became a servant when he was saved. He was yielded to the Lord, & had voluntarily given himself up to do the will of God. This is the only position any child of God can take. This is THE PLACE OF LIBERTY, BLESSING, AND JOY. When do not become His servants; WE ARE HIS SERVANTS. The only question is whether we live like it, or not!

"Called to be an apostle" - κῆρυξ ἀπόστολος. Cf. 1:6,7; 1 Cor. 1:1; Gal. 1:15. As in Gal. 1:1,12 Paul means to indicate that he was:

- 1) not self-appointed,
- 2) not appointed by men,
- 3) but called by God, chosen, appointed by Him for this apostolic ministry. (Our study of 1 + 2 Cor. should help us to realize the authority conveyed by this title.)

All are servants, but all are NOT apostles. The apostles were limited to the 12 & to Paul (although sometimes the word is used of a messenger in a general way). This was Paul's reason for writing to the Roman church; his trust upon them the need to receive what he wrote.

"Servant" is general; "apostle" is special.

"Called" - used ~~not~~<sup>24</sup> in the epistle: 1:1,6,7; 8:28,30 (2x). Cf. 9:25,26; 4:17; 9:11; 11:29. This is a sovereign, irreversible choice on God's part. Paul was not invited to become an

apostle; he was appointed by God, a place determined by God even before salvation.

WE DO NOT CHOOSE OUR PLACE OF MINISTRY,  
GOD HAS ALREADY APPPOINTED, <sup>THAT FOR</sup> US!

"Separated" - ἀφεπισημένος. This is a perfect, pass., part., of ἀφείνω, "to mark off from (ἄττο) others by boundaries, to limit, to separate" (Strayer, p. 90).

Cf. 1 Cor. 1:17; Acts 20:24; Gal. 1:15.

Note the positive emphasis, as in Acts 13:2, "separated unto" (τις). There are many things which the servants of the Lord do which are beyond their boundaries.

Paul is telling us the limits of his ministry.

"The Gospel of God" - the message which has God as its author while, as the following verses show, the subject is CHRIST. What boundless limitation!

How dare any man tamper with its contents - good news from God!

"For God so loved . . ." (John 3:16).

"The Father sent the Son . . ." (1 John 4:14).

Cf. Rom. 1:16, 17. Also v. 15. See also 2:16; 10:15, 16; 11:28; 15:16 19, 20, 29; 16:25.\*

FROM THIS WE CAN SAY THAT ALL THAT IS CONTAINED IN ROMANS IS A PART OF THE GOSPEL: JUSTIFICATION, SANCTIFICATION, GLORIFICATION, AND THE APPLICATION WHICH FOLLOWS. Anyone who preaches only salvation from sin's penalty is not preaching all of the gospel.

Cf. Paul in Acts 20:27.

IT IS JUST AS SERIOUS A THING TO LEAVE

OUT PART OF THE GOSPEL OF GOD AS IT IS TO CHANGE IT. IN FACT, LEAVING OUT PART IS CHANGING IT.  
We must preach it all because men need it all!

1:2 But to show that this message is not new, and to show that Paul was not the first to preach it, he shows (parenthetically) that THIS IS THE MESSAGE WHICH EVERY WRITER IN THE O.T. ANTICIPATED AS THE PROMISE OF GOD.

How grossly it has been perverted into a doctrine of works — not good news, but bad news!

"Which he had promised afore" — ο προ-ετην ξειδατο. This is a 1 dor. mid. of προετην ξειδατο.

Note what Zacharias said in Luke 1:68-70! who promised before? GOD DID!

where did He? "On the holy scriptures."  
who were His agents? "His prophets."

Thus, we have Paul, the Apostle, teaching us what we are to believe about the O.T.:

- 1) That it is the Word of God.
- 2) That it is primarily concerned about salvation from sin — the same message Paul preached in all of its fulness.
- 3) That, as v. 3, goes on to show, it is a message which has its center and its circumference in "His Son."

It is God's "Gospel" through "his prophets"

about "His Son."

<sup>13, 14, 16, 20,</sup>  
On the promises, cf. Rom. 9:4; 15:8; then 4:21.  
Also 2 Cor. 1:20; Heb. 11:13, 17.

Also Heb. 6:12-20, re: the promises.

MEN ARE ALWAYS LOOKING FOR SOMETHING TO DO; GOD HAS FOR SALVATION GIVEN US PROMISES TO BELIEVE. And, for those promises to have been given by so many prophets so long before Christ came, gives us indisputable evidence that nobody but God could have given the promises to begin with!

Hodge says, "The reason why the Apostle here advert's to that fact probably was, that one of the strongest proofs of the divine origin of the gospel is found in the prophecies of the Old Testament" (p. 17).

Cf. Rom. 3:21; 4:3; 9:33.

"Prophets" - a term which applies to all who spoke or wrote (esp. here, the latter) under the direction of the Spirit of God. E.g., Moses was a prophet.

Cf. Acts 3:21-23. Also vv. 24-26.

"Holy Scriptures" - ἐν γραφαῖς ἀγίαις. The first thing called, "holy," in Romans. "Holy" links the scriptures with God and therefore shows that they "possess a certain distinction and claim to reverence" (Shayer, 6).

(1:3) The ISR puts "Jesus Christ our Lord" at the end of v. 4

"Concerning his Son" -

- 1) The Gospel has to do with the Son of God.
- 2) The Prophets predicted the coming of the Son.

*Pre-existence*  
The term is expressive of His Deity, what He has been throughout eternity past, since v.v. 3 + 4 speak of His incarnation, death, + resurrection.

The Lord is referred to as the Son 7x in Romans—none after ch. 8. Cf. here, 1:4, 9; 5:10; 8:3, 29, 32.

Cf. Heb. 1:1-3; Col. 1:13-17

TO PREACH GOSPEL ONE HAS TO PREACH CHRIST.  
A GOSPEL WHICH DENIES THE DEITY OF CHRIST IS NOT THE GOSPEL.

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"Jesus Christ our Lord"—In the NK, this comes at the end of v. 4. This is the full title of our Lord. The use of the name suggests belief in what the names stand for.

Paul uses this full title in 1:3, 7; 5:1, 11, 21; 6:11, 23; 7:25; 8:39; 13:14; 15:6, 30; 16:18, 20, 24 — 15 times in all.

← NOTE ALL OF THE COMBINATIONS, THAT ARE USED IN THE EPISTLE. OF OUR LORD'S NAMES

Then follows Paul's statement concerning:

- 1) His humanity.
- 2) His Deity — although this has been fully indicated prior to this.

### HIS HUMANITY

"Was made"—ΤΟῦ γενόμενού, means became, was born, to come into existence. He was not always human, but became so at His birth. But He was eternally pre-existent as the Son of God. Cf. Gal. 4:4

"The seed of David"—He had to be born of this royal line in order to be heir of the Davidic throne as Messiah. Passages like Isa. 11:1 + Jer. 23:5, 6 indicate that

this would be. See also John 1:42; Mt. 1.  
 "Flesh" = humanity, but not with a  
sin nature.

No one questioned His humanity, +  
 His genealogy was established.

### HIS DEITY:

"Declared to be" — ΤΟῦ ὅπισθέντος. This  
 was His manifestation to men that He was  
 deity — "by the resurrection from the dead."  
**HIS RESURRECTION WAS THE CROWNING EVIDENCE**  
 OF HIS DEITY. Cf. Acts <sup>24</sup>2:36; 13:33;  
 1 Tim. 3:16. Also, 2 Tim. 2:8.

You cannot preach the Gospel without  
 preaching:

N.B.

- 1) The humanity of Christ.
- 2) The Deity of Christ
- 3) The resurrection of Christ — + His  
 death beforehand.

"With power" — This modifies the declaration. Thus, powerfully declared to be...

"By the spirit of holiness" — Κατὰ τὸν ὄντα  
 ἀγίωντος. This is in antithesis to  
 κατὰ σάρκα in v. 3.

This does not refer to the Holy Spirit but to the spiritual nature of our Lord which was characterized by absolute holiness. There was no moral imperfection in Him before or after His death!

(Remember? The LK has here: "Jesus Christ, our Lord" — for positive identification.)

1:5 "By whom" — Σιώπη, Paul tracing his "apostleship" directly to Christ, but also his "grace", i.e., salvation - WHICH

PROOF OF  
 DEITY

MUST COME BEFORE THERE CAN BE ANY MINISTRY.  
Unregenerate preachers have not been called of God! They are false prophets!

On Paul's "apostleship," cf. Gal. 1:1.

"Obedience to the faith" - cf. Acts 6:7 & Rom. 16:26. The Gospel calls for one thing: FAITH (Rom. 1:16). To believe the Gospel is to be obedient to the faith. THIS IS PAUL'S MESSAGE - as the epistle will show.

Cf. Rom. 10:16.  
 2 Tim. 1:8.

"Among all nations" - It went to the Jews first, BUT IT WAS NOT TO BE LIMITED TO THEM. Every person in every generation needs Christ, and must be told of Christ. note the remarkable job done by Paul.

Cf. 15:20, 23, 24. His parish was unlimited,  
but the character of his message was!

"For his name" - ΤΙΓΕΣ ΤΟῦ ὀνόματος αὐτοῦ. Paul's object in ministry was even more for the glory of Jesus Christ (all that is involved in His name) than for anything else.

(1:6) v. 5 gives the human side of salvation;  
 v. 6, the divine side.

Paul had received "grace and apostleship" through Christ, + they had received their call to salvation from Him! They were called by Jesus Christ.

As such, they were . . .

(1:7) "In Rome, beloved of God" - ἀγαπητοῖς Θεοῖς. Cf. 9:28. This is used of the Father's love for the Son in Mt. 3:17; 12:18; 17:5. All men are loved, but believed are

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"beloved of God."

\* Cf. 2 Th. 2:13, 14.

How we need to remember this in our relationships with each other! If we could only remember this, we would never worry again about anything!

"Called to be saints" →  $\kappa\lambda\nu\tauοίς \acute{α}γίοίς$ . They are saints — not will be! And they are saints because of the call of God — not by their own choice or achievement!

They are chosen by God to be saints, + this is what they are! (They should also be that in life, but such is not Paul's concern here.)

What are "saints"? French (pp. 331, 332) says that the word means separated from the world and set apart for God. As such we are to be separated from the world's defilements and share in the holiness of God. This is our calling!

Then comes Paul's familiar greeting:

"Grace... and peace." THIS IS A PRAYER.

For grace, see 2 Cor 9:8 — His help, His blessing (prosperity), His joy.

For peace, see Phil. 4:6, 7.

A seeming paradox — we have all, and yet we must constantly be receiving all.

The source: "God our Father" — as well as the Father of Jesus Christ. Think of the term, "Father"! Cf. Rom. 8:15; Gal. 4:6. We are in His family, our life is from Him! Cf. Eph. 3:14, 15 ff.

"From the Lord Jesus Christ" His full titles. All in Him is for me.

Both  
result  
from pala.  
two  
Grace &  
Peace both  
include  
everything  
but we  
can desire or  
new"  
(1 Cor 12, 14).  
v3

In the 1st "from" appears only once to show the unity of the Father and the Son in meeting our needs. And is further proof of His Deity!

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(from here)  
 1:8 Down through v. 17, we have the Intro. to the epistle (Hodge), and we can see how the love in the heart of the Apostle would be sure to win the hearts of the Roman believers. We see in him the meekness and gentleness of Christ.

"First" - ΤΙΠΩΤΟΥ. Paul is not starting a series, but he is saying, "First, i.e., before anything else is done" (Thayer, 555). There is a play here, with a δέ following in v. 13 - on the one hand, on the other.

He wants to thank God for 2 things:

- 1) That there were believers in Rome.
- 2) That their faith was so strong that it was "spoken of throughout the whole world."

HE IS PRAISING GOD FOR THE WORK THAT HAD BEEN DONE IN ROME.

"I thank" - εὐχαριστῶ. Paul is gratefully acknowledging what God has already done - "but which ought never to be absent from any of our devotions (Phil. iv. 6; Eph. v. 20; 1 Th. 5:18; 1 Tim. ii. 1)" (French, 191).

God alone is deserving of the praise.

"my God" - Τῷ Θεῷ μου. This is the 5<sup>th</sup> time he refers to God in this chapter, + there are a total of 22x in the entire ch.

"my God" is peculiarly Pauline (although used by our Lord at least 2x (Mt. 27:46; John 20:17), + by Thomas in John 20:28. This

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is an expression where Paul owns God as his own, + likewise the source of every spiritual blessing which he has received. So Paul God is not only God, but He is "my God."

"Through Jesus Christ" - Sia... Even when we praise God, the only way we may come to Him is "through Jesus Christ."

Cf. Rom. 7:25; Eph. 5:20; Col. 3:17; Heb. 13:15.

"Your faith" - η πίστις ὑπών. Cf. v. 5. This means their faith for salvation which continues to manifest itself in daily faith.

"Is spoken of" - καταγγέλλεται. This means more than just talked about; it was published. People went out of their way to talk about it. It was highly commended as that which should be taking place everywhere! It was an example.

"Throughout the whole world" - εν σύντομον κόσμῳ. This means, throughout the Roman Empire, + probably has reference to what was being reported among believers — not necessarily by the world.

1:9 Paul did not just pray when he learned of trouble; HE WAS MOVED TO PRAYER WHEN HE HEARD OF BLESSING!

Two things here speak of the truth, that what he did + what he was writing were sincere:

1) "God is my witness." The only One who knows how much we pray (beside ourselves) IS GOD!

It is not too unusual for Paul to call God to bear witness for him. Cf. 2 Cor. 1:23; Gal. 1:20; Phil. 1:8.

2) "Whom I serve with my spirit" - God not only was witness as to how Paul prayed, but also how he served - and who!

By this expression he means that his service comes from his heart, not merely an outward form.

"Serve" = λατρεύω. Paul uses it again in v. 25. It is the verb for priestly service, doing as bidden (obediently), and with worship, adoration (cf. moule, 25).

What tremendous claims to make!

How did he pray?

"Without ceasing... always" - ἀσιαχέττως... Τάντοτε. The first word is used here + 3x in 1 Thess. 1:3; 2:13; 5:17. The adj. of the same root is in Rom. 9:2; 2 Tim. 1:3.

Paul always prayed for them - a church he had never visited, + most of whose people he had never seen!

(1:10) For a long time he had been praying that he might be able to go to Rome.

But only "by the will of God."

"making request" - ζητεύω. This is prayer for particular benefits (so, French).

Note Paul's submission to "the will of God." WHAT HE PREACHED, WHERE, and WHEN were all determined by God Himself, and Paul recognized that he would only experience

the prosperity of God by being submissive to the will of God.

But he wants the Roman believers to know that he had been praying about this for a long time.

1:11 His object, however, was not just for travel.

"I long to see you" - "For I am homesick for a sight of you" (moule, 27) - as in Phil. 2:26; 2 Tim. 1:4.

THEY MAY HAVE WANTED TO SEE HIM, BUT, EVEN MORE, HE WANTED TO SEE THEM.

What an example for pastors and missionaries!

Why did he want to see them?

not so they could give something to him,  
but so he could give something to them!

"Some spiritual gift" -  $\chi\alpha\rho\omega\alpha \nu\pi\tau\tau\epsilon\nu-\mu\alpha\tau\kappa\delta$ .

He is not talking about the gifts of the spirit, but spiritual blessing. He wanted to open the Word to them, to instruct them in the things of God - so that they would be "established" -  $\epsilon\iota\sigma\tau\eta\pi\xi\theta\tau\varphi\alpha$ .

Paul concludes on this note - and again it is God who does the work. Cf. 16:25.

Paul wanted to strengthen them, to make them more stable. Cf. Eph. 4:11-16.

How concerned Paul was for the people of God!

"Impact" -  $\mu\epsilon\tau\alpha\delta\bar{\omega}$ . This means to share with

1:12 now notice something very unusual.

Paul expected blessing too!

"That I may be comforted together with you." The verb is οὐταπάκτηνται. This is not comfort in sorrow, but "encouragement which banishes depression" (Moulton, 29).

Cf. 15:32.

What is more encouraging than the fellowship of believers! Especially when that fellowship is in the Lord!

Pastors need this! missionaries need it!  
EVEN APOSTLES NEEDED IT!

Cf. 2 Tim. 1:16-18.

Note "faith" again - the 3rd time (cf. vv. 5, 8).

1:13 In 15:23 we find that Paul had wanted to go to Rome for "many years." He is telling them this now.

"Purposed" - προεθέμην. He had been determined to go, but was hindered until now. Paul knew the frustration of unfulfilled plans + unanswered prayer!

"Fruit" - The context shows that he is talking about the spiritual growth of believers, but not necessarily to the extension of evangelism. But it can be said that the "edification of believers" was "his main aim" (Moulton, 29).

He probably had been hindered by the many opportunities, but now it appeared that God's time for him to go to Rome had come. Cf. Rom. 16:20-23. Paul's ministry "among other Gentiles" was well-known!

1:14 "Debtors" - ὀφειλέτης. This is the equivalent of saying, I have a duty to perform. He was a man under divine orders. He was "a servant of Jesus Christ, called ... an apostle, separated unto the gospel of God ... we have received grace and apostleship ... among all nations."

He was not indebted to man; he was under orders to God.

Cf. 1 Cor. 9:16, 17.

"To the Greeks" - This included all cultured Gentiles - the readers, the writers, the thinkers, the philosophers. This included the educated Romans.

"To the barbarians" - Βάρβαροις. "See Greeks used Βάρβαροις of any foreigner ignorant of the Greek language and the Greek culture, whether mental or moral, with the added notion, after the Persian war, of rudeness and brutality" (Shaw, 95).

"To the wise and to the unwise" - a parallel to the preceding "Greeks... barbarians."

The terms include ALL MEN + NATIONS!

Where the gospel is concerned all men stand on exactly the same ground, and NO ONE MUST BE OVERLOOKED.

"Paul was always zealous to do his duty; at the same time, he always

1:15 And so, as far as Paul was concerned, he was "ready" - Ττόπειρον. He was willing, eager - "to preach the gospel..."

"Paul was always zealous to do his duty; at the same time, he always acknowledged his dependence upon God. This is an example which Christians ought to imitate on all occasions, never to deviate from the path of duty, but to leave events in the hands of God. The contrary of this is generally the case. Christians are often more anxious and perplexed about their success, than with respect to their duty. They forget what regards themselves, and wish to meddle with what does not belong to them but to God" (Haldane, 43, 44)

Monte says that "the Epistle... is infinitely the best commentary on" the following two verses, "as we follow out its argument and leave its message" (p. 32). Rom - 16  
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1:16 "I am not ashamed" - οὐ γὰρ ἔταιρος -  
νοματ.

The statement seems to indicate that some were ashamed. The history of the NT indicates that the Gospel was never popular, as such. Attempts to make it popular have led to its corruption.  
*If Hebrews, pp. 45, 46.*

The Gentiles called it foolishness; to the Jews it was a stumblingblock. Cf. 1 Cor. 1:23. Also 1 Cor. 2:14.

Paul would not change it for the philosophers. He would not water it down to appeal to the masses. He would not mix in the Law to please the Jews. HE WAS UNASHAMED OF IT AS IT WAS! AND HE WAS BOLD (not brazen, not pushy) TO DECLARE IT.

Why?

Cf. Gal. 1:6-10.

"It is the power of God"

Of what?

"The Gospel." - Τὸ εὐαγγέλιον. "of Christ" is omitted in the best MSS. This would have

to do with its subject; 1:1 speaks

of its author.

In Romans, cf. 1:1, 9, 15, 16

2:16

10:15, 16

15:16, 19, 20, 29

16:25.

It means good tidings, or good news.

Why men should oppose this message is really amazing! It shows their blindness and hardness of heart, their ignorance of the real issues between God and man.

For defns, cf. Rom. 1:3, 4; 1 Cor. 15:1, 3, 4; 1 Pet. 1:3-5 (cf. v. 12 for the word, Gospel).

It is "supreme",  
not "it" (more  
so).

Paul fully explains the Gospel in these two verses, so we need not stop here to do that.

"For it is the power of God" - Σὺν αὐτῷ γὰρ θεοῦ ἐστιν.

Paul here indicates that salvation is God's work for man - not man's work for God!

"The gospel is then declared to be that through which God exercises his power... There are two things here asserted of the Gospel, first that it is powerful, and secondly that it is from God" (Hodge, p. 28).

Cf. Eph. 1:19. Also, 1 Cor. 1:18.

See also Rom. 5:6; 8:3. Neither man himself nor the Law can bring salvation.

"It is power, as it is the means which God employs to accomplish a certain end. When it is said, the Gospel is God's power unto salvation, all other means are excluded."

(Haldane, 47).

It is powerful enough to reach any and every person on the face of the earth.

"Unto salvation" - εἰς σωτηρίαν.

Two verses are needed to help us understand this term. They are: 5:9 and 13:11.

#### SALVATION INCLUDES:

- 1) JUSTIFICATION: deliverance from sin(s) finally,
- 2) SANCTIFICATION: " " " " power
- 3) GLORIFICATION: " " " " presence.

But it carries this unique feature: entering into the first guarantees the others also

They are not three separate Gospels, but one!

Cf. 2 Tim. 1:12.

See also Rom. 8:24, 25.

It includes not only the soul + spirit, but also the body.

The term, salvation, is the all-inclusive, most comprehensive, of all terms in the Bible which have to do with God's work in behalf of man. It has three tenses!

How extensive is it?

"To every one" - ΤΑΥΤΙ. It is universal in: 1) The need for it.

2) Its availability.

It is for every one as an absolute necessity, and is offered on the basis which everyone can have it.

"That believeth" - Τῷ ΤΙΘΕΟΥΤΙ. These are <sup>the</sup> two words which many want to leave out. Cf. Gal. 3:26.

It is true that "we are the offspring of God" (Acts. 17:29), but this means created by him, made in his likeness, BUT IT HAS NOTHING AT ALL TO DO WITH SALVATION. Cf. John 1:11-13.

Biblical faith includes:

- 1) Knowledge.
- 2) Belief
- 3) Trust

See Hodges for an excellent discussion (p. 29).

Faith must not be considered a work, however, since the Gospel is the power of God. The Gospel is a message of Christ - who He is, what He has done, and why!

If it is "to every one that believeth," then we should not be surprised to find, "to the Jew first, and also to the Greeks" (used here as a synonym for Gentiles).

How are we to take, "first" - ΗΡΩΤΟΥ? Does it mean that the Jew has a greater right to hear the Gospel than the Gentile? Does it mean that we should go to the Jews before we go to the Gentiles? Does it mean that God blesses Jewish missions above Gentile missions?

No! Any such interpretation violates the grace of God.

We must not neglect the Gospel for the Jew, but this is an historical first.

Cf. Rom. 3:9, 22, 29; 10:12.

The Gospel was first preached to Abraham.  
Cf. Gal. 3:8.

See also Rom. 9:3-5; John 4:22; 10:5, 6; but then see, Mt. 28:18-20; Acts 1:8.

**1:17** "For herein" - γάρ... ἐν αὐτῷ. Lit., for in it.

"(The) righteousness of God" - Δικαιοσύνη... Θεοῦ. This theme is fully developed, beginning with 3:21.

It is His righteousness provided for man, the only righteousness which He will accept.

Cf. 2 Cor. 5:21; Phil. 3:9; Rom. 10:3, 4.

But what is "righteousness"? It indicates that which is acceptable to God - for man to be what God wants Him to be. It includes the removal of sin with the judgment it has brought, with forgiveness + eternal life.

to take its place.

The problem, however, Paul indicates in 3:26. God's love cannot set aside His righteous-ness. This is why the Gospel is preeminently a revelation of the righteousness of God, not of the love of God!

The man who measures up to God's stan-dard is righteous; he who fails is unrighteous. The divine verdict with regard to the whole human race is stated in Rom. 3:10, +, because man is so utterly depraved, we have Rom. 3:19.

Paul obviously is shivering here:

- 1) That it is in Christ.
- 2) That it is by faith.
- 3) That it is for all men.

"Is . . . revealed" -  $\alpha\tau\tau\kappa\alpha\lambda\bar{\imath}\pi\tau\eta\tau\alpha$ . God has made known that which is "unknown and unknowable" (French, p. 356) plus He has given us "the interpretation" (Op. cit., 354). Both ideas are contained in the word.

This, this is not a matter for human speculation, but of divine revelation.

"From faith to faith" -  $\acute{\epsilon}K\cdot\pi\acute{O}C\acute{E}W\acute{S}\acute{E}iS\acute{T}I\acute{O}TIV$ . Hodge says this means, by faith alone (p. 32). Haldane says that the proper translation is by faith to faith - pointing out that the quotation from Hab. again has, by faith - the same expression in the original! So he would say that it means that it is revealed by faith in order that a person might believe it.

Gordet says, "It is a righteousness of faith offered to faith" (p. 97).

Proof of this is established by Paul

Vine (p. 16)  
agrees with  
Hodge.

through his quotation of Hab. 2:4 - which is also cited in Gal. 3:11; Heb. 10:38.

After speaking of the OT prophets in vv. 3-4 in this chapter, THIS IS THE FIRST OF MANY OT QUOTATIONS IN ROMANS WHICH TREAT THE OT AS AUTHORITY AND CITE THE HARMONY BETWEEN THE OT + THE NT.

1:18 See next page.

**1:18** We now come to the first major division of the book - CONDEMNATION (1:18 - 3:20).

OUR APPRECIATION OF SALVATION WILL BE THE RESULT OF OUR UNDERSTANDING OF SIN! The need is shown; then the remedy.

In v. 17, "The righteousness of God" is said to have been revealed in the Gospel; here, and in the verses which follow, "the wrath of God is revealed" - in man's behavior, in his experiences - <sup>in death - physical + spiritual</sup> with Cain at the flood at the tower of Babel

Thus - all of the ungodliness of men. HISTORY, IN THE BIBLE AND OUT, CLEARLY REVEALS GOD'S HATRED OF SIN.

"Wrath" - ὄψιν. French defines this as ~~the~~ "an abiding and settled habit of mind ... with the purpose of revenge" (p. 131). Cf. 2:5, 8; 4:15; 5:9; 9:12. God has only had one attitude toward sin, AND THAT HAS NEVER CHANGED.

Specifically here, it is against:

i) "All ungodliness" - Τὰς αὐτέρειας. This is man's rejection of God Himself - "a deliberate withholding from God of his dues of prayer and service, a standing, so to speak, in battle array against Him" (French, 242)

ii) "unrighteousness" - ἀδικίας. This is any deed violating the law and justice of God. man refuses to be governed by God. Hodge said that "ungodliness" speaks of impiety toward God; "unrighteousness," as sins against man. The

rest of ch. 1 seems to indicate this two-fold manifestation of sin. Man's relationship to man cannot be right if his relationship to God is wrong.

"Hold" - KATEΞΟΥΤΩV. This is literally, to hold down. They have the truth. They know better. But they ignore it, or suppress it, or even sometimes make it an excuse for sin.

"See truth" - ΤΙΝV ἀληθείαv. This means both what is true and right! This is absolute, eternal, unchanging. Cf. 1 Jn. 1:6,7.

(1:19) Reason #1 - "Because." Cf. v. 21 for #2.

Hodge says the KJV is too weak here since ΤΟ γνωστον does not mean "that which may be known," but that which is known! Man does know more about God than simply that He exists, but He does not know everything about God — just enough to render him inexcusable before God.

"manifest... shown" - φαερόv... ἐφαέρωσεν. This is an inner consciousness ("in them") and one which is universal because God has been the Teacher!

v. 20 explains.

(1:20) "The invisible things" =

1) "His eternal power" - αἰδιος αὐτοῦ δύναμις. Cf. "power" in v. 16. Creation reveals that the power of God is without beginning and/or without end (Thayer, p. 21 under αἰδιός).

2) "and Godhead" - καὶ Θεότης.\* Paul

is not only indicating that God is manifest in nature, but how much. God can only be fully known in Christ and in the Word. BUT HIS MAJESTY, THE EVIDENCE OF HIS EXISTENCE, IS CLEARLY THERE. Cf. Psa. 19. This word is not used to convey the idea of a complete revelation of the Three Persons of the Godhead. Cf. also ~~Acts~~ 17:23-27.

How long has it been in effect? "From the creation of the world" (Κόσμου). No generation has been without this testimony. How clear is it? "Clearly seen" - Καθοπάται. This means that it is understood. It is seen from above (lit.).

Note also, "being understood" - νοούμενα. Man possesses the mental ability to receive this manifestation from God!

THE RESULT: "Without excuse" - ἀνατίκοντίς. Cf. 2:1. No man can defend his claim that he did not know there was a God!

(see notes on v. 19.)  
 1:21 Reason #2. The wrath of God is justified first - by the revelation which God has given, and second - by what man has done with it.

This is really the history of man in his relationship with God -

"They knew God." Man originally was a monotheist. He has degenerated into a polytheist and an idolater. He has come to understand what is mentioned in v. 20.

But man has not acted in accordance with what he knows. This is seen in two

were negatively:

- 1) "They glorified him not as God," i.e., they did not worship Him.
- 2) "Neither were thankful," i.e., Recognizing Him as the Source of all blessings.

WHEN MEN FAIL HERE, IT AFFECTS WHAT THEY ARE AND WHAT THEY DO.

"Became vain"- ἐγράταιώθησαν. Hodge (p. 34) says, "that is, according to constant scriptural usage, became both foolish and wicked." Cf. 1 Pet. 1:18; Eph. 4:17; Rom. 8:20, 21.

"On their imaginations"- ἐν τοῖς διατονίσμοῖς αὐτῶν. This is the thinking of a man deliberating with himself ... a deliberating, questioning, about what is true (Thayer, 139).

"Foolish"- ἀσύνετος. They lost what they had.

"Was darkened"- ἐσκοτίσθη. Cf. Rom. 11:10.

**1:22** "Professing"- φάσκοντες. This carries the idea of pretending. Sinful man is proud, and seeks to cover his ignorance with great claims.

"Wise"- σοφοί. This speaks of one who is capable because of his great learning to form the best plans and the best means for their execution (cf. Thayer, 582).

"They became fools"- ἐγνωμόνοις. How? See v. 23.

**1:23** "Changed" = exchanged. Sin has distorted man's views of God.

"The glory"- all of <sup>the</sup> divine perfections of God. They transferred the glory of the Creator to the creature.

They became foolish by their own reasonings  
- Macknight  
II, p. 72, footnote

Stifler has an excellent comment here:

"There was the Apollo of the Greeks, the eagle of the Romans, the bull of the Egyptians, and the serpent of the Assyrians. Paul may be giving in this verse the historical development of idolatry, from its highest phase to its worst" (p. 32).

Religion in the Bible does not get better, but worse!

God is "incomptible" - ἀφθάπτου. God is not subject to wear and age and, finally, death. Man and all other creatures are the opposite: "corruptible."

8/15/70  
1:24 "Wherefore" - Διὸ. This is a conjunction showing result. "On which account" (Thayer, 152). The sins of vv. 21-23 resulted in the sins of vv. 24-32.

"God" - the 9<sup>th</sup> time since v. 1b.

"Dove them up" - Ταρέσωκεν. Identically the same verb is found in vv. 26, 28 - thus making this one of the key expressions of his entire passage. It means (Ταρασίωμι) "to give into the hands (of another)... to give over into one's power or use" (Thayer, 481).

Twice it is used in Romans for God delivering His Son up to death (Rom. 4:25; 8:32). Cf. John 19:10, 11. Also see Gen. 2:16, 17; 4:6-8. See Rom. 6:16.

IT IS TRAGIC TO SEE HOW SINS FOLLOW EACH OTHER. AND YET THIS IS SEEN REPEATEDLY IN HUMAN EXPERIENCE. A PERSON FALLS INTO ONE

SIN, AND THEN EVERYTHING SEEKS TO GO WRONG.

For God to give men up means that He gives them over to the power of sin and Satan, and man who feels that he is his own master finds himself a hopeless, helpless slave. Either God rules us, or sin will. "God punishes sin with sin" (Stifler, p. 34).

Yet even here He has not totally removed His restraint, or life on earth would be impossible. Man would annihilate himself - as he will practically do during the Gr. Trib.

"To uncleanness" - Εἰς ἀκαθαρσίαν used 2x in Rom. (cf. 6:19). It means moral impurity.

What was their uncleanness?

To dishonor their bodies through the lusts of their own hearts.

"To dishonor" - Τοῦ ἀτιμάζεσθαι. Lit., God gave them up to the uncleanness of dishonoring...

Cf. Rom. 2:23.

Man's lusts, desires, in his own heart will lead him to disgrace himself through the use of his body. Cf. Rom. 6 + 12.

And man does it "between themselves." Sin is very definitely social in its effect!

¶:25 The relationship between v. 24 as the result of vv. 21-23 is now re-stated in v. 25.

(1:25) "who changed" — οἵτινες μετίηλαζαν. Only 2x in NT — both in Rom. Cf. 1:26. The verb is μετατάσσω. (In v.23 we have ἤλλαξαν, from ἀλλάσσω.) Hodge says that the addition of μετά suggests not merely an exchange, but a transvestity: a grotesque substitute, or imitation.

Men did not advance from error to truth, but degenerated from truth to error. He exchange the truth for a grotesque lie!

"The truth of God" — i.e., which He gave about Himself. See vv. 18-20.

"A lie," lit, the lie — ἐν τῷ ψεύσει.

"Anything which is not what it pretends to be, or what it is supposed to be, is in the scriptures called a lie" (Hodge, 41). So.

IDOLATRY IS A LIE! It is not true!

"Worshipped" — ἐρέβασθαινονταν. This is the inner, worshipful feeling; "served" — ἐδιτευσαν, the outer expression of worship. Their outward worship was evidence of what they felt in their hearts.

"more than" — πιπά, does not signify that they worshipped God but not as much as creatures, but that they went beyond God, they passed Him by, and instead, worshipped creatures!

"The Creator" — All men have <sup>the</sup> knowledge to recognize that there is a Creator, and that He is worthy of our worship and our obedience since He determines what is right and what is wrong.

"Blessed forever" — εὐλογούσις εἰς τοὺς αἰώνας

Cf. 9:5. A strong thrust at all forms of idolatry since God alone is worthy of our praise, and there never will be anyone else. "Amen" - so let it be!

This expression is very common among the Jews. It is (Amen) transliterated into both Grk + Eng from Heb.

**V. 26** This verse begins as v. 24 began.

PAUL IS PROCEED FROM THE GENERAL TO THE SPECIFIC. We have:

- 1) Idolatry (v. 23).
- 2) Immorality (v. 24).
- 3) The grossness of the immorality (vv. 26, 27).
- 4) The particular sins mentioned (vv. 28-31).

"Vile affections" - οἱ τάραχτι πίες. These "are lusts that dishonor those who indulge in them" (French, 323). French indicates that this term applies to the diseased condition of the soul, i.e., the sin nature (we would say); "lusts" in v. 24, includes "the whole world of active lusts and desires" (French, 324).

Vv. 26, 27 show the depth of man's degradation.

"Even" - This suggests something of particular emphasis to bring out the point. "There is point in that word 'even'. Woman is the purer, the more modest, of the sexes, has propensities less ardent; but even she became beastly and equalled vile man in his depravity" (Stifler, p. 33).

"Change" - the same word as used in v. 25 about God. "Paul first refers to the de-

gradation of females among the heathen, because they are always the last to be affected in the decay of morals, and their corruption is therefore proof that all virtue is lost" (Hodge, 42).

The references to "natural" and "nature" in this + v. 27 indicates that God has established laws, laws of nature, which are to govern his creation - first and foremost, the marriage relationship. Note "between themselves" in v. 24.

"The natural use" is the sexual relationship in marriage. Women left that behind, + became homosexuals.

**1:27** Men are no better.

"Burned" - ἐξεκάυθησαν. This, from ἔκκαιω, means to (be) set on fire, to show the intensity of man's desire.

"Lust" - ἐπειδή οὐεὶ. This is the third word which Paul uses for lust in this passage: ἔτιθυμία, πράθος, and ὀπεῖς. This latter means a desire to conquer, "the reaching out after and toward an object, with a purpose of drawing that after which it reaches to itself, and making it its own" (French, p. 326).

"Receiving in themselves . . ." indicates the effect that "their error" had upon them, i.e., the fact that they had turned from God. In forsaking God man became less than an animal.

(1:28) This third division since v. 24, + the most specific.

"And even . . . knowledge" goes back to the basic sin mentioned in v. 21.

"They did not like" - i.e., they did not approve of the idea.

"So retain" - ἔχειν. He did not want to keep and be responsible for the knowledge of God which he had.

"Knowledge" - γνῶση. This actually speaks (ἔτι) of the tremendous amount of knowledge every man possesses of God.

"God gave them over" - see v. 24, 26.

"A reprobate mind" - εἰς ἀσόκιμον νοῦν.  
"Reprobate" is related to "did not like" earlier in this same ~~verse~~. Since man did not approve God, God gave man over to a mind that would approve things which God would disapprove.

"Not convenient" - τὰ μὴ καθήκοντα. These are things forbidden, shameful. Cf. Acts 22:22. These would be things contrary to man's nature, contrary to his duty as a creature of God, and so contrary to the will of God.

Note: The implied emphasis on the absolute character of right and wrong.

(1:29) "Being filled" means abounding,

being saturated - "with all unrighteousness" - i.e., the things outside of that which pleases God. This is A GENERAL EXPRESSION FOR ALL OF THE TERMS WHICH FOLLOW.

πορνία

"Fornication" - πορνία. It "includes all the violations of the seventh commandment" (Haldane, p. 67). This is not in all MSS. It is a general term for all illicit sexual intercourse (Thayer, 532).

"Wickedness" - πονηρία. This shows "the bad instinct of the heart" (Godet, 110), "the general inclination to evil" (Haldane, 67) which makes man indulge in sin.

"Covetousness" - πλεονεξία. This means to desire advantage of some one else. It is a very intense word, depicting man's desire to get all he can for himself. Often it is linked to the grossest sins, & the idea, at least, is in v. 27 above.

"Maliciousness" - κακία. This is "the evil habit of mind" out of which πονηρία (above) comes. Cf. French, p. 38.

~~Aboounding in <sup>now</sup> man formerly full of envy.~~ "Full of envy" - μετόνεγκτος φθόνου. This means "stuffed" (Godet, p. 110). In contrast with "Being filled" in v. 29a, the former describes a process which has been going on; "full" describes a present condition which now exists. (Also Godet.)

"Envy" - This does not mean that the person so described wants to beat raise himself to the position of the person he envies; he just wants to pull the other one down. Cf. French, 90. This was Cain. And it is the parent of

"Murder" - φόνου. A violation of Commandment #6. Man has no right to take the life of another.

"Debate" - ἐπιδογ. This is strife, or quarrelling, contention.

"Deceit" - δόλου. Cf. 3:13.

"Malignity" - κακοφθείας. This is the frame of mind which puts the worst meaning on the actions of others, charging them with the worst possible motives. Cf. French, 40. Used only here in NT.

"Whisperers" - ψυχριστάς. It is a secret (whispering) attack made on another person to cause division & to stir up trouble without the accused knowing where the trouble is coming from. Cf. Haldane, 67, 68.

1:30 "Backbiters" - καταλάτοντος. This is one who talks down someone else, whether the person is present or absent. He loves to spread scandal. There may be an emphasis on what is done publicly as compared with "whisperers." Cf. Hodder, p. 111.

"Haters of God" - θεοριτύεις. Cf. Rom. 8:7a. Also see 3:14.

"Despotic" - ὑποικιστάς. This is the person who insults, inflicts wrong, sometimes violently, just for the pleasure he gets out of it. Cf. French, 103.

"Proud" - ὑψηλοφάνοντος. This describes "persons puffed up with a high opinion of themselves, and regarding others with contempt, as if they were unworthy of any intercourse with them" (p. 69).

"Boasters" - ἀταχόντας. This is a person

who boasts about heat which he does not have. He is "an empty pretender" (Thayer, 25).

"Inventor of evil things" = ἐφευπετας κακῶν. This is one who is looking for evil things to do.

"Disobedient to parents" — γονεύοντι αττιθείσ. Note: This is a truth taught by even nature itself. But rebellion of children is <sup>sin and</sup> a mark of sin. Cf. 2 Tim. 3:3. This is a violation of commandment #5.

(1:31) All the words in this verse begin with, 'a-', negatives.

"Without understanding" — ἀσυνέτους. Connected with the last of v. 30, this is a person "who is incapable of lending an ear to wise counsel" (Godet, III). Men may be very intelligent in worldly ways, but positively stupid concerning the things of God. Cf. Haldane, p. 70.

"Covenant breakers" — ἀουγθέτους. This assumes a state of peace, but the person so described refuses to abide by any agreements.

"Without natural affection" — ἀστόπιον. Cf. 2 Tim. 3:3. This is as when a mother turns against her child, or children against parents, a father who will leave his family. Cf. Godet, p. III. Cf. genocide.

"Implacable" — ἀστόνσον. This is not in best MSS, but it is in contrast with "covenant-breakers" above. This is a person at war who refuses to make peace.

"unmerciful" — ἀνελέηπονος. This refers to those who do not respond to human need, who loved to see killing in the area, who will even inflict more suffering rather than to relieve any.

1:32 "Who" — all of the above.

"Knowing" — fully (γνῶντες).

"The judgment of God" — Τὸ σκοτιώμα τοῦ Θεοῦ. This really speaks of what God has judged to be right, "what has been established and ordained by law" (Thayer, p. 151). SO, MAN'S KNOWLEDGE OF GOD CARRIES WITH IT A KNOWLEDGE OF RIGHT AND WRONG. However, this does not deter him.

Two words are used here for do:

1/ πάσοντες. This is repeated again in the latter part of the verse.  
2/ ποιούσιν.

Vine says that πάσω expresses "a course of conduct" while "the present tense of ποιέω expresses a series of repeated acts" (Romans, p. 27).

"Have pleasure" — συνεύσκοντες. They "applaud" (Thayer, 604). They encourage, approve, give consent, instead of setting to warn, reprove, restrain.

Ch. 2 Some feel that in ch. 2, vv. 1-16, Paul is still talking about Gentiles, as in ch. 1. Others feel that he is talking about the Jew all through ch. 2. This is the predominant idea.

"Therefore" — Διὸ. This ties the thought of this verse with 1:32.

This would also include punishment for disobedience.

There does seem to be some basis for believing that this is talking to the Jew.

"Inexcusable" - ἀνατολόγοντος, as in \* 1:20. Such a person is guilty, and has no defense whatever. Cf. Thayer, 41. These are the only 2x this word is used in the NT.

"O man" - Ω ἀνθρώπε. This is an expression suggesting "contempt or disdainful pity ... or of gentle rebuke" (Thayer, 46). Cf. Luke 22: 58, 60; Rom. 9:20. Also, "commiseration" (Ibid.). Cf. Jr. 19:5.

Cf. 2:3.

"Judgest" - Τίς ὁ κρίνων. This speaks of one who passes judgment on another + who feels that a person is "worthy of death" (1:32).

"Condemnest" - Κατακρίνεις. This is a stronger form of κρίνω above. A person who recognises wrongs in others is even more so to be condemned himself because —

"Thou that judgest doest the same things" Here Paul uses τιμάω. The thought is of one who practices such things (as opposed to a single act).

"In order to appreciate the force of the apostle's reasoning in this and the following verses, it should be remembered that the fellowship principle ground on which the Jews expected acceptance with God, was the covenant which he had made with their father Abraham, in which he promised to be a God to him and to his seed after him. They understood this promise to secure salvation for all who retained their connection with Abraham, by the observance of the law and the rite of circumcision. They expected, therefore, to be regarded and treated not so much as individuals, each being dealt with according to his personal character, but as a community community to whom salvation was secured by the promise made to Abraham". (Hodge, pp. 46, 47).

This same verb is used 2x in v. 32, ch. 1, translated "commit" and "do" (see second time at the end of the verse). NO MAN HAS

NECESSARILY COMMITTED ALL THE SINS OF CH. 1, BUT NEITHER IS ANY MAN FREE OF ALL OF THEM!

(2:2) "We are sure" - οἴσαπεν. It means to know fully, or certainly. "What is known requires no proof" (Stifler, under v. 3, p. 37). This is a self-evident truth.

WHEN GOD PASSES JUDGMENT IT IS ALWAYS "according to truth" - κατὰ ἀληθείαν, "according both to the facts and the unerring estimate of them by God" (Vine, 29).

Hodge (p. 47) translates this verse, "The judgment of God, which is according to truth, is against those..."

Implied is the thought that the Jew, even though he is a Jew, will fare no better before God if he does the same things a Gentile does.

"Commit" is τιπάσω again.

(2:3) "Thinkest thou" - δούλευεν. Paul is referring here to a decision which a person has reached as a result of his own (supposed) careful thinking.

This was one of the ways in which the Jews were blinded - as all merely religious people are!

"Thou" at the end of the verse is emphatic. Notice, "O man," again, as in v. 1. "Desire" = ~~πρόσθετος~~, with τιπάσω preceding it ("do").

"Escape" - ἐκφεύγει. Haldane brings out that the Jew could not prevent:

1) Being judged by God.

2) "Condemned".

3) Having the verdict carried out.

We may reject man's judgment, and, if condemned, escape, BUT SUCH WILL NEVER BE POSSIBLE IN MAN'S RELATIONSHIP WITH GOD.

(2:4) The thought here is: "Do you expect exemption on the ground to the peculiar goodness of God?" (Hodge, 48).

"Despised" - καταδρόπεις. This is to "think little or nothing of" (Thayer, 338).

Three things are included in Paul's question:

1) "The riches of his goodness" - τιμονίου  
 This xρηστότητος. Cf. 11:22. This refers to all of the favors God has graciously bestowed without measure or end upon Israel. It speaks of what God is as it has been reflected in what He has done - His love, His gentleness, which have called forth His favors.  
 "Riches" - "fulness, abundance" (Thayer, 519).

Cf. 9:4,5.

2) "Forbearance" - ἡρέσθαι. This is literally, "a holding up" (Vine, 29), "God's ~~not~~ bearing with them, without immediately executing vengeance" (Haldane, p. 77). French speaks of it as a truce (p. 199). It would be temporary without -

3) "Longsuffering" - πακρόθυμίας, "signifies the extent of that forbearance during many ages, denoting a degree of patience still unexhausted" (Haldane, 77).

Stifler says, "The case is going hard against

Cf. 3:20

the Jew, though he is not yet named" (p. 38). "not knowing" - ἀγνοῶν. This verb (ἀγνοέω) is used several times in Rom.: 1:13; 2:4; 6:3; 7:1; 10:3; 11:25. It means to be ignorant of something.

God's goodness is designed for repentance. "Leadeth thee" - οδεῖ αὐτόν. The goodness of God was ordained to provide guidance, direction, for sinful man "to repentance." Man must not mistake the goodness of God as evidence that <sup>He does not exist, nor that</sup> He will not judge sin, but that He does not want to judge sin. He wants man to repent.

"Repentance" - μετάνοια. This is "a change of mind" (Shayer, 405). Man is to undergo a change of mind about himself, about what he is doing, as well as about God.

But instead -

(2:5) man's heart is described in two ways:

i) "Hardness" - τίνης σκληρότητα. Used only here in the NT, it means "obstinacy, stubbornness" (Shayer, 579). It speaks of man knowing better, but refusing to do it.

Moses used it of Pharaoh

Jeremiah spoke <sup>of</sup> it (Jer. 7:21-34).

ii) "Impenitent" - ἀμετανόητος. Used only here, it means, "admitting no change" (Shayer, 32).

"Measurest up" - θρησκεύεις. This is in contrast with "riches" in v. 5. man who

treasures SIN, treasures WRATH! Cf. Mt. 6:19-23.  
 "Wrath" - ὀργήν. This is the word Paul used in 1:18; 2:8; 3:5; 4:15; 5:9; 9:22. This is a wrath from which God will not be turned away, and in which He will recompense men for their sins.

"Against the day of wrath", i.e., in the day of wrath. Cf. Acts 17:31.

"Revelation" - ἀποκαλύψεως. We have warnings now, BUT A DAY OF UNVEILING IS COMING. The closest thing we have to it is the book of the Revelation.

"Righteous judgment of God" - Σικαίο-κρίσις τοῦ Θεοῦ. Only here in the NT. But see 2 Th. 1:5.

God will render to each as his deeds require (v. 6) + without respect of persons (v. 11). And it will be according to the divine standards of right + wrong - not human.

**2:6** "Render" - ἀποστέλλει. God will give back, will pay man, according to his works. Cf. Rom. 6:23.

"Every man" - Jew + Gentile alike.

"The wicked will be ~~punished~~ on account of their works, and according to their works" (Hodge, p. 50).

**2:7** Here we have a πέντε and δέ (in v. 8).

Paul is explaining the two and only two possibilities, although there are certainly degrees within both categories. What we do is evidence of what we are!

"Patient continuance in well doing" is literally, patience in good works. Here we have the present tense of salvation.

This leads to the future -

- 1) "Glory" - δόξαν, "the future condition of the saints" (Hodge, 51). Cf. Rom. 8:18 ff. Also 8:30. Contrast 3:23. See Phil. 3:20, 21; 2 Cor. 3:18.
- 2) "Honor" - τιμήν. Cf. John 12:26; 1 Pet. 1:7; 2 Tim 4:7, 8; Mt. 25:21.
- 3) "Immortality" - ἀφθάριαν, incorruption. Cf. 1 Cor. 15:42, 50, 53, 54. This has to do with the eternal character of the resurrection body.

All of these constitute the fulness of "eternal life."

(2:8) now, for 2 verses, we look at the other side.

*S<sup>x</sup> x 1, 2, 3<sup>rd</sup>  
continues:*  
"Them that are contentious" - Τοῖς δὲ οἷς ἐπιθείας. This is the person who refuses to be submissive and obedient when he knows he should. It carries over from Ch. 1, but applies even more strongly to the Jew who had the written Law. This is evident from, "and do not obey the truth, but obey unrighteousness."

WHAT DO THEY GET? Four things:

- 1) "Indignation" - θυμός. This is a turbulent outburst of anger.
- 2) "Wrath" - ὄψην. shows the continued effect of 1) for the sake of revenge. Cf. French, p. 131.

2:9

- 3) "Tribulation" - θλίψις. This and the next word are used together again in 8:5. They describe what man will experience as a result of the wrath of God. This speaks of the oppression of man's spirit, pressure, agony.
- 4) "Anguish" - στένωξις. Whereas the former has to do with the spirit; this has to do with the confinement of the body. It is descriptive of a person who is in a cell where he can "neither stand, walk, sit, nor lie in it at full length". (French, p. 204).

2:10

Going back to v. 7, this verse replaces incorruption with "peace" - the perfection of which will be experienced in heaven.  
 Thus we see that "tribulation" or "peace" CARRY OVER INTO ETERNITY, DEPENDING ON WHETHER ONE KNOWS THE LORD, OR NOT!

2:11

"no respect of persons" - οὐ... προσώπου ήτοι προσώπια. This, lit., means to "accept the face of anyone" (Hodge, 53). There is none of this in God. The question is not racial.

This is a principle taught in the OT (Deut. 10:17; 1 Sam. 16:7; 2 Chron. 19:7; Job 34:19). no devout Jew would deny it. Hence, the reason Paul uses it here.

2:12

This explains what follows because of the truth in v. 11.

The first part of the verse points to the

Rom - 43  
10/3/70

Gentile; the second, to the Jew.

There is a difference as to the degree of judgment, but NO DIFFERENCE AS TO THE FACT THAT ALL SINNERS (whether they have the Law, or not) WILL PERISH! Cf. Luke 12:47, 48.

"Without law" - must mean without the written Law (because see vv. 14, 15).

*THREE TENSES OF CONDEMNATION.* "Shall perish" - ἀπολοῦνται. This means "Consigned to eternal misery" (Thayer, 64). See the present tense in 1 Cor. 1:18. Cf. Rom. 6:23. Thus JUDGMENT ALSO HAS THREE TENSES. Cf. John 3:15, 16; 10:28.

This carries over from ch. 1.

"In the Law" - ἐν νόμῳ. This speaks of the Jews from Moses to Christ. They were under the Law. And, having had this added light, will be judged accordingly.

SO, INSTEAD OF BEING SAVED BECAUSE THEY HAVE THE LAW, THEY WILL BE JUDGED EVEN MORE SEVERELY. Because . . .

(v.13) "Hearers" - οἱ ἀκροαταί. This is the way the Jews became acquainted with the Law: it was read to them. Cf. "We have heard" in Mt. 5:21, 27, 33, 38, 43. Also Gal. 4:21; Acts 13:15; 15:21.

This would also convey the idea of knowing the Law, understanding it, also APPROVING it. They were interested in it. "Law" is never for a moment satisfied with applause, with approbation; it demands always and inexorably obedience (Morle, p. 64).

"just before God" - Σίκαροι πρὸ τῷ Θεῷ.  
THIS IS THE ISSUE. God is the One who must either approve, or disapprove.

"The doers" - οἱ ποιῶντες. There can be not even one violation. Cf. Gal. 3:10; Rom. 3:19,20; Jas. 2:10. There are no second chances.

"Shall be justified" - Looks ahead to the final judgment - the FUTURE TENSE OF SALVATION.

2:14) Now back to the Gentiles.

"Do by nature" - φύεται... τοιών.  
"The φύσις of anything is the peculiarity of its being, that in virtue of which it is what it is; it is that which belongs to its original constitution, and is opposed to what is taught, acquired, or made" (Hodge, 55).

THE VERY PRINCIPLES CONTAINED IN THE LAW, GOD HAS WRITTEN UPON THE HEARTS OF ALL MEN, AND MAN'S RECOGNITION OF THESE DIVINE PRINCIPLES PROVES THAT THIS IS TRUE!

NO ONE FORCES THEM TO DO THIS; THEY INSTINCTIVELY KNOW THERE IS A RIGHT, AND A WRONG.

He does not say they keep it perfectly, but that the recognition of the Law can be observed in the lives of heathen Gentiles.

2:15) "Which shew" - οἵτινες ἐνσίκλυνται.

Paul here has reached a conclusion. This phrase could be trans., which proves!

"The work of the law." This is the effect of the Law "written in their hearts." In other words, man recognizes certain things as right and wrong because what God wrote on the tables of stone He has written upon the heart of every man - Jew and Gentile. The Jew has both; BUT THE GENTILE HAS THE LATTER!

Now Paul uses three important terms which we need to understand:

- 1) "In their hearts."
- 2) "Their conscience."
- 3) "Their thoughts."

How can we distinguish these, and yet see their relationship?

- KNOWLEDGE APPROVAL JUDGMENT*
- 1) "Their hearts" = the inner man, as compared with the outer. Cf. 1:29; 1 Sam. 16:7; Rom. 10:9.<sup>10</sup> This is the person.  
*(body says of self primarily)*
  - 2) "Their conscience" - that which approves of the knowledge God has "written in their hearts," and which disapproves of everything else.
  - 3) "Their thoughts:" This speaks of man's ability to arrive at proper moral judgments.

"Accusing or else excusing," i.e., disapproving or else approving.  
"One another" - Men passing judgment on each other.

Thus, Paul points out that:

- 1) Man possesses a knowledge of right and wrong
- 2) His behavior indicates his recognition that there are right.
- 3) His judgment of others also reflects this.

(2:16) "In the day" - Cf. v.5. This is called day because "it is daylight that presents nature in its true aspect, in contrast to its appearance in the obscurity of night" (Vine, Romans, p. 30). It does not mean just 24 hours, but a period of time. Cf. Acts 9:31; Rom. 13: 11, 12.

Paul does not specify the time. He simply refers to the fact.

"The secrets" - Tà KPUTTà. These are "the things which men conceal" (Thayer, 362). Cf. 1 Cor. 14:25. Cf. Heb. 4:12, 13 (acts 1:24).

"By Jesus Christ" - Cf. John 5:22, 23. As judge, he is excluded from judgment - and the only One who will be. Cf. 1 Tim. 4:1; 2 Th. 1:7-10; Rom. 14:10-12; Acts 10:42.

*implies  
teachings  
of  
Jesus*

"According to my gospel." Paul does not mean that the gospel is the basis of the judgment (that would contradict what he has been saying), but that judgment is a vital part of the gospel which is his! Cf. "my gospel" in 16:25 ("our gospel" in 2 Cor. 4:3); 2 Tim. 2:8.  
<sup>1 Th. 1:5; 2:8</sup>  
<sup>2 Th. 2:14</sup>

Cf. "the gospel of God" (1:1).

"the gospel of his Son" (1:9).

It was Paul's gospel because:

- 1) He had made it his own by his faith.
- 2) It was the message he always preached.

(2:17) "Behold" should read, But if. The protasis goes down through v. 20; then follows the apodosis.

"Show art called" - ἐπονομάζεσθαι, the passive of ἐπονομάζω, "to be named" (Thayer, 246) - the only time this verb is used in the N.T.

"A Jew" - Ἰουδαῖος. French points out that this was a name which arose after the Kingdom of Israel was divided. We find it

in <sup>2 K. 16:6</sup><sub>Ezr. 4:3</sub>; <sup>Jer. 32:12</sup><sub>Dan. 3:8</sub>; <sup>34:9</sup><sub>Eza 4:12</sub>; <sup>38:19</sup><sub>neb. 2:16</sub>. After the captivity of Israel in the north, the name was expanded to include ALL of the nation, designating them as the chosen people of God, as opposed to the Gentiles. It came from the tribe of Judah - the Messianic tribe, specifically heir to the promises given to Abraham.

This was the term Gentiles used for them, and the term they used for themselves.

"Restest" - ἐπαυττάνει. This shows where their trust was - not in God, but in the fact that God had given them the Law! Here the Gentile was excluded.

"makest thy boast" - καυχάσασθαι. Cf. v. 23. (In the right sense, see 5:3, 11.) The Jews gloried in the fact that this was evidence that they were in <sup>a</sup> special relationship with Him + enjoyed a privileged position with "God."

(2:18) "Knowest his will" - Knowledge is always wonderful to possess, but the knowledge of God's will is the highest possible knowledge.

"Approuvest" - δοκίμαζεσθαι. Because they had been given the Law they were able to discern between things that were different;

First use

Jer. 9:23, 24

i.e., the good and the bad (as indicated in the Law) - and they approved of it. All of this is contained in the second clause of the verse.

Why could they do this?

Because they were "instructed out of the Law." The verb, *KATYXOUPETO*, lit. means, "truly instructed" (Hodge, 61) - with all the effort and time this would involve for the teacher and the learner.

(2:19) Because of the above, the Jews were "confident" of four things. This was their persuasion. They were sure this was the case:

- 1) "A guide" - ὁδηγός. Note the progression in the four statements. They show the way to those who are incapable of seeing where they are going. This expression, "blind," shows what all people ARE!
- 2) This shows where all people live - "in darkness." "Light" - φῶς. The Jews considered themselves to be the embodiment of truth.

(2:20) 3) "An instructor" - Παιδευτής. This lit. means an instructor of children, but here the children are described as "foolish" - ἀφρόσωπος. This is one who in lit. without a mind, or without "the faculty of perceiving and judging" (Shayer, p. 658 under *ΦΡΝ*).  
 4) "A teacher of babes" - Σιδασκάτος νηπίων. This is one who is untaught.

The Jew felt that he was all of this because of what he had: "who boast..."

"Form" - μόρφωσις. This is a word which expresses the absolute, unchanging character of "the truth in the law," as opposed to error. So they believed not only that they had truth, but they had truth which would never change.

**2:21** now Paul is going to apply 2:13.

The teacher is not just to be a channel of communication, but he is to be a living example of what he teaches!

Cf. Mt. 23:2,3.

Sanday + Headlam say, "Here is the man whom we have been expecting since v.1" (p.66).

God will "render to every man according to his deeds" (2:6) - not just according to what he knows!

THE IMPLICATION IS OF JEWISH GUILT!

"A man should not steal" - COMMANDMENT #8.  
Cf. 13:9.

"Dost thou steal?" Did he have in mind Psal 50: 16-18?

**2:22** "A man should not commit adultery" - COMMANDMENT #7.

"Dost thou commit sacrilege?" - ἱερούλεις; "The robbery of temples was a charge to which the Jews were open in spite of their professed horror of idol-worship" (S+H, 66). This showed their greed for wealth. The ref. is to COMMANDMENT #2.

Cf. Deut. 7:26, <sup>25</sup> Also see Acts 19:37.

**2:23** "makest thy boast" - as in 2:17.

"Breaking" = transgression: παραβάσεως  
 This is to go over, to disregard. The Gentiles  
 were sinners, but the Jews were transgressors.

"Dishonest" - ἀτιμαζέις. This is to  
 insult, or to treat with contempt. Cf. Thayer,  
 83).

**2:24** Scripture proves that this has ever  
 been the way with the Jews. Cf. Isa.  
 57:5; Ezeik. 36:20, 23.

"The name of God" = God Himself, all that  
 He is. A ref. to COMMANDMENT #4.

Evidently the idea is so well-known among  
 the Jews that Paul does not need to quote the  
 passages.

"Blasphemed" - βλασφημεῖται. This means  
 to speak evil of a person, to say things which  
 are not true. This is interesting to contemplate  
 in view of the fact that what they were teaching  
 was true; the way they lived was blasphemy.

**2:25-** WITH SUCH MORAL INCONSISTENCY, IT IS NOT  
 SURPRISING TO FIND DOCTRINAL HERESY. To  
 the Jews, circumcision meant salvation. Cf.  
 Acts 15:1. When men turn from the truth  
 ritual becomes increasingly important.

We get  
 back to  
 the question  
 of circumcision.) In v. 25, 26, + 27 the emphasis is on obedience:  
 "In v. 25 circumcision does not help a  
 circumcised Jew if he is disobedient to  
 the Word."

- 1) In v. 26 uncircumcision is no hindrance  
 to a Gentile who keeps the Law.
- 2) In v. 27 an uncircumcised Gentile who keeps  
 the Law is in a superior position to a  
 circumcised Jew who breaks it.

SO, THE QUESTION IS NOT CIRCUMCISION (WHICH IS OUTWARD), BUT OBEDIENCE WHICH COMES FROM THE HEART.

**2:28** This and v. 29 give the conclusion of the matter, thus robbing the Jews of his empty claims.

Being "a Jew," i.e., heir to the promise of salvation is not:

- 1) Through natural descent from the chosen people of God. Cf. "not of blood" in Jr. 1:13; "not of yourselves" in Eph. 2:8.
- 2) Through outward ceremony - of any kind. "not of works" (Eph. 2:9).

**2:29** To be a Jew here = being a child of God. What v. 28 says negatively, v. 29 states positively.

"Inwardly" - ἐν τῷ κρυπτῷ, in secret. Two other words express the inwardness of salvation:

- 1) "Of the heart."
- 2) "In the spirit."

"Circumcision ... of the heart" is referred to in Dent. 30:6. Never was outward circumcision sufficient.

"Nor in the letter" - οὐ γράμματι. This simply means outward conformity to a written law.

"Whose praise is not . . ." Our approval by men is of no consequence unless it reflects our approval by God! The word ἔπαινος carries the idea of approval.

"Jew" comes from Hebrew which means "praise".  
29:35

contrast this with 2:17 - what they praised themselves with + what sentiles said

OBJECTIONS:  
1 - vv. 1, 2  
2 - vv. 3, 4  
3 - vv. 5-8

(3:1) Paul now answers the Jews' objections (vv. 1-8) to the fact that the Jew is under condemnation like the Gentile — and if anything, under greater judgment because the Jew has had more light! PAUL IS PROBABLY WRITING AS HE HAD DISPUTED MANY, MANY TIMES.

"As the Apostle dictates, there rises before his mind a figure often seen by his eyes, the Rabbinic disputant. Keen, subtle, unscrupulous, at once eagerly in earnest yet ready to use any argument for victory, how often that adversary had crossed his path, in Syria, in Asia Minor, in Macedonia, in Achaia! He is present now to his consciousness, within the quiet house of Gaius; and his questions come thick and fast, following on this urgent appeal of his, alas, almost impenetrable conscience" (Moule, p. 78).

### Objection #1.

"What advantage" — Τι . . . ΤΟ ΤΙΕΡΙΟΝ; It seems to Paul was ignoring history, that he was a traitor to his people, that it meant nothing to him that God had chosen Abraham, that the Law had been given to Moses, that the prophets were of Israel. DOES THE JEW HAVE ANY PREEMINENCE, ANYTHING OVER AND ABOVE THE GENTILE?

The answer is given more fully in chs. 9-11. THUS, THIS IS ONE OF THE MOST IMPORTANT QUESTIONS IN THE EPISTLE.

"What profit . . . circumcision?" He had answered this in 2:25. The ~~now~~ is ἡ ιδεα. What is the use of circumcision? BECAUSE PAUL DID NOT GIVE IT THE PLACE THEY DID, THEY WERE ACCUSING PAUL OF SAYING THAT IT WAS NOT IMPORTANT AT ALL!

Many feel the same about baptism

and ritual today. If it is not used the way they think, then it must not be important at all!

3:2 Paul's answer: ~~chiefly~~ - The Apostle's answer, "much every way," carries a great deal of significance. IN A TIME WHEN THE CHURCH WAS BEING ESTABLISHED PAUL SAYS THERE IS MUCH ADVANTAGE, in "every way," TO JUDAISM. Again, we need to look, not at what it was then, but WHAT IT WAS IN THE PURPOSE OF GOD!

The Church has not replaced God's purpose for the Jew! Israel was not a type of which the Church is the fulfillment. Both are completely distinct in the plan and purpose of God. Every believer instructed in the Word of God will realize this.

"Chiefly" - Πρῶτον. Of all the advantages which could be stated for them, this is the most important. THIS MUST BE PLACED AT THE HEAD OF THE LIST: "Because that unto them were committed the oracles of God" -

"Committed" - Επιστέλλονται. This is the familiar verb, ΕΠΙΣΤΕΛΛΩ, to believe, or to commit, to intrust.

"The oracles of God" - Τὰ λόγια τοῦ Θεοῦ. This word is only used 4x in the NT: here, Acts 7:38; Heb. 5:12; 1 Pet. 4:11. This obviously refers to the OT, but the expression may not only indicate that the OT is directly from God, but that there are certain

on λόγιον, cf  
warfield,  
scripture  
(pp. 403 ff.)

promises, certain precepts, certain purposes which are distinctly for the Jew. It seems significant that, the 4 times this word is used in the N.T., all have reference to the Jew!

Therefore, the above answer would include the question about circumcision as well. Otherwise, Christians who believe the Gospel would be obligated to observe circumcision since it was observed by believing Jews in the OT.

*They have  
to do with  
salvation,  
with the  
messiah,  
with God's  
purposes,  
so etc.  
etc.*

"Oracles" is used in contrast, e.g., with God's revelation in creation. The Jews were given the OT, & they were to be its guardians. In view of this, it is significant that they never accepted, more or less, any but what we have in the 39 books of the OT.

### 3:3 OBJECTION #2: The idea here is:

What if some Jews were unfaithful, does this mean that God is released from His promises?

What does Paul have reference to in, "for what if some did not believe?" Godet (p. 133) points out that the verb, ἤπειρον, "refers to a particular historical fact rather than a permanent state of things, such as Jewish unbelief had been under the old covenant."

They could not have been charging God with unfaithfulness in the OT, because the record was clear that He has been faithful. NO, THIS QUESTION HAS TO DO WITH THE EFFECT

that Israel's rejection of Jesus as Messiah had had upon the fact that God was still bound to His promises.

Note, "some," not all. Cf. 11:17.

"make...without effect" - KATA<sup>π</sup>YNOE<sup>τ</sup>. This is a future, so Paul is not talking about what has been done, but what can be expected.

Did the unbelief of Israel actually make it impossible for God to carry out His purpose?

"The faith of God" = the faithfulness of God.

as the answer in v 4 indicates God's faithfulness is never nullified by man's unfaithfulness. Cf. 2 Tim 2:13.

3:4 "God forbid" - μή γένοιτο. Note this again in vv. 6, 31. It is used often by Paul in Romans. It is a strong negative, lit., let it not be, but meaning it could not be!

There are always certain principles which are true regardless of the circumstances. One is: "Let God be true" (evidently an equivalent for, "the faith of God" in v. 3).

The word, ἀληθής, means "He cannot lie" (French, pp 26, 27). "He fulfills the promise of his lips" (French, p. 30). He is always faithful to His Word - regardless.

Whenever man and God are brought into conflict, regardless of who that "man" may be - Jew, or Gentile, you can always be sure that God is right! To prove his

Cf. Luke  
13:34.

point, Paul cites Psa. 51:4 - in David's confessional Psalm.

God was bringing the Jew to judgment; the Jew would rather make God the guilty One. Yet David, as an illustration, had to confess that God was the righteous One in exercising judgment and that in exercising judgment He was in the clear. God "was judged" as unrighteous, but the end will show Him to be absolutely righteous.

**3:5** OBJECTION #3. This is the next objection although Paul presents it as from himself. And he acknowledges that, "I speak as a man."

His argument is, If my wrongdoing proves that He is right, and thus, glorifies Him, how can He punish me for glorifying Him?

V. 8 restates the idea of this verse. WHAT PERVERTED THINKING.

**3:6** If this principle in V. 5 were true, then "the world," the Gentile would be just as much beyond judgment as the Jew. Therefore, the argument of the Jew would be just as helpful to the Gentile.

**3:7** This is another way of stating what Paul has already written in V. 5.

**3:4** The practical consequence of such

Teaching is, Let us do evil that good may come."

There is only one answer for this: "whose damnation is just." The word for "damnation" is *Tō kpi'a*. This speaks of the sentence which has been passed by the judge. For man to argue in this way shows how worthy he is of all the judgment he will receive!

NOTE: The argument which makes evil good because of the good result it may have, is as old as man is himself.

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3:<sup>9</sup> ~~10-20~~ Paul's last line of proof (leading to the declaration of the verdict) is taken from citing OT Scriptures. It is not necessary to explain them; the Jew would accept them as authority - and they speak for themselves.

V. 10-12 are from Psa. 14:1-3; Psa. 53:2-4.

V. 13 is from Psa. 5:9; 140:3

V. 14 is from Psa. 10:7

V. 15-17 are from Isa. 59:7,8; <sup>also</sup> Prov. 1:16 on V. 15.

V. 18 is from Psa. 36:1.

These verses do not mean that every person is guilty to the same extent, but that these are prevalent enough in human experience so that they can be set down as descriptive of man.

Jeremiah said, "The heart is deceitful above all things, and desperately wicked; who can know it?" (17:9). Or, as translated by Bishop Monk, "Deceitful above all things,

'hopelessly diseased'; and incapable of knowing all its own corruption' (p. 81).

Paul writes to Titus many years later:

"For we ourselves also were once foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Tit. 3:3).

Robert Browning says in one of his poems that it was the Bible's doctrine of sin which constituted one of the major reasons why he believed the Bible was the Word of God. Cf. Monle, p. 89.

**(3:9)** Up to this point Paul has been treating the Gentile (1:18-32) and the Jew (2:1-3:8) separately. NOW HE PUTS THEM TOGETHER AND HEADS FOR HIS TWO-FOLD CONCLUSION IN vv. 19, 20:

- 1) THAT THE WHOLE WORLD IS "GUILTY."
- 2) THAT NO ONE CAN BE SAVED BY KEEPING THE LAW.

"What then?" — Τί οὖν; This indicates that he is ready for the next point in his argument — that of bringing the Gentile + the Jew together.

"Are we better than they?" — Πότερον ἡμεῖς. The "we" are the Jews. To be "better" means to have a shelter where one can be protected — here, protected from the wrath of God + from condemnation.

"No, in no wise" — οὐδὲ πάντως, the equivalent of — ABSOLUTELY NOT!

Why is Paul so emphatic? "Because..." "We have before proved" — Τι ποντιακά μέτα.

This means, not to prove (although this may be implied), but to charge, to accuse (as in 1:18 - v.29). THIS TERM CERTAINLY JUSTIFIES CALLING CHS. 1-3 A COURT SCENE.

What has Paul charged?

"That they are all under sin."

"Under sin" - ὅφ ἀπαρτίαν τίνει. The verb indicates a permanent state - where all men always have been. "Sin" - is a missing of the mark, for one to fail to achieve the purpose for which he was made. Cf. Rom. 3:23. With man it is by nature and by choice. "Under sin" - This means sinners, and so guilty cf Gal. 3:22.

Final proof comes from the scriptures themselves - as follows:

(3:10) "as it is written" - could be translated, it stands written. Cf. 1:17; 2:24; 3:4. It points to the ultimate <sup>final</sup> authority of the scriptures. Paul has reserved his greatest evidence, the final line of proof until the last.

First, there is a general statement in vv. 10-12 - taken from Psa. 14 + Psa. 53. It contains SIX STATEMENTS in all.

1) There is no exception to the, "none righteous" - οὐκ ἀγαθὸς εἰκασος. Jesus Christ is the only exception. Cf. 1 Pet. 3:18; 1 Jn. 2:1; 2 Cor. 5:21. No one is as he should be in order to be acceptable with God.

Paul is not denying that there are

any righteous people in the world, i.e., by faith. BUT HE IS DENYING THAT THERE ARE ANY PEOPLE WHO ARE RIGHTEOUS IN THEMSELVES.

Note: Every statement in vv. 10-12 indicate the total depravity of the whole human race.

(3:11)

2) "None that understandeth." The participle is, ὁ συνιῶν. It means to put things together so they can be understood — here, as they relate to God. Cf. 1 Cor. 2:14.

Man cannot put life together so as to see his need of the Lord. Neither can he see that the Gospel has any connection with his needs.

3) "None that seeketh after God." Failure to understand results in failure to seek God.

(3:12)

man's basic need is for righteousness.

Because he is not righteous: v. 10

(1) He does not understand.

(2) Since he does not understand, he } v. 11  
does not seek God.

(3) Because he does not seek God, the  
things follow which are mentioned here  
in v. 12.

4) "All gone out of the way" — ΤΑῦτες  
ἔχουσιν. Like Isa. 53:6; Mal. 2:8. Man has wandered from the right way — the way that would bring peace + joy now, + glory to God.

5) "Together become unprofitable." I + H  
(p. 7\*) translate this: "They are like milk that has turned sour and bad." The 1st

Note the  
sequence in  
vv. 10-12

is ἡμα ἵξεωθασ. This speaks of moral corruption. The adj. is translated "unprofitable" in Mt. 25:30.

- 6) Such persons cannot do "good" - ὁ ποιῶν χρηστότητα. This speaks of being able to benefit others. THIS IS WHERE MEN PLACE THE EMPHASIS TODAY WITHOUT ACCEPTING ALL WHICH LEADS UP TO IT.

(3:13) Vv. 13, 14 have to do with man's talk - sins of the tongue, but they are taken from two different Psalms: 1<sup>st</sup>, Psa. 5:9 (also 140:3); 2<sup>nd</sup>, Psa. 10:7 (Rom. 3:14).

- 1) "Throat . . . open sepulcher." Cf. Jer. 5:16. This speaks of the destructive character of what man says. Again, as in v. 10, Paul seems to start with what man is, and then what follows are results.
- 2) "Tongues . . . deceit" - ἀδοξιοῦσαν. The imperf. speaks of continuous action. They flatter to achieve their goals. They say what they do not mean.
- 3) "Poison . . . asps . . . lips." asps - ἄσπισων. This is a small snake whose bite is both painful + deadly "unless the bitten part be immediately cut away" (Thayer, 81).

- (3:14)
- 4) "Mouth full of cursing and bitterness" "Cursing" - ἀπάλ. It is turning words that would be used in prayer into a curse. "Bitterness" - τικπίας. This is speech which shows bitter hatred.

3:15 Vv. 15-17 speak of "their feet... their ways". "shed blood" - as Iren. 4 on down shows, man will not hesitate to take a man's life as the only solution to a problem. When sin is free to run its course, human life means nothing - as current news demonstrates, and as the Dr. Trib. will prove conclusively.

3:16 "Destruction - οὐτόπιμπα. This is not just destruction, but violent destruction. Man is always associated with sin.

"misery" - Ταπείπα. Wretchedness and suffering, tears, are in the world as a result of man's doings. Our sins + our ways often cause tears for others.

3:17 That which man wants always eludes him. He can never know "the ways of peace."

Cf. Isa. 48:22; 57:21.

Also Jer. 6:14; 8:11.

Contrast Rom. 5:1; 1:7; 14:17, 19.

3:18 "no fear of God" is an OT expression which means no faith in God, no reverence for Him, + no fear of Him. Thus, PAUL ENDS IN V. 18 WHERE HE STARTED IN V. 10.

Cf. Isa. 50:10. Also Prov. 8:3.

All of the above are in every human heart. They may suddenly be manifested. But Paul does not mean that they can be seen equally in all.

NOW WE ARE READY FOR THE CONCLUSION.

(3:19) v. 19 gives one point; v. 20, a second.

WHY DID GOD GIVE THE LAW, + WHY DID HE ONLY GIVE IT TO ISRAEL?

Before we can know how we are justified, Paul wants us to know how we are not justified! notice "the law" is pictured as speaking. But Paul uses two words for "said":

1) The first points to what was said: λέγει.

2) The second indicates that it was said, i.e., that God spoke it so that man heard it: λαλεῖ

This is the first mention of "the law" in ch. 3, but it was mentioned 20x in ch. 2.

Cf. 2:12 (4x), 13 (2x), 14 (3x), 15, 17, 18, 20, 23 (2x), 25 (2x), 26, 27 (2x).

"Under the law" is lit. in the law, i.e., "bound to it" (Shayw, 428) because they are under its authority.

The Jew was to serve as an illustration of what would happen to the Gentile if he had been given the Law.

"That every mouth should be stopped" — with nothing to answer, no protest to make, no excuses to offer. Only one result is possible: "All the world... guilty before God." Man is guilty. He must admit his guilt.

The guilt carries with it the penalty which must be paid.

(3:20) The Law condemns man. Therefore, it cannot also be a savior. Salvation, if it is to come, must come from some other source. By the Law is the full-knowledge

of sin! And this means "clear knowledge" (S+H, 81). "Law can open man's eyes to sin, it cannot remove it" (S+H, 80).

"Justified" = Xo declare righteous. Therefore, the unrighteous (v. 10) cannot be declared righteous by the Law.

As v. 20 ends, man's case is hopeless.

For the hope, we go on to v. 21. See also 8:1-4.

**3:21**) THIS BEGINS THE SECOND MAJOR DIVISION OF THE BOOK: JUSTIFICATION (3:21-5:21). OR, WE COULD SAY THAT THIS IS THE SECOND MAJOR DIVISION, DEALING WITH SALVATION (3:21-11:36) - OF WHICH JUSTIFICATION IS THE FIRST PART.

By the time Paul gets to 3:20 he has both the Gentile and the Jew hopelessly condemned, and helpless to do anything about it! We can see that if help is going to come, it will have to come from God.

"Righteousness of God" - ΣΙΚΑΙΟΣΥΝΗ ΘΕΟῦ. This is clearly the theme now. Cf.:

- 1) v. 22 - "the righteousness of God."
- 2) v. 24 - "being justified - ΣΙΚΑΙΟΥΜΕΝΟΙ.
- 3) v. 25 - "his righteousness."
- 4) v. 26 - "his righteousness."  
"just" - ΣΙΚΑΙΟV  
"the justifier" - ΣΙΚΑΙΟVΤΑ.

Thus, 7x in these six verses we have a reference to words having this basic root: Σικαιο-

In 3:10 we had the statement, "There is none righteous, no, not one." This has to do with MEN. But God is righteous, and it is only

as we can somehow share in that, that there is any hope at all for man.

"The righteousness of God":

- 1) Is the basis upon which man is declared "guilty before God."
- 2) Is that which also will meet man's need.

That righteousness which is acceptable to God + by which man is declared righteous has ~~three~~ things said about it here:

- 1) It is "without the law," apart from the law. It cannot be earned by man's obedience.
- 2) It has been "witnessed by the law and the prophets."

"Without" - Χωρίς. Righteousness and the Law have no connection with each other in the sense that the latter brings the former.

"Being witnessed" - παρΤυπουμένη. This is a present tense because the testimony of the OT continues with respect to the Gospel.

"By the law and the prophets" - This means the entire OT. Cf. Luke 24:27; Matt. 5:17; Luke 16:31; Acts 13:15, 38-41.

- 3) "But now the righteousness of God . . . is manifested." The verb is ΤΕΦΑΥΕΡΩΤΑΙ. The idea here is that the righteousness of God has now been brought out into the light.

3:22 Three ~~two~~ features about the Gospel are here:

- 1) The righteousness is "by faith," as compared with works.
- 2) that it is "by faith in Jesus Christ,"

Robertson says that "by faith of Jesus Christ" -  
should be "by faith in Jesus Christ," not "by faith  
of Jesus Christ" because it is an objective genitive,  
not subjective.

All of the major translations agree - NKJ, NIV,  
NASB, NSV, ASV.

"And upon all" - not in the best MSS

Robertson - The orator "gathers up the whole  
race into one statement (a timeless orator)."

as compared with any trust we might place in ourselves. Cf. 1:3, 4.

- ← 3) It is "unto all, ~~and upon all~~ them that believe" - and not just for the Jews alone. Opportunity and certainly are the ideas contained in εἰς and ἐπί. IT IS FOR ALL, AND WITH CERTAINLY COME UPON ALL WHO BELIEVE.

"For there is no difference" - οὐ γάρ ἐστιν διατοπή. Used here and in 3:22; also 1 Cor. 14:7. Salvation has to be on the same basis for all men before God are alike as to guilt.

- ← 3:23 "For all have sinned." The Greek is not a perfect, but an acrost - ἵμαπτον. Then he follows this with a present - and come short" - ὑστεροῦνται. See "sinned" is a past act; the "come short" shows the continuous result.

Man was created for the glory of God. Cf. Psa. 100:3, 4; Isa. 43:7; Rom. 8:28-31; Eph. 1:6, 12, 14; 2 Cor. 3:18; Phil. 3:20, 21; 1 Cor. 10:31; Col. 3:17.

Because of sin, the above is not man's purpose, nor is it possible for man to glorify God.

- 3:24 In translating the participle here, "being justified - δικαιούμενοι, we can add a since to 22 b or 23 a, + then add a we or a key to the beginning of this verse.

We do not become inherently righteous, but we are declared righteous

How?

Three things can be said:

- 1) "Freely" - δωρεὰν. It is a gift. Nothing is required as a payment, nor ~~for~~ as work which we need to do.
- 2) "By his grace" - τῇ αὐτοῦ γάπτι. "God's free goodwill inclining Him to sinful man to bestow on him a favor" (Bodet, 149).
- 3) "Through the redemption" - διὰ τῆς ἀπολύτρωσης. Next again in 8:23.

French (p. 289) says that three NT words which set forth "the inestimable benefits of Christ's death and passion." They are:

- 1) Redemption - ἀπολύτρωσις.
- 2) Reconciliation - καταλλαγή.
- 3) Propitiation - ἀστηρός.

The first one is here; the third (as ἀστηρός) is in 4:25; the second in 5:10. See first, "redemption," means "deliverance through... a price paid" (French, p. 290).

Cf. Eph. 1:7; Heb. 9:15. Through the blood of Christ all who believe are delivered from divine judgment Cf. Rom. 5:9. This "redemption" is in Christ Jesus.

Note the contrast with "Jesus Christ" in 4:32.

**3:25** Salvation has to be on God's terms. Therefore, note the importance of, "Whom God has set forth." The verb is, Τίθεται. He is "the author of the whole work of redemption" (Bodet, 150). The verb carries the idea of deciding beforehand. The cognate noun is translated "purpose" in Rom. 8:28. Also see Rev. 13:8. See 1 Pet. 1:18-20.

"A propitiation" - ἀστηρός. This has

note Bodet's  
comments  
on these  
verses  
(v. 26).

"Forbearance" - έγγρη ἀνοχή. Used only here and in 2:4. This speaks of a situation which is "temporary... provisional" (French, 199). It implies that judgment will be re-enacted finally unless a proper remedy is found.

its direction toward God. "Its primary design is not to produce any subjective change in the offerer, but to appease God" (Hodge, p. 93). God has been satisfied.

"Through faith in his blood" — cf. 5:9. The shed blood of Christ, i.e., His sacrificial death, is our propitiation.

"To declare" —  $\epsilonἰ\sigma\tau\eta\zeta\mu\alpha\tau\omega\zeta$ . This is repeated in v. 26. This carries the idea of proving, or vindicating His righteousness.

"For the remission" —  $\delta\alpha\tau\eta\tau\pi\alpha\zeta\mu\alpha\tau\omega\zeta$ .

This means a passing over. Cf. Acts 14:16; 17:30. He overlooked sins before the death of Christ.

Why did not Abram drop dead?  
The word for "sins" here is  $\alpha\mu\alpha\tau\eta\tau\mu\alpha\tau\omega\zeta$ . And they are modified by  $\tau\rho\gamma\epsilon\gamma\eta\omega\zeta\tau\omega\zeta$ . These are sins committed before the death of Christ.

How could God pass over sins in OT times? How could men be forgiven them? ON THE BASIS OF THAT WHICH GOD HAD DETERMINED BEFOREHAND — THAT HIS SON WOULD COME AND DIE.

3:26 We have a repetition from v. 25 — for emphasis.

Then, "at this time" ties in with "now" in v. 21.

"That he might be just" —  $\epsilon\iota\sigma\tau\eta\zeta\mu\alpha\tau\omega\zeta$   $\epsilon\iota\alpha\tau\eta\zeta\mu\alpha\tau\omega\zeta$   $\alpha\mu\tau\eta\zeta\mu\alpha\tau\omega\zeta$ . God, the judge, must be just in His treatment of the sinner. Sin must be punished. The sinner cannot be pardoned UNLESS THE LAW OF GOD IS SATISFIED. "Shall not the Judge of all the earth do right?" (Gen. 18:15b). Also Deut. 32:4.

V. 27-31

On the statement of salvation which began with verse 21 and is concluded with v. 26, Stifler says:

Indeed the direct exposition of the righteousness by faith ends with the twenty-sixth verse. If the epistle had "ended" there it would not have been incomplete. All the rest is the consideration of objections, in which the further unfolding of the righteousness is only incidental (p. 67).

On the Jews boasting Stifler referred to Rom. 2:17-20. The true God was ~~not~~ his God. The Law had been revealed by God. And God had given them a divinely inspired book. But the opposition to the Gospel of grace came not originally from the heathen religion, but from a perverted Judaism - from Phoenia.

Of the three sets of questions in vv. 27-31

- 1) The first deals with boasting
- 2) The second argues from the Jew's belief that there is only one God. If there is, & He is the God of the Gentiles too, then He can only have one way for saving both
- 3) The third in v. 31 shows that such a doctrine does not nullify the Law, but recognises it for what it is.

"He justifies" - ΣΙΚΑΙΩΤΑ. God is the one who declares the accounts settled. But it can be only for those "who believeth in Jesus."

Note we have three ways our Lord is referred to here:

- 1) "Jesus Christ." See v. 22.
- 2) "Christ Jesus." See v. 24.
- 3) "Jesus." See v. 26.

11/6/70

(3:27) Having concluded his brief statement of justification Paul proceeds to raise and answer three anticipated questions which are the consequences of righteousness, and which show the glory of the Gospel. They are as follows:

- 1) Question # 1 - + the answer (vv. 27, 28).
- 2) Question # 2 - + the answer (vv. 29, 30).
- 3) Question # 3 - + the answer (v. 31).

"Where is boasting then?" - Τίοῦ οὖν ἡ  
καύχησις. The word οὖν points to results.

On boasting, cf. 2:17, 23; 3:1. The article η indicates that it is well-known. If salvation is by faith, + if it is "unto all and upon all them that believe," then what happens to boasting? This means to boast about one's advantage. What happens to it?

"It is excluded" - Εξελίθων. From ΕΚΚΛΕΙΩ, it means "to shut out," "to turn out of doors" (Shayer, 195). The aorist means that this was decided long ago by a decisive act of God. It did not leave of its own accord; it was put out!

What put it out? "By what law?" - Σιὰ

Examples of  
boasting:  
Luke 18:11;  
Gal. 2:12;  
Phil. 3:4-6;  
Acts 15:1;  
John 4:9;  
Gal. 6:14.

There is  
absolutely no  
place for it  
or rebellion  
or pride.  
It is gone.

A + G define LAW here as "a rule governing one's actions" (p.54\*). Rom - 70

Τοίου νόμου. Law here has a special meaning. It refers to a principle, or a system, to which men are subject + which has certain basic characteristics!

Cf. Cor. 3:1  
Is the Jew's boasting excluded by a system which requires "works?" The NK has the article: Τῶν ἐπώνυμων. No, this would allow boasting. IT IS EXCLUDED BY A SYSTEM WHICH REQUIRES FAITH.

Let us think for just a moment about what is involved in FAITH. This is the one and only condition of salvation, and, therefore, it is very important that we understand it.

Faith includes three things:

- 1) Knowledge - of Jesus Christ, His death + trial + why!
- 2) Belief - Did He do it? Was He God's Son?
- 3) Trust - Will I trust Him to save me?

Acceptance of facts is not believing faith.  
Cf. Jas. 2:19

We often ask people to put their faith in Christ without telling them why Christ!

Cf. Rom. 1:1-4. This is knowledge. Also 3:21-26. This is knowledge.

Cf. John 20:30,31.

Faith is not a work, but it is trusting in the work of another! It is to accept something to be true + then to put confidence in it (or Him).

When we trust the Lord, He gets the glory!

3:28 There is stronger evidence for γάρ here instead of οὖν. So we would begin this verse with FOR or BECAUSE. He is not

Cf. John  
4:50

concluding here; he is stating what has already been concluded.

"We conclude" -  $\lambda\sigma\gamma.\zeta\omega\epsilon\theta\alpha$ . This means to think in the sense of being sure. Cf. Hodge, p. 100. It speaks of weighing all the facts and coming to a settled conclusion.

"a man" -  $\alpha\delta\omega\pi\tau\tau\circ\upsilon$ . This means any man (or woman), whether Jew or Gentile.

"Is justified" -  $\delta\imath\kappa\alpha\imath\omega\theta\alpha$ . We are not <sup>merely, but</sup> make righteous; we are declared righteous. It is an imputed righteousness. It is not ours either as a result of our works nor because of our inherent righteousness, but it is the righteousness of God upon us.

"By faith" - in the emphatic position in the Greek.

"Without" -  $\chi\omega\pi\circ\gamma$ . The deeds of the law have nothing to do with it. There is no relation <sup>ship whatever</sup> between the two.

**(3:29)** Paul wants to bring out another glorious feature of the gospel. The Jew had made his "boast of God" (2:17). "Is He (it true that He) "the God of the Jews only?" No! He is the God "of the Gentiles also."

**(3:30)** Then Paul touches on a truth very dear to the heart of every Jew: "one God." In salvation we must start with God! The Jews had one way of salvation: the Law. When Paul shows that is not the way, but that it is by faith, it must follow that the one God must have one way for all, and it must be the faith way.

"By faith" and "through faith" are two prepositions: 'ek and dia. G.T. (p. 122) distinguishes between the two in the following statement:

"God is one who will justify the Jews from the starting point of faith, not of works; and will justify the Gentiles ~~as instrumentality of~~ through faith, not by the yoke of the Law."

The OT confirms salvation for the Gentiles as well as for the Jews. Cf Psa. 96-98, 100; Jn. 10:7.

If the Law is not for salvation, then circumcision is not a part of salvation either. He will prove this in ch. 4.

*Is this not  
"overdone"  
(p. 166).*

3:31 "make void" - καταργεῖσθαι. This means to do away with it (cf. Thayer, 336). Are we saying that the Law really had no purpose?

"God forbid" - μή γένοιτο, the third time Paul has used this. Cf. 3:4, 6. Let it not be! Paul shudders at the thought of doing away with any part of the Word of God. "It expresses the Apostle's abhorrence of an inference which he fears may be falsely drawn from his argument" (Burton in S+H, p. 71). Out of the 15x we have this expression in the NT, 14 are in Paul's epistles. The one exception is Luke 20:16.

"We establish the law" - στήνουσθαι. We make it to stand. We uphold it. We sustain its authority. Why? Because Paul was using it to show the need for salvation, not as the way to be saved. Cf. 3:19-21.

"Law" here may refer to the entire O.T. See 3:21, and also that Paul goes on in ch. 2 to speak of Genesis & the Psalms! But there still seems to be a primary emphasis on the Mosaic Law. It is established through the Gospel because:

- 1) The Law shows the need for the Gospel.
- 2) Christ by His death, satisfied the demands of the Law.
- 3) The Law's righteous standards are even now fulfilled in us who walk not after

"see flesh, but after the Spirit" (Rom. 8:4).

Ch 4 - See next page.

## Romans 4 has)

- 1) Abraham & David were both saved by faith - Abraham before the Law was given; David after.
- 2) Abraham was declared righteous before he was circumcised (vv. 9-12)
- 3) God promised Abraham salvation. What do we do with a promise? He gave it by promise to make it secure, guaranteed! (vv. 13-17)
- 4) The trial of Abraham's faith (vv. 18-25)

The Jews had been brought up with the idea that because they were Jews they had a distinct advantage over the Gentiles in their relationship with God - which in many ways was true, but not as far as salvation was concerned. This is why Paul in this chapter went back to show how Abraham and David were justified before God.

(4:1) Twice before in Romans Paul has claimed that his gospel is the same Gospel as is in the OT. Cf. 1:2; 3:21.

NOW PAUL IS GOING TO PROVE THIS. TO DO SO HE CALLS TWO OT. SAINTS TO THE WITNESS STAND! They are:

- 1) Abraham (4:1-5, 9-25).
- 2) David (4:6-8).

Note the overwhelming importance of Abraham.  
note also:

- 1) That Abraham lived before Moses + the Law.
- 2) That David lived after Moses and the Law.

The salvation of one was identical to the other.

It was especially true of Abraham that, if Paul could show that Abraham had been justified "by faith and by faith alone" (Godet, 167), then the truth of salvation by faith is established — especially when, as in the case of David, it can be shown that the Law made no change afterwards.

Their nation began with Abraham.

Their first and greatest king was David.

Thus, the importance of these two men in relation to salvation.

"Abraham, our father" — indicates that Paul is still thinking of the objections of the Jew.

The sense of the verse is clearer by putting "pertaining to the flesh" with "had found," instead of with "Abraham our father."

So it should read, What shall we say then that Abraham our father has found according to the flesh?

"Hath found" - εύπνκέραι. In the context Paul is talking about justification. Can we say, asks Paul, that he found, obtained, or arrived as such a state by his own efforts, i.e., κατὰ σάρκα? "It includes everything meant by 'works,' and 'works' includes all forms of personal righteousness" (Hodge, 105).

Cf. Phil. 3:3-6. It is all I have + all I can do. That "flesh" and "works" are synonymous is brought out by v. 2.

a "no" answer  
is implied  
after "..." 4:2 note that the subject of gloating figures into the doctrine again. Cf. 3:23, 27.

But if Abraham were responsible for his own justification "by works, the Gk says, ἔξει καίχρημα, a basis on which to glory, "but not before God" - ἀλλ' οὐ πρὸς τὸν Θεόν, i.e., God does not get the glory for that which Abraham has done.

4:3 Argument is silenced by "the scripture".

Cf. 1:2; 15:4; 16:26. WHAT DOES THE LIFE OF ABRAHAM TEACH US ABOUT HOW HE GOT RIGHT WITH GOD?

He cites Gen. 15:6. Cf. also Gal. 3:6; Jas. 2:23 — a passage comparable in importance to Hab. 2:4; Rom. 1:7; Gal. 3:11; Heb. 10:38.

"Believed God" - ΕΤΙΘΕΤΕΡΕΥ... Τῷ Θεῷ. Godet brings out the fact that Abraham did not just believe God's promises, BUT HE "BELIEVED GOD"! (Refer to the Gen. passage.) This was not the beginning of his faith, as Heb. 11:8 shows.

Believing is not working, it is trusting God to do what He has promised. Therefore, it is by grace, and "it was accounted to him for righteousness" — a verb used 11x in this

we must  
remember to  
write Gen. 15:6

faith is an  
attitude of  
receptivity  
to God or  
to its  
object!

## The verb λογίζομαι.

11 times in this fourth chapter of Romans

19 " " " epistle

35 " " Paul's epistles etc.

41 " " the NT.

Barnhouse says that they all add up to the idea of a book-keeping transaction on the part of God.

The verb is translated various ways here in this chapter:

1) "Counted" in v. 3, also v. 5

2) "Reckoned" in v. 4, also v. 9, 10

3) "Imputeth" in v. 6, 8, 11, 22, 23, 24.

chapter, + translated 3 ways: count, reckon, and impute. Cf. vv. 3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24.

N.B. { "It is laying anything to one's charge, and treating him accordingly" (Hodge, 106). Hodge goes on to say, "It produces no change in the individual to whom the imputation is made; it simply alters his relation to the law."

Cf. 2 Cor. 5:19; 2 Tim. 4:16. Also v. 8 below.

Vv. 3-5 indicate:

- 1) Who justifies: God (v. 3).
- 2) On what basis: grace (v. 4).
- 3) Through what means: faith (v. 5).

"Righteousness" — the person who has the standing with God he must have to be accepted. This involves at least three things:

- 1) The believer receives the righteousness of God.
- 2) He is delivered from the judgment which should be his.
- 3) He is placed in the favor of God. (It cannot properly be restoration because he was never there before.)

But if it is through works, then   
4:4 ~~the reward is not reckoned of grace but of debt.~~

"The reward" — δικαιοσύνη. The one who works for another makes the other indebted to him.

Note that "grace" here and "faith" in v. 5 are companion words — the first showing the only basis on which God can justify us, and "faith" indicating the attitude or man's part which makes it possible.

The revelation has been stated in 3:21-26, supported by "the law and the prophets." So

individual experience must fit in with the doctrine - as Abraham does!

WORKS WOULD EXCLUDE GRACE. THEREFORE, WORKS MUST BE REJECTED! Abraham's experience confirms this.

**4:5** "Un-godly" - ἀσεβῆ. This is what Abraham was. The singular here emphasizes the absolute necessity for individual faith!

"Un-godly" is used again in v. 6. It means one who is un-Godly, without any feeling of reverence for Him, or without any inclination to worship Him. And such a person acts accordingly.

Nothing is said about Abraham's works - only about his faith!

Faith cannot be considered a work or the argument is destroyed. It is confidence in the work of God.

**4:6** "Even as" - shows that David's statements confirm what is written about Abraham.

"Describeth" - πέμπει. The use of θέμη emphasizes the words + their meaning.

"The blessedness" - Τὸν μακάριον. This is a "declaration of blessedness" (Thayer, 386). Cf. v. 9. It means to pronounce the blessedness, or to celebrate the blessedness (Beder, p. 172) as in a joyful hymn.

What follows in the verse is exactly what he has said about Abraham.

**4:7** Vv. 7,8 are Psa. 32:1,2.

"Blessed" - μακάριος. See "blessedness" in v. 8.

Be ungodly  
we ungodly  
not we  
alone  
but we  
justified!

"Iniquities" - αἱ ἀνοπίαι. This is a violation of the law. This applies to both Jews + Gentiles (2:12, 14, 15). The Law generally left no room for forgiveness here.

*The positives indicate some one beside the power is forgiving & covering.*

"Are forgiven" - ἀφέθησαν. This is like the release of a prisoner, or the obliteration of a debt.

"Sins" - αἱ ἀπάται.

"Are covered" - ἐπεκάπυδθησαν. This is the OT view of sin - used only here in the NT. The idea is in the word atonement. They are covered from view, and so just as if they were not there.

4:6 This is the negative side of justification just as what is said about Abraham is the positive side. GOD IMPUTES RIGHTEOUSNESS, AND DOES NOT IMPUTE SIN.

"nor" = οὐ μὲν, excluding even the slightest possibility. Why? Because he has been justified.

4:9 PAUL NOW PROCEEDS TO SHOW THAT GEN 15:6 EXCLUDES TWO OTHER THINGS WHICH THE JEWS HAVE MADE A PART OF SALVATION:

- 1) Circumcision (vv. 9-12).
- 2) The Law (vv. 13-15).

Concerning the actual time when Abraham was justified, Heb. 11:8 is an important passage, remembering Heb. 11:6; Rom. 8:7, 8.

SO, AB. MUST HAVE BEEN JUSTIFIED IN UR OF THE CHALDEES, BEFORE CIRCUMCISION, BEFORE THE LAW — ACTUALLY BEFORE THERE WAS OBEDIENCE OF ANY KIND. Circumcision comes in Gen. 17; the Law, in Ex 20. Gen. 16:16 tells us that Ab. was

86 years old when Ishmael was born. So he had to be at least 85 in ch. 15 - possibly younger. And HE WAS NOT CIRCUMCISED UNTIL HE WAS 99 - A MINIMUM OF 14 YEARS LATER. So the question is: What if Abraham had died during those 14 or more years? Would he have been safe in salvation? The answer: AN ABSOLUTE: YES! Neither circumcision nor the Law had any part in even helping to make Abraham righteous. He "believed God," and this is all that was necessary!

The question: "Cometh this blessedness ...?"

"Blessedness" goes back to verses 7, 8 - the blessedness of salvation - knowing that you are not charged with your sins, and never will be, but have the righteousness charged to your account.

"The circumcision" = the Jews.

"The uncircumcision" = the Gentiles.

It is obvious that a Gentile can believe. Is there hope for him? What about circumcision? What does it mean? How important is it?

We need to keep in mind 2:25-29.

WHATEVER WE ARE TO BELIEVE ABOUT CIRCUMCISION IT CANNOT CONTRADICT GEN. 15:6 - "For we say that faith was reckoned to Abraham for righteousness."

(4:10) Was Abraham circumcised when the declaration of Gen. 15:6 was made? No! He was uncircumcised. Cf Gen 15 + 17. What can you conclude then? That for

at least 14 years he was more a Gentile than a Jew if circumcision is a distinguishing mark.

(4:11) What was the meaning of circumcision then?

Paul identifies it with two words:

- 1) "The sign," i.e., it in itself was a sign - σημεῖον.
- 2) "a seal" - σφραγίδα. But notice: "a seal of the righteousness of the faith which (he had yet) being uncircumcised."

What do these two words mean?

- 1) A "sign" is something which "is to lead us to something out of and beyond itself ... valuable, not so much for what it is," (French, pp. 342, 343) as for what it indicates about the person for whom a certain thing as a sign.

John calls the miracles of Christ "signs" (John 20:30). Christ did not become the Son of God by miracles; the miracles proved that He was the Son of God!

So, circumcision did not give Ab. righteousness; it was a sign that he already had it.

- 2) "A seal" is "that by which anything is confirmed, proved, authenticated, as by a seal" (Shaw, 609).

It would seem proper to say that man observed it as a sign, and God recognized it as a seal - thus, giving Abraham added assurance that his relationship with God

was settled. "It did not confer, but confirmed the righteousness" (Griffith Thomas, 135).

"We observe how the Apostle entirely destroys the Jewish boasting in circumcision, by showing that Abraham was not circumcised in order to be saved, but was saved in order to be circumcised. In like manner, the Gentiles were not to become Jews in order to be saved; but Jew and Gentile alike were to exercise the same faith for salvation, and would obtain the same spiritual blessings on these terms. It was not for the Gentiles to enter by the Jewish gateway, but for the Jews to enter by the same gateway as the Gentiles. This was indeed a striking turning of the tables on Jewish exclusiveness" (Griffith Thomas, p. 136).

Circumcision was not to exclude the Gentiles, but it was to show that the Jews were included.

"That he might be father... ." - εἰς τὸν Εἶναι αὐτὸν πατέρα. Cf. v. 12, 16. As such ("father"), the manner of his justification sets the pattern for all successive justifications. They must follow the pattern of Abraham or they cannot be accepted as true. He was the father of the uncircumcised before he was the father of the circumcised, but "the father of all them that believe, though they be not circumcised."

**4:12** This verse applies to the Jews.

In v. 11 a Gentile could be saved if he believed although he was not circumcised; in v. 12 a Jew could not be saved unless he believed EVEN THOUGH HE HAD BEEN CIRCUMCISED.

"Who also walk in the steps" - καὶ τοῖς στοιχοῖσι τοῖς ἵγερι. This is a military term, speaking of men marching in file, one after another (cf. § + H, 108).

**4:13** now Paul turns to the Law since the Law enforced circumcision. Cf. Let. <sup>12</sup> 3.

And, as was often the case with other things, became mandatory for salvation - cf. Acts 15:1. But history proves that justification preceded circumcision and the Law.

Paul now contrasts "the promise" and "the Law".

The inheritance here has reference to the promises in Gen. 12:3 + strengthened in Gen 22:17 has to do with the ultimate purpose of God when the Messiah becomes "King of kings, + Lord of lords" (Rev. 19:16). So that the Gen. passages imply this point which is clarified later.

But it was not given to Ab. "through the Law," i.e., through getting the world to obey the Law, but it was before the Law - through the Righteousness which comes by faith.

4:14 It cannot be by "law" and by "promise" because of the essential difference between the two:

- 1) You believe a promise; you obey a law.
- 2) The fulfillment of the promise rests on the one who makes it; the fulfillment of the law is dependent upon the one who lives under it.

"made of no effect" - *KATÍPÝNTAI*. It cannot accomplish what it is supposed to. Cf. Gal. 3:17. It is deprived of its force or influence.

IF IT IS NOW BY LAW, FAITH AND THE PROMISE ARE MEANINGLESS. The Jews did not want to accept faith, but they did want to keep the promise. BUT PAUL WANTS THEM TO SEE THAT

IF ONE GOES, SO DOES THE OTHER.

4:15 If you reject faith and lose the promise in preference for the Law, then all that is left is "wrath" - ὁργή. This is the abiding attitude of God toward sin, and it carries with it the idea of revenge. Cf. 1:18; 2:5; 3:5; 5:9.

Law only adds to the sinfulness of sin + man's awareness of it.

"Transgression" - Ταπάβασις. Without the Law sin is understood but not plainly expressed; under the Law it is clearly stated, distinctly expressed. To French people, "implicit" of the former, + "explicit" of the latter (p. 245).

Therefore, the Jew has not solved his problem; he has intensified it 100-fold!

11/28/70

- 16
- 4:16**) In vv. 9-15 Paul is answering the question, when was Abraham justified by faith?

The answer:

- 1) Before he was circumcised (4:9-12).
- 2) " the Law was given (4:13-15).

In vv. 13-15, however, we have a transition to another question: why was Abraham justified by faith?

In vv. 13-15, we have the first part of the answer - because that is the only way to respond to a promise. A Law must be obeyed; a promise must be believed.

More of the answer is given in this passage - vv. 16-25.

Two parts are given in v. 16:

- 1) Because of man's sin, the only way God could deal with him was through an undeserved promise - "by grace".
- 2) Because if it were on any other basis (e.g., the Law) someone would be excluded. So it is by faith "to the end the promise might be sure to all the seed."

But, on account of this it is out of faith in order that it might be according to grace.

The result of the Law is greater judgment than ever, so that it proved that salvation could only be by faith.

"Faith" means absolute dependence.

"Grace" indicates complete unworthiness.

"might be sure" - εἰς τὸ εἶναι βεβαίαν. This expression indicates God's aim, not just to make salvation available, but to make it

"sure." This means not only available, but permanent, guaranteed. Cf A+G, 137, 138.

HERE WE HAVE THE BASIS FOR ETERNAL SECURITY. If it is of faith, i.e., dependent upon God, then it is not only available to all, but guaranteed forever once it is received.

The two groups of believers are:

- 1) Jews - "that... which is of the law."
- 2) Gentiles - "that also which is of the faith of Abraham."

In 4:11 Paul had established the fact that Abraham was and is "the father of us all," i.e., who believe.

(4:17) Paul cites Gen. 17:5. So the OT proves that it was God's purpose from the very beginning that the Gentiles be included.

"Before him" - ΚΑΤΕΒΑΤΙ οὗ. This means in the presence of, or in whose sight. Cf A+G, 422. It indicates that God knew that Abraham believed the promise. (This, too, is extremely important in salvation.)

PAUL IS ABOUT TO SHOW THAT THE VERY CONDITIONS UNDER WHICH ISAAC WAS BORN WERE INDICATIVE THAT ABRAHAM WAS DEALING WITH AN OMNIPOTENT GOD.

What can God do?

- 1) He can bring back to life that which is dead.
- 2) He can bring into existence that which never existed before.

He is the God of resurrection and the God of creation. This can be applied to:

- 1) Isaac's sacrifice (Gen 22) & His birth (Gen. 21).

- 2) The resurrection of Christ + His incarnation.
- 3) The salvation of any individual, + what God has to do in that person.

THE IMPORTANT THING IS TO RECOGNIZE THE CHARACTER OF THE GOD WHO MADE THE PROMISE.

**4:18 "Who against hope" - ὃς τράπ' ἐπίδει.**

This means that "without finding in the domain of sense or reason the least ground for hoping" (Fodet, 181). HUMANLY SPEAKING, IT WAS HOPELESS!

"Believed in hope" - Abraham had hope in a hopeless situation because he believed in the promise of an omnipotent God. Cf. Gen. 17:1 ff.

"That he might become . . .", i.e., "He really believed with the intention of becoming (τις τὸ γένεσθαι).

And again Paul shows the importance of the word: "According to that which was spoken, so shall thy seed be." Cf. Gen. 15:5.

**4:19 "And being not weak in faith" - οὐδὲν πλεῖστον.**

We have here the word, "ἀοθενῆσας." Cf. 1 Cor. 9:22. A weak faith is one which pays more attention to the things which can be seen than to that which cannot be seen.

Circumstances said, No!

The promises of God said, Yes!

"He considered" - κατεύνοεν. Some MSS. read, as the TR + KJV, "he considered not." This is the verb expression which means, to pay attention to something, i.e., to be influenced by something (cf. A + G, 4:16). Fodet

prefers leaving the "not" out. It makes it more forcible, & seems to be more in accord with the Gen. record. Actually the meaning in either case remains about the same.

"Now dead" - no longer capable of reproduction.

"When he was about an hundred years old."

"He was" = ὅτι αἴρεται, means a present state which is related to past states. It suggests the idea that he was all of 100 years & that he had known what was happening in his body while it was happening!

The same was true of Sarah. So he not only had to trust God for his need, but also for Sarah's.

**4:20** "He staggered not" - οὐ σκέπτονται. This means to doubt, waver; (A+G, 184). Paul pictures a man who is not torn apart with inner turmoil, trying to render a decision.

"Was strong in faith" - ἐγένετο εν πίστε, lit, he was made strong in faith. This is not something he did for himself, but something which God did for him through faith.

"Giving glory to God" - Remember that this must be a part of salvation because not to give glory to God is the essence of sin.

**4:21** "And being fully persuaded" - τελεόφερης θεοῖς. He was fully convinced, absolutely certain, positively assured. Cf A+G, 676.

God will not say one thing and do another. Nor will He say anything which He cannot do. What He says, He does! There is absolute

διακρίνεται  
means "to be  
separated into  
two parts" (A+G,  
182).

To feel a  
reality to the  
body, is  
done for  
(A+G)

integrity, moral perfection, with God.

4:22 Vv. 18-22 are an elaboration of Gen. 15:6. This is where Paul began in 4:1-3.

4:23 The implication of what is stated about Abraham is now established. What happened to "the father" is now declared for all succeeding generations.

4:24 "To whom it shall be reckoned," - οἵς μέττει τογίζεσθαι. The thought here is that every time such faith is present, this will be the result. See <sup>believe in</sup> Godet 183.

Notice the emphasis here upon, God "who raised up Jesus our Lord from the dead."

V. 24 tells the One upon we believe, & what He did; v. 25 describes what is involved in such faith.

4:25 "For" in both cases is εἰδίᾳ, and it means on account of.

Christ died on account of our sin, i.e., to get them removed as the cause of our condemnation before God. "Delivered" is ΤΙΑΠΕΔΟΩΝ, a passive.

who handed Him over to suffering and death?  
Cf. Rom. 8:32.

"Offences" - Τὰ ΤΙΑΠΑΤΤΩΠΑΤΑ. used again in 5:15-18, 20. This is a fall, or a mis-step.

The resurrection of Christ confirms the fact  
that:

~~the offenses of the flesh~~

~~His work was accepted by God & our sins put away.~~  
There can be no Gospel without the resurrection.

As chapter 4 closes we have learned:

The harmony ~~of~~ between the OT doctrine of justification & the NT Gospel. This is the theme of ch. 4.

In CH. 5 we go on to learn about how enduring salvation is - a subject touched upon in v. 16 of ch. 4 with the word, "sure."

CHAPTER 5 - See next page

Two questions were probably in the minds Rom - 90  
of Paul's readers:

12/5/70

- 1) Is it safe to give up works & depend upon faith.
- 2) If I do, will it last?

5:1 "Being justified" - ΔΙΚΑΙΩΘΕΝΤΕΣ. This assumes that the reader has followed through the argument, coming to this point of having received Christ by faith, and therefore immediately has been justified - an aorist participle. Επίγνωση

"We have peace" - ΈΧΟΜΕΣ. Godet makes a real point of stressing the present tense here over ΈΧΕΤΕ which appears in most of the MSS. It is not a command ("Have"), nor an exhortation ("Let us have"), but a POSITIVE STATEMENT OF FACT. Therefore, note the idea: WE HAVE, AND WILL CONTINUE TO HAVE, PEACE WITH GOD, HAVING BEEN JUSTIFIED BY FAITH.

Thus, this introduces Paul's thought in this chapter: THAT JUSTIFICATION IS ETERNAL.

It will last. Once a person is justified, he will never lose that relationship with God!

"Peace" - no longer are we objects of divine wrath + under divine judgment, enemies of God because of sin, but we are reconciled (see v. 10).

Is this basically why Abraham was called, "the friend of God"? Cf. 2 Chron. 20:7; Isa. 41:8; Jas. 2:23. The latter verse confirms this.

There are no more wonderful words than these: "peace with God." It is wonderful to know, not only that you have it, but that you can never lose it!

"Through our Lord Jesus Christ" - His full name and title, raised from the dead, now interceding for us. Cf. 8:33, 34. He not only saves us, but keeps us. THIS IS ONLY THE THIRD TIME WE HAVE HIS FULL NAME,

To  
or pronoun  
declare  
just.  
Cf. 5:9

This is  
the  
objective  
experience  
of the  
sinner's  
conscience  
over an  
objective  
life.  
- fact.  
reification  
It is  
cause  
effect, and

She had:  
Peace:  
respect with  
her Godhead,  
Just  
the  
father

and the two preceding ones are in ch. 1, vv. 3, 7! So this is to attract our attention. It comes again in 5:10. He is not just thinking about what the Lord has done, but what He is doing.

**5:2** And, secondly, it is by (δι') the same person that "we have access" - ΤΠΟΘΑΥΩ-γίνεται καπέτην. This perf. tense points to something which began in the past, i.e., when we were justified, + which continues to the present. "Access" = the way in (including the right). CHRIST HAS NOT ONLY MADE IT POSSIBLE FOR US TO HAVE PEACE IN JUSTIFICATION, BUT IT IS ONLY THROUGH HIM THAT WE HAVE THE RIGHT TO ENTER.

"Grace" = salvation, the condition of being justified - indicating our total lack of worthiness. Cf. 3:24; 4:16.

"Wherein we stand" - εν την καπέτην. "We are firmly and immovably established" (Hodge, p. 133). We were placed in it when we believed and we are still there.

Thirdly, "and rejoice" - καὶ καυχώμεθα, or καυχόμενοι. This is a word Paul uses <sup>(verb)</sup> about 35 times. It means to glory, to exult, to congratulate ourselves in the positive assurance that something is true, or that it is absolutely certain.

"Hope" - See 4:18; 8:24, 25 (with context of vv. 18-30). Hope is the future fulfillment of a promise given by God. Cf. 1 Th. 4:13; Tit. 2:13; 1 Jn. 3:2.

"The glory of God" - when we are transformed into His very likeness. Cf. 1 Cor. 15:43; Phil. 3:20, 21.

WE WILL NEVER REJOICE IN THAT HOPE IF WE THINK IT DEPENDS UPON US OR ON OUR WORKS. BUT WE WILL REJOICE IMMEDIATELY AND CONTINUALLY ONCE WE UNDERSTAND THAT IT RESTS UPON THE LORD JESUS CHRIST.

**5:3** "We glory" is the same verb as "rejoice" in v. 2. We have the same attitude toward this that we do about that. ONCE A CHRISTIAN KNOWS WHAT <sup>HE</sup> HAS IN CHRIST THEN IT CHANGES HIS ATTITUDE TOWARD EVERYTHING HE EXPERIENCES IN LIFE.

"Tribulations" - ἐν ταῖς θλίψεσι. These are the things which put us under pressure, the burdens, the trials, the sufferings, etc. of life. A Christian is not lifted out of trials, but he is sustained through them all. He knows they all have a purpose.

Ill. Mr + Mrs Lindsay in Vanc B.C. who got down in the basement + couldn't get up again - and so sat on the floor, + prayed, + sang hymns together praising the Lord, until help came.

Cf. Rom. 8:35-39.

See 1 Cor. 4:9-13

"Knowing" - εἰδότες. This is not something he wondered about. It was something he was absolutely certain about.

"Tribulation worketh." The verb is κατέργαζεται. Identically the same verb is in 2 Cor. 4:17. This verb expresses the fact that through one thing another result will follow. In this case, TRIBULATION WORKS OUT PATIENCE.

"Patience" - στήμαντος. This is lit. a remaining under. It speaks of a person who

The idea  
in glorying  
is sort of  
triumphing.  
Cf. 1 Cor. 1:3;  
2 Cor. 12:9.

continues right on with the Lord regardless of the trial.

Cf. Jas. 1:2-4 as a parallel passage.

(5:4)

"On  
Character"

"Experience" - ΣΟΚΙ ΠΕΙΡΩΝ, πρωφ. A real child of God will prove in experience by his patience in trial that he is an heir of <sup>the</sup> hope, and he experiences a feeling of "hope." Cf. 1 Cor. 15:19. Here we return to the thought of v. 2.

WHAT A PICTURE OF THE LIFE OF A CHILD OF GOD!  
HOW DIFF. FROM WHAT IS NORMALLY EMPHASIZED TODAY!

(5:5) "Hope maketh not ashamed" - The verb is οὐ κατασχένει.

Paul is thinking this way: What if the day of judgment comes and you find to your great alarm that instead of being justified you are still under the righteous, the terrible, the eternal judgment of God? Can you be deceived? Will you be disappointed?

Absolutely not!

How do we know?

"Because . . ."

"The love of God" - not my love for Him, BUT HIS LOVE FOR ME - because:

1) my love for Him is not shed abroad in my heart by the Holy Spirit. That would not make sense.

2) In vv. 6-8 it is God's love for us that Paul is emphasizing as the foundation of our salvation.

"I am so glad that our Father in heaven, tells of His love in the book He has given . . ."

"Is shed abroad" - ἐκκέχυται. The love of God has been poured out of God's heart into ours. Cf. Godet, p. 190. It has been, and continues to be - poured out. (This comes from the perf. tense.)

It is the Holy Spirit who continues to impress us with the fact that God's love never varies & never ceases. It is always the same, & can always be counted on.

"The Holy Spirit" - This is the first clear mention of the Holy Spirit in Romans. How quickly Paul gets to it - wanting every believer to know that he has the Holy Spirit. Cf. 1 Th. 4:8 - his first epistle. Also 1 Cor. 6:19, 20. He is a member of the Godhead!

Is it not significant that generally speaking the people who do not believe that every believer has the Holy Spirit do not believe either that salvation is a once-for-all matter.

"Who is given unto us" - Τοῦ δοθέντος ἡμῖν. Lit., it is, who was given to us.

Cf. Eph. 1:13, 14; 4:30.

**(5:6)** See next page.

(5:6) The nature of God's love as indicated by the conditions under which that love was manifested to us becomes Paul's great argument here as he proves that justification is eternal!

Bodkin says that "for" - γὰρ can be rendered here, in fact.

"γε" - ΕΤΙ. See also v. 8. It points to the way things were, not as they are now.

Therefore, the love of God for us preceded the death of Christ for us.

"Without strength" - ἀρθετών. This means that man was completely unable to do what needed to be done. "Here it expresses total incapacity for good, the want of all moral life, such as is healthy and fruitful in good works" (Bodkin, 191).

Cf. Rom. 7:15-17.

Man does not measure up to his own standards. How can he ever expect to measure up to God's?

Such a case may draw pity, but it is hard to see how it can attract love! Especially when man's inability, moral sickness, manifests itself as is described in 1:18-3:20, is it hard to see how this can attract love.

"Christ" - again in v. 8. Called, "his Son," in v. 10. And we have His full title in v. 11, "our Lord Jesus Christ." This is the Anointed One, the Messiah, Deity, the Son of the Living God - not a mere man, but God in human flesh.

"Died" - ἀπέδαρεν. It was not His life as an example, nor His teaching, nor even

in due  
time" (see  
next page)

in being associated with Him. IT WAS HIS DEATH!

"On due time" - *Katà kaiρòv*. This means, at the appointed time (Hodge, p. 136). Long before He died, His death had been determined by God. Cf. Gal. 4:4; John 17:1.

"For the ungodly" - *ōtτēp aσeβūv*. This word was used in 4:5. This is a person who refuses to give God the worship which he deserves. He is at war with God, wanting nothing to do with Him. Cf. French, 242.

In "without strength" we see man as unable to please God; in "ungodly" we see man as unwilling to please God - God's enemy.

What an object for the love of God! THIS INCLUDES US ALL!

5:7 "For scarcely" - *piόtis yap*. Paul is about to point out what you would hardly ever see among men, i.e., one dying for "a righteous man" or for "a good man."

"A righteous man" - *ōtτēp sikaίou*.

The *Gnostics* (S+H, 128) used these terms to distinguish the God of the OT as "righteous," and the God of the NT as "good."

See "righteous man" lives according to the law; he does all that is expected of him. "A good man" - *Tōū aγaθoū* is one who warm and genial, one who is characterized by love.

We might also say that these are illustrated by the Pharisees, and by Christ. A good man as Paul uses the term would be characterized by righteousness, but the righteous man was lacking in love and kindness and grace.

*It is  
hardly  
conceivable  
(Bult, 192).*

"Peradventure" - Τάξα. This means perhaps, or possibly.

"Dare to die" - Τολμᾶ ἀπὸ θανάτου. Shayer translates "dare" as "to bring one's self to" (p. 627), and Gen indicates that it speaks of "boldness or daring in undertaking" something (p. 628).

IT IS HARDLY CONCEIVABLE THAT ONE WOULD DIE FOR A PERSON WHO ALWAYS DOES WHAT HE IS SUPPOSED TO DO, THOUGH COLDLY RIGHTEOUS, BUT FOR A GOOD, KIND, LOVING PERSON, SOME MIGHT BRING THEMSELVES TO DIE FOR SUCH A PERSON.

(5:8) "But God" - δέ... ὁ Θεός. Cf. Eph. 2:4.

What a contrast! We can look at men in vain to see what we can see in GOD!

"Commendeth" - οὐριστήσῃ. Here it means to prove. Shayer also uses, "to show... establish, exhibit" (p. 605).

"His love" - τῆς γαυτοῦ ἀγάπην, lit., his own love. This is a special kind of a love.

The close relationship between God and Christ is certainly taught in this verse. It makes the death of Christ primarily an expression of the ~~will~~ <sup>will</sup> of God so as to express His love.

Note in v. 10 - "reconciled to God by the death of His Son".

We would die in place of our sons; God's love was so great that He was willing to send His Son to die for those who hated Him + were pinning against Him. Cf. David's attitude toward Absalom in 2 Sam. 18:31-33.

"It is the death of One who is nothing less than 'the Son'" (S + H, p. 128).

"while we were yet sinners" - ὅτι ἐτι ἀπαρτωτῶν ὅντων ἡμῶν. It means those who are not only capable of sin, but devoted to it, people who are actually + continually sinning (so Thayer, p. 31) — sinning as is described in 1:18-3:20, knowing right + wrong, realizing there is a God, believing that there will be judgment — will do as stated in 1:32.

How unlovable men can be!

In 1:3,4 we had the birth + resurrection of Christ; in 3:25, and now here (5:6, 8, 10) the emphasis is on His death.

He died "for us" — ὑπὲρ ἡμῶν.

**5:9** NOW PAUL IS READY TO STRENGTHEN WHAT HE HAS ALREADY SAID TO SHOW THAT SALVATION IS ETERNAL!

"much more then" — πολλῷ οὐν μᾶλλον.  
"If Christ has died for His enemies, He will surely save His friends" (Hodge, 138). If He <sup>will</sup> do the former, He will surely do the latter. If He can do one, He can certainly do the other!

We have this same expression in v. 10.

NOTE HOW HE MOVES TO THE FUTURE FROM THE PRESENT:

1) The present: "being now justified by his blood." Cf. 5:1.

2) The future: "we shall be saved from wrath through him. On salvation, Cf. Rom. 1:16, 17. This is the first time salvation has been mentioned since 1:16. "Wrath" also is in 1:18.

Justification is only a part of a greater word: SALVATION!

"Wrath" - the coming judgment, the consequence of sin. . . i.e., Christ.

"Through him" - This will be explained more fully in v. 10, and still more fully in chs. 6-8. ~~Promise of his life emphasizes the~~  
~~blessings of freedom "for"~~  
~~(Romans 5:1)~~

~~He is mighty~~

He who is mighty enough to justify us is mighty enough to keep us. Here is a definite reference to the fact of His resurrection.

5:10 note the growing list of words used to describe man before salvation!

1) "Without strength" (5:6).

2) "ungodly" (5:6).

3) "sinners" (5:8).

4) now - "enemies" (5:10).

"Enemies" - ξένοι. Cf. 8:7; Col. 1:21; Jas.

4:4. This speaks of man's hostility to God, which would carry with God man's opposition to God and all that concerns His will for man.

"We were reconciled" - κατηδάγνησεν. We have been received into God's favor, reconciled. Through salvation God has not only justified us, and redeemed us, but reconciled us. This is "by the death of his Son." He, by His death, has settled the sin question.

"much more" - as in v. 9.

"We shall be saved by his life." "Life" in contrast with "death." RESURRECTION means a living Christ. This guarantees our salvation.

Cf. Rom. 4:25. See also Heb. 7:25.

This, also <sup>(reconciled)</sup> is the same as "peace" in 5:1.  
Our union with Christ in His life as in His  
death is coming in ch. 6.

**5:11** "not only so," i.e., not only will we be  
saved, "but we also joy in God."

Here we come back basically to the verb  
used in vv. 2,3. We rejoice, we exult, we are  
triumphant now - "in God." Once enemies,  
now He is the great delight of our lives.

But all of this would have been beyond us  
except for the fact that it is "through our  
Lord Jesus Christ." HE IS THE ONE DESERVING  
OF THE HONOR.

"By whom" - Σι οὗ - as in "through our..."  
"The atonement" - Τὴν κατάταξιν, lit, the  
reconciliation.

We received reconciliation in the past  
We glory in God now.

We shall be saved by His life - future.

The great problem in salvation, to speak, is not individual sins, but original sin! "Sin" - 6x - v.12(2x), v.13(2x), vv. 20 + 21  
"Therefore" indicates a logical connection w/ what has gone before

**5:12** Paul continues to show that salvation, once received, is eternal. THIS IS THE MAIN SUBJECT OF CH. 5!

On vv. 12-14, Paul is proving the universal sinfulness of man by pointing out the universal fact of sin.

On vv. 15-19 he contrasts the effects of Adam's sin with the greater effects of the obedience of Christ.

On vv. 20, 21 Paul shows that the Law was not to take away sin, but to emphasize the reality of sin so that men might recognize the need for Christ and salvation.

It is apparent in v. 14 that Paul is talking here about ADAM. Paul indicates that he believes that the Genesis record was actual history.

Adam brought two things to man which man did not have by creation:

- 1) Sin. Note: It is not sins.
- 2) Death.

Both are universal. Experience bears this out. "All have sinned" - ΤΑΝΤΕΣ ήμαρτον, lit., all sinned. Cf. 2 Cor. 5:15.

Whatever our questions might be, it cannot be argued but that what Adam was physically and spiritually he has passed on to his descendants. So that our sin + death can ultimately be traced back to him.

**5:13** It becomes apparent now that Paul is concerned about the time from Adam to Moses (see v. 14).

Sin existed prior to the Law, but it is not "imputed" when there is no law." That is, the

specific sins were not charged to them before the Law was given as it was afterwards. BUT MEN DID SIN, AND THEY DIED. If fact,

(5:14) "Death reigned" - ἐβασιλεύει ὁ θάνατος.  
This verb appears again in vv. 17, 21 (2x). This was true with all but Enoch. No one could escape its power. It was sovereign.

THIS PROVED THAT MEN WERE SINNERS - even though they "had not sinned after the similitude of Adam's transgression" - that is, no man was placed under similar circumstances & put to the same test as Adam. (It is significant that Eve's sin is not mentioned though she sinned first.)

"Figures" - Τύποι, a type. We share in Adam's sin by birth without works; we share in Christ's righteousness by the new birth without works.

(5:15) "Offense" - τὸ παταρτύμα. It is used in vv. 15, 16, 17, 18, + 20. Here Adam's sin is spoken of as a fall.

"The free gift" - τὸ χάριτον. This is "a gift of grace, a favor which one receives without any merit of his own" (Shayer, 667). (also in v. 16)

PAUL IS NOW CONCERNED ABOUT THEIR DIFFERENCES. HERE PAUL CONTRASTS THOSE BY WHOM THE JUDGMENT HAS COME.

The thought is this: If Adam's offense brought about the death of the many, shall not the gift from Jesus Christ be even more effective?

"Hath abounded" - ἐπέπιστευεν. This means to be more than enough. The emphasis here is upon Jesus Christ as a man.

5:16 On the case of Adam, we have one offense; in the case of what Christ has done, His work covers "many offenses" and leads to "justification" - which is the whole point of the Roman epistle.

"Judgment" - Τὸ... κρίπα. This is the verdict with its sentence.

"Condemnation" - κατάκριψα.

5:17 Adam brought death; Christ brings life.

If the sin of Adam gave the reign to death, shall not the "abundance of grace" given in Jesus Christ not give the reign to life so that it cannot be overthrown? It is a Person who has robbed death of its victory - & His victory will never be lost!

5:18 - The consequences. Stifler suggests so that, for "Therefore."

The first "all" includes all who are or were in Adam; the second "all" includes all who have received - according to v. 17.

5:19 This verse says practically the same thing as v. 16 with some words changed.

"Obedience" here corresponds with "righteousness" in v. 18. Cf Phil. 2:8 for the significance of obedience - "became obedient unto death, even the death of the cross."

Even without the Law it is evident that the grace of God in Christ is far superior to Adam. BUT THEN TO SHOW HOW REALLY GLORIOUS CHRIST IS . . .

5:20 "The law entered". It was after this that man was able to realize the sinfulness of sin and the sinfulness of man.

This made sin to abound. But also - grace appeared in an even greater light. If God was gracious before the Law was given, what can we say that would be worthy of His grace after the Law was given and sin appears as it really is.

5:21 Note all of the great words in this verse. "Unto eternal life" points ahead to the future - the end, when the goal of eternal life shall have been reached.

It is no wonder that Paul writes as he does in v. 11.

Ch. 6 - Paul is now ready to show the practical results of being justified. If sin is the reason for my condemnation,  
1) Does this mean that I can no longer sin?

Or,

2) Since, where sin abounded, grace did much more abound, should we not continue in sin that grace may abound?

This latter is the question in v. 1.

NEITHER ONE IS RIGHT! Paul's answer will take us through ch. 8, where the subject is sanctification!

SO NOW WE ARE CONCERNED WITH THE LIFE OF THE ONE WHO IS JUSTIFIED.

It is important to see that the question implies that justification does not mean to MAKE righteous, but to DECLARE righteous. How God has made provision to make us righteous, or holy, is now to be discussed.

Also, it is important to note that this is not something in addition to salvation, but is inseparably bound up with it. The same death and resurrection of Christ which provides for my justification provides also for my sanctification.

Thirdly, as Paul begins to deal with this subject relating to our lives, our practical experience, HE BEGINS BY POINTING OUT CERTAIN TRUTHS WHICH WE NEED TO KNOW - AND THEN TO ACT UPON! Cf in v. 3, "Know ye not." In v. 6,

"Knowing" again, in v. 9, "Knowing." In order for a condemned sinner to be saved, he must know certain truths, and then trust Christ in accordance with those truths.

In order for a justified sinner to live a life pleasing to God, there are also certain truths which he needs to know — and act accordingly.

Let us see what these truths are.

(b:1) "What shall we then say?" The question obviously refers to 5:20 b.

The point of this question is to bring out the significance of salvation as it relates to our lives.

(b:2) "God forbid" — πίν γένοιτο. This is Paul's way of expressing abhorrence at a thought. We had it in 3:4, 6, 31, + will have it again in b:15. He uses it 10x in Romans. It shows that Paul does not want to be misunderstood and is terribly concerned that anyone would consider such a thing.

"Dead" — ἀπέθανός is an aorist + should be translated died. The same is true in vv. 7, 8, 11.

This is the recognition of a truth. It goes back to the time in the life of every child of God when he first trusted Christ as his Savior. The Lord did not only save him from sin's penalty, but from sin's power! He was not saved to continue in sin, but so that he would NOT continue in sin.

Before he was dead in his sins; now he is dead to sin.

This does not mean that he has lost his ability to sin, but that he is no longer under the dominion of sin.

THIS IS ABSOLUTELY TRUE IN THE LIFE OF EVERY BELIEVER - THOUGH ITS EVIDENCE MAY APPEAR GRADUALLY.

As Paul develops the truth, this is only part of it - actually 1/2. Resurrection is the other part.

6:3 "Know ye not" - ἀνέργητος is lit., are ye ignorant . . . ?

"as many as" - οἵσοι. This would include ALL believers.

"Baptized" - ἐβαπτίζω θηρεύ (2x). When did this take place? Is this water baptism? No. It cannot be because a ritual does not confer such benefits.

He might be saying that this is pictured by baptism (which baptism does picture) but <sup>by water</sup> this truth applies to all whether baptized or not.

Cf. Mt. 20:22,23; Mk 10:38,39; Luke 12:50; Gal. 3:27; Rom. 6:4; Col. 2:12; Eph. 4:5.

UNDoubtedly THE DEATH OF CHRIST WAS HIS BAPTISM. See Mt. 3:13-17; Mark 1:9-11; Luke 3:21,22; Jn. 1:31-34.

What is the meaning of βαπτίζω?

It is a word with several meanings. It means to cleanse, to bathe, to immerse, to submerge. Cf. Thayer, p. 94.

But here + in 1 Cor. 12:13 it means to immerse, to submerge - AND TO LEAVE THERE! We are not baptized into the body of Christ

Cf. 1 Cor.  
10:2  
  
Does baptism  
also have the  
idea of uniting?

and then taken out; WE ARE BAPTIZED INTO ONE BODY AND LEFT THERE FOREVER!

So will the death of Christ

We were "baptized into Jesus Christ" and left there, + being "baptized into Jesus Christ" we share in all that He is and in all that He has done; so we participate in the lasting benefits of His death because we were "baptized into his death."

THERE IS NOTHING MORE PROFOUND IN ALL OF SCRIPTURE THAN THIS TRUTH.

(b:4) now Paul shows the consequence of the death; IT IS RESURRECTION!

Cf. 2 Cor. 5:21.

This shows why Paul has made the statement he has made in v. 2.

Therefore, "we are buried" - ουντάρημεν, i.e., we were buried. This is not an experience we are to seek, but a fact we are to accept as already accomplished.

"By the glory of the Father" - διὰ τῆς δόξης τοῦ πατρός. This refers to an outward manifestation of God's power in raising Christ from the dead - a fact which shows, not only God's approval + acceptance, but how He has been glorified through the work of His Son.

"Walk" - connect this with "live" in v. 2.

"In newness" - ἐν καινότητι. This means new in quality (so Thayer, p. 318, + French, 220). It is completely different from the old life - not a life of sin, but one of holiness. And as it is used in scripture, the new

is always <sup>(or generally)</sup> better than the old.

So we have "the old man" in Col 3:10 + Rom. 6:6, and "the new man" in Eph. 2:15. Cf. Eph. 5:17, "Renewing <sup>the Holy</sup> Spirit."

In the same way we have the "new covenant."

So the new life is not only different, but unlike any life that has ever been lived before.

**6:5** "Planted" — σύνθυτοι. A better translation seems to be united with Him.

"Have been" = Have become, γέγονας, a perf indicating a past act with results continuing up to the present.

"The likeness" = the same. Paul makes the Lord's death + resurrection ours!

As death led to resurrection with him, so it leads to the same with us because we are in him.

Cf. Gal. 2:20 where "I am crucified with Christ" is lit., a perf. pass., I have been crucified . . . NOT ONLY IS IT PAST, BUT I HAD NOTHING TO DO WITH IT. <sup>SELF-</sup>CRUCIFIXION IS A HUMAN IMPOSSIBILITY, AND SPIRITUALLY IMPOSSIBLE TOO.

**6:6** "Knowing this" — ΤΟΤΟ γνωσκόντες, a present participle.

"Our old man" — what we were before we trusted Christ — ὁ παλαιὸς ἡμῶν ἀρπάτης.

Cf. Eph. 4:22.

"Is crucified" = was crucified - aor. pass.

"The body of sin" — τὸ σώμα τῆς ἀπάτης. Our bodies have been allied with sin, have been characterized by sin, have been the instruments of sin, the slaves of sin. After

See Griffith Thomas  
167, 168 pp.  
The old man  
was man  
and our  
old nature  
we were before  
we were saved.

we are saved that is all changed.

"Might be destroyed" - KATAPYΝΘΗ. It is deprived of its power. It is reduced to a state of impotence. We can sin, but we do not need to sin. We can never say that we are unable to sin, but we can say that we are able not to sin.

"That henceforth" - ΤΟῦ μνκέτι. No longer are we the hopeless bondslaves of sin.

6:7

NIV  
"rendered  
powerless  
to become  
ineffective"

6:7 "He that is dead" - ὁ γὰρ ἀπὸ θανάτου,  
lit., he who died (past).

"Is freed" - δεσμωται, lit., has been  
justified.

This is not in the same sense as being justified before God - but the counterpart. To be justified before God means that man has been delivered from the righteous judgment of God. For one to be dead with Christ means that he has been delivered from the evil claims of sin. And so "freed" is a good trans.

A SERVANT WHO IS DEAD NO LONGER CAN, OR IS UNDER ANY OBLIGATION TO HIS MASTER.

AND SO PAUL CONCLUDES THE NEGATIVE SIDE; NOW FOR THE POSITIVE - IN VV. 8-10.

6:8 Christ not only died, but He arose. If we share in His death, we probably will share also in His resurrection - AND WE DO!

"If we be dead" - Εἰ δὲ ἀπὸ θανάτου, lit., if we died. "If" conveys the idea of since. <sup>autῶν</sup>  
"We shall also live with him" - οὐχίσομεν - future, not from the present time only, but future from the moment of our accepting Christ. Cf. 1 Jn. 5:12; Gal. 2:20; Col. 3:4.

6:9 "Knowing" - εἰδότες (different word from vv. 3+6). This "knowing" is the basis upon which Paul can say in v. 8, "we believe." Hodge (p. 200) says that "knowing" is the equivalent of, because we know.

"Dieth no more" - οὐκέτι ἀπὸ θνήσκει. Cf. Rev. 1:18. So here is further evidence that

our deliverance is eternal.

"Death hath no more dominion over him" - The verb is KUPÍ.ÉTI. Death will never again exercise any power over Him. OUR LORD CONQUERED DEATH BY RESURRECTION.

(b:10) His death was once for all; His life continues.

In Hebrews esp. the apostle, ..., while arguing to show the necessity of the death of Christ as a sacrifice for sin, argues also to show that such was the efficacy of that sacrifice, it need not, and cannot be repeated" (Hodge, 200). Cf. Heb. 7:21; 9:12; 10:10; 1 Pet. 3:18.

"Liveth unto God" - Paul's first exhortation in v.11 is based upon this. This means a life lived to please God, to glorify Him, "having God for its end and object" (Hodge, p.201). This indicates not only the desire but also the possibility for "they that are in the flesh cannot please God" (Rom. 8:8).

(b:11) now the practical exhortation begins:

"Reckon" - ΛΟγίζεσθε. What a believer sees in Christ he is to regard as true also about himself!

~~We are not self-sounding we do not have, but we are to act of what not prove we already are & have.~~

In our lives as Christians we act upon the truth and find it to be true. Our reckoning does not make it true, but it opens the way for us to experience the power of the truth in our daily life.

The present imperative indicates a command we must keep continuously. WE CAN SEE, BUT WE DO NOT HAVE TO. WE CAN PLEASE GOD, BUT IT IS ALSO TRUE THAT WE MAY NOT!

Paul has to be talking here about the new man.

It is only because of our relationship with "Jesus Christ" that such could possibly be true.

Skiffen says with regard to "reckon" that,

"The very meaning and use of this word prove that Paul depended on a right estimation of the Gospel as the power against sin, and not on an inward experience of something, except as this estimation itself is an experience" (pp. 111, 112).

(b:12) "Let not sin, therefore, reign" — Μή οὖν  
βασιλεύετω ἡ ἀπάτη. Notice that "sin"  
is singular.

THIS VERSE RECOGNIZES THAT A BELIEVER CAN STILL SIN. SIN IS STILL THERE.

On this verb, to reign, cf. 5:14, 17, 21.

Sin can even reign in the life of a believer, but it must not be permitted to do so because of what we are in Christ.

"Your mortal body" = "the body of sin." This is the physical body which is the instrument of sin. It is still subject to death. Cf. 8:11. The Greek word for "mortal" is related to the Greek verb, to die: θνητός and θνήσκω.

We are not to allow ourselves to serve the desires of sin.

THIS IS THE GENERAL COMMAND; THE PARTICULAR FOLLOWS.

(b:13) "Yield" — Τταπιστάνετε. Cf. v. 16. It means

The πίν  
indicates  
but they  
were to stop  
going as  
soon as  
they  
had  
done.

Bordet (p. 251) says that yielding means to present ourselves as soldiers present themselves before a superior officer to do his bidding.

Rom - 114

To place beside or near, to present, to proffer, to provide (Shayer, 489). It is translated give in Mt. 26:53. On acts 23:33 it is translated presented, when Paul is presented to Felix.

"Your members" — τὰ μέλη ὑμῶν. Cf. v. 19; 7:7, 23. This is some member of the human body. In 1 Cor. 6:15 our bodies are called "the members of Christ."

"as instruments" — ὅπλα. These are implements of warfare. (See note at top of page.)

We are in a great conflict — the forces of sin against the forces of God. The two possibilities are:

- 1) "Unrighteousness" — ἀστικάς. This would be anything which violates the laws and the righteousness of God. It is anything contrary to the Word of God.
- 2) "Righteousness" — δικαιούμενος. This is that which is acceptable to God.

6:14 This is a promise with its reason before Paul moves on to further development of his subject.

The promise: "Sin shall not have dominion over you." Sin shall not load it over you.

The reason (two-fold):

- 1) negatively: "ye are not under the law."
- 2) Positively: "but under grace."

Note:

- 1) "Under sin" (3:9).
- 2) "Under law" (here).
- 3) "Under grace"

"Under" means to be subject to the power of whatever it is under. Cf. Shayer, 642.

The Law could not save us, neither can it sanctify us. We are not free from the Law for salvation, but put back under the Law for day to day living.

We are saved by grace and we live under the sovereign lordship of the grace of God.

Cf. 1 Cor. 15:10; Eph. 2:10; Phil. 2:13.

**FOR A BELIEVER TO LIVE IN SIN IS NOT ONLY IMPROBABLE; IT IS IMPOSSIBLE!**

We do not set ourselves free nor do we keep ourselves free. It is all what God has done for us through our Lord Jesus Christ. Cf. John 10:27-30.

"It is not a helpless struggle in which a believer is engaged, but one in which victory is certain" (Hodge, p. 205).

(b.15)

Emphasize the need for holiness. We need not only to understand Romans 6, but we need to live it!

Rom - 116

1/16/71

(6:15) The diff. between v. 1 + v. 15 is brought out by "Iva" in v. 1 as compared with "OTI" in v. 15.

"Shall we continue in sin in order that grace may abound?"

"Shall we continue in sin because we are not under the law but under grace" - or, because grace abounds? Cf. 4:5, 175.

"Under grace" not only describes God's way of justifying sinners, but it states the condition under which the justified sinner lives his life. His life is not controlled by the Law; his life is under the authority of the grace of God.

DOES THIS MEAN THAT HE IS FREE TO SIN?

"God forbid" - the 5<sup>th</sup> time in Romans!

{ 6:16 Now, and down through v. 18, Paul returns to WHAT THEY NEED TO KNOW, as in vv. 1-10. Then in v. 17 he reiterates WHAT THEY NEED TO DO - and in vv. 18-23 HE EXPLAINS WHY.

All men, whether saved or not, are "servants", bond-servants. There are only two alternatives:

- 1) Either "of sin"; or "of obedience", i.e., of obedience to God (v. 16).
- 2) Either "servants of sin," or "servants of righteousness."
- 3) Either "servants... unto <sup>(v. 18)</sup> sinfulness", or "servants... unto holiness."<sup>(v. 19)</sup>
- 4) Either "servants of sin," or "servants to God"<sup>(v. 20)</sup>

French defines a σωτήρ as "the bond-man;"

Rylee  
see  
Holiness  
just bridge  
see Pursuit  
of Holiness

Outline of  
rest of  
Ch. 6.

"Ver. 16  
established  
necessity of  
choosing between  
the two masters,  
in which leads  
to death, and  
which produces  
righteousness"  
(Lk. 14:25-35)

... one that is in a permanent relation of servitude to another, his will altogether swallowed up in the will of the other" (p. 30).

"yield" - as in v. 13, + again in v. 19. It is that which a bondswant must do! The object is "to obey." The two possibilities:

- 1) "Sin unto death."
- 2) "Obedience unto righteousness."

PAUL IN V. 15 IS REFERRING TO MEN GENERALLY. ALL MEN ARE EITHER:

- 1) "Servants ... of sin," or
- 2) "Servants ... of obedience." Cf. the use of this word in 1:5; 15:18. "Obedience" is in these passages related to faith, i.e., the obedience which issues from faith, or possibly the obedience which faith is.

Whether a man gives himself to sin or to obedience will be an indication as to who ~~the~~<sup>he</sup> servant is! Cf. John 8:34; 1 John 3:9.

(6:17) "But God be thanked" - Sir., Grace to God.

It is to His glory even though "ye have obeyed from the heart that form of doctrine which was delivered you."

Here, what the Romans were before they received Christ, + what they were afterwards - esp. why!

Note how Paul describes salvation: "ye have obeyed from the heart..."

\* It is important to see that "There is no intermediate moral condition between the one service and the other" (G.T., 176).

There are three expressions here which we need to understand:

See additional notes two pages on.

- 1) "From the heart." This was not an external conformity to certain patterns (such as Pharisaic Judaism), but it was inward, genuine, real. Cf. Rom. 10:9, 10. It was "voluntary and sincere" (Hodge, 207).
- 2) "That form of doctrine" - ΤΙΤΤΟΥ ΣΙΣΑΓῆς. This is the Gk word for type - a pattern, or mold. There seems to be two ideas here:
  - a) That Paul is talking about a particular content of the truth, not any doctrine, but the doctrine, specific truths.
  - b) That this doctrine was a pattern, a type, a picture, of <sup>what</sup> the child of God should be.

IF WE WANT TO KNOW WHAT A CHRISTIAN SHOULD BE, LOOK AT THE PATTERN - THE WORD.

- \* 3) "Which was delivered you" - Εἰς ὃν ΜΑΡΤΥΡΩΝΤΕ, where a very important change in translation is needed. It should read, "UNTO WHICH YE WERE DELIVERED."

Once received we learn that we have been delivered to the authority of the Word of God which will leave its impress upon us for all eternity.

So instead of simply having the Word delivered to us, as though we were masters, WE HAVE BEEN DELIVERED TO THE TRUTH, AND WE ARE ITS BOND SERVANTS.

- 6:18) This verse concludes, <sup>by pointing out</sup> what has happened in the life of every child of God.

This is what we must know. We have been delivered from the lordship of sin; righteousness

(6:17) "But God be thanked" - Χάπις δέ τῷ Θεῷ.

"Ye were" - ἦτε, 2 plural imperfect. This describes something that went on permanently in the past. It was a condition from which they were unable to remove themselves.

"Servants" - δοῦλοι, bondservants. "Sin" - τῆς ἀπάτης, lit., the sin, probably referring to the sin nature, was the master, dictating the desires and actions which were sinful and enslaving.

"Ye have obeyed" - ὅτανκούρατε. Cf. vv 12, 16. This seems to point to a specific time in the past. Ye obeyed would be a better translation.

"From the heart" - ἐκ καρδίας. The obedience has come out from the heart as to its source. This means:

- 1) That it is genuine.
- 2) That it is loving obedience - not something that a person has to do, but what a person wants to do.

"That form" - τίττον. This is a pattern or a model or a model. It can refer only to a limited but true understanding of the Gospel, or in its larger sense as encompassing the whole of the truth relating to the Christian's life since actually they are the same.

Cf. Col. 2:6.

It is like 1<sup>st</sup> grade work which leads to college, or the relationship between the beginning of anything (like a language or a science) and its advanced studies.

Only this has in mind action.

"Of doctrine" - σ. δαοξής. This is not only the doctrine, but that which is taught. This

indicates that there is one teaching and another learning.

On all cases the Holy Spirit is the Teacher.

In most cases He will use some child of God. Cf. John 16:7-11.

The learner is a person without Christ.

"Which was delivered you" - Ταπεσόθντε.

This is a 2 pl. aor. indic. pass. of Ταπαδίσ-  
wpt.

The truth was not delivered to the person, but the person was given over to the truth.

It should read, unto which ye (pl.) were delivered. Cf. Rom. 4:25; 8:32

This shows the main ingredients in the Gospel.

Out of this comes an emphasis on:

- 1) The sin nature.
- 2) The work of God in salvation
- 3) The Word of God
- 4) Personal faith - involving the understanding  
the will
- 5) Thanksgiving  
the affections

Cf. Rom. 2:13; Eph. 2:10.

And out of this also comes the Lord's way for keeping His people in the way of deliverance and victory over sin.

(6:18)

is now our master. In view of this, we need the practical exhortation of v. 19 which is a repetition of v. 13.

(b:19) THE PRACTICAL EXHORTATION.

"After the manner of men," i.e., using a human illustration - that of the master and servant relationship.

"Because of the infirmity of your flesh" - not inability to understand, but moral weakness. They are still capable of sin, and still prone to sin, & to excuse their sin. Therefore, he must show them that their new relationship in righteousness corresponds with the old relationship in sin.

WHAT USED TO BE:

"Uncleanness and iniquity unto iniquity." "Iniquity" = lawlessness, "going beyond all rule" (Goset, 259), throwing off restraint, and leading to a state described by "unto iniquity" which Goset again describes as "to do all one's pleasure without being arrested in the least by the line of demarcation which separates good from evil."

"Uncleanness" - Τῇ ακαθάρτῳ, "sin as personal degradation" (Goset, 259). Cf. 1 Th. 4:7.

Hodge (p. 209) distinguishes between these two words as follows:

"Sin subjectively considered is pollution (re: "uncleanness"), a defilement of the soul; relatively to the law of God, it is ἀνομία, what is unlawful, what fails of conformity to the law."

After one has received the Lord he is to give himself "to righteousness, unto holiness" - the opposite of the preceding. To do that which is

Bishop Monk links this  
+ Paul as is  
+ the superficial  
metaphor  
especially as  
many of his  
slaves were  
cruelly treated  
(67, 77, 77)

Both terms  
embrace  
the whole sphere  
of sin, but  
from two  
different points  
of view. First  
in history (P. 259)

acceptable to God leads to "holiness" of character and life.

"Holiness" - ἀριστού, "a work which has reached the state of complete realization in the person and life" (Godet, 260).

Thus it would seem that:

- 1) Righteous has to with our standing before God.
- 2) Holiness, or sanctification, has to do with our life and character as believers.

(6:20) v. 20, 21 what we were } with their end.  
v. 22 what we are.

v. 20 the only two possibilities - with their end "free from righteousness." Godet translates it "free in respect of righteousness" (p. 260). They were not hampered by it. They were not capable of it. They could not make themselves righteous. "Righteousness had no power over you" (Hodge, p. 210).

(6:21) "Fruit" is benefit, or advantage (Hodge, pp. 210, 211). A bad tree cannot produce good fruit. There may be pleasures in sin, but only for a season. Cf. Heb. 11:25.

"We are now ashamed" - νῦν οἵτα πάντες; Cf. this same word in Rom. 1:16.

"The end" - τό... τέλος. This is the point toward which all of this leads: "death."

Obviously there is no lasting benefit.

(6:22) How different it is for one who has been declared righteous! Having been freed from one master + having become the

servants of God, the advantage is "holiness, and the end, everlasting life" - when all the fulness of salvation will be experienced and completed.

6:23 "Wages" - τὰ γάπ ὄψιν. a. "Hell is always earned; heaven, never" (Hodge, quoted by Boden, p. 262).

The man who sins deserves death. It would be unrighteous for God not to give it to him. The righteous, however, do not deserve life, but are given it through the grace of God!

ROMANS 7

This chapter deals with THE SECOND OF THREE MAJOR SUBJECTS RELATED TO THE DOCTRINE OF ~~JUST~~ SANCTIFICATION:

- 1) The first, the believer has been delivered from the tyranny of sin - in ch. 6.
- 2) The second, the believer is not "under the law" as the means of sanctification - in ch. 7.
- 3) The third, the believer is indwelt by the Holy Spirit through whom alone sanctification is possible - in ch. 8, through v. 17.

In vv. 1-6 he shows that we are not "under the law" as they were in the OT.

In v. 1 we have a principle stated.

In vv. 2,3 we have the principle illustrated.

In vv. 4-6 we have the principle applied.

**(7:1)** The GR of v. 1 begins with, <sup>τ</sup>H, or, thus relating it with ch. 6.

"Law" - the first time in this verse has no article in the first usage, but the article is there in the second.

The principle does not apply just to the mosaic Law, but to any law!

"Hath dominion" - κυριεύει. This means  "to exercise influence upon, to have power over" (Thayer, 365).

**(7:2)** Here and in v. 3 (an elaboration) we have THE ILLUSTRATION.

Even though a wife did not have the right to put away her husband, Paul speaks from the

wife's point-of-view because he is thinking of the believers and the fact that the second husband is Christ.

"Bound" - Σέσται. This is the perf. pass. of Σέω, to bind, or tie, or faster (Thayer, 131).

"Loosed" - Κατρύνται. She is discharged from it. It is no longer binding upon her because she is no longer a wife!

(7:3) Here the statement of v. 2 is elaborated.

So be married to another while her first husband is living is adultery.

(7:4) "My brethren" - again this title of endearment as in v. 1.

"The body of Christ" speaks here of His death. Cf. Col. 1:22; Eph. 2:15; Heb. 10:10.

Not only does the husband die to the law when he dies, but so does the wife. She is no longer a wife - just a woman!

Christ's death delivered believers from the Law that they might be married to Christ, and so "bring forth fruit unto God." This fruit is "holiness" (cf. 6:22).

(7:5) "In the flesh" = unsaved. Cf. 8:9.

"motions" - Τὰ Ταθηγάτα. These are the emotions which lead to sin. Paul actually takes this up in the next section. The Law, instead of curing sin, caused sin, and thus led to death!

(7:6) "Delivered" - Κατρύνθησεν. The same verb is translated, "loosed," in v. 2.

Married  
Christ -  
united!

"newness of spirit" - ΚΑΙΝΟΤΗΤΙ ΠΥΓΜΑΤΟΣ.  
Cf. 2 Cor. 3:6. This must be a reference to  
the Holy Spirit. This is a new bondservice,  
a new life. Cf. 6:4.

Thus, our deliverance over sin is not through  
the Law, but through our relationship to Christ  
and the Holy Spirit "which is given unto us."  
See 5:5.

(7:7) See next page.

**7:7** We come now to the second question of ch. 7 - arising out of v. 5: "Is the law sin?" And, for the 6<sup>th</sup> time in the epistle we have, "God forbid." Cf. 3:4, 6;<sup>31</sup> 6:2, 15; 7:7. <sup>Also 7:13, 9:14;</sup> 11:1, 11.

LET US BE CAREFUL THAT WE NEVER GIVE MEN THAT IMPRESSION. See v. 12.

The law did not create sin; the law revealed sin, uncovering it.

Paul evidently cites the 10<sup>th</sup> commandment as the capstone of all the Law - and does so to show that coveting is really at the root of all sin.

The verb, ΕΤΤΙΘΥΜΗΣΙ, really points to desire of any kind. If it were limited to adultery there would have been no reason for the 7<sup>th</sup> commandment.

Think how often during the day we desire things!

And note how dissatisfied it can make us.

PAUL DID NOT REALLY DISCOVER THE DEPTH OF SIN UNTIL HE SAW THAT ALL OF HIS DESIRING WAS WRONG. THAT, MORE THAN ANYTHING ELSE MADE HIM REALIZE THAT HE WAS A SINNER!

**7:8** Not only did he realize his desire, but the commandment itself did not deliver him from coveting, but it made him even more covetous.

"Occasion" - ἀφόρημα. The word is repeated in v. 11. The Law was what actually aggravated the situation.

"Wrought in me" - ΚΑΤΕΓΙΡΑΣΑΤΟ. This means to "bring about, result in" (Shayer, 339).

This is the Greek word which is translated, "Concupiscence. It is really sexual lust."

"All manner of concupisence" - lit., every lust, Ταπεινή θυμία.

"Sin is dead" does not mean that it does not exist. It was there but not active so that Paul could know the dreadful condition of his heart, the deadly spiritual disease which he had.

(7:9) Paul continues with his personal testimony.

"Alive" means "at ease in a fancied state of security and goodness" (Hodge, p. 224). This is the condition of every man before he understands the Law.

"When the commandment came" - His use of "commandment" instead of law would indicate that he is talking about when he came to understand the truth and import of that verse.

"Sin revived" - ἡ ἀρπάτια ἀνέγεντο. This is a resurrection. Sin became very active and Paul experienced death - "a state of misery arising from a sense of danger and the consciousness of guilt" (Hodge, p. 224). This is what he means by, "I died."

(7:10) Cf. the "This do, and thou shalt live" of Luke 10:28. Also Lev. 18:5.

"Was found" shows the terrific surprise which Paul experienced. WHAT HE THOUGHT COULD BRING HIM (ETERNAL) LIFE, HE FOUND CONDEMNED HIM TO DEATH.

(7:11) This verse begins just like v. 8. The problem was not the Law, BUT SIN!

"Deceived" - ἐγνωμόνευ. He was completely deceived by sin into thinking that the Law could save him only to find when it was too late that "it slew (me)." THIS REPEATS WHAT HAS ALREADY BEEN STATED 2x in vv. 9, 10.

7:12 Here is the answer to the question in v. 7.

Probably the difference between "the law" and "the commandment" is that of the whole Law as compared with Commandment #10 which is being discussed in this passage.

Instead of being "sin," "the law is holy" - ὁ ποντικός ἀγαθός. It is pure, undefiled - here absolutely without sin because it is the expression of the will of a holy God.

And, what can be said about the whole Law, can be said about each individual commandment - and, here, #10 in particular. And Paul says also that "the commandment" is:

- 1) "Just" - δικαία, "faultless, guiltless," (Thayer, 148) - such as it should be, absolutely right.
- 2) "Good" - ἀγαθή. This speaks of that which is good in itself + good in its results.

7:13 Another question in which Paul uses "good" from v. 12 to describe the commandment.

and the 7<sup>th</sup> "God forbid" follows.

"Appear" - φανῆ. This means to make visible what is hidden or unknown. And so sin becomes "exceeding sinful" - ἔπειροτέρων ἀπάρτωλος, sinful beyond measure (Thayer, 640).

7:14 We come to a significant change in tense here - FROM THE PAST TO THE PRESENT. This has led many to explain that up to this point the emphasis is on the unregenerate man; from here on, on the regenerate.

"We know" - Disagree. This is the acknowledged attitude of believers, and the correct one toward the law. Note the "we" and the "I".

"The law is spiritual". The adjective is ΤΗΕΥΡΑΤΙΚΟΣ. THIS IS ANOTHER WAY OF STATING v.12. This means:

1) It is from God - possibly with a special emphasis on the Holy Spirit. This is a verse supporting divine inspiration.

2) It is holy in its character and designed to have holy effects in the lives of men.

SO THERE IS NOTHING WRONG WITH THE LAW.

"But I am carnal" - Εγώ δὲ σαρκικός εἰμι. This speaks of man's nature, "fallen and corrupt" (Hodge, 229). The term is really explained by the remainder of the verse, "sold under sin" - ΤΙΓΓΑΠΛΕΥΡΟΣ. Στοὺς τὴν απάτηαν. This verb is from ΤΙΓΓΑΠΛΑΣΚΩ, see perf., pass., part. It means "to be a slave to, to be devoted to" (Analytical, p. 325). Meyer says it means "entirely under the control of the love of sinning" (q. 510).

7:15 "I do" - ΚΑΤΕΠΥΆΖΟΜΑΙ. This points to the result.

"I know not" - οὐ γίνωσκω. Understand is a good interpretation.

From this point on the KJV reads, FOR NOT

WHAT I WILL, THIS I DO, BUT WHAT I HATE, THIS I DO. It amounts to this: It is not what I desire to do or love to do, but what I hate is what I do. This is the paradox of all human experience, but especially of a Christian.

7:16 The ~~first~~ middle part of v. 15 is repeated: εἰ δέ οὐ  
οὐ θέλω, ΤΟῦΤΟ Ιτοῦ (instead of ΤΠάσσω,  
showing that no distinction is being made  
between these verbs.

"I consent" — σύμφωνοι. This means that he was by his desire saying the same thing that the Law said. And so he would be agreeing that "the law... is good" — Λεγε καλός.  
Here it means right.

7:17 This has led Paul in his experience  
to a conclusion: WHAT HE DOES IS DETER-  
MINED BY THE POWER OF SIN WITHIN HIM. Note  
how he distinguishes between "I" and "sin."

7:18 Now he identifies "me" and "my flesh."  
The flesh is the old nature — all that a person is without Christ.

Paul does not feel that the desire to do right means that there is any good in his old nature. The proof is that he by himself cannot do what he desires to do, i.e., the things which he knows are right.

"Is present" — Τηράκειται. This is the only time this verb is used in the NT. It means to lie beside or near (Thayer, 483).

Paul obviously means that the lack of ἀγάθος in him keeps him from doing what is καλός. Cf. Mark 10:18 — "There is none good (ἀγάθος) but God."

"To perform" - KATEP̄YÁZ̄T̄ŌĀI. This is the same verb which is the first "do" in v. 15. It points to the result, to carry something through to the finish. This was not "present" with Paul.

7:19) This is almost the same as v. 15

"Evil" - KAKÓV. This lacks all of the qualities of ἀγαθός.

Note:

1) "To will is present with me" (v. 18).

2) "Evil is present with me" (v. 21).

God is good; man is evil.

7:20) The fact, <sup>that</sup> there is a difference between what Paul desires and what he does is proof of the presence, <sup>and power</sup> of sin in his life.

Again note:

1) "In me ... dwelleth no good thing" (v. 18).

2) "Sin that dwelleth in me" (v. 20).

7:21) Paul cannot "find" "how to perform that which is good," but he does "find then a law."

"Find" - EÚPIOKW. This means in this context "to... learn, discover, understand." Cf. Thayer, p. 262

"A law" - TÒV VÓPOV, lit., the law. Paul is using this expression here not ~~as we would~~ ~~not~~ of the Mosaic Law, but as we would speak of scientific laws, e. g., the law of gravity. It means that when you find these conditions present, such will always be the result. MAN CANNOT OVERCOME THE POWER OF SIN WITHIN HIM. HE CAN WANT, BUT HE CANNOT.

7:22 This shows his desire:

"I delight" - οὐνίσομαι. He rejoices in and with himself - along the same line but stronger than the word "consent" in v. 16.

"The law of God" - the mosaic law, but also including all of the revealed will of God. THIS COULD ONLY BE TRUE OF A BELIEVER.

"After the inward man" - Kata tōv ēōw av ðpwttov. This must be the new nature. Cf. 2 Cor. 4:16; Eph. 3:16. This turns out to be "the law of my mind" (v. 23).

7:23 "Another law in my members" = "the law of sin which is in my members."

"Another" - ἄλλης, another of a different kind.

"In my members" - cf. 6:13, 19. This speaks, as we have seen, of the various parts of the human body.

"Warring" against" - αντιστραγεύομενον. This is the only time this word is used in the Bible. It brings out the intensity of the problem. There is constant, active antagonism against "the law of my mind" - τῷ νόμῳ τοῦ νοοῦ μου.

Cf. 1:28 for contrast. Cf. Rom. 12:2; 14:5; Eph. 4:17, 23; 1 Tim. 6:5; 3:8; Tit. 1:15. This is the power of reason as evidenced by the new nature to perceive and pursue those things which are of God.

Not only does sin war against us, but sin succeeds in "bringing me into captivity" - αἰχματίζοντα. This means to bring under control (Shayer, p. 18). Cf. 2 Cor. 10:5.

7:24 The problem looks hopeless. Therefore, Paul cries out: "O wretched man that I am" - Ταπαίτωπος εἴώ ἀνθρώπος. Used only here +

Also Rom.  
7:15.

in Rev. 3:17. This is a term of expression misery, affliction, hopelessness, despair.

"Who" - THIS IS THE BIG QUESTION.

"Shall deliver" - πέρσται. It means to rescue, or to help to escape.

"This body of death" - note in 8:2, "the law of sin and death." Therefore, it would seem that Paul's question means, who shall deliver me from this law of sin which leads to death (in the case of the unbeliever). Is there no answer to the problem of sin? Yes, there is! See v. 25.

(1:25) Cf. 1 Cor. 15:56, 57.

"God" has planned it; "our Lord Jesus Christ" has effected it. There is no deliverance except in CHRIST. His full name is used here.

The conclusion at this point is that the conflict will continue but victory is assured in Christ. Now, will be told in Rom. 8.

CHAPTER 8 - vv. 1-17 conclude what Paul is saying about SANCTIFICATION - Which began in ch. 6, v. 1.

Ch. 6 deals with SIN - our deliverance from it.

Ch. 7 " " THE LAW - as not being the means of our sanctification.

Ch. 8 deals with the ministry of the Holy Spirit as the Sanctifier. Excluding v. 1 b, He is mentioned 14x in vv. 1-17; 4 more times in vv. 23, 24 (2x), 27.

Up to the 8<sup>th</sup> chapter the Holy Spirit is mentioned in 5:5 and 7:6. (Rom. 1:4 refers to the divine nature of our Lord, i.e., His Deity - not to the Holy Spirit.)

Things we should recognize:

- 1) The Holy Spirit is a person.
- 2) He is a member of the Godhead - distinct from the Father & from the Son, but equal with them in Deity.
- 3) Among His many ministries, He indwells every child of God. Cf. 5:5; 8:9.

In ch. 8 He is called:

- 1) "The spirit of life" (v. 2).
- 2) "The Spirit" (vv. 4, 5-2x, 9, ~~10~~, 13, 16).
- 3) "The spirit of God" (v. 9, 14).
- 4) "The spirit of Christ" (v. 9).
- 5) "The spirit of Him who raised up Jesus from the dead" (v. 10). Note: The Trinity is in this expression.
- 6) "His Spirit" (v. 11), i.e., the spirit of God.
- 7) "The spirit of adoption" (v. 15)

Three are the equivalent of the spirit of God:  
3), 5), and 6).

The chapter (Rom. 8:) appears to have 3 divisions:

- 1) vv. 1-8.
- 2) vv. 9-11.
- 3) vv. 12-17.

Ch. 8 does not contain any practical application. The closest to it is in vv. 12,13.  
ALL IS TEACHING US WHAT WE NEED TO KNOW.

(8:1) Picks up the thought from 7:6. In this way, 7:7-25 forms an explanatory parenthesis. "Therefore" and "now" point out the fact that in Christ,

- 1) We are justified with respect to sins ~~penalty~~, and
- 2) We are sanctified with respect to sins ~~power~~.

"Therefore" is therefore now no condemnation. Our deliverance is a present reality although it will be fully experienced in the future.

On "now" — cf. 1 Jn. 3:2; Rom. 5:9,11; Gal. 2:20. The Gk is ~~τότε~~ νῦν. This is a word which points to "the present time" (Thayer, 430).

"No condemnation" — οὐδέν... κατακρίνα. The idea in this expression is indicated in v.3 where the verb, κατακρίνω, is used for "condemned." This is a judgment <sup>(3:19,20)</sup> against (κατά). The verdict against man, does not stand because of Christ.

This does not mean there are not things in the lives of Christians which can be condemned, but that they are now, no longer, under divine judgment — AND THEY NEVER WILL BE AGAIN!

"In Christ Jesus" — ἐν χριστῷ Ἰησοῦ. This is one of the most important expressions in scripture. Cf. 1 Cor. 15:22. All men are born

*No "in" emphatic*  
man's  
judgment is  
certain outside  
of Christ, but  
not exerted  
as yet.

## The Law of God

Rom. 7:21 - I find then a law, that, when I would do good, evil is present with me. Cf. v. 17

Rom. 7:23 - ... another law in my members, warring against the law of ~~sins~~<sup>my mind</sup>, and bringing me into captivity to the law of sin which is in my

Various laws:

Rom. 7:22, 25

" 8:2, 3 (4, 7)

Rom. 7: With my mind <sup>members</sup>.

I myself serve the law of God; but with the flesh the law of sin.

Dictionary def: A statement of an order or relation of phenomena which, so far as known, is invariable under the given conditions

Rom. 8:2 See law of the spirit of life in Christ Jesus  
the law of sin and death

in Adam. Therefore, we are sinners by nature & under divine judgment - "dead in trespasses and in sins."

When we are justified by faith in Christ, we are taken out of Adam and placed in Christ. As before we shared in all that Adam was, so now we share in all that Christ is.

Cf. 2 Cor. 5:17; Eph. 1:3, 7, 10-14.

The last part of this verse really belongs in v. 4, although there might be a point here - not that we are "in Christ Jesus" because we "walk in the Spirit," but because one who is in Christ Jesus is walking according to the Spirit.

**8:2** "For" - indicating an explanation.

"The law" - ὁ νόμος. As in 7:21-25 - "a controlling power" (Boder, 296) over which man has no control & to which he must be subject. THE CONTROLLING POWER OF THE SPIRIT OF GOD IS GREATER THAN THE CONTROLLING POWER OF SIN.

And so the Spirit has freed us from sin.

\* Thus, as in ch. 5 we saw the eternal character of justification, so now in ch. 8 we are seeing the eternal character of sanctification.

"The Spirit of life" - as compared with death. It is the Spirit of God who imparts life to all who are "in Christ Jesus." What could not previously have been accomplished by man in the flesh is now to be realized by the Holy Spirit.

He is a Spirit and so not limited to a body.

He dwells in each believer in the entirety of His person.

"Hath made me free" - This took place at salvation when we were in Christ and the Spirit in us.

THIS IS A TRUTH TO KNOW AND TO BELIEVE.

"Sin and death" - "For the wages of sin is death." For v.v. 3-8 Paul deals with sin; from v. 9 on, with death.

**8:3 MORE EXPLANATION.** v. 2 explains v. 1; v. 3 explains v. 2; v. 4 states the purpose.

"The law" - The Mosaic law, could not deliver man from sin because it was dependent upon man, his flesh. And so God had to use other measures.

"Could not do" - ἀδύνατον. The Law could arouse the sin nature, but not conquer it. Why?

"Weak through the flesh" - man, with his depraved nature.

"GOD" - The answer is not in man, but in God!

*Christ was sent by God to be pleased with the Father, so that the Father might be pleased with him.*

8:32 ← "Sending his own Son" - His first coming!  
 Christ was the Son "given" to "conquer fully" his nature.  
 Christ was sent by God to be pleased with the Father, so that the Father might be pleased with him.

4:4 "In the likeness of sinful flesh" -  
 1) The incarnation.  
 2) The sinlessness of Christ. He was a man but not a sinner.  
 "Condemned sin in the flesh." This verb, KATEKPIVER, is related to "condemnation" in v. 1. God executed against sin all the punishment His righteousness demanded + so "deprived sin... of its power in human nature..., broke its deadly sway" (Thayer, 332). Alford says, "victory over, and casting out of sin" (II, 387).

IF THIS WERE NOT TRUE, v. 4 COULD NEVER HAVE BEEN WRITTEN. Cf the ideal <sup>of judgment</sup> and John 12:31.

(8:4) Griffith Thomas (p. 205) in:

V. 1 - a summary of ch. 5.

V. 2 - " " " " 6.

V. 3 - " " " " 7.

V. 4 - " " " what is coming in  
ch. 8.

This is where this expression really belongs. "That the righteousness of the law" - man's inability to keep the Law did not force God to lower His standards. He will never do that! The emphasis here is upon practical righteousness.

"might be fulfilled" - ΤΤληπαθθ. This speaks of that which is realized, or done, carried into effect (Shayer, 518). Alford (II, 388) points out that the text does not say performed by us, but "much deeper... accomplished in us, in our sanctification."

"Who walk" - Τοις... ΤΤεπιταρούσιν, a pres., act., indic., who continuously walk. This is a Heb. expression speaking of the way a person lives. (In Rom., cf. 4:12; 6:4; 8:1), 4; 13:13; 14:15. In 4:12 we have στοιχούσιν.)

"not after the flesh" - μή κατὰ σάρκα. This refers back to "the law of sin which is in my members." Κατὰ = according to, in agreement with. Here it prob. could be translated, in dependence upon.

"But after the Spirit" = in accordance with or in dependence upon, the Spirit.

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**(8:5)** It seems clear from v. 9 that, when Paul speaks of those "that are after the flesh," he is speaking of those who do not know the Lord.

A person walks according "After the flesh" - κατὰ σάρκα ὑπέστη. See v. 4. This means that the desires of the flesh, the old unregenerate nature, determine the course of one's life. *Hypest* - to be inwardly governed (P. 302)

"Do mind" - θρονοῦσιν. This means to "think of," "care for, and strive after" (Alford, II, 388). This is what they are concerned about - the things of this life, their own needs, with no thought of God, pleasing Him, depending upon him, etc. Cf. Mt. 16:23; Phil. 3:19; Col. 3:2.

"The things of the flesh" - τὰ τῆς σαρκὸς. These are the things which man apart from God will desire.

#### ON THE OTHER HAND . . .

"After the Spirit" - κατὰ πνεύμα. This is a believer. Cf. Col. 3:1, 2.

"The things of the Spirit" are spoken of in 1 Cor. 2. They are the things revealed to us in the Word of God. This seems to be confirmed by the ref. to the law of God in v. 7.

An unregenerate person does not

- 1) Understand the things of God.
- 2) Is not concerned about them.
- 3) Does not want them.
- 4) Will not seek them.

**(8:6)** "Carnally minded" = lit., for the mind of the flesh, i.e., all that the flesh seeks for and understand and desires - leads to

a person  
walks according  
to the flesh  
v. 4) because  
it is according  
to the flesh  
v. 4 shows  
the result of  
v. 5.  
Do mind is  
bounded  
by the  
spirit  
- after v. 4  
Hypest (P. 302)

The flesh is  
unregenerate!

"death." Lodge says that this does not mean that it just leads to death, BUT IT IS DEATH. This is what separation from God is - with all of its discontent, unrest, hopelessness, +, of course, sin.

On the other hand, to have the mind of the Spirit (*τὸ σὲ φρόνημα τοῦ πνεύματος*) "is life and peace."

"Life" - i.e., the evidence of life as a present possession, salvation, and the "peace" which always accompanies it. This is not the peace of Rom. 5:1, but that of Phil. 4:6,7. Instead of turmoil created by the flesh there is tranquility in the Spirit. "The fruit of the Spirit is ... peace" (Gal. 5:22).

"Life" is union with God, + speaks of power to do that which pleases God. Cf. 1 Jn. 5:12. This is one way, <sup>but has</sup> of showing why we can never die - because we have His life in us.

(8:7) "Enmity - ἔχθρα. Not only is the mind of the flesh dead, it is hostile against God, utterly opposed to Him.

"For it is not subject" - οὐχ ὑποτάσσεται. It does not submit itself to the law of God (Aelred II, 388). "Neither indeed can be" - as we have seen in ch. 7. Cf. 1 Cor. 2:14.

(8:8) Those who are not obedient to God's law cannot be pleasing to Him!

Note the change from "after the flesh" (v.5) to "in the flesh."

8:9 Now it becomes clear that Paul has been contrasting an unsaved person with a saved. A believer is "not in the flesh but in the Spirit."

"In the flesh" thus means to be without the Spirit, and, thus, unregenerate.

"The Spirit of God" is also "the Spirit of Christ." We see here the oneness of the Trinity and yet identifiable as three Persons.

*Dwell in you*  
remember

Notice: "If Christ be in you" (v. 10).

Perhaps we could distinguish between the three titles for the Holy Spirit in this way:

- 1) "The Spirit" - a distinct Person.
- 2) "The Spirit of God" - His Deity.
- 3) "The Spirit of Christ" - whom He represents and glorifies.

8:10 "The body is dead" - now Paul begins his transition toward GLORIFICATION.

Cf. Rom. 4:17, "God, who giveth life to the dead, and calleth those things which are not, as though they were." The body of living believers is NOT dead, but its death is so certain that God speaks of it as dead - "because of sin." Thus, every believer will die - and so certain is it that he is now spoken of as dead!

"BUT."

"The Spirit is life" because righteousness has been imputed to the one who has believed in Christ.

Cf. Rom. 8:23; Eph. 1:13, 14; 4:30.

8:11 Here is resurrection of the body, the GLORIFICATION WHICH WILL MARK THE CROWNING CLIMAX OF SALVATION.

note the Trinity in this verse - an indication of its very great importance.

"Strengthen your mortal bodies" can mean nothing less than Phil 3:20,21; 1 Cor 15:51-54; 1 Thes. 4:13-18; 1 Cor. 3:1,2. This is resurrection unto glorification, the completion of our salvation.

(8:12) See next page.

The use of  
Jesus' "points"  
back to His  
entire work +  
when He was  
raised physically  
from the dead.

(8:12) "Debtors" - ὀφελέται. Cf. 1:14.

In some respects Paul is now summarizing the section on sanctification. To be debtors means to be bound by an obligation, or a duty (Thayer, 469). Or is the equivalent of being a bond servant. Note the thought:

- 1) Before we were saved we were "sold under sin" (7:14), and the flesh is still under sin's power - "the law of sin."
- 2) Now we are "free from sin" - not as a possibility, but as a master.

This deliverance has come about through

- 1) The work of Christ on the Cross.
- 2) Made effective by the <sup>resurrection of Christ and by</sup> Holy Spirit in us.

We can sin, but we are NOT debtors to the flesh, "to live after the flesh" - as unbelievers do because they cannot help themselves.

(8:13) This verse distinguishes between the saved and the unsaved.

- 1) The unsaved: "If ye live after the flesh, ye shall die." Cf. Rom. 6:21; 8:6. JUSTIFICATION IS INSEPARABLY LINKED WITH SANCTIFICATION.

Regardless of the claim a person makes it is the life which drowns out the voice. A life lived in the flesh identifies a person who is on his way to eternal death.

- 2) The saved: "Through the Spirit" - ΤΗΣ ΕΠΑΝΑ. Only a believer has the Spirit (Rom. 8:9). And it is only by the Holy Spirit that a believer can "mortify..." - not in his own strength!

"mortify" - θανατοῦτε. Cf. Rom. 6:11. He does not say that we put to death the flesh,

je shall die  
in life, die  
about, we are  
but to die,  
we changed  
is changed:  
we shall die  
future simple  
it cannot be  
changed.

but that we put to death the deeds of the body. (Hodge doubts if body is ever used as a synonym for the flesh. The body is the agent for the expression of the sins of the flesh.)

This is a different word from VGKpōw in Col. 3:5, but the meaning is very similar if not identical.

Since death is always a separation, it could mean to separate ourselves from the deeds of the body - ONLY POSSIBLE BY THE HOLY SPIRIT.

"By the Spirit" is emphatic, coming first in the last statement of the verse, as the KJV translation indicates.

"mortify" corresponds with "live" in the first part of the verse. A BELIEVER CANNOT LIVE IN SIN, NOR WILL HE WANT TO.

(8:14) Three separate works of the Spirit are referred to in vv. 14 - 16.

LED OF THE SPIRIT - This "refers to the constant and effectual influence of the Holy Ghost in regulating the thoughts, feelings, and conduct of believers" (Gordet, 265).

"are led" - ayontai. The verb means to guide, direct, move, impel, influence (Shayer, 9).

"They are the sons of God."

Paul is distinguishing here between "sons" and "children," but not exactly as he does in Gal. 3, 4.

Cf. Gal 5:18; 1 P. 1:21.

THIS IS A FURTHER ARGUMENT FOR THE SECURITY OF BELIEVERS. They are sons of God!

To be "led by the Spirit" here is to "mortify"

the deeds of the body." This, in turn, is evidence of sonship. THIS IS THE FIRST MENTION IN ROMANS THAT THOSE WHO ARE JUSTIFIED ARE IN THE FAMILY OF GOD! Cf. "God our Father" in 1:7.

But this position is heightened by the ref. to our Lord as "Son." Cf. 1:3, 4, 9; 5:10. See also Xo 8:19, 29, 32.

(8:15) notice further confirmation in this verse that every believer has the Holy Spirit.

We have not received "the spirit of bondage again to fear."

"Bondage" - Σουτείας. Cf. Heb. 2:15. See also Rom. 8:21. Paul is concerned here about resurrection and glory!

"Fear" - Εἰς φόβον. This slavish fear, torment, is not what characterizes our salvation - but trust, love, hope. Cf. 8:24, 25.

"The Spirit of adoption" - Τὸν δούλων αὐτοῦ πνεῦμα. By the coming of the Spirit of God we have i.e., been placed into the family of God with all of the rights of sonship. ONE OF THESE IS THAT WE ARE TO BE CONFORMED TO THE IMAGE OF THIS SON. Cf. v. 29. Cf. 1 Jn. 3:2.

On "adoption" cf. Gal. 4:35; Eph. 1:5. But cf. Rom. 9:4, "adoption."

"We cry" - Κράζομεν. This is to cry out in recognition, in dependence, etc.

"Abba, 'Father'" - The second is not the translation of the first.

The first was Paul's native tongue - Aramaic.

The first was the language of the little child.

*'Ye have  
not received'  
received,  
(aorist), not*

The first, the language of love.  
 The second is the language of understanding  
 Paul loved that simple word, "Abba," but  
 he had also entered into the fuller understanding  
 conveyed by, "Father."

NO SLAVE WAS PERMITTED TO USE THE TERM,  
 "Abba."

Cf. Mark 14:36; Gal. 4:6.

See also Luke 11:2.

III. Geo. Jr.s ref. to his Dad, Papa, after his  
 Dad's death.

Terms of endearment are the last we give  
 up. And sometimes in life we revert to  
 them again.

(8:16) How this is done, we do not know.

But the witness of the Holy Spirit is  
 to our spirit a confirmation that we are  
 the ~~sons~~ of God.

It certainly is based upon the Word.

Here Paul changes words: from "sons"  
 (v. 14), to "children" - TEKVA. Cf. v. 17, 21. This  
 is a born one. The Spirit of God confirms  
 to us that we are the children of God.

(8:17) Since we are children, we are also  
 "heirs" -  $\kappa\lambda\nu\pi\sigma\omega\mu\circ\iota$ . Cf. Gal. 4:7. Words  
 referring to inheritance "are favourite terms  
 with the sacred writers, because possession  
 by inheritance was much more secure than  
 that obtained by purchase, or by any other  
 method" (Hodge, p. 267). As such, Hodge  
 continues, we have "the right, the certainty,  
 and the inalienable character of the possession.

Cf. Gal. 3:29; Eph. 1:11-14.

"Joint heirs" - συνκληπόντες. It means that we inherit what He inherits. Cf. Heb. 1:2.

Cf. Eph. 3:6; Heb. 11:9; 1 P. 3:7.

The inheritance here is "that we may be also glorified together."

We do not suffer to attain, but because we will attain, we suffer. Cf. Phil. 1:29, 30. The suffering was a part of His glory, + it is of ours too.

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8:18 Begins the section on GLORIFICATION.

At the end of the last verse (17), Paul spoke of "suffering" - as here again. Thus, we have 3 things which appear to be a problem for Christians:

- 1) Sin } "the law of sin and death"
- 2) Death }
- 3) Suffering.

This idea of suffering continues to the end of ch. 8. IT IS NOT A CONTRADICTION OF OUR COMING GLORY, BUT A PART OF IT. And the suffering (which in Paul's case was at times most acute) is suffering for the sake of the gospel.

"I reckon" - λογίζομαι. Paul has weighed both sides:

1) "The sufferings of this present time."

2) "The glory which shall be revealed in us."

After comparing them both he had come to the settled conclusion that the glory was so much better than the sufferings were bad that "the sufferings are not worthy to be compared with the glory."

"not worthy" - οὐκ ἀξία. They are not comparable. The glory will be so great that

when Collier  
died in  
1564, die  
in the  
year he was  
grieving, but  
which he did  
not quite  
finish.  
Cf. mom.  
P. 226.

Cf. Pet. 1:11  
5:10

the sufferings are as nothing.

"The glory" - δόξαν. Cf. 1 Cor. 15:43; Phil. 3:20, 21; Col. 3:4

"which shall be revealed" - "The phrase in the original implies the inevitableness of the glory, that it is absolutely certain to come" (WHT, pp. 219, 220).

Cf. 1 John 3:2.

Cf. also Rom. 1:23; 3:23; 5:2.

*There will be an unveiling:*  
This is a visible splendor which will then be seen. It has to do with the outer man as well as with the inner man. We share progressively in the latter now; we shall share in it fully & in the former when our Lord returns.

Cf. 1 Cor. 3:18; 4:6; Eph. 1:6, 12, 17; 3:16

"On us" - εἰς ἡμᾶς, "to reach and include us in its radiance" (S + H, 206).

(8:19) "For" - further explanation.

"The earnest expectation" - η γαπ' αποκατοσκία. This is a most descriptive word - "like spectators straining forward over the ropes to catch the first glimpse of some triumphal pageant" (S + H, 205). It describes one who is straining forward, waiting with an outstretched hand (*Op. cit.*, 206).

"The creature" - τῆς κτισεως. It is generally agreed that this word includes all creation, rational & irrational.

SIN TOOK ITS TOLL ON ALL CREATION. Cf. Gen. 3:17, 18

"The poetic and penetrating imagination of St. Paul sees in the marks of imperfection on the face of nature, in the signs at once of high capacities and poor achievement, the visible and audible expression of a sense of something wanting which will one day be supplied" (S & H, p. 207).

What is creation eagerly anticipating?  
"The manifestation of the sons of God." The word for "manifestation" is from the same root as "revealed" in v. 18.

"Waiteth for" - θίτεκέσθαι. This also speaks of intense, concentrated waiting.

**8:20** Again, "For" - more explanation.

"Creature" = all creation.

"Was made subject to vanity." "Vanity" is over all of creation. Solomon in Ecclesiastes was right. "Vanity" is the opposite of perfection because it never attains to that of which it is capable. It always disappoints and is pictured as being disappointed!

"Not willingly" - οὐχ ἐκρύπτα. Creation has not voluntarily become vain, disappointing.  
nor is it permanent!

"But by reason of Him (God) who hath subjected the same in hope." When God expelled man from the garden, it was not to hopelessness, despair, and eventual annihilation!  
It was in hope!

SO TWO THINGS HANG OVER THE WHOLE OF CREATION TODAY, AND CREATION CANNOT ESCAPE EITHER:

1) Vanity - for the present.

2) Hope - for the future. Cf. "hope" 5x in vv. 24, 25.

**8:21** This explains the "hope."

What a promise! Attention all ecologists!  
not only has man been freed from 1) sin's penalty, and from 2) sin's power (8:2), BUT CREATION ITSELF WILL BE FREED (this is the

Jine (P. 123)  
superior via  
is the first of  
the second  
Cf. Ecc.  
1:2, 14.  
"why be  
creation will  
for be  
revealing  
of the poor  
of God".  
ob  
P. 123).

meaning of "delivered") from "the bondage of corruption" - ἀπὸ τῆς δουλείας τῆς φθορᾶς.  
CREATION IS A SLAVE TO DECAY, DETERIORATION, RUIN.

All of this will be changed!

Instead - as S + H (p. 208) translate it, into "the liberty of the glory of the children of God."

GLORIFICATION WILL BE CHARACTERIZED BY LIBERTY - for the children of God, and so for all creation

8:22 This speaks of creation; v. 23 speaks of the believer.

*Same root in v. 13, v6*  
"Groaneth" - οὐνοτεύαζει. This is descriptive of the misery that is observable in creation, which leads Paul to write, "we know." But it speaks also of a longing for that which is to come.

"Travileth in pain together" - οὐνωδίει. This is descriptive of a birth. From Gen. 3 until now creation has been in the grip of terrible labor pains.

Cf. Isa. 37:3.

Man has tried to bring creation to birth not realizing that he is the problem!

8:23 The believer also groans & travails.

Then he speaks of:

1) What we have: "the first fruits of the Spirit."

2) What we wait for: "the adoption, to wit, the redemption of our body."

"First fruits" - τὴν ἀπάρχην. This does not mean that we have only part of the Holy Spirit, but that the present possession of the

Isa.  
Ch. 11:25.  
v5:17-25.

Same root  
in v.  
13, v6

Cf. 2 Cor. 5:1

Holy Spirit

"is God's guarantee to us that things are going to be different and incomparably better." Cf. Eph. 1:13,14; Eph. 4:30.

"First fruits" also speaks of quality. The quality which we see in an imperfect state now is that which will be perfect when our Lord comes.

"The adoption" - οἱ θεοί ἡμῶν. Cf. v. 15. In contrasting sonship with children Paul is thinking of that day when, outwardly as well as inwardly, through the redemption of our bodies, it will be obvious that we are the children of God.

"The redemption" - ἡ αὐτοῦ ἀπόλυτωσις. Cf. Phil. 3:21; 1 Cor. 15:51-57. This speaks of a release when even the body is set free from corruption and from death.

**8:24** Note carefully.

"We are saved" in lit., we were saved. This speaks of two great truths:

- 1) We are saved right now. It took place in the past, but it continues on.
- 2) We did not save ourselves; we were saved by someone else. Cf. 2 Tim. 1:8,9. Then he adds a third great truth:
- 3) "In hope" - i.e., with the prospect, the certain prospect that things will not remain the same.

We do not hope we are saved; we know that; but we are 'saved in hope.'

Cf. Rom. 5:2. Cf. Col. 1:5,23; Tit. 2:13.

According to the last part of this verse we should realize that this means that what we see now is definitely not the way things

Ch. v. 11  
Waiting for  
as the same  
as the word  
as v. 19, & it  
appears again  
in v. 25.

We do not  
long for  
death.  
but for  
resurrection!

will always be. Otherwise we would not talk about our hope.

**8:25** "With patience" - in spite of suffering.

Cf. Rom. 5:3-5; Jas. 1:2-4. "Patience" is a remaining under, but preserving.

"Wait for" - οἴτε καὶ πομέτα. This same verb is used in v. 19, 23 + here. See v. 19 for meaning.

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**8:26** "Likewise" - ὡσαίτως, "(in) the same (way), similarly" (A+B, 907). Not only

- 1) does creation groan, and
- 2) do we groan, but
- 3) the Holy Spirit groans!

"Helpeth" - συνάρτηται πάντα. Martha used this word in Luke 10:40 when she asked the Lord to, "Bid her, therefore, that she help me."

The verb is a compound which means "to take hold of anything with another" (Vine, pp. 126, 127). The Holy Spirit supports us in our weakness.

"Infirmities" - τῆς ἀσθείας ἥπατος, is lit. our infirmity (sing.). This singular speaks of a general condition, it characterizes us in the flesh. In our un-glorified state we are characterized by weakness.

"We know not what we should pray for as we ought."

This does not mean that we do not pray, but that sometimes our prayers manifest that we do not know how to pray, or for what to pray as we should.

Cf. 2 Cor. 12:7-10.

A Christian's ignorance is often more apparent

when he prays.

This passage certainly shows the tremendous importance of prayer.

"The Spirit itself," or, more accurately, HIMSELF. He is a person. He knows more than we do. He prays - as did our Lord Jesus, and as He still continues to do. See, v. 34.

Note this expression, "the Spirit Himself" - like "the Lord Himself" in 1 Th. 4:16. This is not what the Spirit of God causes others to do for us (although that at times may also be true); HE PRAYS FOR US HIMSELF! This is not a parallel passage with Eph. 6:18 and Jude 20. This is not the Holy Spirit leading us in prayer; THIS IS THE HOLY SPIRIT PRAYING FOR US. They are HIS GROANINGS, not ours!

"maketh intercession" - οὐτε πεντυχάνει.

"With groanings" - οτε γαποῦς. This is a "groan because of an undesirable circumstance" and a longing for one that is better - IN THIS CASE, GLORY!

"which cannot be uttered" - ἀδιανύτοις. They are "too deep for words." Cf. Eph. 3:20. "It doth not yet appear what we shall be" (1 Jn. 3:2).

THE GLORY TO COME IS SO GREAT THAT IT CANNOT BE EXPRESSED IN WORDS!

**8:27** There is an understanding between the members of the Godhead in spite of the fact that the request cannot be articulated in human language.

"He that searcheth the hearts." This is a

reference to God. Cf. Heb. 4:13; Mt. 6:8, 32.

"Searcheth" - ὁ Σέκεπαυστής. This is knowledge which is the result of examination, or investigation. Nothing can be hidden from Him if He knows our "hearts."

"The mind of the Spirit," i.e., To φόντημα, the way the Spirit thinks, His aspiration or hope, His aim, His goal.

His praying therefore is, lit., "according to . . . God" - emphatic! "The will of" are good words added by our translators, but the phrase is even stronger without them.

**(8:28)** In v. 26 we have what THE SPIRIT KNOWS.

In v. 27 " " " GOD KNOWS.

In v. 28 " " " WE KNOW.

We may not know "what we should pray for as we ought," but we do know "that all things work together for good . . ."

Cf. 2 Cor. 4:17.

This is the only place in Romans where Paul speaks of our love for God.

"And" - Σέ, is better translated, But.

"Work together" - συνεργεῖτε. Instead of our lives being a bundle of incompatibilities, everything in our lives is cooperating together with each other so that the result is "good" - εἰς ἀγαθόν. This is "~~the~~ purpose", i.e., everything in our lives is sovereignly cooperating to bring us to glory.

We have the two sides of salvation here:

1) The human side: "them that love God."

2) The divine side: "them that are the called according to his purpose."

"Called" - κλητοίς. Cf. v. 30; 1:1, 6, 7. See "one

also in v. 26  
we have  
what we do  
not know.

"hope of your calling" in Eph. 4:4. This does not mean merely invited, but chosen, "effectually called" (Hodge, 281).

Cf. 2 Tim. 1:9.

Also Eph. 1:11, 12; 3:11

and Rom. 9:11.

"According to (his) purpose" - *Kata Tipōθērion*. Salvation is not something which varies from day to day, nor is it a work which is dependent upon man. INSTEAD, IT IS A DIVINE PLAN WHICH IS BEING CARRIED OUT JUST AS IT WAS FIRST SET UP. See 2 Tim 1:9 again.

The explanation of God's purpose is given in vv. 29, 30 - showing how secure the called really are!

"With this clause St. Paul introduces a string of what may be called the technical terms of his theology, marking the succession of stages into which he divides the normal course of a Christian life--all being considered not from the human side of human choice and volition, but from the side of Divine care and ordering." Cf. Sanday & Headlam, pp. 215, 216.

Thus, in order to understand what security we have in salvation, WE MUST SEE THE DIVINE SIDE.

1. 28. the human side.  
v. v. 29, 30. the divine side.

(8:29) Beginning with this verse we have five terms we need to get acquainted with:

- 1) Foreknowledge.
- 2) Predestination.
- 3) Called.
- 4) Justified.
- 5) Glorified.

We have the first two in v. 29; the last three in v. 30.

- 1) FOREKNOWLEDGE - "For whom he did

foreknow" - ὅτι οὐς προέγνω.

God is omniscient. This means that He knows all things now, He knows all things past, He knows all things future. Apart from this prophecy would be impossible. But He not only foreknows events; HE FORE KNOWS PEOPLE.

Obviously this means more than simply that He knows them ahead of time. He knows all people in this sense.

Here it means that He has selected some. God is pictured here as "knowing, fixing upon, or selecting those who are to be predestinated to be conformed to the image of the Son of God" (Hodge, 284).

Thus, foreknowledge answers the question, WHO?

"There can be no question that St. Paul fully recognizes the freedom of the human will. The large part which exhortation plays in his letters is conclusive proof of this. But whatever the extent of human freedom there must be behind it the Divine Sovereignty. It is the practice of St. Paul to state alternately the one and the other without attempting an exact delimitation between them. And what he has not done we are not likely to succeed in doing. . . We cannot insist too strongly upon this; but when we leave the plain declarations of the Apostle and begin to draw speculative inferences on the right hand or on the left we may easily fall into cross currents which will render any such inferences invalid" (Sanday and Headlam, p. 216).

→ 2) PREDESTINATION -

"He also did predestinate" - Καὶ προώπισεν.

This also is an aorist.

See also v. 30; Acts 4:28; 1 Cor. 2:7; Eph. 1:5.

THIS IS HIS FOREORDAINED PURPOSE. He determined before creation what His purpose was to be.

Thus, predestination answers the question, WHAT?

"To be conformed" - συμπόρφους. This is an inward change primarily so that there is an outward likeness ("image") -

God is said only to foreknow some. Therefore it has a special meaning.

If God decides on the basis of what He knows is going to happen, then He works under man, not over him.

"That he might be the firstborn" - TIPWTÓTOKOV.  
His glorification both

- 1) Sets the pattern and
- 2) Guarantees

the glory of those who are called, justified,  
and glorified.

an image which is derived directly (not accidentally) from the Son of God. He is the great pattern into which we are to be fashioned.

Thus, there is progress indicated in the expression, "To be conformed to the image of his Son." IT BEGINS INWARDLY. IT CHANGES COMPLETELY. IT HAS CHRIST AS THE PATTERN AND COMES ABOUT SOLELY BECAUSE OF OUR RELATIONSHIP TO HIM.

(For the above, see French's Synonyms, pp. 49 ff.; 261 ff.)

8:30 Now we are to see how the above is to be realized!

3) "CALLED" - ἐκάλεσθαι. See v. 28. This means called effectually.

How can we enter upon such a destiny. It is not by our works, nor by our merit, but we were called by God's grace - and we responded. Cf. 2 Tim 1:9; Gal. 1:15.

4) "JUSTIFIED" - ἐδικαιώθη. In Rom. 3:21-5:21.

This is by grace

through faith  
in Christ

without any merit of our own -

that we are declared righteous before God  
and by Him.

5) "GLORIFIED" - ἐστόνθη. This includes sanctification. Is progressive. Cf. 2 Cor. 3:18. BUT IT IS SPOKEN OF HERE AS FINISHED BECAUSE IT IS POSITIVELY GUARANTEED.

Thus, in all 5 verb, Paul does not try to harmonize them. He simply states what God

All of these  
verbs continue  
to be  
analyzed.

has done and he leaves it there!

(8:31) Paul is approaching his climax. There is nothing more triumphant, nothing more jubilant, nothing more assuring, in all of the Word of God!

"What shall we then say to these things?" S + H (p. 214), "What conclusion are we to draw from this? Surely the strongest possible encouragement."

He follows this with three questions, + the three questions which are followed by two statements of truth - each of which also carries a question.

PAUL OBVIOUSLY IS LOOKING BACK TO 3:21 AND UP TO THIS POINT.

All proves that "God be for us" - οὗτός εστιν ήμων. God is not against us; HE IS ON OUR SIDE! Cf A + G, 84b.

"Who (can be) against us?" - Τίς κατάληξεν ήμων. If God is your friend, it does not make any difference who your enemies might be!

ALL THAT HAS PRECEDED SHOWS THAT GOD IS FOR US. The greatest proof follows in v. 32.

(8:32) This verse carries a number of emphatic expressions.

1) "He who," i.e., the same God who

2) "His own son" - One who was equal to Him in nature.

"Spared not" - οὐκ ἐπέστρεψε. This is from Φείδων. The language here refers back to Abraham's sacrifice in Gen 22:16. The only way for man to be saved was through Christ. GOD DID NOT WITHHOLD HIS SON!

"But delivered Him up for us all" - The verb is ΤΑΡΕΣΩΚΕΝ. God handed over His Son. men could not have touched Him otherwise. Cf. "gave" in John 3:16. also our Lord's statement in John 19:11. WE NEED TO GET THIS VIEWPOINT REGARDING THE CROSS. Cf. Rom. 5:8.

← "Freely" - ΧΑΡΙΣΤΑΙ. So give as a gift, is the idea here. We get the word grace from this verb. What God gives us is completely un deserved!

"All things" - ΤΑ ΤΑῦτα, referring back to v.28. See also 1 Cor. 3:21-23. God does everything for us. HIS LOVE AND HIS POWER ARE BOTH INCLUDED HERE.

8:33 Question #3 - "Who shall lay anything to the charge of God's elect? The verb is ἘΥΚΑΠΕΡΕΙ.

This is a legal term. S+H (p. 220) and Robertson (IV, 378) use the verb, impeach. This is to charge with a crime. Satan is the greatest accuser of the brethren. Cf. Rev. 12:10, 11.

"God's elect" - Goes back to "for whom he did foreknow" (v.29). The GR: ΕΚΛΕΚΤΩΝ ΘΕΟῦ. God has chosen men + those He has chosen, He has predestined, called, justified, glorified. So THE FIRST INCLUDED ALL OF THE OTHERS.

Now we come to 2 statements which are each followed <sup>with a</sup> question.

"IS is God who justifieth. Who is he that condemneth? If God has declared us righteous

whose word can reverse His?

(On justification, cf. Rom 3:21-31.)

8:34

"Condemneth" - Τίς ὁ KATAKPIV̄WV;  
This means to condemn to death. In context it would mean to condemn to hell so that there would be no hope of glory.

WHEN GOD DECLARES A MAN RIGHTEOUS, NO ANGEL NOR MAN CAN REVERSE THAT DECISION.

"It is Christ that died" - The Greek says,  
"It is CHRIST JESUS who died."

We do not ponder this enough.

"Yea, rather" - Cf. "much more" in Rom. 5:10.  
IF THERE IS ASSURANCE IN HIS DEATH, THERE IS EVEN MORE ASSURANCE IN HIS RESURRECTION.

He has triumphed over death. He is "risen again."

Where is He now? "AT the right hand of the Father" - ACCEPTED Heb. 1:3; 8:1; 10:12; 12:2.

What is He doing? He "maketh intercession for us." Cf. Heb. 7:25; 9:24; 1 Jn. 2:1

The rest of the chapter follows from this.  
"Who shall separate us from the love of Christ?"

And so our salvation rests, not only on the love of God + the righteousness of God, but on the love of Christ as well!

Cf. Rom.  
4:14; 4:15

This is  
the only  
mention  
of the  
assurance  
in Romans

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8:35 The correct reading here is, "Who?" - Τίς. Paul <sup>just</sup> said the Christ has died ... risen ... at the right hand ... interceding. WHO CAN POSSIBLY SEPARATE US FROM ONE WHO LOVES US SO MUCH, AND WHO, IN LOVE, HAS DONE SO MUCH TO MEET OUR NEED.

"Shall separate us" - οὐδεὶς χωρίσει. This

same verb is used in v. 39. It means to put a distance between, and so to cause it to cease.

CAN ANY BODY OR ANY THING CAUSE OUR LORD TO STOP LOVING US?

DO ANY OF THE FOLLOWING THINGS INDICATE THAT HE HAS STOPPED LOVING US?

We must keep in mind that Paul is not talking about our love for Christ, but about His love for us.

"The love of Christ is clearly Christ's love towards us, and not ours towards him. Paul is speaking of the great love of God towards us as manifested in the gift of his Son, and of the love of Christ as exhibited in his dying, rising, and interceding for us. This love, which is so great, he says is unchangeable. Besides, the apostle's object in the whole chapter is to console and confirm the confidence of believers. . . It is no ground of confidence to assert, or even to feel, that we will never forsake Christ, but it is the strongest ground of assurance to be convinced that his love will never change" (Hodge, p. 290).

"Tribulation" - θλίψ. This "is properly pressure... that which presses upon or burdens the spirit" (French, 202). Cf. Rom. 5:3. There used to be a law in England that when a criminal refused to plead, he was laid down, weights were placed on his chest, more and more, until his body was crushed and he died!

It is the "distress that is brought about by outward circumstances" (A + G, 362) - although that distress can either be outward, or inward, or both!

"Distress" - στενοχυπία. "This "is narrowness of room, confined space, . . . and then the painfulness of which this is the occasion" (French, p. 203). Like a cell in which the prisoner can neither stand, walk, sit, nor lie "down" (French, 204)

BOTH OF THE ABOVE WORDS ARE USED IN ROM. 2:9.

"Persecution" - Σιωπήσ. Cf. Acts 8:1; 13:50.

"Famine" - Διψή. This probably means hunger here.

"Nakedness" - Υψερότης. Paul is thinking of those times when a person is so destitute that he does not have sufficient clothing. Cf. A + G, 167.

"Peril" - Κίνδυνος. This means to be in danger. Cf. 2 Cor. 11:26. Whenever your life is in jeopardy

"Sword" - μάχαιρα. It stands for "violent death" (A + G, 497). Cf. 13:4. Cf. John the Baptist beheaded (Mark 6:21-28); James (Acts 12:2).

PAUL COULD SPEAK FROM EXPERIENCE ABOUT ALL OF THESE THINGS. Cf. 2 Cor. 11:21-33; 1 Cor. 4:10-13.

**8:36** After citing experience, Paul cites Scripture: PSALM 44:22. Also Psa. 44:11a

Cf. Gal. 4:29; Phil. 1:29, 30; 2 Tim. 3:12; Gal. 5:11; contrast Gal. 6:12.

READ PSALM 44, noting the contrast at v. 9.

Paul said, "I die daily" (1 Cor. 15:31).

"Sheep for the slaughter." Just like sheep are raised to kill and eat, sometimes it seems that this is what it means to be a Christian. CAN GOD LOVE US WHEN HE LETS THINGS LIKE THIS HAPPEN?

The quotation means that the same thing is going on in the NT that went on in the OT.

**8:37** "nay" - ἀλλ'. It carries the force of, no, not at all! Cf. A + G, 38.

"In all these things" - THERE IS NOT ONE EXCEPTION.

"We are more than conquerors" - ήττερ-  
νικῶν. Instead of being defeated, we conquer

- and even more than that.

"That is, they are not only deprived of all power to do us harm, they minister to our good, they swell the glory of our victory" (Hodge, 291).

Cf. Joseph in Gen. 45:1-8.

Cf. 2 Cor. 2:14; 1 Cor. 15:57.

The greatest illustration is to be seen in the sufferings and death of our Savior, the Lord Jesus Christ.

A + G translate this verb which is used only here in the NT - "We are winning a most glorious victory" (p. 849).

**8:38** "For I am persuaded" - ΤΙΓΤΕΙσμαὶ γὰρ.

This is a perf. pass. indic. of ΤΙΓΤΩ. Robertson translates it, "I stand convinced" (IV, 379).

There are some things which we can be absolutely assured of, and this is one! Cf. Phil. 1:6 where the same verb is used.

What does he include? ~~the~~ <sup>things</sup> - the last being all-inclusive:

1) and 2) are in contrast with each other: "neither death, nor life."

WE REALLY HAVE NO CONTROL OVER EITHER. BOTH ARE FEARED. MANY FEAR LIFE MORE THAN DEATH. ONE THING IS CERTAIN: YOU WILL EITHER ONE OR THE OTHER - BUT NOT BOTH AT THE SAME TIME.

3) "nor angels" - οὐτε ἄγγελοι.

4) "nor principalities" - οὐτε ἀρχαῖ.

In these two Paul seems to be distinguishing between angelic beings who serve (angels) and those who rule (principalities). Cf.

A + G, p. 8.

Through him  
not in our  
own strength,  
but through  
CHRIST! Cf  
Cor. 15:10.  
Gal. 2:20.  
Phil. 4:13.  
also Phil. 1:12

Note the  
order in the  
ASV differs  
from the AV.

here ("Powers" - not in best MSS,) but after "things to come"

5) and 6) "nor things present, nor things to come." All the present + the future is included here. Cf. 1 Cor. 3:22.

7) "nor powers" - οὐτε δυνάμεις. Cf. 1 Pet. 3:22; 1 Cor. 15:24; Eph. 1:20, 21. There are powers over earth + powers in the heavens, which we have no control - BUT GOD DOES!

(8:39)

8) and 9) "nor height, nor depth" - οὐτε ὕψης οὐτε βάθους. This includes all of space - all of <sup>the</sup> heavens and all of the earth.

10) "nor any other creature" - This includes angels, men, and ourselves too.

THE GREATEST POINT OF THE EPISTLE IS REACHED HERE - nothing "Shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Bishop Moule concludes, "So once more the divine music rolls itself out into the blessed name." Cf. p. 241. And then he cites the Lord's name in 4:25; 5:21; 6:23; 7:25.

IT IS ALMOST PROPHETIC THAT THIS VERY CITY OF ROME WAS TO BE THE PLACE WHERE SO MANY OF THE SAINTS WOULD LAY THEIR LIVES DOWN FOR THEIR FAITH.

ROMANS 9 - Several times in the epistle Paul has mentioned the Jew. THIS<sup>IS</sup> THE FIRST TIME HE HAS MENTIONED ISRAEL - AND HE ONLY MENTIONS ISRAEL IN CHS. 9-11.

Paul has shown that there is only one way of salvation - whether in OT or NT.

BUT WHAT ABOUT THE JEW - INDIVIDUALLY, AND NATIONALLY?

1) INDIVIDUALLY - HE HAS THE SAME NEED AS THE GENTILE. This was proven in Rom. 1:18-3:20.

The remedy for the Jew is the same as the Gentile. Cf. 1:16, 17

He not only needs to be saved, but no evangelism today can be completely in harmony with the NT if it overlooks the Jew.

2) NATIONALLY - This is the epistle which makes it very clear that God still had a future for Israel which is distinct from that of the Church. It is in these three chapters that we have it (Rom. 9-11).

Concerning the relationship between Romans and Hebrews, Stifler says:

"The topic of this section must not be confounded with that in the Epistle to the Hebrews. The two are quite different. Hebrews is dealing with the question of approach to God, the question of worship and acceptance. Once the Jew drew near by means of divers sacrifices and ceremonies prescribed by Moses. These were superseded in Christ, and while they remain instructive, they are no longer mediatorial. Hebrews teaches just what Romans teaches up to the point now reached in the latter, that without faith it is impossible to please God. Hebrews is absolutely silent on the theme of this theodicy, but declares how God now and forevermore is to be served--in faith. It says nothing about the Jew nationally, and nothing about the Church" (Romans, pp. 155, 156).

(9:1) In vv. 1-3 Paul plunges to the depths from the heights he has been contemplating in ch. 8.

"I say the truth in Christ, I lie not" - such a positive followed by a negative as here "is generally something emphatic" (Hodge, 295).

It is very solemn, and Paul wants it to be known that there is the utmost of truth and sincerity in what he is saying.

We have the equivalent of an oath here (Robertson, IV, 380).

(9:2) "Great heaviness," lit., grief to me is great - Χάπτη μοι ἐστίν περάθη. This grief is great in the degree of its intensity (Shayer, 394).

"Continual sorrow" - ἀδιάτελτος ὀδύνη. This was the kind of grief which affected him physically. It never let up; it was unintermittent. Cf. Shayer, p. 11.

(9:3) What Paul says here is not with regard to its possibility, but simply to show its intensity.

"I could wish" - νύχόμην. This could even have been a prayer.

"Accursed" - ἀβαθέα. Cf. Is. 1:8,9. With all that Paul knew about salvation, he was willing to give it up for his fellow-Israelites. This, if possible, would have meant HELL. How like Moses in Ex. 32:32,33.

(9:4) Paul's grief was heightened by all he knew of the privileges bestowed upon Israel.

The Psalmist said,

"He hath not dealt so with any nation!"

(Psa. 147:20 a),<sup>1,8</sup>  
cf. also Deut. 4:32-34.

Also note the principle in Mt. 6:23.

Notice all that is said:

1) "Who are Israelites" - οἱ Ἰσραὴλ εἰσὶν Ἰσραὴλ.

This links them with Israel (Jacob), with God's promises and purposes made known to him. This was their distinctive, God-given name. What a tremendous heritage lay behind it! First mention: Ex. 9:7.

2) "To whom pertaineth the adoption" - ἡ γένεσις θεοῦ. Cf. Ex. 4:22; Dr. 14:1; 32:6; Jer. 31:9; Hos. 11:1. This shows the intimacy of their relationship, as well as the sovereignty of God in choosing them.

This may be an equivalent for election. Cf. Isa. 43:1, b - "my sons."

3) "The glory" - ἡ δόξα. This is the presence of God.

Cf. Ex. 16:7, 10; ~~Ex. 24:16, 17~~; 33:18, 22; 40:34, 35. There are many other refs.

4) "The covenants" - αἱ διαθήκαι. These were special arrangements which God made with

a) Noah (Gen. 6:18; 9:9-17).

b) Abram (Gen. 15:18). Cf. Gen 17:2-21. In Ex. 2:24 it is referred to as a covenant with Abraham, Isaac, and Jacob. Cf. Deut. 5:2, 3.

5) "The giving of the law" - ἡ νομοθεσία.

This means that the Law was given to them. Cf. Rom. 2:17 ff. where it is apparent that this meant a great deal to the Jews. NO OTHER NATION WAS SO HONORED!

6) "The promises" - These are the many promises which had to do with salvation - past, present, and future. The OT is filled with them.

In dealing with the problem of Israel,  
Paul wants to show:

- 1) That God has from the beginning  
acted sovereignly with Israel. He has the  
~~right to do as He pleases.~~
- 2) That the OT confirms this, so that  
God has not failed.

This is opening the way to show that God  
has a place for the Gentiles.

9:5

8) "The fathers" - The patriarchs. Cf. Acts 3:13, Abraham, Isaac, Jacob. Also Gen 7:32.

In another sense it included all of the outstanding men of Israel.

9) "of whom... Christ came." The Messiah honored the nation Israel by being identified "concerning the flesh" with them.

Christ is "over all" - sovereign over the universe, and "God blessed forever. Amen." This is a claim for His Deity.

"Amen" is a Hebrew word signifying that what has been said is true. Cf. Rom. 1:25. It does not here express a wish, i.e., so be it.

4/24/71

9:6 The above comments seem to mean that God has not been faithful to His promises. If this is so, then a great victory has been won for the enemies of the Gospel! BUT THIS IS NOT TRUE!

"Had taken no effect," i.e., had failed - finished. ἘΚΤΙΓΓΤΩΚΕV. Cf. Mt. 24:35.

"For they are not all Israel" - cf. Rom. 2:28,29. Emphasis is on "the word of God."

9:7 This verse forms further proof for v.6a.

Just as v.6 uses "Israel" in 2 ways, so this verse uses "seed" in 2 ways.

Even when considering the descendants of Abraham, he had some descendants who were not heirs of the promises. "In Isaac shall thy seed be called." Cf. Gen. 21:12.

9:8 This elaborates on v.7.

"Children of the flesh," that is by nature, begotten by man. This excludes those who were Isaac's natural descent.

and is  
proving that  
Paul's present  
condition is  
not inconsistent  
with the Word  
of God.

"Children of the promise" - indicating that instead of being the natural descent it was given in fulfillment of God's promise. Therefore, a work of God.

9:9 Quotation from Gen. 18:10 - when Sarah was too old to have children.

It was at God's time and through God's power, and it was God's choice of a son.

9:10 Here we go another generation. Isaac married Rebekah. And Rebekah soon was expecting twins.

9:11 The story is well-known so that Paul does not go into detail. But to show further evidence of divine election he wants us to realize that God's choice of Jacob & rejection of Esau were not dependent upon the goodness of Jacob nor the badness of ~~Esau~~ because the choice was made before they were born.

"The purpose of God according to election." This speaks of the selection of some and the rejection of others. Both the process and the people are involved.

"might stand" - It is still in effect.

"not of works" - not what they did.

"But of him that calleth" - God!

9:12 A quotation from Gen. 25:23.

9:13 A quotation from Mal. 1:2,3.

(9:14) The question here arises out of v. 13.  
If God chose Jacob + rejected Esau  
before they were born - "neither having done  
any good or evil" (v. 11) - "Is there unright-  
eousness with God?"

Cf. 3:5. Also Gal. 3:21.

Paul asks this question anticipating a  
negative answer, "There is no injustice  
with God, is there?" (NASV, 267).

"God forbid" - #8 out of 10 times Paul uses  
this in Romans.

"Unrighteousness" - ἀδίκια. This means  
sin, wrong doing. Man is unrighteous  
(cf. 1:18). BUT GOD - NEVER!

Any problem regarding God or man must  
always be approached on this premise:  
GOD IS ALWAYS RIGHTEOUS; NEVER UNRIGHTEOUS.

Cf. Psa. 119: 137-144; 145:17.

(9:15) Behind Paul's answer stands the  
Word of God!

So we have two absolute certainties here:

- 1) The righteousness of God.
- 2) The truth of the Scriptures.

Note:

- 1) In vv. 6-13, Paul refers to Genesis.
- 2) In vv. 14-18, he refers to Exodus.
- 3) In vv. 19-29, he refers to the Prophets  
and to the Psalms.

How important it is to know the Old Testament!

This quotation is from Ex. 33:19. It  
shows the absolute sovereignty of God.

"I will have mercy" - ἔχειν. The emphasis

is not only on the fact that it is God who takes away man's misery, but that HE HAS THE ABSOLUTE RIGHT TO DETERMINE THE PEOPLE "on whom" HIS MERCY SHALL BE DISPLAYED.

"I will have compassion" - οἰκτείω. The idea in this verb is very likely that of pointing to the feelings of compassion which led God to show mercy - thus relieving His people of their misery.

IN THE CONTEXT OF THE QUOTATION IN EXODUS MOSES HAD BEEN PRAYING FOR ISRAEL. THE VERSE SHOWS GOD'S MERCY EVEN IN ANSWER TO PRAY. THE DETERMINES WHAT SHALL BE DONE!

(9:1b) The conclusion drawn from v. 15 - and Ex. 33:19.

The point of the verse is, "It is not of him . . . , nor of him . . . , but of God . . ."

"Willeth" - τοῦ θέλοντος. This points to human desire (S+H, 254). In other words, the basic reason for God's mercy was not Moses' prayer, BUT GOD!

"Runneth" - τοῦ τρέχοντος. S+H (p. 251) have paraphrased this: It is "not because he exerts himself for it as an athlete in the races." So it is not human effort - not even primarily because of Moses' efforts in prayer.

"But of God" - The decision rests solely with God. He does that which pleases Himself. He acts in accordance with His own will.

Cf. Ex. 33:17, for the human side of prayer.

(9:17) We come here to a second truth which is proof of the fact that there is no unrighteousness with God - ONLY FROM THE STANDPOINT OF JUDGMENT.

"The scripture saith":

- 1) Shows its living character, and thus
- 2) Its abiding authority.

The quotation is from Ex. 9:16. God is speaking through Moses. So the quotation also shows:

- 3) Divine inspiration.

Note the emphasis on divine sovereignty here:

- 1) God is the One who had raised up Pharaoh.
- 2) God is the One who determined what would happen to Pharaoh.

READ EXODUS, AND YOU WILL THINK THAT FOR A TIME PHARAOH WAS IN COMMAND; READ ROMANS, AND YOU WILL SEE THAT IT WAS ALWAYS GOD. "God had declared that Pharaoh's position was owing to His sovereign will and pleasure - in order to carry out His Divine purpose and plan" (S+H, 256).

"Raised thee up" - As though God had pre-written history and in Moses' day had called Pharaoh out on the stage.

"That I might show my power in thee," i.e., to thee. What God did was for Pharaoh's benefit as much as for anyone else.

"And that my name" - parallel here with "my power." God's name is made known by the exercise of His power - and this: "throughout all the earth."

Cf. Joshua 2:10 for the far-reaching influence.

9:18 The conclusion from vv. 15 + 17:

- 1) He has mercy of whom He will have mercy: Moses and the Israelites.
- 2) "Whom he will he hardeneth" - Pharaoh and the Egyptians.

"Hardeneth" - ὀκληρύνει. Cf. Acts 19:9.

This is God withdrawing His redeeming influences thus making it impossible for Pharaoh to respond and be saved. THE PASSAGE DOES NOT SPEAK OF WHAT PHARAOH DID TO HARDEN HIS OWN HEART FIRST. PAUL WANTS US TO SEE GOD'S WORK IN THE LIVES OF MEN WITH RESPECT TO SALVATION.

9:19 These questions arise from the unbeliever who would avoid the charges which have been brought against him.

If the above is true,

- 1) "Why doth He yet find fault?"
- 2) "Who hath resisted His will?"

See facts that:

- 1) These questions are raised, and that
- 2) Paul does not answer them

indicates that Paul is saying what it seems that he is saying - THAT GOD IS ABSOLUTELY SOVEREIGN OVER SINNER AND SAINT ALIKE, SOVEREIGN AS TO WHO WILL BE SAVED AND AS TO WHO WILL BE CONDEMNED.

"Find fault" - μέμφεται. Why does He blame us for something which He has done?

"Resisted" - ἀνθεστήκει. This means to oppose it so as to change it. If Pharaoh could not resist the will of God for him, who can?

9:20 "O man" - ὦ ἄνθρωπε. This stands at the beginning of the Gk. verse. In Romans, cf. 2:1,3; 11:33, and here. The "O" indicates emotion, possibly here dismay at man's resistance to the truth.

In this verse

"we have both a reproof and an answer. The reproof is directed against the irreverent spirit, whence such cavils always arise. After the clear proof given in the preceding verses, that God claims this sovereignty in his word, and exercises it in his providence, it argues great want of reverence for God, to assert that this claim involves the grossest injustice. It is very common with the sacred writers, and with Christ himself, when questions or cavils are presented, to direct their answers more to the feeling which the question indicated, than to the question itself" (Hodge, p. 318).

Cf. John 3:3; Matt. 8:19-22; 19:16; 22:29.

"man" - pointing to the contrast between man and God. Cf. 2:1,3. WE NEED TO DWELL ON THIS THOUGHT!

Would we ~~ever~~ agree that God knows things we do not know?

Would we agree that God does not have to tell us all He knows?

Would we agree that there are some things which God knows which he cannot explain to us?

Cf. 11:33-36; Job 33:13; Isa. 56:6-11. note 1cr. 2. This is why Paul

"Replies" - αὐταποκρίνόμενος. This really means to talk back into God's face (Robertson, IV, 383). Do we have a case against God? Do we think we know enough to tell God that He is wrong?

"Against God" = To God? Note the contrast between man + God.

PAUL NOW QUOTES FROM ISA. 29:16. See also Isa. 45:9,10; 64:9; Jer. 18:6.

"The thing formed" - Τὸ τέλασμα. It is that which is made <sup>out of</sup> wax or clay by one

who has the power and skill to do so.

By Paul's illustration Paul puts man into the position of inanimate way!

(9:21) The potter has the authority, the right, "the power" — Εξουσίαν. THE CLAY HAS NONE!

"Vessel" — οκεῦος. Cf. the human aspect of this truth in vv. 20, 21 of 2 Tim. 2.

This could be any earthen vessel — a pot, a dish, a jar, etc.

"Unto honor" — εἰς τιμὴν, (comparison with "vessels of mercy" in v. 23). Therefore, it must refer to Moses and to all who are saved.

"Unto dishonor" — and, therefore, lost. Note that they both are from "the same lump." And so the difference rests not in man (because we are all made out of the same stuff). But the difference is to be found in the will of God.

5/8/71 (9:22) Having established the right of God to do as He pleases with His children, Paul now goes on to say, What if God, for His own purposes, chooses to delay the exercise of His wrath (v. 22) or His mercy (v. 23). In view of this, what will become of the complaints which man has ignorantly brought against God — that He is unjust?

There is a σὲ in the Greek which should be translated, But — to show a change of thought, or at least another point in that which is being discussed.

"God" - emphatic.

"Willing to show his wrath" - θέλων...  
 ἐν δείξασθαι τὴν ὄψιν. The words take us back to Pharaoh in v. 17. The verb means to demonstrate, prove by some outward manifestation. See Thayer, p. 213. "Wrath" is "an abiding and settled habit of mind... with the purpose of revenge" (French, p. 131). This is what Paul referred to in 1:18. θέλων is a concessive participle, i.e., Although he willed...

"And to make known his power" - καὶ γνωρίσαι τὸν δυνάμεων αὐτοῦ. The same verb is used again in v. 23.

GOD HAS HAD MANY WAYS OF MAKING KNOWN HIS POWER. ONE TO COME WILL BE IN THE PUNISHMENT OF THE WICKED REGARDLESS OF THEIR NUMBERS OR THEIR POWER.

"Endured" - ἤτεκεν. He put up with their conduct. This is the testimony of past history. AND THIS HAS DISMAYED GODLY PEOPLE, AS WELL AS MAKING THE WICKED FEEL SAFE.

"With much longsuffering" - ἐν πόλλῃ πάκτῳ οὐδιά. French point out (p. 195) that the difference between patience and long-suffering is that in patience a person has no choice but to bear with a thing; in longsuffering he does not have to bear with it, BUT HE DOES OF HIS OWN CHOOSING.

"The vessels of wrath" - ὅκειν ὄψιν. Thayer defines this as "vessels into which the wrath of God will be poured (at the last day)" (p. 452).

"Fitted" - κατηπτισμένα. This would bear

the translation, prepared. They are equipped for this. By whom? not themselves! By God. Cf. vv. 17, 18, 21.

"To destruction" - εἰς ἀπώλειαν. This is "endless perdition . . . not annihilation" (Robertson, IV, 385). Cf. Phil. 1:28; 3:19

(9:23) What is said in v. 22 of the lost, is now said of the saved. Paul knew how longsuffering God had been with him.

"The riches of his glory" - τοῦ πλούτου τῆς δόξης αὐτοῦ. Cf. Eph. 1:18; 3:16; Phil. 4:19; Col. 1:27. Cf. 2:4. God's glory will be displayed in His people with a fulness which no one now can anticipate. This seems to be explained by the latter part of this same verse.

"Vessels of mercy," i.e., destined to receive mercy.

"before prepared," or before prepared - προετοπίαστεν.

S + H (p. 263): "The best commentary on these words is Rom. viii. 28-30."

The verb, προετοπίαζω, carries with it the idea of decreasing (Shayer, 539). The only other place it is used is Eph. 2:10. The redeemed are appointed.

Cf. Eph. 1:4.

(9:24) "Given us" - linking this verse with v. 23. "whom he hath called" - cf. 8:28, 30. Cf. Rom. 1:6.

PAUL IS NOW APPROACHING HIS REASON FOR WRITING THIS SECTION - THE FACT THAT GOD HAS INCLUDED THE GENTILES.

If we can accept -

God's right to do as He pleases.

That

He hardens some & has mercy on others.

Then we must be prepared to accept the fact that at least

Some whom He has appointed to salvation are Gentiles!

HOW WILL HE PROVE THIS?

BY REFERRING TO THE OT. SCRIPTURES.

Isr. v. 25 - Hosea 2:23.

Isr. v. 26 - Hosea 1:10.

Isr. v. 27,<sup>28</sup> Isa. 10:22, 23

Isr. v. 29 - Isa. 1:9. {

(9:25) Reading Hosea 2:23 we realize that the verse does not apply to the Gentiles but to the Ten Tribes of Israel who had become to God as the Heathen.

FROM THIS HE ESTABLISHES A PRINCIPLE:  
IF GOD WILL ACCEPT BACK JEWS WHO HAD BECOME LIKE GENTILES, THEN THE WAY IS OPEN FOR THE GENTILES TOO.

Cf. 2 Pet. 2:21. If those who have been in can get out and get back, then surely those who have never been in can get in.

This does not speak of getting in & out of salvation, but of being included in the possibility or not being included.

Note what God calls them: "my people..."

beloved."

(9:26) Paul shifts here to Hosea 1:10, quoting it as a part of the quotation in v. 25.

Scattered among the nations, "there" God will again claim them as His "people" and as "sons of the living God".

On the high privileges of sonship, cf. 8:15; 9:4.

So again Paul is showing hope for the Gentiles through the hope that there is for Israel. Cf. 11:12, 15.

(9:27) These two verses are taken from Isa. 10:22, 23.

As the two preceding verses show hope for ~~the Gentiles~~, this + the following 2 verses indicate what God has said regarding Israel: "A remnant shall be saved." "The remnant" - Τὸ οὐτόλεγον. This means that a minority will be saved.

(9:28) "A short work" - cf. Mt. 24:21, 22.

This is a quotation from Isa. 1:9.

(9:29) The "seed" is the remnant. The deliverance is attributed to "the Lord of Sabaoth," the Lord of hosts.

And so again we see that the Gospel of Christ has its roots in the OT so that the way of salvation in the OT is the same as in the New.

9:30 "What shall we then say?" The Apostle is now ready to draw some conclusions. "For the seventh and last time he uses this characteristic phrase" (Monte, p. 258). Cf. 3:5; 4:1; 6:1; 7:7; 8:31; 9:14, and here. It is used ~~nowhere else in the NT~~. Shall we conclude that Gentiles now are in the more favorable position? What do we see.

### FIRST, THE GENTILES.

"who followed not after righteousness" - Τὰ μὴ σύνεργα δικαιούμενοι. This is taken from the figure of the race course. Cf. 9:16. The Gentiles did not "seek after eagerly, earnestly endeavor to acquire," or "run after" (Shayer, p. 153).

They did not have the Law.

They did not have the prophets.

They were ~~more~~ ignorant, and possibly even indifferent, content to say so.

Their history with regard to salvation ("righteousness") is altogether different from Israel.

But (the implication is), when the Gospel was preached to them, they "have attained to righteousness." Gr: ΚΑΤΈΧΑΠΕΝ ΔΙΚΑΙΟΟΥΜΕΝΟΙ. They have made it their own, appropriated it, taken possession of it. Cf. Shayer, p. 332.

BUT NOTICE: It was not because they were Gentiles, and certainly not because of their works — because they had none. IT WAS BECAUSE OF THEIR FAITH! "The righteousness which is of faith" is salvation, as revealed in the Gospel. Cf. Rom. 1:16, 17.

what happened  
to Gentiles  
most  
unbelievable!

9:31 NOW, ISRAEL.

The same two verbs are used as in v. 30, but the negative is reversed:

v.30 GENTILES

"followed not,"  
but "attained."

v.31 ISRAEL

"followed," but  
"hath not attained."  
(alternate verb  
θάνω is diff.)

The difference is between:

1) "Righteousness."

2) "The law of righteousness."

Paul must be talking about the Mosaic Law here. Israel sought righteousness through the Law instead of realizing that the Law was given to show that they could never measure up to the divine standard of righteousness. Cf. 3:19, 20. The Law reveals God's righteousness, but the Law does not impart God's righteousness.

9:32 "Wherefore," i. e., WHY? Why did Israel fail where Gentiles succeeded.

It was they sought salvation by works, not by faith.

Sincerity did not save.

Perseverance was not rewarded.

SALVATION WILL ONLY COME GOD'S WAY, OR NOT AT ALL.

A further explanation is given, and scripture is given for it in v. 33.

"They stumbled" - ΤΠΟΩΣΚΟΥΦΑV. This not only means that they could not understand Christ, but they were angered by Him. They would have nothing to do with Him. He was utterly rejected.

"as that stumbling stone" - Τῷ Χίθῳ τοῦ ΤΠΟΩΣΚΟΥΦΑΤΟΣ. He is called this because

it is normal for men to stumble over Him. He does not fit man's way of thinking. This was especially true of the Jews way of thinking about their Messiah.

This expression is taken from Isa. 8:14.

AND YET ISRAEL'S RESPONSE TO CHRIST WAS EVEN PROPHESIED. Cf. also Isa. 28:16. See also Isa. 11:8; 22.

**9:33** "As it is written" - καθὼς γέγραπται.

Cf. also 1 Pet. 2:6-8. It stands written. Note how this speaks of the sovereignty of God in the judgment (<sup>condemnation</sup>) of lost men.

"Behold" - Ιδού. This is to call attention to something important for men to observe and to consider.

"I lay" - Τίθημι. Note that this is a sovereign act of God. It is like laying the foundation of a building. He is the foundation upon which all the work of God is built.

"In Zion" - ἐν Σιών. Not only did God send His Son, but He determined where His Son would be sent. Zion stands here for Jerusalem! No other city has had more light, more opportunities, more privileges, than Jerusalem. Here it was that the Savior died!

"A stumbling stone" - see v. 32;

"And a rock of offense" - καὶ πέτραν σκάνδαλον. This is practically the same as the "stumbling stone." Jesus Christ came as He did deliberately so that men could not claim to have recognized Him through their own insight.

If the Jews had known their OT, they

would not have been surprised at Him when He came and when He died.

Sir., he who believes. It is by faith. "Shall not be ashamed" - οὐ κατασχεῖ χρυσὸν. Cf. Rom. 5:5. His hope will not be disappointed. The Heb. of Isa. 28:16 says, "shall not make haste," i.e., to find another refuge or Saviour. WE WILL NEVER NEED TO FLEE FROM HIM.

#### CHAPTER 10

In ch. 9, at the beginning of the chapter the emphasis is mainly upon the sovereignty of God in salvation; toward the end, upon man's responsibility. By viewing all of Israel's history Paul comes to the conclusion that, except for God's provision in "the remnant," Israel would have been destroyed like Sodom and Gomorrah long ago.

Israel's failure had two causes:

- 1) They misinterpreted the Law.
- 2) They stumbled over Christ.

With these two things in mind we come to Paul's prayer in ch. 10, similar to his burden at the beginning of ch. 9.

**10:1** "Brethren" - Ἀδελφοί. Paul is addressing the believers of Rome here. Cf. also 1:13; 7:1, 4; 8:12; 11:25; 12:1; 15:14, 15, 30; 16:4, 17. This is different from "brethren" in 9:3. Here it is those who are in God's family, all with the same heavenly Father. Cf. Rom. 8:29; Jas. 1:18; Heb. 2:10-13.

"my heart's desire" - ἡ μὲν τέλεσθαι τῆς ἐπήγ. Paul is about to tell us what he

wills, what will satisfy him, what he desires with reference to Israel.

"Prayer" - in δένοις. This means a petition, or a request. NOTE: Paul's knowledge of sovereignty and election did not discourage prayer. In fact, it seems to have encouraged him to pray.

Think about the numbers of things he could have prayed for in connection with Israel! Paul was concerned for Israel about one thing: "that they might be saved" - εἰς σωτηρίαν.

**10:2** Paul says, lit., I bear witness to them. Two things can be said about Israel:

- 1) "They have a zeal of God"
- 2) But it is "not according to knowledge."

"zeal of God" - ζῆλον Θεοῦ. Cf. Paul in Gal. 1:14. A devout Jew would rather die than neglect any of the traditional customs which he had been taught were of God. Think of how they came to Jesus for the Passover, for Pentecost, etc. It suggests that a person sees deficiencies in himself which he seeks to correct - here, so as to please God.

"not according to knowledge" - οὐ κατ' ἔπιγνωσίν. They had much knowledge, but not full knowledge. Insufficient knowledge can often be more dangerous than no knowledge at all.

Immediately we recognize that it is

not enough to be seeking God; we must seek Him in the right way.

(10:3) Now we have the explanation.

"Being ignorant" - ἀγνοῦντες. This might be translated, They did not understand. This participle describes what had been characteristic of the nation throughout its history. SALVATION, or JUSTIFICATION, has always and only been by faith. In this case it would be:

- 1) a righteousness approved by God.
- 2) a righteousness provided by God.

"Going about" - ζητοῦντες, seeking. This describes what they were attempting to do. Again, we have a pres. part. - something which the nation has characteristically tried to do, but has never succeeded in doing. THEY NEVER ACHIEVED THEIR OWN GOALS, BUT STILL KEPT TRYING.

"To establish" - στήσατε. They sought to set up their own way as authoritative. They sought to make this final.

And, in consequence, they "have not submitted themselves" - οὐκ ὑπέταχαν. This is a per. aor. <sup>passim force of a</sup> ~~pass.~~ mid., of ὑποτάσσω. It has the force of obeying, to be subject to. Cf. Rom. 1:5; 16:26. Man's subjection to the Gospel is obedience. This will mean that he will obey.

(10:4) "Christ is the end" - Τέλος γὰρ ρόμου Χριστὸς. The Law was in effect until Christ came. Cf. Rom. 6:14; Gal. 3:22-

26. The Law showed the need for Christ. The Law pictured Christ in many of its aspects. The Law had a purpose until Christ came. THE LAW WAS DEFINITELY PREPARATORY - ANTICIPATING CHRIST. When Christ came, the Law (as a system) came to an end. It never was for salvation.

As v. 5 shows, THE LAW ENDED NOTHING. CHRIST IS ALL WE NEED.

5/29/11

(10:5) Paul here shows the nature of the Law as ~~is~~ described by Moses himself. What better source to go to? He quotes from Lev. 18:5.

"Righteousness" means being what we should be in God's sight. If that is to come through "the Law," then Moses himself said that it was a matter of doing. The emphasis is upon ὅποινες. He not only has to do it all, but he has to keep on doing it.

Cf. Gal. 3:10; Jas. 2:10.

Paul has already stated the conclusion in Rom. 3:19, 20. Cf. Heb. 7:19.

(10:6) Now Paul quotes from Deut. 30:11-14.

But he does not say he is quoting Moses (although he is - as in v. 5). Instead, he writes, "But the righteousness which is of faith speaketh on this wise." Thus again Paul equates salvation in the OT with salvation in the NT.

There are many interesting things to be

said about the way Paul quotes; however, our main purpose is find out his meaning - not the diff. between the two. He can certainly be said to be interpreting.

Vv. 6, 7 state what we must not do.

Vv. 8-10 state what we need to do.

V. 11 restates the one condition of faith - as though the emphasis on confession might be misunderstood.

Vv. 12, 13 give us a clearer idea of what it means to believe.

V. 6 deals with THE INCARNATION.

In the word "ascend" there is the idea of human works. IF CHRIST IS THE END OF THE LAW, DO WE NOT NEED TO DO SOMETHING TO MERIT HIS COMING?

Absolutely not!

He has already come. This shows how meaningless our works are.

**10:7** Do we not need to do something to merit THE RESURRECTION?

Absolutely not!

He has already been raised?

So I CAN NEITHER MERIT IT, NOR ASSIST IN IT, NOR ADD TO IT. NOTHING MORE NEEDS TO BE DONE.

**10:8** Instead of being distant and difficult, it is near and simple, easily learned and easily received. It is completely accessible to all!

"High" - ἕγγύς. It is not coming; it is already here. It is not being prepared; it is prepared.

## 10:9 What is it?

The first part of this verse deals with the Incarnation. It speaks of the Humanity and Deity of Christ.

"Confess" - ὁμολογήσοντος. Note how Paul has been speaking of Christ; now it is "Jesus as Lord" (ASV). It means to be convinced, to change a former attitude for another. NO PERSON CAN BE SAVED WHO DOES NOT ACKNOWLEDGE THAT JESUS IS GOD WHO BECAME MAN.

But there is also the acknowledgment of His place as Lord in our lives.

This is outward

The inward follows.

BOTH WILL BE THERE IN THE CASE OF ANYONE WHO HAS REALLY TRUSTED THE LORD.

The order in v. 9 is what is seen. The order in v. 10 is the order of experience.

## 10:10 The explanation:

"With the heart" - the inner reality  
 "man believeth unto righteousness" - THIS IS JUSTIFICATION.

"Confession is made unto salvation" - BOTH PRESENT AND FUTURE.

## 10:11 A repetition of 9:33b - from Isa 28:16.

It means here as there - every one who trusts in the Lord will have his hope realized!

It is given here, not just for the promise, but to add to the emphasis that nothing is necessary but faith!

(10:12) "For" shows that this verse is meant to explain Τις ὁ ΤΙΓΤΕῖων in v. 11.

"There is no difference" - lit., There is not a difference - οὐ γάρ εστιν διαστολή. The last word is used only in Rom. 3:22, here, and in 1 Cor. 14:7. But the verb, διαστέλλω, is used 6 or 7 times.

**GOD DOES NOT HAVE ONE WAY OF SAVING A JEW, AND ANOTHER WAY OF SAVING GENTILES.**

"The Jew" - Ιουδαῖος. These are God's chosen people, those who are Jews by race and <sup>esp.</sup> religion. By this term he is a non-Gentile.

"The Greek" - Ἕλληνος. Cf. Rom. 1:16; 2:9, 10; 3:9. "The name embraces all nations not ~~Jews~~ that made the language, customs, and learning of the Greeks their own; so that where 'Ἕλληνες' are opp. to Jews, the primary <sup>reference</sup> difference is to a difference of religion and worship" (Thayer, 205).

IT IS OBVIOUS THAT BY THESE <sup>TWO</sup> TERMS (esp. in a book written to Romans) PAUL IS INCLUDING THE WHOLE HUMAN RACE. Alford says that this was a Heb. expression, as <sup>(II, 3, 19)</sup> Greeks + barbarian was Greek, but it includes the whole world.

**GOD DOES NOT PREFER ONE ABOVE THE OTHER.**

"The same Lord" - refers in context to CHRIST.

"Over all" - Τάντων, lit., of all. Even though men may not recognize Him, nor worship Him, He is Lord of all men and nations. He is universally sovereign. Cf. Phil. 3:21; Col. 1:16, 17; Rom. 11:36; Isa. 2

"Is rich unto all" - Τιλουτῶν εἰς τάντας.

He is "rich in mercy" (Eph. 2:4), rich in grace (Eph. 2:7), rich in glory (Rom. 9:23). This means

to Jews  
non-Greek  
religion

not only that He is rich enough to meet everyone's needs, but that He wants to meet the needs of all - and is prepared to do so. Cf. 1 Jn. 2:1, 2.

But there is a condition!

"That call upon him" - ΤΟΥΣ ἘΠΙΚΑΛΟΥΝΤΑΣ άὐτόν.

This is an OT expression. It is the equivalent of believing - just as the question from Isaiah in v. 11 & the one from Joel in v. 13 say essentially the same thing. Here man is told that He must invoke God's help, make an appeal to Him - an appeal which will never be turned down.

(10:12) The final, conclusive proof: Joel 2:32. Paul can cite no greater authority than the Word of God.

"Whosoever" = all who, or everyone who.

"Shall call upon the name of the Lord" - cf. Gen. 4:26; 12:8; Isa. 64:7; Acts 2:21; 9:14; 22:16; 1 Cor. 1:2; 2 Tim. 2:22. This is to believe. They were to use His name as evidence that they recognized Him!

Joel's passage is clearly prophetic + Messianic.

"Shall be saved" - From what? Cf. 10:1, 9; 5:9, 10; 8:24; Eph. 2:5, 8; Luke 19:10; 1 Tim. 1:15; 1 Pet. 1:25

1) From hell.

2) From death.

3) From sin.

(10:12) "no difference" - οὐ γάρ ἐστιν διαστολή.  
 Cf. 3:22. Jews and Gentiles are all  
 "to be saved in precisely the same way"  
 (Hodge, 345).

"Is rich" - and so able to meet the needs  
 of all who "call" upon Him.

(10:13) See Scriptural proof of v. 12 - Joel 2:32.

The next in vv. 12-14, translated call,  
 is ὀπεικαδέω. Cf. Acts 7:59. men will  
 call upon the Lord only when they know  
 that there is no one else who can help.

0/5/71

(10:14) Paul has been insisting upon two  
 things in ch. 10:

- 1) The universality of salvation (vv. 11-13).
- 2) The ignorance of Israel (vv. 2, 3).

HAS THEIR IGNORANCE BEEN DUE TO THE FACT  
 THAT THEY HAVE NOT HEARD THE GOSPEL?

Notice how he develops the thought!

IF GOD INTENDED THAT ALL COULD BE SAVED, THEN  
 THIS IMPLIES THAT ALL SHALL HEAR. On vv. 14, 15 a  
he goes through what is necessary in order  
for one to "call on him."

On reverse order we have:

- 1) Calling }
- 2) Believing } The people and their response.
- 3) Hearing -
- 4) Preaching } The messenger and his
- 5) Sending message

God DOES THE SENDING.

THE ONE SENT PREACHES (written or oral)

THE PEOPLE TO WHOM HE IS SENT HEARS.

THE HEARERS BELIEVE, AND CALL.

10:15

That all of this has been done is indicated by the quotation from Isa 52:7. Cf. Nah. 1:15. "Beautiful" - οὐαῖοι. This means how delightful, how welcome.

The OT passage deals with the return from captivity. If that is "glad tidings of good things," HOW MUCH MORE THE GOSPEL OF WHICH IT IS A TYPE!

(Note the reading of this verse in the ASV.)

10:16

### The objection of a Jew.

The "they" here probably refers to both Jews and Gentiles. Some of both have believed - BUT "not all"!

To obey the Gospel means to do what the Gospel requires: BELIEVE.

The answer: The quotation from Isa. 53:1 shows that the Gospel was preached. Isa 52:15 shows it was intended for the Gentiles as well. BUT THE PROBLEM IS NOT THAT THE MESSAGE WAS NOT PREACHED, BUT THAT IT WAS NOT BELIEVED! To Isaiah it was like no one believed!

10:17

"The word of God" here should be, the word of Christ, i.e., the message about Christ, a spoken message.

The fault is a lack of faith. (See hearing and believing in v. 14.) Cf. also Heb. 4:2.

10:18

Now another question is raised:

DID THEY REALLY HEAR? The Greek of this question expects the answer, No!

It means, They haven't really heard, have they?

Paul's answer is a positive, YES - a quotation from Psa. 19:4.

This would include the Gentile, but even more so the Jew who has had not only natural revelation, but the ministry of the prophets: written and spoken revelation.

(10:19) With the mention of "Israel," it becomes clear that Paul is now talking specifically about his own people. Robertson translates this question, "Did Israel fail to know?" (IV, 390). It means, But Israel did not know, did she? - expecting a No answer!

The answer is given in three quotations:

- 1) Here, from Dent 32:21.
- 2) v. 20, from Isa 65:1.
- 3) v. 21, from Isa. 65:2.

~~christ~~  
6 J.V.G.W.  
she is a  
man who  
as no  
neither  
out salvation  
Rom. 11:25.

The question is: DID THEY NOT KNOW WHAT? The obvious answer is, Did they not know that God would set aside Israel and turn to the Gentiles?

They should have - for two reasons:

- 1) Moses spoke of it.
- 2) So did Isaiah - 800 years later!

In the context of ~~the~~ Dent. 32:21 we have the idea that Israel had rejected God for those who were not gods, so He would reject His people for those who were not His people.

THIS VERY PREDICTION HOLDS OUT HOPE FOR

ISRAEL. GOD IS SEEKING TO PROVOKE THEM TO JEALOUSY - AND SO RETURN TO HIM.

10:20 "Isaiah is very bold" - very clear, very plain. The ISR is ΑΓΓΟΡΑΠΑ. This applies to the Gentiles. "Me" is emphatic in both clauses. (Moulton, 280)

10:21 This applies to the Jews.

"All day long," i.e., the whole day, i.e., the day of Israel's distinction in God's sight. "I have stretched forth my hands" - "the gesture of invitation, and even supplication. God has extended wide his arms, and urged men frequently and long to return to his love" (Hodge, 350).

"Disobedient and gainsaying" - "disobeying and talking back." The two things usually go together. Contrary and contradictory (Luke 13:34 f.)" (Robertson, IV, 391).

From vv. 14-21 we see the following truths:

- 1) The faithfulness of God in providing the gospel for men. Men are not as ignorant as we might think.
- 2) Man's amazing treatment of the Gospel. You would think that all would believe.
- 3) The continuing grace of God to man.

ONE THING THAT THE STUDY OF THIS CHAPTER HAS TAUGHT ME IS THAT MEN ARE NOT AS IGNORANT OF THE GOSPEL AS THEY WOULD LIKE FOR US TO BELIEVE. THEY ARE NOT AS IGNORANT AS THEY ARE DISOBEDIENT AND GAIN SAYERS!

## CHAPTER 11

Following Paul's argument to this point we might feel that Jews cannot now be saved.

Two things must be recognized:

- 1) They certainly deserve rejection - utterly, totally, finally (Hodge, 353).
- 2) The OT promises repeatedly that they will not be cast away. Cf. Isa. 94:14; Jer. 30, 31. This is the reason the Jews rejected Paul's teaching as inscrip-tural.

In ch. 11 Paul explains that:

- 1) The rejection of Israel is only partial (vv. 1-10).
- 2) The rejection of Israel is only temporary (vv. 11-25).
- 3) The rejection of Israel is according to God's sovereign, wise, eternal plan.

Cf. F + H, 308.

(11:1) Paul's salvation shows that there is hope for the Jew (v. 1). The following verses give added proof through the present salvation of other Jews. See vv. 2-6.

The question, using  $\pi\eta$ , anticipates a negative answer. The verb, "cast away" -  $\alpha\tau\omega\sigma\alpha\tau\omega$ , 1 aor. mid. indic. from  $\alpha\tau\omega\theta\epsilon\omega$ , means "to thrust away from one's self... to repudiate, reject, refuse" (Thayer, 70). The tense indicates a final, irreversible rejection. "God forbid" - see 9th of 10x. Cf. v. 11. The thought is abhorrent to him.

In the remainder of the verse he indicates that, if God had utterly rejected His people, then ~~Israel~~ himself would never have been saved.

"An Israelite, of the seed of Abraham"; i.e., not a proselyte. Paul is not ashamed of his heritage, BUT HE KNOWS THAT HE WAS NOT ACCEPTED BECAUSE HE WAS A JEW, NOR WAS HE REJECTED FOR THIS REASON. He was next to the best (our Lord made Judah the best) - "of the tribe of Benjamin." This tribe had come into prominence at the time of the return from captivity.

**(11:2)** In restating the fact that God had not totally rejected Israel, we need to look at the words, "his people whom he foreknew."

We learned from Rom. 8:29 that foreknowledge means chosen, elected!

So this would mean the elect within the nation - AND THIS ELECT RUNS THROUGH EVERY GENERATION.

Then Paul turns to the OT scriptures again. Things looked them as they looked in Paul's day - AND AS THEY SOMETIMES LOOK IN OURS. Cf. 1 K. 19:10, 14, 18.

Elijah was fleeing from Jezebel + he was alone. He went off to Mt. Horeb. He had gone for 40 days + nights on food the angel of the Lord gave him.

Twice he was asked, "What doest thou here, Elijah?" (1 K. 19:9, 13).

Twice he gives the same answer which

is found in v.3.

"maketh intercession . . . against" - ἐντονέ  
χάρει . . . κατὰ. This means to accuse.  
The present tense would indicate that this  
had been going on and on! His charge  
is given in v.3.

11:3 Israel had rejected the worship of God  
(the alters). She had also rejected the  
Word of God (the prophets). AND HE FELT  
THAT HE WAS THE ONLY ONE LEFT.

IN OTHER WORDS, ELIJAH FELT THAT THE  
TESTIMONY WAS ABOUT TO BE EXTINGUISHED!

11:4 "I have reserved to myself" - κατέτιττον  
ἐπαυτῷ. God keeps His own for  
Himself.

Cf. John 17:11-19.

Elijah's problem was not that he had overestimated the power of the enemy, but  
that he had underestimated the power of  
God!

"Baal" - How amazing that anyone would  
worship Baal! This is what Ab had  
introduced into Israel when he married  
Jezabel, the Sidonian princess.

11:5 The situation in Paul's day was  
similar to Elijah's, and it is plain in  
the word, "remnant" - λίμπα (λείμπα) -  
related to "I have reserved" in v.4. These  
are those who have believed or who will  
believe because -

of "the election of grace." This is an

ELIJAH'S  
POINT-OF-VIEW  
↓  
GOD'S

Only five  
things  
this week  
is next in  
pt.

election based upon grace - the grace of God!

"Election" - ἐκλογῆς. Cf. v. 28. God has picked out, selected, chosen.

"Grace" - χάριτος. Shanger says, "which is due to grace" (p. 197 under ἐκλογῆς). V. 6 clearly indicates that this is a definite trust at works!

(11:6) Here we see the complete incompatibility between "works" and "grace" as a basis for salvation.

Even foreseen works are as much excluded as any other" (Hodge, 356). "Grace" means:

- 1) not only undeserved, but
- 2) not giving us what we do deserve.

"Grace is no more" - lit., becomes - It ceases to be what it is and becomes what it is not!

"But if ... no more work" - not in best MSS.

IN VIEW OF MAN'S HISTORY, GOD IS RIGHTEOUS IN EXERCISING GRACE TO ANY.

Think of the grace of God to the chief of sinners who has written Romans!

6/19/71 (11:7) PAUL HAS MADE IT CLEAR THAT ISRAEL HAS NOT BEEN REJECTED - AND NEVER WILL BE!

"What then?" - Τί οὖν; I.e., what has happened?

The οὐκ here is: that which Israel seeks, this she obtained not.

"Seeketh for" - ἐπιζητεῖ. This is to look for something, or to desire it diligently. Cf.

Hodge says of "sought for" - "earnest seeking, and the use of the present tense indicates the persistency of the search" (p. 357). Godet adds that it indicates the search was still going on (p. 395).

Thayer, p. 238.

What had they sought? Righteousness by the Law. Cf. Rom. 9:31.

"Hath not obtained" - οὐκ ἐπέτυχεν. This same verb is used 2x here - once negatively; then positively. This is a 2 aor. act. indic. of ἐπέτυχάν. It is used only 2 other places: Heb. 6:15; 11:33. They had not gotten what they were after.

"The elect" - God's chosen ones, the remnant out of the nation, had obtained it. They have it now!

"The rest" - οἱ δὲ λοιποί. This means the rest who are not a part of the elect.

"Were blinded" - ἐπώπωθησαν, 1 aor. pass. indic. of πόπω. It means to cover with a thick skin, like a callous. This is a hardening. Godet says that it is "to deprive an organ of its natural sensibility" (p. 395). In v. 8 Paul uses a quotation from Isaiah & applies it to both the eyes and the ears.

F+H (p. 314) say, "The idea is... that a covering has grown over the heart, making men incapable of receiving any new teaching however good, and making them oblivious of the wrong they were doing."

Perhaps an illustration is Peter, James, and John sleeping in Gethsemane. Finally the Lord said, "Sleep on now and take your rest..."

(11:8) "As it is written" - καθάπερ γέγραπται, just as, or even as, it stands written.

On the quotation, cf. Deut 19:4 (cf. v.2); Isa. 6:9,10; 29:10.

"God hath given them," lit., gave them. Note that this is a divine judgment.

"The spirit of slumber" - ΤΥΓΧΑΝΑ ΚΑΤΑ-  
ΣΥΞΕΩΣ, lit., a spirit of slumber. This pictures a person who has been hit until unconscious. God had smitten them with judgment until they were like an insensible person. Cf. Isa. 1:5.

Godet says:

"The works of God have two aspects; the one external, the material fact; the other internal, the divine thought contained in the fact. And thus it comes about, that when the eye of the soul is paralyzed, one may see those works without seeing them"

(p. 396).

Cf. Mt. 13:14,15; John 12:40; 2 Cor. 3:14.

Robertson gives another idea: "The torpor seems the result of too much sensation, dulled by incitement into apathy" (IV, 393).

**11:9** This and v.10 are quoted from Psa. 69:22, 23. Paul notes that it is "David" who is speaking.

"Their table" - η τάπεζα αὐτῶν. Cf. Psa. 23:5a, "Thou preparest a table before me..." God has been faithful to them even though they have been unfaithful to him. This should have testified to them of God's goodness, BUT IT DID NOT! men who cannot see the temporal, cannot see the

Spiritual. "Table" often includes the food on the table; sometimes it even means a feast!

David prayed that their table would become to them:

1) "Be made a snare" - Τενθίτω... εἰς πάγιδα.

This is what a blessing can become.

Here it is a trap set for birds, "a sudden and unexpected deadly peril" (Stranger, 472). Birds and beasts are

caught without warning.

2) "a trap" - εἰς ὄπαρ. This speaks of hunting for wild beasts. Later it was used of a trap for them. Perhaps there is an allusion here to the wild, free, the apparently unconquerable.

3) "a stumblingblock" - εἰς σκάνδαλον.

This is that over which they fall, the cause of their destruction (S+H, 315).

Cf. Rom. 9:33.

That which should have drawn them to the Lord becomes the source of their destruction.

Cf. Rom. 14:15.

4) "a recompence" - εἰς ανταπόσοια. This is a repayment.

11:10 Continuing the quotation from Psa 69:

"Be darkened" - σκοτίσθιαν. This refers not primarily to their physical eyes, but to the eyes of their hearts!

"Bow down their back away" - Ησις "burden is light." The burden of man trying to prepare himself for God is a back-breaking

which bends a man over in hopeless despair!

(11:15) "Stumbled" may have been suggested by "stumblingblock" in v. 9. The verb here is ΕΤΤαίσαν. Thayer (p. 556) uses πταιώ here of sin. It is a 1 aor. indic. act.

"That they should fall" - Τι απέρωσιν; from ΤΙΤΤΩ. Does it mean "irrevocable ruin" (Hodge, 361).

*Is it forever?*  
The formula of v. 1 is repeated here. In v. 1 he wants to show that Israel's fall is not complete; in v. 11, that it is not final.

ON THE ANSWERS THAT MAN GIVES TO THESE QUESTIONS WILL HANG THE DIRECTION HE WILL TAKE THROUGH THE PROPHETIC WORD.

"God forbid" - THE 10<sup>TH</sup> AND LAST TIME.  
When we read the last part of this verse & v. 12 we see why this chapter closes with the doxology we find there. HOW AMAZING ARE THE WAYS OF GOD! He will use one other means to bring Israel (as a nation) back: "to provoke them to jealousy" - εἰς το παράγνωσα. This is a 1 aor. act. infin. (It is used again in v. 14. Cf. 10:19.)

Note three things:

- 1) God has increased the work among the Gentiles.
- 2) He has kept the door open to the Jew.
- 3) He is thereby hastening the completion of His work with both. (See next page.)

And in doing both He is increasing the blessing of both! Cf. Rom. 8:28.

THERE IS A LEGITIMATE PLACE FOR SUCH PROVOKING.

11:12 "Riches of the world" - ΤΙΛΟῦΤΟΣ κόρπου.

This parallels later in the verse, "the riches of the Gentiles," just as "the fall" <sup>diminishing</sup> parallels "the diminishing."

"The diminishing" - τὸ ἀπώντα. This speaks of the lessening numbers who are being saved.

"How much more their fulness?" Godet says that τὸ ἀπώντα "has but one fundamental signification . . . It always denotes: that with which an empty space is filled" (p. 401). Israel's place is the complement of the Gentiles.

The Gentiles have nothing to fear from the restoration of the ~~Braille~~ Israelites. In fact, it will assuredly bring greater blessing.

UNDoubtedly THIS MEANS THAT IN THE FUTURE GREATER NUMBERS OF JEWS WILL BE SAVED!

11:13 Vv. 13-15 practically repeat what has already been said in vv. 11, 12. PAUL WANTS THE GENTILES TO KNOW THAT HIS HOPES FOR ISRAEL ARE NOT IN CONFLICT WITH HIS CALLING AS "the apostle of the Gentiles" BECAUSE OF THE THOUGHTS EXPRESSED IN vv. 12, 15.

"I magnify" - δοξάζω. He would lit. glorify his ministry, i.e., honor it by fulfilling it in bringing as many Gentiles to the Lord.

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as possible. The result: Jews also would be saved. HOW WONDERFUL TO KNOW THAT THE WORK OF GOD WITH ONE NEVER CONFLICTS WITH HIS WORK WITH ANOTHER!

"mine office" — τὴν διακονίαν μου. This is the ministry "of those who execute the commands of others" (Thayer, 137). Cf. Acts 1:17, 25; 20:24; 2 Cor. 3:8; 4:1.

**11:14** "Provoke to emulation" — the same verb translated in v. 11, "to provoke ... to jealousy.

"And might save some of them" — cf. "salvation" in v. 11. Note:

- 1) Paul did not refrain from talking about being saved.
- 2) His ministry to the Gentiles was not exclusive of all other ministries.

**11:15** "The casting away — ἡ ἀπόβολίν.

This is a different word and root from that used in v. 1. God has not cast away His people (permanently) and yet He has (temporarily — with some exceptions). Lit., it means to throw away from oneself. It is translated "loss" in Acts 27:22\*

"The reconciling of the world" — κατάδειν κόσμον. Cf. 5:10, 11. By defn., God has laid aside his holy anger against our sins, and received us into favor, a reconciliation effected for us once for all by Christ upon his cross" (French, 292).

"The receiving (of them)" - ἡ πρόσληψις.  
 Godet (p. 403) calls it, "the act of welcoming."  
 Here it would speak of a restoration.

THE ARGUMENT IS THE SAME AS IN V. 12.

"Life from the dead" - ζωὴ ἐκ νεκρῶν.  
 This speaks of the effect upon the Gentiles.

Israel will be restored after the Lord returns. This, in turn, will result in the mightiest work among the Gentiles that has ever been witnessed in the history of the world. Cf. Isa. 11:9; 40:1-5.

(11:16) This v. deals with Israel. "Holy" - ἅγια used 2x, + implied 2x. It means that which is God's, set apart for Him!  
 Two figures are used here:

1) The heave offering.

2) The olive tree.

"The first fruit" - ἡ ἀπάρχοντα. Cf. Num. 15:19, 20. This has to do with "the remnant" - those who have been saved up to the present. They are pictured here as those who have come first with others to follow.

See of Christ in 1 Cor. 15:20, 23; also of believers in 1 Cor. 16:15.

"The lump" - τὸ φύραμα. Here it is a lump of dough. See the same word in 9:21. This speaks of all in Israel who will eventually be saved. Cf. 11:26.

THEN THE FIGURE CHANGES!

"The root" - ἡ ρίζα. This is used metaphorically of the beginning, the cause, the

Off. 2:7, 8  
v. 3

origin. This speaks of Abraham. Cf. v. 17, 18. This narrows the illustration down more than in the use of "the first fruit."

"The branches" - οἱ κλάσι. This applies to the believers in the nation, the elect of Israel, all Jewish believers.

Paul is not using this to mix together Israel and the Church. HIS THEME IN ROMANS IS SALVATION, WHICH IS THE SAME FROM GEN. TO REV.

(11:17) Now the contrast again comes in - between Jews and Gentiles.

"And if some of the branches be broken off." This would compare with names being blotted out of the book of life. Cf. also John 15: 1 ff.

"The branches" - more inclusive than in v. 18. These are unbelieving Jews.

"Be broken off" - ἐξεκλασθωσαν. Cf. v. 19, 20.\* This compares with being cast away in v. 15.

The "wild olive tree" - ἀγριέλασις is "one of the most worthless of trees, to express the degradation of their state, considered as estranged from God" (Hodge, 368). Normally a good shoot is grafted to a wild stock, but here the wild shoot is grafted into the good stock. However, what Paul says here has been done. The teaching, however, is the main point:

- 1) that it was not because of what the Gentiles were by nature that they were grafted in;

2) that the benefit was not from the branch to the root, but from the root to the branch.

"Were grafted in among them" - ἐνεκεντισθέντες εν αὐτοῖς. Cf. vv. 19, 23, 24.\* Note the emphasis on in - ingrafted in (among) them! This gives the Gentiles the same privileges as the Jews.

"Partakest" - συνκοινωνός. This is one who participates with others in a certain thing - here: "the root" - which would be (as in v. 16), Abraham, then Isaac, etc; "of the fitness" - τῆς τιμότητος.\* This speaks of an abundance, more than sufficient to sustain all of the branches.

<sup>against sin KataKauXw</sup>  
**11:18** "Boast not" - ~~KataKauXwāoat~~. This means to boast about yourself while doing damage to someone else. THE GENTILES WERE NOT TO DO THIS TO THE JEWS - WHETHER SAVED OR UNSAVED!

"But if thou boast," i.e., if you are so inclined - then remember, salvation has come to you through the Jews; it did not go from the Gentiles to the Jews! The only hope that a Gentile has for salvation is that he is grafted in to that which God has done through the Jew.

**11:19** This is the supposed response of the <sup>Gentile</sup> - to the effect that the Jew was broken off to make room for the Gentile who was more valuable than the Jew. This was NOT the reason that the

grous were broken off; THE REAL REASON IS GIVEN IN V. 20.

(11:20) The Jew was cut off for a lack of faith; the Gentile was grafted in ~~and~~  
~~not~~ only because of faith. Without faith his fate will be just as certain as the cut-off branches.

Therefore . . .

"Be not high minded" - μή ὑψηλὰ φέρει.  
Cf. 12:16, "Mind not high things." They were not to be self-aspiring. They were not to think exalted thoughts of themselves.

"But fear" - αὐτὸν φοβεῖ. The reason: v. 21.

(11:21) The Gentile does not even have as much hope as a Jew would!  
Therefore, he needs to recognize that there is even more possibility that he will be cut off than there was for the Jew.

(11:22) "Behold" - οἴδε. Paul wants them to see that there are two sides to the character of God:

1) "The goodness" - ΧΡΗΣΤΟΤΗΤΑ. God by nature is gracious, loving - and there is an absence or such times of that which is harsh and austere. Cf. French, pp. 232 ff.

2) "The severity" - ἀΤΤΟΤΟΠΙΑ. This is that which is cut off, abrupt, rough, like a precipitous cliff (Shayer, 69).

God is both ways - depending upon the response men give to Him - always preeminently

Stop thinking  
and longing  
Robertson,  
p. 397.

the former, but capable, nevertheless, of the latter.

"There is nothing in this language inconsistent with the doctrine of the final perseverance of believers. . . Paul is not speaking of the connection of individual believers with Christ, which he has abundantly taught in chapter viii and elsewhere, to be indissoluble, but of the relation of communities to the church and its various privileges" (Hodge, 370).

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**11:23** This is really the <sup>fourth</sup> ~~last~~ part of what Paul has to say about the Jew and the Gentile:

- 1) God cut off the natural branches (Jew).
- 2) " grafted in the wild (Gentile) branches.
- 3) God can cut off the Gentiles.
- 4) He is able to graft the natural branches in again.

As Stifler says, God warns ~~to~~ <sup>the</sup> Gentile and gives hope to the Jew.

God IS ABLE TO DO ALL THAT NEEDS TO BE DONE TO TURN THE HEARTS OF ISRAEL TOWARD HIMSELF!

Vv. 23, 24 tell us what He can do.

Vv. 25-27 assure us that He will do.

Vv. 28-31 explains why.

**11:24** Paul is not trying to show that the Jew is naturally worthy of salvation, while the Gentile is not. But he is

showing that it is more to be expected that the Jews would again be included than to think that the Gentiles ever would.

(11:25) "Brethren" - This is the first time since 10:1. Paul is now addressing himself to believers - even though they may be Gentile believers.

"This mystery" - A SECRET PREVIOUSLY KEPT BY GOD UNTIL N.T. TIMES. Cf. Col. 1:26; Eph. 3:3,5; 1 Cor. 2:7-10. So it is a revelation.

~~Blindness~~

"Wise in your own conceits" - ορθόνοι. The Gentile is in danger, like the Jew, of thinking that he possessed some merit. ALL OF THIS IS HAPPENING ACCORDING TO GOD'S ETERNAL PLAN.

"Blindness" - Τύπωσις. Cf. the verb in 11:7. This is a person whose mind has been blunted, his discernment impaired. This is judicial.

"In part" - ἀττο μέρους. This means except for the elect.

"Until the fulness of the Gentiles" - Cf. v. 12 of Israel. There is a parallel in time with Luke 21:24, "until the times of the Gentiles be fulfilled," but the point in the two passages is different.

Here it must mean the complete number of elect Gentiles. The preponderance of God's work today is with the Gentiles.

(11:26) "All Israel" carries with it more

just the idea of all the elect. This is true today (that all of the elect of Israel are going to be saved). It must mean "Israel as a whole, Israel as a nation; and not necessarily including every individual Israelite" (S + H, 335).

The quotation is from Isa. 59:20, 21a.

This shows what ISRAEL'S BASIC AND GREATEST NEED IS: SAVATION!

Note the change from "Israel" in the first part of the verse to "Jacob" in the latter part.

"The Deliverer" - ο Πρόμενος. This is Christ as the One who will rescue His people. "Out of Zion" - an additional thought to the Isa. passage which says He will come to Zion. This means that He will be an Israelite, coming to the nation, & exercising His rule from Israel.

"Zion" - cf. 9:33. This refers to Jerusalem, and Jerusalem often represents the whole land.

"Ungodliness" - ἀσεβίας. This is a refusal to give God the worship which is due Him (French, 242). A man who tries to worship God apart from Christ is ungodly.

wholly  
unto  
the  
of  
mission 11:27) The end of the quotation.

God's covenant is that He will take away Israel's sins. He never breaks His Word.

11:28 Here we have both sides of this.

amazing picture:

- 1) Israel, with respect to the Gentiles has become as an enemy of God.
- 2) Israel, with respect to God's sovereign, unalterable choice, is "beloved for the father's sake" - i.e., Abraham, Isaac, etc. Cf. Gen. 22: 15-18.

11:29 "The gifts" - cf. 9:4,5.

"The calling" - "that act of God in which He chose them for His people" (Stifler, 197).

"Without repentance" - αμέτα πειντα. God never does that which He has to change. HE DOES NOT REGRET HAVING MADE THEM. Cf. Thayer, 32.

11:30 The Gentiles once where the Jews are now, \* the Gentiles are now where the Jews used to be.

BOTH HAVE COME INTO A PLACE WHERE THE MERCY OF GOD WAS THEIR ONLY HOPE!

11:31 "Your mercy" i.e., "the same mercy shown to you" (Stifler, 198).

11:32 "All" here seems to point to both the Jews and the Gentiles.

"Hath concluded" - οὐνέκλεισεν. This means to shut one up so completely that he is without any way to escape. Cf. Thayer, p. 593.

11:33 The Apostle Paul has concluded the doctrinal section. Obviously his heart is so overwhelmed that he is moved to praise. It compares with the end of ch. 8, as well as with other sections of Romans.

"Depth" - βάθος. This has to do with

- 1) the inexhaustible character of that which follows
- 2) the incomprehensible nature of that which follows.

Paul has said much, but more could be said than has been said.

Concerning the next three words, Stifer (p. 200) says, "With most commentators, this should probably be translated, 'O the depth of the riches and of the wisdom and of the knowledge of God!'"

PAUL IS NOT OVERWHELMED AT THIS POINT WITH EITHER JEW OR GENTILE, SAVED OR UNSAVED, BUT WITH GOD!

"Richest" - ΤΙΛΟÚΤΟΥ. Cf. Rom. 2:4; 9:23, 33; 10:12; 11:12. Also Eph. 1:7, 18; 2:7; 3:16; Phil. 4:19. God's riches are inexhaustible. His treasures are just as full as they ever were, and they will always be the same.

"Wisdom" - σοφίας. S + H (p. 339, <sup>340</sup>) call this "a broad and comprehensive survey of things in their special relations." "Knowledge" - γνῶσης is "an intuitive penetrating perception of particular truths" (*Ibid.*).

"Unsearchable" - ἀνέξεπαύντα. Cf. Eph. 3:8.

man can know what God does, can see it, but He cannot trace it out, track it down, fully comprehend it.

Cf. Job. 5:8 ff; 9:1 ff.

"His judgments" - Τα κρίματα αὐτοῦ.  
 Alford suggests that this may answer to knowledge above, whereas "His ways" answers to wisdom (II, 438). This seems to point to what God has determined to do. "His ways" - αἱ ὁδοὶ αὐτοῦ refers to the methods by which He will accomplish that which He has decreed shall be done.

"Past finding out" - ἀνέγκειας τοι.

Cf. Psa. 103:7.

Paul says all of this as his mind goes back over the truth of Rom. 1-11.

(11:34) Cf. Isa. 40:13, 14. See also 1 Cor. 2:16.

These expressions may form further parallels with "wisdom" and "knowledge" in v. 33.

Has anyone, even the prophets of the OT, or the apostles of the NT, claimed to know all that God knows, to possess His knowledge in all of its fulness? CAN ANYONE LIKE THIS BE FOUND?

Is there any man who has been God's "counsellor"? The Gk is σύμβολος. It can be translated, advisor. Cf. Thayer, 596. God has given much counsel; HAS HE EVER TAKEN ANY? HAS HE NEEDED TO?

(11:35) Cf. Job 41:11. The idea in this verse

is, Did anyone ever give to God first so that God was under obligation to repay him? "We can hardly doubt that this question refers to the freeness and richness of God's mercy and love" (Alford, II, 438).

**(11:36)** This verse is one of the most comprehensive in all of the Word of God.

- 1) God is the Source of all things: "Of Him" - ἐξ αὐτοῦ.
- 2) God is the Agent by whom all things are accomplished: "Through Him" - διὰ αὐτοῦ.
- 3) God is the Goal toward which all things move: "to whom" - εἰς αὐτὸν.

"All things" - Τὰ πάντα is comprehensive, referring to men, & to all creation with every thing included.

Therefore, "To Him be glory for ever. Amen." "For ever" - εἰς τοὺς αἰώνας, unto the ages. This is Paul's doxology. It glorifies the greatness of God and leaves man in the dust at His feet!

CHAPTER 12 - After the doctrinal, the practical. Without the practical, the doctrinal is incomplete.

(12:1) "I beseech" - Ταπακάτω. This is an exhortation given as an intreaty. Paul would encourage every believer to do what he is about to write.

"you" - ὑμᾶς. Not the world, but believers. The key to God's work in the world is His work in the lives of His people.

"Therefore" - οὖν. This refers back to all of Romans I through II.

"By the mercies of God" - Σιὰ τῶν οἰκτιμῶν τοῦ Θεοῦ. This word for "mercies" is used only here in Rom. (diff. from the ~~word~~ in ch. II). This includes what God has done for our salvation, but it also speaks of the way He feels toward us - "the inward feeling of compassion which abides in the heart" (Shayer, 203).

"That ye present" - Ταπασθῆται. Cf. 6:13, 16, 19. It means "to place a person or thing at one's disposal" (Shayer, 489). Man is asked to provide, to offer.

"Your bodies" - Τὰ σώματα ὑμῶν. Cf. 6:13. This means literally what it says - the members of our bodies. Cf. 1 Cor. 6:19, 20; 7:34.

"A living sacrifice" - Θυσίαν ζωοῦ. This is in contrast with:

- 1) The sacrifice of Christ for us.
- 2) The sacrifice of the OT - which was killed.

X is a  
evident  
one for  
resisting a  
sacrifice.  
It took  
Col. 1:28;  
Eph. 5:27;

As "a living sacrifice" it will continue, never recalled, never forgotten as such. It will last.

"Holy" - ἅγιαν. Not perfect, but cleansed, without blemish. A Christian is concerned about avoiding sin.

"Acceptable to God" - Εἰ ἀπέστολος τῷ Θεῷ.  
The same word is used again in v. 2! OUR FIRST CONCERN MUST BE TO PLEASE GOD - DAILY AND IN ALL THINGS!

"Your reasonable service" - Τὴν λογικὴν δαπέδιαν ὑπὸν. We are priests with a priestly ministry. What Paul is asking is λογικὴν, and "reasonable" is a good translation. There is nothing inconsistent, illogical, or wrong about this. It is actually what is to be expected.

(12:2) The negative side of it.

"And" - καὶ. This makes v. 2 a vital part of v. 1.

"Be not conformed" - μή εὐσχηματίζεσθε. This speaks of conformity outwardly to the world of men - the habits, talk, actions, way of living, dress.

"To this world" - τῷ αἰώνι τούτῳ. Cf. Eph. 2:2. Lit., this age. It speaks of that which is going on now and continuously - always changing.

"But be ye transformed" - μεταμορφοῦσθε. We get our word metamorphosis from this vert.

This points to a complete change, but with emphasis upon the inward! Like a tadpole becoming a frog, or the worm <sup>or larva</sup> in a cocoon becomes a butterfly.

"By the renewing of your mind" - "Renewing" is ἀνακαίνωσις. This calls for a complete change, a renovation (p. 38). "Mind" - ΤΟῦ νοὸς Σπῶτος. Some say this can be translated, heart. It speaks of the way a person comes to understand and to make decisions.

"That ye may prove" - εἰς τὸ δοκιμάζειν. God's will is revealed in His Word. Man's problem is often an unwillingness to do, not ignorance of, the Word. Transformation within leads to proving and approving the will of God.

"Good" - τὸ ἄγαθόν. It is used in the sense of being right.

"Acceptable" - same as in v. 1 above. Perhaps here the emphasis is on what man finds acceptable, or pleasing to himself.

"Perfect" - complete.

**(12:3)** Paul initial exhortation beyond the presentation of our bodies is a warning against pride.

"The grace given unto me" - Paul's apostolic authority. The very way he states this is evidence of his own humility. His "grace" was "given". PAUL HAD NOTHING IN HIMSELF; ALL THE BLESSINGS, GIFTS, AND PRIVILEGES HE HAD, HAD BEEN GRACIOUSLY GIVEN BY GOD!

Spiritual gifts have always caused spiritual pride. Cf. 1 Cor. 12-14. Paul knows that here, at the beginning of his practical emphasis, it is necessary to start out thinking straight.

Cf. Luke 10:17-20.

Rom - 2:16  
8/7/71

"not to think more highly" - μή ὑπερψονεῖν.  
This "is to be puffed up with an idea  
of our own importance and superiority"  
(Hodge, 386).

"Soberly" - Εἰς τὸ σωφρονεῖν. Paul's use  
of ψονεῖν and its compounds here (4x)  
indicates that for a person to be proud  
is a form of insanity. When a Christian  
sees himself as he really is, there  
is no reason at all for pride in spite  
of his position or gifts.

"According as God hath dealt" - The  
verb is ἐπέρισσεν, from περίζω. GOD has  
distributed to every believer "the measure  
of faith" - μέτρον τιμῆς. This has reference  
to the way God has gifted every believer  
without giving any believer all.

No Christian is self-sufficient, even  
as it relates to other Christians.

THESE ARE THINGS WE NEED TO REMEMBER.

12:4) The truth of the body of Christ,  
the Church, can probably do as  
much as anything to keep us from  
spiritual pride.

There is only "one body." Cf. 1 Cor. 12:13;  
Eph. 4:4; 1:10. How this truth will revolution-  
ize our lives, our attitude toward our  
fellow-believers, even our attitude toward  
God.

"Many members" - πολλά μέλη. It is a  
larger body than you think! But these  
members (individual believers) do not

have "the same office" - Τίνεται τόπος... Τίπάξιν. We do not all have the same thing to do (cf. Shayer, 534).

(12:5) "So" - οὕτως. It has the force of in the same manner, or this (cf. Shayer, 468).

We are all "in Christ" (related eternally to Him), but also eternally related to everyone else in the body - "every one members one of another." The life of each one of us is from Christ.

(12:6) "Gifts" - χαρισματα, i.e., spiritual gifts. Paul is speaking of what we have, not about what we are to seek. Every believer is to use the gift which God has given, remembering:

- 1) That what he has, he has received.
- 2) That he does not have all.
- 3) That our gifts are not in competition, but are necessary if the body of Christ is to function as God has indicated that it should.

"Whether prophecy" - εἴτε προφητείαν.

Prophets are second to apostles. Cf. 1 Cor. 12:28; Eph. 4:11.

Prophets differed from apostles in that "the inspiration of the apostles was abiding, they were the infallible and authoritative messengers of Christ; whereas the inspiration of the prophets was occasional and transient" (Hodge, 589).

The prophet was used to be the mouth of

God, both in the OT + NT, but ceased when the NT was completed. (See Hodge's list of prophets, pp. 388, 389.)

The prophet must stay within the limits of the ministry which God had appointed for him - not going beyond.

**12:7** "Or ministry" - εἰτε διακονίαν. These would apply to those who were to care for the widows, the orphans, the sick, the poor. Cf. Acts 6:1-3; Phil. 1:1; 1 Tim 3:8-13. They were to care for physical + temporal needs. IT WAS PARTICULARLY A MINISTRY TO GOD'S PEOPLE WITHIN THE CHURCH - a voluntary service as opposed to a bondservice.

"He that teacheth" - See the passages on prophets. The teacher differed from a prophet in that he did not speak by inspiration, but was a teacher of that which was written. Timothy was a teacher, but not an apostle, and not a prophet.

A teacher must study and pray and walk with the Lord so he can teach.

**12:8** "Or he that exhorteth" - εἰτε ὁ παρακαλῶν. This is what Paul is doing in v. 1. It does not exclude exhortation from teaching, and we do not know that there were men in the early church who were called, exhorters. But this includes the application of the truth, encouragement, comfort, inviting people to walk with the Lord, a counsellor.

Note that the order is changed for the last three, telling them how. These are more general.

Each ministry has to be done with the right motives.

"He that giveth" - ὁ πετασίσος. The man who gives what is his must give from pure motives, not from a desire for a return of some kind. The only reason he can give is because God has given to him. "With simplicity" - ἐν ἀπλότητι.

This means sincerely.

"He that ruleth" - ὁ προΐσταμενος. This word is used in the NT both of leaders in the church (1 Thess. 5:12; 1 Tim 5:17) and for the father of a family (1 Tim 3:4, 5, 12). This is for one who presides or superintends (cf. Thayer, 539).

"With diligence" - ἐν στρουθίᾳ. Used again in v. 11.

"He that sheweth mercy, with cheerfulness." "Cheerfulness in all paths of life, a cheerfulness which springs from a warm heart, and a pure conscience and a serene mind set on something above this world, was a special characteristic of the early Christian (Acts ii. 46; v. 41; Phil. i. 4, 18; ii. 18, &c.; 1 Thess. v. 16)" (J + H, 358).

(12:9) "Love" = ἡ ἀγάπη.

"Without dissimulation" - ἀδυτοκριτος. This is lit. unhypocritical. It is to be unaffected.

"Abhor" - ἀπορριψινοῦντες. This is an

intense dislike for something - here, "evil" - τὸ πονηρόν. This is that which corrupts and draws into destruction (French, 316).

"Cleave" - κολλώμενοι. This means to be fastened, or glued, wedded (Moulton, 337). The "good" is that which is "kind and useful" (Hodge, 396) as compared with that which is injurious ("evil").

(12:10) "Be kindly affectioned" - φιλόστοργοι.

Used only here in the NT. It is a mutual love - such as parents and children have for each other. "Christians should love each other ... as if they were the nearest relatives" (Hodge, 369).

"Brotherly love" - τῆ φιλαδέλφια.

"Preferring" - προνούμενοι. This means ~~to go before, to lead; and then, figuratively, to set an example~~ "to go before, to lead; and then, figuratively, to set an example" (Hodge, 369). Humility is obviously behind all of these exhortations.

(12:11) "not slothful" - μὴ ὀκνηροί. This means to be slow (Robertson, IV, 404). "In business" - τῇ οπουδήν. This is translated "diligence" in J. B. It refers to the activity which causes a person to accomplish something. We are not to be "wary in well doing."

"Fervent" - ζέοντες. We are to be zealous. This is used of boiling water. Cf. Acts 18:25. There is applies to Apollos.

"Serving the Lord" - δουλεύοντες. This is a bondservice - like Paul in Rom. 1:1.

**12:12** "Rejoicing" - χαίροντες. It is used again in v. 15.

"Hope" - the coming of the Lord. Cf. 5:2, 4, 5; 8:24, 25.

"Patient" - ἀπομένοντες. This means to remain under. This also goes back to Rom. 5. "Tribulation" - τὴν θλίψην. This is anything which presses on, or burdens the spirit of a believer (French, 202). It does not have to be physical.

→ "Continuing instant" - τιποκάπτοντες. It means means to persevere, to give it your strength. This is constantly encourage in the Word implying "faith in the ability and willingness of God to grant us needed good" (Hodge, 397).

**12:13** "Distributing" - κοινωνοῦντες. This is giving. We are to take part in the needs of the people of God as though they were our own.

"Hospitality" is a word which literally means, a love for strangers. "Given to" σιώκοντες, "pursuing (as if in a chase or a hunt)" (Robertson, IV, 405).

**12:14** "Bless" - εὐλογεῖτε. One way to do this is to pray. Another is to help "which persecute you" - The same word which is translated "given to" in v. 13. The idea is pursuing after. The importance

IT IS  
THE HEART  
OF THINGS

of this is that it is repeated: "Bless, and curse not." The latter verb is  $\pi\acute{\imath}\nu$  KATA $\pi\acute{\imath}\theta\epsilon$ . This also can be done in prayer, or in act.

**12:15** "Rejoice", be glad, as in v. 12.

Robertson says that this is "rejoicing with rejoicing people, and weeping with weeping people" (IV, 405). We are to share with others in their joys and sorrows as if they were our own.

**12:16** "Be of the same mind" = "be united in feeling, interests, and object; let there be no discord or disagreement" (Hodge, 398).

We are not to be concerned about "high things" -  $\tau\acute{a} \mathfrak{I}\psi\eta\tau\acute{a}$ . Pride and selfish ambition, even proud men, are not to be our goals. Riches are included. This points to anything that would exalt us.

"Condescend" -  $\sigma\upsilon\tau\acute{a}\pi\acute{\imath}\delta\mu\acute{\imath}\nu\acute{\imath}\tau\acute{a}$ . Lit., this means to be carried away with something. "Men" is not in the original, but it may be implied. Or it could refer to lowly things and well as to lowly men.

Do humble men attract us? Do we want to be like them, & do we enjoy being with them?

"Be not wise" is lit., Do not become wise. "Wise" =  $\phi\acute{\imath}\rho\acute{\imath}\nu\acute{\imath}\pi\acute{\imath}\tau\acute{a}$ . This points to the attainment of some goal. "In your own conceits" -  $\tau\acute{a}\pi\acute{\imath}\phi\acute{\imath}\tau\acute{a}\pi\acute{\imath}\tau\acute{a}$ . We must never get to the place where it is impossible

for us to learn from others - at any time in our lives.

**12:17** "Recompense" - ἀποδίδοντες. If we receive evil from men, we are not to give the same back to them.

The word for "evil" is diff here from v. 9. Here it is κακός. It may be an unkind word, unfaithfulness in duty - anything which another does which affects us & which we are tempted to return in kind.

"Provide things honest" - προνοοῦντες κατὰ. We are to plan ahead and to do good things for others before they do anything for us - either good or bad. "Evil" and "honest" are κακός and καλός.

**12:18** We cannot control others, but the cause of trouble must not come from us. By God's grace we can control what comes <sup>out</sup> from (lit.) us!

**12:19** "Dearly beloved" - ἀγαπητοί.

"Avenge not" - μη... ἐκδικοῦντες. This repeats and emphasizes what has been said. The verb means to punish a person for what he has done to you.

"Give place unto wrath" has to do with the wrath of God, as the rest of the verse shows. The verb, σότε τόπον. God has not committed the right of revenge to us. And Paul cites Deut. 32:35 as proof.

"It is written" = It stand written. God will gives men exactly what they deserve.

"mine" and "I" are emphatic! It is further strengthened by, "with the Lord."

"Repay" - ἀνταπέδωω. To return for something received.

**12:20** The child of God must always seek to return good for evil.

This verse is taken from Prov. 25:21, 22.  
One thing Paul does not include is, "And the Lord shall reward thee."

THE OBJECT OF OUR REVENGE IS TO HURT OTHERS LIKE THEY HAVE HURT US. The Word of God teaches us that the greatest suffering which can be inflicted upon a wrong-doer is to receive hardness in return.

Cf. Psa. 11:6; 140:10; Ezek. 10:2.

The world overcomes evil with greater evil; the child of God overcomes evil with good.

**12:21** "Overcome" is from νικάω. We are not here <sup>to be conquered by evil, nor</sup> to tolerate evil, neither are we here to increase it; WE ARE HERE TO CONQUER IT. That can only be done in the way God says.

"evil" - τὸν κακὸν; "good" - τὸν αγαθόν.  
As evil would be something inclined to hurt, so good would be anything which can help.

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ROM. 13:1-7 - GOVERNMENTAL RULERS.

(13:1) "Let every soul" = every person. This is a Hebraism. Hodge indicates that it is emphatic. The idea of individuality is here. It would seem that Paul is not limiting himself to believers, but is speaking of that which applies to all people, including believers.

"Be subject" - θυτασσόσθω. Paul used this verb in 10:3 where it is translated, "submitted." It means, to obey (Thayer, 645).

"To the higher powers" - ἐξουσίαις ὑπερέχουσίαις, those who have authority over you. It points to those who through government are vested with an authority greater than we have. For the Romans it included, not only the Emperor, but all who exercised authority derived from the Emperor in carrying out his rule over the Empire.

The reason for the above is given in what follows.

Paul is making two points here:

- 1) The office is established by God.
- 2) The man who fills that office is

"ordained by God" so that he serves in the capacity he has as a minister of God.

THE FIRST STATEMENT ("There is no power but of God") IS GENERAL; THE ONE THAT FOLLOWS, SPECIFIC.

"Of God" - ὑπὸ Θεοῦ. It is by the authority

of God that every such power exists. This is MORE THAN PERMISSIVE AUTHORITY.

"Ordained" - ΤΕΤΑΥΠΕΡΑΙ. The verb is ΤΑΣΩ. Each one has been put in his place by God, & the authority which he bears is from God. God has assigned him to his post.

All authority comes from God, and He has delegated it for the purpose of maintaining order.

(13:2) "Resisteth" - ΣΑΝΤΑΣΣΟΜΕΝΟΣ. This is one who sets himself in battle against the authorities.

The second "resisteth" is ΑΥΘΟΝΚΕV. It means to stand against.

Probably the best way to distinguish between the two is to consider that the first describes what a man is, an opponent; the second, what he does, opposes.

But the one who resists is not resisting man, but GOD - "the ordinance of God" - ΤΗ ΣΤΟΙΧΕΙΑ ΤΟῦ ΘΕΟῦ ΣΙΑΤΑΥΝ. God has made this arrangement, this appointment. TO OPPOSE WHAT HE HAS DONE IS TO OPPOSE HIM!

"They that resist" - the same verb as the second, "resisteth."

"Damnation" - ΚΡΙΨΙΑ. This is not eternal judgment, but the punishment imposed upon one who opposes his government. It indicates that a judge has declared the verdict and will see that the

judgment will be executed.

(13:3) "For rulers," lit., the rulers - οἱ γὰρ ἄρχοντες. This points to governmental leaders as those who have the chief authority. And here we see God's purpose for them.

"not a terror" - οὐκ εἰσὶν φόβοι. They are not to make their people afraid, but to see that their people do good. If the people do not do good, then there is a reason to be afraid.

"Good works ... evil" - cf. 2:5-10. Also see the same two words contrasted in 12:21 - ἀγαθός and κακός. The former would be that which is acceptable; the latter, that which is disapproved. IN THE CONTEXT IT WOULD SEEM THAT PAUL NOT ONLY HAS REFERENCE TO THAT WHICH IS ACCEPTABLE OR NOT ACCEPTABLE TO THE RULERS, BUT PRIMARILY THAT WHICH IS ACCEPTABLE TO GOD!

If a man does not want to be afraid of "the power" - τὸν ἐξουσίαν, then he should "do that which is good" - τὸν ἀγαθὸν ποιεῖ. This means always make good your object. This is to be their practice, as opposed to something which is only occasional.

"Praise" - ἐπανόρ. This means commendation or approval.

(13:4) We come now to the third term used to describe governmental leaders:

1) "The powers that be," or the higher powers = authorities.

2) "Rulers."

3) "The minister of God" - Θεοῦ... διάκονος.  
They are servants of God with the responsibility of doing His will, AND OF EXECUTING JUDGMENT WHERE IT IS NECESSARY.

If a person practises evil, then he needs to be afraid.

"He bears" - φέρει. French (p. 213) says that φέρω "invariably expresses, not an accidental and temporary, but an habitual and continuous bearing."

"The sword" - τίγρα πάχα παρ. Hodge says (p. 408), "As the common method of inflicting capital punishment was by decapitation with a sword, that instrument is mentioned as the symbol of the right of punishment, and, as many infer from this passage, of the right of capital punishment."

Not only does government have this right, it must execute it or be unfaithful to its divine commission.

"In vain" - εἰκῇ. "Without purpose, without a just cause" (Thayer, 174).

THEN AGAIN WE HAVE REPEATED, "for he is the minister of God." Obviously, this is for emphasis.

and then Paul adds a fourth title:

4) "A revenger" - ἐκδικός. He is under divine orders to execute judgment upon men for crimes committed.

*Wrath* - οὐρανοῦ. French indicates (p. 131), but this points to the fact that God's mind is made up with respect to sin and its punishment.

"Doubt" is diff. from the ΤΤΟΙΓΩ which

has been used in vv. 3, 4a. Here it is ΤΩ... ΤΤΡΑΣΣΟΥΤΙ. It points not to that which is done habitually, but done even once!

(13:5) This returns to the exhortation in v. 1.

"must needs" - ἀνάγκη. It is a necessity. Realizing all that is involved, a child of God can comes to no other conclusion.

"not only for wrath" - cf. v. 4.

"But also for conscience sake. The law is ΤΗΓΡ ΟΥΓΕΙΩΝΟΣΙ. As we learned in Rom. 1, there is in every man the recognition of what is right and what is wrong because God has placed it there."

(13:6) Here is another step ahead. Not only are we to do good and not do evil, but we are to do also that which is stated here in vv. 6, 7.

"Pay ye tribute" - φόρους ΤΟΞΙΤΕ. Referred to again in v. 7; cf. Luke 20:22; 23:2. Paul must have been thinking of the Lord's words. Cf. Luke 20:20-25.

This was "the annual tax levied upon houses, lands, and persons" (Thayer, 657).

This brought in the hated tax collector.

Taxes were sometimes used to support heathen religion.

BUT THE PRINCIPLE IS HERE.

"God's ministers" - λειτουργοί... θεοῦ. This is different from "the minister" in v. 4. Paul uses a word for priestly service

indicating that taxes had a parallel in the tithe which was brought to the priest in the OT. Taxes support government, a government was established by God to perform a divine function.

"Attending continually" - ἀποκαρτεροῦτες. This verb is used in 12:12. It means to give constant attention to something. Governmental leaders are to give all of their time to the carrying out of God's will in government.

(13:1) "Render" - ἀπόδοτε. This is to pay off as a debt (Thayer, p. 61). This is what you are to give in return for the services rendered to you through the government.

"Their dues" - Τὰς ὀφειλάς Thayer trans. this, "that which is owed" (p. 469).

"Tribute" - as in v. 16

"Custom" - Τὸ τέλος. This is the tax on produce collected by the publicans. Perhaps we would call it a business tax.

"Fear" - "reverence to superiors" (Hodge, 409).

"Honor" - "respect for equals" (Ibid.).

We are to honor our officials for the positions they hold, and to fear the consequences of disobedience.

(13:8) "Owe no man anything" - Μηδεὶ μηδὲ ὀφειλέτε. Westcott (The Epistles of John, 50) says "οφειλετις expresses a special, personal obligation."

Coming from v. 7 it means, "Pay every

obligation  
super plus  
to tribute  
out to  
facilitate  
governments  
(Roman);  
custom for  
equal gift.

i Christian will  
pay his bills

"one their due and owe no man anything" (S + H, 373).

How practical the word is! Debt has ruined men's lives. Debt has ruined marriages.

The only debt we are allowed is a debt which can never be paid: a debt of love.

Paul in this passage seems to be talking about our relationship to the world. He uses "no man" here; "neighbor" in vv. 9, 10. He does not use the term, brother. We are to love each other, but love goes beyond the household of God.

The word for "love" is ἀγάπā.

(13:9) Paul here cites the last five commandments of the 10 in Ex. 20:3-17. The first two here are reversed from what we find in Ex. 20. BUT IT IS STATED THIS WAY TO SHOW THAT, IF WE LOVE A PERSON, THERE ARE CERTAIN THINGS WE WILL NOT DO!

"Thou shalt love . . ." - cf. Lev. 19:18; Mt. 22: 39, 40. But say

Note: This is not in conflict with Rom. 6:14 or 10:4. "The Christian's relationship to God is not legal; his relation to the world is nothing else" (Stifler, 219).

(13:10) "Worketh no ill" - κακὸν οὐκ ἔπιπτεται.

This is the word, evil, which we have had in previous verses. That which is disapproved by God can never be

called love.

"The fulfilling" = "complete fulfillment."

"at hand" - ἐγγίκει. "It has been a long night,  
but that means a near dawn" (Moulton, 365). Cf.  
1 Pet. 4:7, Jas. 5:8.

(13:11) Paul is not only giving various ~~reasons~~ <sup>hortations</sup> for the lives of Roman Christians, but he is giving reasons. This begins one of the major reasons.

"And that," or, and that too (Robertson, IV, 409).

"Knowing the time" -  $\epsilon\acute{i}\delta\acute{o}tes t\acute{o}v kai p\acute{o}v$ . This is "a definite limited portion of time" (Thayer, 319). S+H(p.318) - "a definite, measured, or determined time" before the Lord's return

Believers are expected to know where they are in the history of the world. This is known through the Word, but confirmed in life.

"High time" -  $\acute{w}pa$ , lit., hour.

"Is awake out of sleep" -  $\acute{e}\xi\acute{v}\tau\acute{v}\ou\acute{v}\acute{e}\gamma\acute{e}\pi\acute{d}\acute{\eta}\acute{v}\alpha\acute{t}$ . Cf. Eph. 5:14. The effect, or one effect, of a believer living in the world is that morally + spiritually he falls asleep.

"Our salvation" - the all-inclusive word, used here for the complete realization + fulfillment of all that it means to be saved.

This is an obvious statement, but how IT NEEDS TO BE SAID!

(13:12) "The night" -  $\eta\acute{v}\acute{u}\acute{z}$ . Cf. 1 Jn. 2:17.

He is speaking of the present condition of the earth. Now it is night. Cf. 1 Th. 5:4-10, "we are not of the night" (v.5).

"Far spent" -  $\pi\acute{p}\acute{o}\acute{e}\kappa\acute{o}\acute{\phi}\acute{e}\nu$ , advanced (close to the end).

"The day" - when all will be different because of the coming of the Lord. <sup>The day of Christ (Phil. 1:6)</sup>.

"Cast off" -  $\acute{a}\pi\acute{o}\acute{D}\acute{w}\acute{p}\acute{e}\acute{d}\acute{a}$ . We must put away from ourselves "the works of darkness;" <sup>(having no dealings with - Eph. 5:8-11)</sup> the works which men feel is safely concealed

by the darkness. Cf. John 3:19-21.

The darkness is characterized by the absence of God's visible presence, the absence of His judgments, the encouragement of others who want to do wrong.

"The armor of light" - Τὰ ὅπλα τοῦ φωτός, the arms, the weapons of light. We are engaged in a warfare.

Cf. 2 Cor. 6:7; 1 Th. 5:8; Rom. 6:13; Eph 6:10-18.

THE DETAILS OF THIS VERSE ARE GIVEN IN vv. 13, 14.

13:13 "Let us walk" - ΤΤΕΠΙΤΑΤΗσωμεν.

PAUL SPEAKS OF WALKING 33x in his epistles. no word is of greater importance to the Christian as far as his life is concerned!

"Honestly" - εὐστηνόνως. Regardless of the night, let us always walk in a manner becoming to a child of God. "Decently" (Thayer, 262).

THEN, TO ILLUSTRATE, HE MENTIONS THREE CATEGORIES:

(1) "not in rioting" - μὴ κύρωις. The kind of behavior which causes a man to lose his self-respect, doing things with others, which may begin with playboy and end in the grossest kind of behavior.

"And drunkenness" - μὲθαις. This always seems to contribute to the above.

(2) "not in chambering" - μὴ κοίταις, adultery - loose sexual behavior. "And wantonness" - ἀσεξυεῖαις, "wanton lawless insolence" (French, 56). Also, "one who acknowledges no restraints" (Ibid.).

*"Let us put on" "This speaks of putting on garments and frequently ending in "off."*

*"Walk" in Pastoral Epistles, but 16x in addition to Paul's letters.*

(3) "not in strife" - μή ἐπίσι. This is a trouble-maker contention (Strong, 249), Cf. Rom. 1:29). "And envying" - ζητῶ. This makes men competitors. We will try to take away what others have, or if this is not possible, we will belittle and find fault in order to pull someone else down.

**13:14** "Put on" - the same verb as found in v. 12. The verb is ἀνδύνω. We are to put on, to clothe ourselves, with all that we find in Christ - THE LORD JESUS CHRIST, His full name and title.

(Emphasizing the Gospel first, then Lord and Christ.)

The last part could read, and take no fore-thought for (the) lust of the flesh!

"Provision" - προβούοιαν. This is connected with the idea of providence. He is talking about the way men will build their lives around the gratification of our fleshly appetites. Even believers may do this instead of seeking to please the Lord first.

#### ROMANS 14 - JUDGING EACH OTHER WITHIN THE BODY OF CHRIST.

In vv. 1-12 Paul explains what our attitude toward each other should be with regard to criticism.

In vv. 13-23 he explains how, if we want to be critical, we should be critical of ourselves.

**14:1** "Him that is weak" - Τὸν σέ αὐθεντοῦτον.

"Weakness in faith," means an inadequate grasp of the great principle of salvation by faith in Christ; the consequence of which will be an anxious desire to make this salvation more certain by the scrupulous fulfilment of formal rules" (S & H, 384).

But is salvation the question here?

"The faith" is an almost technical expression for the doctrines of the NT, esp. as they have to do with the Gospel.

"Receive ye" - Τι ποσταπένεσθε. The same verb is used in v. 3. It means to receive to oneself, to receive into fellowship.

"not to doubtful disputations" - μή εἰσ σκηνίσαις διαδοξισμῶν. We are not to pass judgments on the thoughts of others in matters where the Word of God is not specific. nor are we to raise doubts in people's minds. Cf. S + H, 385.

Thayer (p. 139) says, "not for the purpose of passing judgments on opinions, as to which one is to be preferred as the more correct."

(14:2) Here he is pointing to two believers.

On the first, cf. 1 Tim. 4:3b - 5.

Note that Paul specifies here who is "weak." "Herbs" - λάχανα. These are vegetables which you would grow in your garden. He is talking about one who feels that he should not eat meat, a vegetarian. This may very well have been a group in the Roman church.

(14:3) "Despise" - μή ἐξουθενεῖτω. Both verbs are used again in v. 10. This means "to treat as nothing" (Robertson, IV, 412), to show contempt for someone.

"Judge" - μή κρίνετω. This is like a judge who feels qualified to pass on the guilt or innocence of a person. Here it is probably used of criticism. (See Robertson, Op. cit.).

If God has received to himself both the weak and the strong, how can we do otherwise.

(14:4) The relationship of a child <sup>of God</sup> to God is described by the terms:

- 1) "Servant" - οἰκέτης.
- 2) "Lord" - κύριος.

The former is closer than a bond-servant. He usually lived in the master's house. "Lord" describes absolute ownership, a relationship in which the master has the right to decide.

THE LORD MUST BE PLEASED.

WE MUST BE CAREFUL OF TEARING DOWN ANOTHER MAN'S CONSCIENCE.

What can God do for the weak brother? "He shall be held up." Lit., he shall be made to stand. "For God is able to make him stand."

WE FORGET THAT SALVATION IS OF THE LORD.

Cf. Psa. 31:23, 24.

(14:5) Now we go to the question of days

"Esteemeth" - κρίνει. See under v. 3.

"Fully persuaded" - πλήνποφορείσθω. This is like Abraham in Rom. 4:21. A person needs to be absolutely convinced himself after taking all that he knows about the truth. The Word does not always tell us what to do in every situation, but it gives us the principles from which we can decide on every situation.

(14:6) now Paul brings day and food together.

"Regardeth" - ὁ φορῶν. This means to feel that it is more important than another day and therefore to observe it as sacred.

"Eateeth not" = eateth not meat. The important thing is that what we do is "unto the Lord," or giving "God thanks." HE MUST BE PLEASED, AND TO HIM BELONGS THE PRAISE.

(14:7) Paul is here stating the only right basis upon which a Christian can live - whether weak or strong! "No Christian considers himself as his own master, or at liberty to regulate his conduct according to his own will, or for his own ends; he is the servant of Christ, and therefore endeavours to live according to his will and for his glory" (Hodge, 42).

(14:8) What v. 7 states negatively, v. 8 states positively.

Note: "We are the Lord's." It goes all through life, to death, and after death.

(14:9) Note the change to "Christ."

This is the Gospel and brings before us the whole truth of SALVATION.

"Revived" - ἀνέγνωστος. He not only was raised but he continues to live. He lives again. Death makes no change in His Lordship. He is our Lord before death; He continues to be our Lord after death.

(14:10) This takes us back to v. 3 with the two verbs of v. 3 repeated.

The differences will be decided at "the judgment seat of Christ." It is τὸ βῆμα.

Cf. 2 Cor. 5:10. This is the official seat of a judge. Christ will judge us all and we

have no right to assume that place.

1.11 is in  
the form  
for both  
it, I give  
back to  
me every...  
 14:11 Paul cites Isa. 45: 23.

"Bow" in submission to him; "confess" that He has the sole right to judge.

Note the evidence here for the Deity of Christ.

14:12 14:12 We are not going to be responsible for each other, but for ourselves, when we stand before the judgment seat.

9/11/71

14:13 14:13 In view of what has gone before, we are to turn our thoughts and criticisms toward ourselves instead of toward each other.

Robertson: "Let us no longer have the habit of criticizing one another" (IV, 414).

The verb used here is *Kpivw*, as in the earlier part of the chapter.

Instead of living as they had been (criticising each other), they are now to begin living a different way, (criticising themselves).

"Stumbling block" - *πρόκοπα* (omitted in some MSS). This lit. means to cut against (Robertson, IV, 346). Cf. 9:32, 33. Also 1 Cor. 8: 8-13. "In eating and drinking a man must

Dr. W. H. G. Smith's way  
evidence  
that Paul is  
now talking  
about  
re. between  
believers! be directed, not by what he thinks, but by the thought his act will provoke in another" (Stifler, 227). Here it means, "to be induced to sin" (Shayer, 548). Cf. the verb in v. 21.

"An occasion to fall" - *σκάνδαλον*. We get our word, scandal, from this. Cf. 16:17. Again it means to put something in a person's path, an obstacle, or a trap, which will cause him to fall, i.e., into sin.

**(14:14) THE TRUTH ABOUT FOOD IS HERE.**

"I know" - οἶσα. This carries with it the idea, I understand. This is not a conjecture on Paul's part, but a firm conviction of truth. Cf. Thayer, p. 118.

Cf. Rom. 8:28

"Am persuaded" - ΤΙΓΓΕΙΩμαι. Robertson says, "stands persuaded" (IV, 414). Cf. 15:14. This is an expression of absolute certainty.

"By the Lord Jesus" - not just by his own reasoning. As he came to the Lord and understood the Gospel, this became very, very clear - as opposed to what he used to think as a Jew.

Cf. Matt 15:11; Mark 7:15

"There is nothing unclean of itself." The word for "unclean" is κοινόν. It means to render a person unfit for God's fellowship and presence - a real change with respect to the OT.

BUT - not every believer has come to this position. REMEMBER PAUL IS TALKING ABOUT THINGS AS THEY RELATED TO OUR FELLOWSHIP WITH GOD.

Cf. 1 Cor. 8:8.

"To him that esteemeth" - τῷ λογιζομένῳ. This is the man who has made a decision on the basis of the knowledge he has - although in this case his knowledge was inadequate.

WE MUST NOT DESPISE THE CONVICTIONS OF OTHERS, EVEN THOUGH THEY BE IMMATURE DECISIONS. TO DO SO IS TO ENCOURAGE OTHERS TO SIN AGAINST THEIR CONSCIENCE, WHICH CAN LEAD TO OTHER THINGS.

**14:15** Note again: "Thy brother." Cf. v. 13.

"Grieved" - λύπεῖται. This is an inward grief which may not be expressed outwardly. Cf. French, p. 238. Cf. Rom. 9:2.

This would be opposed to "joy" in v. 17.

This is all a part of what it means to walk in love - Κατὰ ἀγάπην. Cf. Eph. 5:1-7.

"Destroy not" - πον... ἀπόλλυε. Cf. 1 Cor.

4:10. This verb can also mean to ruin, or to render useless. In view of 3:20-8:39, it cannot be the loss of salvation, but, instead, the ruination of his life as one thing leads to another.

FOR PAUL TO DEVOTE THE SPACE THAT HE DOES TO THIS SUBJECT IS EVIDENCE OF ITS IMPORTANCE.

"For whom Christ died" - cf. 5:8; Eph. 5:2.

If Christ gave himself for us then He might express His love for us, surely it is consistent with His love for us to give ourselves for each others.

**14:16** "Let not your good" - Τὸ ἄγαθόν. It may even be right in God's sight for you to do what you do, but "let not it be evil spoken of," i.e., blasphemed - πονβλασπερίσθω.

WE DO NOT LEAD MEN INTO LIBERTY BY SUCH CONDUCT. THEY WILL LOOK UPON AS EVIL THAT WHICH IS GOOD IF WE DISREGARD THEIR CONVICTIONS.

**14:17** "The kingdom of God" - the only time Paul speaks of this in Romans.

Walk in  
Romans:

4:12

6:4

8:1, 4

13:13

\* here.

Cf. 1 Cor. 6:29, 40.

Paul is now turning his thoughts to the purposes behind the work that God is doing in the hearts of men, the working out of salvation.

The Lord is concerned about that which has to do with the following:

1) "Righteousness" - δικαιοσύνη. There is never any compromise with right and wrong. The strong should live, not to exercise their liberty, but to encourage "righteousness" - the maintaining of God's standards.

2) "Peace" - with each other (as we have it with God in 5:1).

3) "Joy" - χαρά.

**14:18** "Serveth" - συλτεύω. This is bond-service! But notice: It is not service men, but "Christ." A bondservant does not rule his own life!

But living like this means two things and in this order:

1) "Acceptable to God" - εὐαρέστος Θεῷ.

Cf. Rom. 12:1, 2. Lit., this pleases God well.

THIS IS MOST IMPORTANT; THIS ALWAYS HAS TO COME FIRST!

2) "Approved of men" - σόκιμος τοῖς ἀνθρώποις. S+H (p. 392) - "able to stand the test of inspection and criticism." Contrast this with "evil spoken of" in v. 16.

**14:19** "Therefore" - because the above is true, "Let us follow after" - σιώκουτε.

walk  
in love  
as these  
charac-  
teristics.

all 3 come  
through the  
Holy Spirit

Cf. 15:13

This is an indicative - we pursue. Some MSS have the subjunctive - οἴκουμεν.

It means Xo pursue. Cf. Rom. 9:30,31; 12:13; Heb. 12:14; 2 Tim. 2:22; Phil. 3:12.

Thayer (p. 153): "To seek after eagerly, earnestly endeavor to acquire."

What did Paul seek?

- 1) "The things which make for peace."
- 2) "Things with which one may edify one another."

Questions:

- 1) Do we live consciously seeking to do all that we can to live peaceably with each other?
- 2) Do we deliberately try to strengthen each other's faith, rather than to ignore the spiritual needs of others.

(14:20) In order to exercise our liberty, let us not ruin "the work of God." Cf. "the kingdom of God" in v. 17.

"Destroy" - a different word from that, which is found in v. 15. Here it is κατάλυε. We can overthrow it, deprive it of its success, bring it to naught. See Thayer, p. 334.

WE ARE TO BUILD UP, NOT TO BREAK DOWN.

"All things indeed are pure" - a re-statement of v. 14.

"Pure" - καθαρά, i.e., they have been cleansed - even meat offered to idols. Cf. 1 Cor. 8:4; 1 Tim. 4:4,5.

"Evil" - κακόν. It is morally wrong, harmful, destructive. See Thayer, 320.

"With offense" - Σίᾳ προσκόπωτος. See the εἰκ for "stumbling block" in v. 13.

**14:21** Now we are in a position to see what is "good" - κατὸν ~~for~~ us Not to do! This is morally right, something which is as it should be, beautiful.

"Or is offended, or is made weak" - Omitted in the better MSS. The truth, however, follows. Jas. 13. When a brother is weakened, he becomes a prey for a more serious sin.

**14:22** Note the ASV which follows the best ISK: "The faith which thou hast, have to thyself before God."

We are not to parade (publicly) our faith, i.e., the liberty of our faith, freedom to do what we desire in these matters.

"Happy" - μακάριος, Blessed. This is true of the strong as well as the weak. The strong will not be happy if he does ~~that~~ which causes a weaker brother to sin.

"Alloweth" - δοκιμάζει, approves.

**14:23** This verse is the counterpart of Jas. 4:17. This is the negative; James gives the positive.

"Damned" is too strong for κατακέκριται. "Doubteth" - οὐ γνωστός. Σύκριψόν τοις is related to it. The former means to condemn, to judge one worthy of punishment; the latter means to hesitate, to be at variance with one's self.

(15:1) There should be no break between ch. 14 and 15:1-7. (Some say through v. 19.) We are still concerned with the differences between THE STRONG and THE WEAK.

"We ... ought" - 'Οφέλομεν. Cf. v. 27. The same thought is here as in 1:14 (the same root). It means to be a debtor, to be bound by duty, to be under obligation (Shayer, 469).

*{and goes  
small  
among:  
short  
(Killer  
v. 33)}*  
"The strong" - οἱ συντοῖ. This points to those who are spiritually strong because they are taught in the Word and are living in obedience to the ~~the~~ Word.

"To bear" - Βαρτάζειν. Shayer: "To be equal to understanding a matter and receiving it calmly" (p. 99). Cf. Gal. 6:2. In this sense, the strong are "to tolerate" (Hodge, 432) the weak.

"The infirmities" - Τὰ ἀσθενίατα. These are the errors, the inconsistencies, the immature habits. IT IS HARD FOR ONE WHO IS TAUGHT IN THE WORD TO TOLERATE THE WEAKNESSES OF THOSE WHO ARE WEAK.

"The weak" - τῶν ἀσυντοῦ. These are, lit., those who are not able. They are spiritually weak even though they may be very positive and outspoken in what they have to say.

*{cf. Phil. v. 4}*  
"And not to please ourselves - καὶ μὴ εἰντοῖς ἀπερκεῖν. A strong believer will not be guided primarily by what he wants to do, even though he has a right to do it, when it will not serve the interests of others.

(15:2) THIS VERSE STATES POSITIVELY WHAT V. 1 STATES NEGATIVELY.

Paul is now talking especially to the strong, but the principle would apply to any one who is stronger than another.

His exhortation is very individual - lit., let each one of us ...

"His neighbor" - ΤΗΣ ΗΛΗΓΟΙΟΥ. Cf. 13:9, 10.

This speaks of anyone who is nearby. But obviously here it is a near-by fellow-believer. It may be a friend, or it may be one whose path crosses ours, but who knows the Lord.

Cf. on this verse, 1 Cor. 9:20-23.

Contrast, Gal. 1:10.

The "good" here is explained as "edification."

Cf. 14:19.

(15:3) The one who had the greatest right to please himself was our Lord. It was even prophesied that he would not.

Cf. Psa. 69:9.

"Reproaches" - Ὁι ὀνειδίσμοι. To reproach a person is to discredit him. What was our Lord's answer. Cf. Luke 23:34, "Father, forgive them ..." Also, Isa. 53:6.

*see Paul  
the Christ  
is an  
example  
see first in  
the book!*

Paul is writing about their relationship to believers, but his reference to our Lord has to do with his relationship to those for whom he died. THE WHOLE TRIAL AND DEATH OF CHRIST IS HERE BEFORE US.

(15:4) Having spoken of Psa. 69:9, Paul takes

the opportunity to write about THE IMPORTANCE OF THE OLD TESTAMENT.

In the OT we have many examples of those who lived for the sake of others.

Secondly, in the OT we see that patience was rewarded with blessing in the transformation of the lives of others. WE ARE NOT JUST CATERING TO THE WEAKNESSES OF OTHERS, BUT WE ARE LEARNING HOW OTHERS CAN BE CHANGED.

"For whatsoever things were written aforetime" is to be linked with "as it is written" in v.3. The statement here is enlarged to take in all of the OT.

"For our learning" - εἰς τὴν ἐμπειρίαν σασκάτιαν.

There is an emphasis on "our."

"Learning" - "that we might be taught" (Shayer, p. 144). Cf. 12:7.

"The scriptures" produce:

1) "Patience" - a willingness to remain under.

2) "Comfort" - encouragement. Nothing is as encouraging as the Word.

There is power in the Word to strengthen and help.

"That we... might have hope." THIS POINTS TO SALVATION IN THE FUTURE TENSE.

Cf. Rom 5:3-5 for the rel. between "patience" and "hope."

"Edification" (v.2) has as its object our "hope." Cf. 1 Jn. 3:3 with 1 Jn. 3:1, 2.

(15:5) This comes in the form of a benediction.

"The God of patience and consolation" - the identical words which are linked with "the scriptures" in v.<sup>4</sup>. IT IS GOD WHO IMPARTS THESE GRACES TO US THROUGH HIS WORD.

"Grant you" - δέητε. This is the opt. of Σίδων. This is Paul's prayer for them. They will never attain this except through the Lord.

"To be likeminded one toward another" - Τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις. The key to this expression, however, is, "according to Christ Jesus." Cf. Phil. 2:2-5a, etc. for a comment on this expression.

On likemindedness, cf. 8:5; 12:3.

This does not mean that they will all agree on every detail, but that there will be agreement, as the next verse shows, that all things should be for the glory of God!

THIS WAS THE GREAT PURPOSE THE LORD HAD IN EVERYTHING!

**15:6** "With one mind" - ὁμοθυμαδόν.

This is used many times in Acts - 1:14; 2:1, 46; 4:24, etc. It speaks of inner harmony.

"With one mouth" - the outward expression. The testimony will be one.

"Glorify God... seen here in His relationship to the Lord Jesus Christ.

Cf. 2 Cor. 1:3; Eph. 1:3; 1 Pet. 1:3. Nothing can glorify God which does not also glorify His Son.

1.5 in  
what God  
does;  
1.6  
is what we  
do as a  
result  
of what  
God does!

(15:7) "Wherefore" - the conclusion (probably belonging more to vv. 8-13).

"Receive ye" Moule says (p. 400), "Welcome one another into fellowship." It is a receiving to ourselves as Christ has received us to Himself for the glory of God. The verb is Τροφάμανται. Cf. Phil. 2:11b. "Us" is you in some MSS.

Perhaps there is conflict here between Jews and Gentiles. If so, the Gentiles are reminded that they had no right to be received - BUT THEY WERE!

Note the following:

- 1) Receive as He received
- 2) Love as He loved -
- 3) Forgive as He forgave -

10/2/71 (15:8) It becomes clear at this point that the conflict between the weak and the strong was basically a conflict <sup>between</sup> ~~between~~ Jews and Gentiles.

v. 8 is for the Gentile

v. 9-12, for the Jew (as well as the Gentile).

The Gentile must recognize that the Lord came as a Jew, to fulfill the promises given to the Jew; the Jew must recognize that those promises include the Gentile.

Neither has any right to glory over the other because both are recipients of God's grace.

ALL THAT FOLLOWS IS TO SHOW WHY WE, JEWS AND GENTILES, SHOULD RECEIVE EACH OTHER.

"Jesus Christ" - some MSS say simply, Christ. It would have special emphasis here to point to the Messiah.

"Was" - γέγενόθαι, lit., has become. The

Incarnation is in view here.

"A minister" - Siákovov. Here we see our Lord who has come to do the will of God. But it is the will of God as it relates to the promises made to the fathers of Israel.

"The circumcision" - ΤΤΕΡΙΤΟΠΗΣ. This refers to the Jews, BUT WHY DOES PAUL USE THIS TERM? He does not speak of the Gentiles here as the uncircumcised.

Perhaps there are two reasons:

- 1) The use of circumcision as God intended it.
- 2) The misuse of circumcision by the Jews.

Circumcision meant nothing in itself, but it was an expression of faith in God's promises regarding salvation.

"The truth of God" - ΟΤΤΕΡ άληθείας Θεοῦ. The coming of Christ established the faithfulness of God toward His promises.

"Unto the fathers" - Τῷ πατέρων. Cf. 9:4,5. Also 4:1, Abraham.

9:10, Isaac.	}	All in direct line to Christ.
Jn. 4:12, Jacob.		
Mk. 11:10, David		

The fact that Christ had to come to die, etc., was proof that circumcision without Christ was meaningless.

**(15:9)** BUT IT WAS FOR THE GENTILES TOO, that they might "glorify God for his mercy." "might glorify" - δοξασαι. Cf. v. 6. They are to praise, extol, honor the Lord. Man does NOT get the glory for his salvation.

"Mercy" - οὐτέπειρέσθαι. In v. 8 we have οὐτέπειραν θείας θεοῦ.

God is to be praised for:

- 1) His faithfulness - by the Jews esp.
- 2) His mercy - by the Gentiles esp.

Both, however, apply to both groups.

God's MERCY includes:

- 1) His compassion for men in his misery.
- 2) His willingness to help him.
- 3) His ability to help him.

"As it is written," i.e., it stands written. Used 16x in this epistle. This is #15. Cf. 15:3, 21.

Paul then quotes from four passages:

- 1) Psal. 18:49. One from the Law, two
- 2) Deut. 32:43. from the Psalms, one from
- 3) Psal. 117:1. the Prophets.
- 4) Isa. 11:10.

He cites them as his authority.

He cites them as the Word of God. Note in v. 10, "he saith." Isaiah is the only writer mentioned by name.

One verse could prove it; four gives overwhelming evidence. They come from all three of the major divisions of the O.T. Cf. Luke 24:47.

"I will confess to thee," i.e., openly (Robertson, IV, 414, under 14:11). Thayer, p. 224, "to acknowledge openly and joyfully." Joyfully is confirmed by, "And sing unto thy name." David is pictured as worshipping God with Gentiles.

SO DAVID BELIEVED IN THE SALVATION OF THE GENTILES.

**15:10** This verse, at the end of the song of Moses in Deut. 32: 43, expresses MOSES' belief in the salvation of the Gentiles. "His people" = Israel.

**15:11** now he quotes from Psa. 117:1.  
note the repetition of the word, "all."

Delitzsch (III, 220) says that this shortest of all Psalms is one of the greatest sections in all of the OT teaching the salvation of the Gentiles.

**15:12** The fourth quotation is from Isaiah - 11:10.

"A root of Jesse" - ἡ ρίζα Τοῦ Ἰεσαί. This speaks of Christ, the offspring (Thayer, 563) of Jesse - who was the father of David.

"He that shall rise to reign" - obviously pointing to His second coming. He will reign over the Gentiles and they will, lit., hope in Him, i.e., they will accept him as their King.

"Trust" - Ελπίζοντες, hope.

**15:13** The second benediction of the chapter.

Cf. v. 5, 6.

"The God of hope" - Ο δέ Θεός της ελπίδος. Cf. the end of this verse and ~~the beginning~~ v. 4. On hope, cf. 4:18; 5:2, 4, 5; 8:20, 24, 25; 12:12. This has to do, not only with the beginning of salvation, but with its climax.

"Fill you" - Τιληπώσαι. Ιπάσ. This speaks of an abundant supply.

"all joy and peace" - i.e., all possible

joy and peace.

This comes "in believing." The Word produces faith & faith must be in the Word.

"That ye may abound in hope" - εἰς τὸ περισσεῖν ὡραῖς ἐν τῇ ἔλπίσι. This means to have more hope than you need.

"Through the power of the Holy Spirit" - ἐν δυνάμει τοῦ πνεύματος ἡγίαν. Cf. 14:11; 5:5.

On Criticism, cf. Num. 13:1-16.

10/16/71 (15:14) THE CHARACTER OF THE EPISTLE CHANGES HERE. THE MAIN MESSAGE IS CONCLUDED. NOW HE SPEAKS OF HIS MINISTRY

- 1) AS IT RELATES TO THIS EPISTLE (VV. 14-16).
- 2) AS TO ITS SPHERE (VV. 17-19).
- 3) AS TO ITS NATURE (VV. 20, 21).
- 4) AS TO ITS FUTURE (VV. 22-24; VV. 26-27; VV. 28, 29).
- 5) AS TO ITS NEEDS (VV. 30-33).

Paul is somewhat apologetic for writing this epistle. He does not want the Romans to be offended.

"I myself also" - i.e., without having to be told by others.

Note the two characteristics of the Romans:

- 1) "Full of goodness" - their walk, the practical emphasis.
- 2) "Filled with all knowledge" - their understanding of the DOCTRINES OF SCRIPTURE.

How wonderful to be able to say this when they did not have the NT!

As a result of the above, they were "able also to admonish one another." The verb is vouθ-

Tέω. It means to put something in a person's mind (Thayer, 429). It includes teaching, review, application of the truth. How diff. from the believers in Heb. 5.

**(15:15)** "Some what the more boldly" = too boldly.

Paul's language seems even a little strong to him. He would not change it, BUT NEITHER DOES HE WANT TO BE MISUNDERSTOOD! What graciousness + humility!

"Grace" here speaks of his calling as an apostle. He must exercise his ministry even at the risk of being misunderstood.

Cf. Rom. 1:5. This is enabling grace to perform his ministry.

**(15:16)** Paul's ministry was a priestly ministry.

The sacrifice he was presenting was, in part, the Roman Church.

It had to be "acceptable" to God. The Gk is ΕΥΤΙΡΟ<sup>16</sup>ΣΕΚΤΟΣ. It means "well-received" (Thayer, 261).

Two things are required:

- 1) "The gospel of God" - all of it, all three tenses. It is God's gospel!
- 2) "Sanctified by the Holy Spirit" - the present, progressive tense in salvation. Man does not sanctify himself. He is made holy by the Holy Spirit.

**(15:17)** And had reason to rejoice, BUT ONLY:

- 1) "Through Christ Jesus."
- 2) "In those things which pertain to God" - not to himself.

(15:18) Paul recognises that the Lord is working through others, but he is concerned for the moment only with that which the Lord has done through him.

It has included "word and deed."  
(*work*)  
The deeds included)

1 Cor. 2:4  
(15:19) "Signs and wonders," i.e., miracles.

They were "signs" in that they were evidence of God's blessing & confirmation of his apostleship; "wonders" - ΤΕΡΑΤΩΝ, "the miracle regarded as a startling, amazement-arousing portent or prodigy" (French, pp. 341, 342). It is that which makes man amazed.

But neither will he take credit for this. It is "by the power of the Spirit of God."

"Illyricum" - just east across the Adriatic Sea from Italy. It was a most extensive territory where Paul had preached the Gospel.

"I have fully preached the Gospel of Christ"  
Cf. Acts 20:21. Paul did not specialise in any part of the Gospel; HE WAS CAREFUL TO PREACH IT ALL!

(15:20) Paul was a pioneer missionary. He laid foundations. Cf. 1 Cor. 3:10, 11. What a foundation he would lay!

"So have I strived" - He was ambitious, he made it his aim. Cf. 2 Cor. 5:9.

(15:21) Isa. 52:15 was the verse through which Paul at least had his call confirmed. We have seen how characteristic it is of Paul to support what he teaches & what he does by script.

(15:22) It was because this was Paul's calling that he had not gone to Rome.

- 1) They already had the Gospel.
- 2) There would too many who had not heard at all.

NOT ALL HAVE THIS CALLING, BUT PAUL DID!

"much hindered" = hindered many times

(S + H, 410).

(15:23) Now this area seems to have been evangelized! How thoroughly Paul had done his work! - God working through him.

"These many years" is estimated by Stifler to have been about 15 (cf. p. 239). Cf. 1:13.

(15:24) Paul intended to go to Spain. We have no evidence that he ever got there.

But first he wanted two things:

- 1) To go to Rome to fellowship with the people of God there.
- 2) To have some accompany him as he went to Spain - encouraging them for missions.

These were his ultimate plans.)

(15:25) First, he would go to Jerusalem.

He is going to serve the saints there. Romans was written from Corinth.

(15:26) He was taking an offering to Jerusalem's poor saints from those in Macedonia (north of Corinth where Berea, + ~~Beth~~ Philippi, and Thessalonica were) and from Achaea (where Corinth was).

(15:27) They were giving to the Jerusalem saints because:

- 1) They wanted to - "It hath pleased them."
- 2) It was their duty - "their debtors they are."

Note later in the verse, "their duty is also to minister unto them in carnal things."

This is the third duty mentioned in Romans:

- 1) Rom. 1:14 - to preach the gospel to all men.
- 2) Rom. 15:1 - to help weak believers
- 3) Rom. 15:27 - to give to those who have given the word to us. Cf. 1 Cor. 9:11, 14.

These are not options for the Lord's people, but absolutely binding.

THIS IS NOT INCONSISTENT WITH THE DOCTRINE OF GRACE.

(15:28) The offering delivered to the poor Jerusalem saints would be a seal, a confirmation, an authentication, of the genuineness of their work + its fruitfulness among the Gentiles.

It started in Jerusalem. Cf. Acts 1:8.

(15:29) Afterwards Paul would visit Rome.

When Paul does the will of God for His glory depending upon Him to lead step by step, there must be "the fulness of the blessing... of Christ." (The best MSS omit "of the gospel.") LITTLE DID HE KNOW THEN HOW HE WOULD GO TO ROME!

(15:30) In connection with his trip to Jerusalem, Paul wants their prayer.

~~He tells them why they should pray.~~

He tells them how they should pray.

"I beseech you" - Ταπακατῷ Σὲ ἐπᾶς. Paul is pleading with them, begging them. This comes as an urgent request.

His request is presented through "our Lord Jesus Christ, and through "the love of the Spirit." Paul seems so certain of the will of God in his mission to Jerusalem that he appeals for their prayers with the assurance that the Lord and the Spirit would lay this burden upon the hearts of the Roman believers.

Note his tenderness in "brethren."

"That ye strive together with me" - Paul was not asking them to do anything which he was not doing. He is already agonizing in prayer. He wants them to enter into this with him.

This is the only time in the NT that the word, οὐναγωγοι, is used.

PAUL HERE THINKS OF PRAYER AS CONTENDING WITH AN ADVERSARY.

Cf. ἀγωγοι in Col. 4:12. Our Lord is spoken of as ἐν ἀγωγᾳ in Luke 22:44. Cf. Mt. 26:42.

Our prayers to God are our surest defense against Satan.

(15:31) Two of his three requests are given in this verse; the third follows in v. 32.

1) "That I may be delivered" - ἵνα σωθῶ. Paul is not asking that there be no trouble, but that he be rescued out of it when it comes. Note: "in Judea," i.e., before he even got to Jerusalem. Cf. Acts 20:22, 23; 21:4, 10-14. (Paul arrives in Jerusalem in acts 21:15.)

"From them that do not believe" - ἀπὸ τῶν ἀπόδουλων. This is lit. those who are

Cf. 2 Cor.  
1:9-11

disobedient. The essence of their disobedience was unbelief. They were not ignorant of the Gospel, but they had refused to believe it. The hatred of such people is many times worse than those who have not heard.

2) "And that my service" — Kai ἵνα οἱ Σιάκοβια πον. Paul was going as a servant.

"may be accepted" — εἰτ., may become acceptable: εὐτέρος εκτος γένηται. He wanted the gift of money for the Jews from the Gentiles to be well-received.

Cf. Acts 21:20 — "how many thousands of Jews there are who believe." BUT THEY THOUGHT PAUL GUILTY OF VIOLATING THE LAW BECAUSE HE HAD NOT MADE THE GENTILES DO AS THE JEWS DID. Read Acts 21:17-32.

"By the saints" — τοῖς ἁγίοις. This was their position before God — set apart from all others as belonging to God. And yet how un saintly saints can be at times. Opposition from the world is to be expected; opposition from the saints is a tragedy of all tragedies.

(15:32) Here is his final request:

3) "That I may come unto you

a) "With joy"

b) "By the will of God,"

c) "And may with you be refreshed."

"With joy" — ἐν χαρᾷ. A most important trait of one who walks and lives in "the will of God." Paul was pure about Jerusalem; he was not pure about Rome.

"Refreshed" — συνανταύωμαι. Paul hoped to rest in Rome, to be refreshed physically and spiritually. Little did he know how he would get there.

(15:33) His prayer for them.

"The God of peace," i.e., the God who gives peace. Cf. 16:20.

Cf. in 15:5, "the God of patience + consolation."

" 15:13, "the God of hope."

Cf. on "the God of peace," 1 Th. 5:23; 2 Th. 3:16; 2 Cor. 13:11; Phil. 4:9; Rom. 16:20.

"Peace" is the Heb. blessing. "That peace which God gives, includes all the mercies necessary for the perfect blessedness of the soul" (Hodge, 444).

CHAPTER 16. In this chapter we have:

- 1) Commendation (16:1, 2).
- 2) Greetings <sup>from Paul</sup> (16:3-16) - to believers in Rome.
- 3) Warning coupled with hope (16:17-20).
- 4) Greetings <sup>to the church at home</sup> (16:21-23) - from believers with Paul.
- 5) See final benediction (16:25-27).

(16:1) "I commend" - Συνιστήμι, lit., I stand with." This makes this a letter of commendation. "Phoebe," from "Cenchreae," was "the eastern port of Corinth" (Robertson, IV, 425).

Corinth was located on a narrow isthmus + had a port toward Europe + a port toward Asia. This was toward Asia.

"Our sister," i.e., a believer. This is the only place she is mentioned in the Bible.

"a servant" - Sákovov. Hodge (447) says that in the early church older women "were selected to attend upon the poor and sick of their own sex." She must have been recognized for her godliness and for her love for people.

(16:2) "That ye receive her in the Lord," i.e.,

11/27/71

welcome her into your fellowship.

Phoebe, in going to Rome, was evidently the one who took the epistle. Perhaps her trip was even the occasion which prompted Paul to write Romans.

"As becometh" - ἀξίως. S + H (p. 417): "In a manner worthy of the saints." They were to assist in meeting her needs and to extend full fellowship to her.

Cf. Rom. 15:7.

"Assist her" - Ταπαστήσε. This is related to "commend" in v. 1. Paul said he was standing with Phoebe; he wants the Roman church to stand by her, helping her in any way they can.

"Helper" - Τιροστάτης - a cognate of "assist" above, with Τιρό instead of Ταπά. She had been a protector, a guardian, of others - using even her own means to help them. She had even assisted Paul.

(16:3) Now a series of greetings begins. The verb is ἀρτάρασθε. It means to wish a person well, to salute one. IT IS USED REPEATEDLY DOWN THROUGH V. 23.

"Priscilla and Aquila." Paul first met them in Corinth where they had gone because the Emperor had forced all Jews out of Rome. Aquila was a Jew (Acts 18:2); Priscilla (or Prisca) may have been a Roman. Aquila was a tent maker. Both were believers, but the fact that Priscilla is mentioned first may mean that she was the stronger Christian of the two. (?)

Robertson traces them from Rome to Corinth

to Ephesus to Rome and back to Corinth (IV, 426).  
(acts 18:20-21)

**16:4** There is no ref. in Scr. to what Paul is speaking of here - possibly the uproar in Eph. over Diana. They had risked their lives for his, and all the Gentile churches, who seemed to know P. and C. well, were grateful for what they had done in sparing such a dear servant of the Lord.

PAUL HAD NOT FORGOTTEN IT EITHER.

**16:5** The "church" of Rome met in the house of Aquila and Priscilla. The house was not the church, but the church (the people) met in the house. We need to maintain this distinction today. The building is not the church - the people are!

"Ephæretus" - mentioned only here. "The first fruits of Asia" - the province. Not nec. the first one ~~peasant~~, but certainly one of the first.  
 "Well-beloved" - τὸν ἀγαπητὸν Υου. The same appears in v. 8. Paul did not hesitate to express his love for the people of God.

**16:6** "Mary" - she probably was a Roman because Paul seems to refer to most of the Jews in this list as his kinsmen.

There are 6 Marys mentioned in the NT. This one is only mentioned here. What she had done for Paul, or where, we do not know, but she had evidently had been a great help to him some place other than Rome.

**16:7** "Andronicus and Junias" - also mentioned only here, may have been relatives of

~~+ H also say  
Jews, not  
relatives.~~

Paul, or simply Jews. Robertson says the latter; Hodge, the former. The Gk is οὐ γεγότις. They seem to prefer a blood relative. Cf. vv. 11, 21.

They may also have been husband + wife.

"who are of note among the apostles" - The Gk ἐπίσημοι ("of note") means well-known, marked (in a good sense). This couple had attracted the attention of the Apostles. There seems no reason for saying that they were apostles. But they must have been very godly people - AND SOMEWHERE THEY HAD BEEN IMPRISONED FOR THE FAITH AND WERE "fellowprisoners" of Paul.

They had both been saved before Paul was.

**16:8** "Amplius" J + H (p. 424) say this was a common Roman slave name. He, too, is only mentioned here. On "beloved," cf. v. 5.

**16:9** "Urbanus." Again, according to J + H (425), this is a common slave name. "Our Helper" - He was a fellowworker of all who served the Lord.

"Stachys" - "A rare Greek name, but found among members of the imperial household" (Ibid). On "beloved," cf. vv. 5, 8.

**16:10** "Appelles" - mentioned only here, but given tremendous commendation: "approved in Christ" - τὸν δόκιμον εὐχριστέων. He has been tested and proved to be a true child of God.

"Aristobulus" - This is the first family mentioned by Paul, \*only mentioned here. Aristobulus may have been dead. He may have been a member of the royal household. Several in his family were evidently believers.

(16:11) "Herodion" - He possibly was a member of Herod's family, as we know Aristobulus was - therefore, Herodion is mentioned afterwards as an outstanding member belonging to that family.

"Narcissus" - Here also is a second household, & probably because Narcissus himself is dead. His children & servants are evidently included. The greeting is limited to those "who are in the Lord."

(16:12) "Tryphaena and Tryphosa" - probably sisters, and maybe even twins. "Who labor" - Τας κοπιώσας. This is a cognate of "who bestowed much labor on us" (v. 6) - To work until weary, to toil with wearisome effort. Cf. Thayer, 355.

"Persis" - also a woman. Possibly she was a free woman. Her labor is the same as Tryphaena and Tryphosa.

(16:13) "Rufus" - This is commonly linked with Mark 15:21 where "Rufus" and Alexander are said to be the sons of Simon the Cyrene.

"Chosen" - not merely elect (as all believers are), but a special child of God, evidently because of the Christ-likeness of his life.

Simon was evidently not living. Paul had been in their home. Rufus' mother had been like a mother to Paul.

(16:14) This is a combination of slave and freemen, forming some kind of a group - possibly of slaves and ex-slaves.

(16:15) "Phileologus and Julia" may have been

a husband and wife.

Could "herens" have been a son? "And his sister."

"Olympas" - concludes the names, possibly of slaves.

"<sup>all</sup> And the saints who are with them" - another group.

**(16:16)** "An holy kiss" - while in the Middle East we saw men kissing men, as women kiss women here. Cf. 1 Cor. 16:20; 1 Th. 5:26; 1 Pet. 5:14, where it is called, "a kiss of love." Contrast Judas in Luke 22:48 where our Lord said, "Judas, betrayest thou the Son of man with a kiss?"

"The churches," i.e., local churches.

**(16:17)** Starts as 15:30 - AN URGENT REQUEST.

"Mark them" - σΚΟΤΤΕΙV. Paul tells the Romans to notice carefully who they are, "and avoid (EKKΛΙVATG) them." This means to stay away from them, turn away from them, have nothing to do with them. Cf. Thayer, 196.

NOTE HOW THIS IS IN CONTRAST WITH V. 16.

"Avoid" whom?

Those who cause:

1) "Divisions" - διχοτασίας. Cf. 1 Cor. 3:3; Gal. 5:20. This is a standing apart (cf. Robertson, IV, 428). Note he is telling them to stand apart from those who cause men to stand apart. Why is one not just as bad as the other? BECAUSE ONE HAS TO DO WITH THINGS CONTRARY TO THE TEACHINGS OF THE WORD OF GOD

2) Offenses" - τὰ σκάνδαλα. These are teachings

which "cause persons to be drawn away from the true doctrine into error and sin" (Shayer, 517).

(16:18) The explanation is given here.

"They... serve not our Lord Jesus Christ." They are not seeking to glorify our Lord Jesus Christ. Doctrinal and practical allegiance to Him are the prime tests.

But...

"Their own belly" - The Gr. is κοιλία. Cf. Phil. 3:19. They are serving themselves - their own lusts, whether for self-exaltation, or wealth, or power, or personality - they serve themselves, not the Lord, the moment they depart from the Word of God.

HOW DO THEY DO IT?

1) "By good works" - Σὰ τῆς χρηστολογίας.

That which appears to be good, + which is spoken for its effect, not its truth.

2) "Fair speeches" - Καὶ εὐλογίας. The former is what is said; this is how (cf. Shayer, 260).

WHAT IS THEIR PURPOSE? To "deceive" - ἐξαττάσσειν. Cf. 2 Cor. 11:3; 2 Th. 2:3. You deceive a person when you get them to believe something that is not true.

WHO DO THEY AIM AT?

"The hearts of the innocent" - Τὰς καψίας τῶν ἀκάκων. This is the person who does not fear that others will harm him or do evil to him.

(16:19) Cf. 1:8.

Paul did not wait for things to go bad. He knew that when they were going right Satan would be at work.

Praise  
flattery

What is the solution?

- 1) "Wise unto that which is good" - ~~πονητὸς~~ σοφοῦς  
μὲν εἰναι εἰς τὸ ἀγαθόν.

Moule translates this and the following expression, "Be deep in the wisdom of humble faith; be contented to be acquainted with a wisdom which at its root is evil" (quoted in Stifler, 250).

- 2) "Simple concerning evil" - ἀκεραίους δὲ εἰς τὸ Κακόν. He does not want them and their lives to be contaminated by sin.

WE NEED:

- 1) THE WORD - to know it as the Spirit teaches us.
- 2) HOLINESS OF LIFE - a refusal to believe that you have to sin to know about sin.

(16:20) Here is their hope.

"The God of peace" will and must defeat Satan or we will have no peace.

"Bruise" - οὐντρίψῃ. Cf. Gen. 3:15. The thought is crushing, trampling upon "Satan", the adversary.

"Under your feet" - God does it, but He does it through us

"Shortly" - ἐν τάχῃ. This does not mean that it will come soon in time, but that it will be rapid once it starts. Cf. Stifler, 250.

"See grace of our Lord Jesus Christ... — His enabling, strengthening, keeping, rejoicing, triumphant GRACE — a prayer!

16:21 Paul has sent greetings to his friends in Rome (vv. 3-16); now he sends greetings from his friends who are with him in Corinth.

There are 8 NAMES here

1) "Timothy, my fellowworker." It is unusual for Timothy to be put at the end. Cf. 1 + 2 Th., 2 Cor., Col., Phil., + Ph. It must be accounted for by the very nature of this epistle - for which Apostolic authority was needed.

2) "And Lucius" - not Luke, but probably Lucius of Cyrene (Acts 13:1).

3) "Jason" - Paul's host in Thessalonica (Acts 17:5-9).

4) "Sosipater" - "may be the longer form of Sopater of Acts 20:4

"my kinsmen" indicates they are all Jews.

16:22 "I, Tertius, . . . the man to whom Paul dictated this epistle. This is the only time he is mentioned in the Word.

However, he may have been involved in others. Cf. 2 Tim. 3:17; 1 Cor. 16:21; Col. 4:18.

16:23 "Gaius" - cf. 1 Cor. 1:14. His home was where Paul was staying in Corinth, and may have been where the church met.

"Erestus" is mentioned again in 2 Tim 4:20. He is "the chamberlain of the city" - ὁ οἰκονόμος τῆς πόλεως. Robertson (IV, 430) says he was the city treasurer or city manager, "probably the administrator of the city's property."

"Quartus, a brother" - mentioned only here. Probably a Corinthian like Gaius + Erestus.

(16:24) It is not authentic here, but belongs in v. 20.

(16:25) This doxology is unusual because of:

- 1) Its length.
- 2) The doctrinal weight of its contents.

Cf. others: Rom. 11:36; Gal. 1:5; Eph. 3:20, 21; Phil. 4:20; & 1 Tim. 1:17. See also Heb. 13:20, 21; Jude 24, 25.

"All the great thoughts of the epistle are summed up" (P+H, 432).

When Paul began this epistle, note his desire in 1:11 - "to the end ye may be established."

"To establish" is στήριζαι. It means to strengthen, to make stable, to render constant.

BUT BELIEVERS ARE NOT ESTABLISHED JUST BECAUSE THEY READ ROMANS, OR STUDY IT, OR MEMORIZE IT  
UNLESS GOD IS AT WORK IN THE LIFE OF THE BELIEVER:

"Now unto him that is of power to establish you..." Believers are unable to do this. Apostles cannot do it. Only God can!

HOW WE NEED TO KNOW THIS TRUTH! AND REMEMBER IT!

(3x)

God is going to do it "according to", three things which are mentioned here + in v. 26.

→ I. "According to my gospel and the preaching of Jesus Christ." This all goes together. The latter describes the former.

On "my gospel"; cf. 2:16. It is not the gospel he originated, but the gospel which he believes + which he preaches - a gospel which is "the preaching of Jesus Christ."

→ II. "According to the revelation of the mystery (then defined), which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets."

What is a "mystery"? IT IS SOMETHING NOT REVEALED AT ALL IN THE O.T., OR NOT FULLY REVEALED IN THE O.T., BUT "was kept secret since the world began."

"Kept secret" - σετηγμένος. This is from σιγάω, "to be kept in silence, be concealed" (Strong, 574) - in other words, not fully revealed.

"Mystery" - μυστηρίου. A truth which God has kept secret.

What is this mystery? IT IS THE GOSPEL (not "the Church" - NRSB).

What has happened now? Paul uses two words to describe it:

1) "The revelation" - κατὰ ἀπόκατον. Now all of this has been uncovered. The truth has been disclosed. It has been made known - FULLY!

(16:26)

2) "Is made manifest" - δαρέψει Δέντρος. Not only has the truth been revealed, but it is also being made known. Revealed has to do with the subject; manifest has to do with the process by which that revelation is made known. (This is a distinction which some make. Others treat these two words as synonymous.)

"And by the scriptures of the prophets," i.e., the prophetic scriptures. This has to do with the OT!

Just as Paul has used the OT to prove what has been revealed, so it must also be realized that the Gospel is not fully completed in the OT, but all that is there

since the "world began" (στὸν αἰώνα)<sup>105</sup>  
Xpovo's aiwv<sup>105</sup>  
through several  
times" (εἰςτοι,  
II, 430). Paul  
says that this  
speaks of the  
from certain Xo  
Christ.

is in perfect harmony with Paul's full revelation in the NT.

→  
See p. 270  
for I + II

III. "According to the commandment of the everlasting God."

It is the declared, revealed will of God that the Gospel be preached "to all nations for the obedience of faith."

Christ authorized such preaching. Therefore, He is entitled to the name, "the everlasting God" (cf. Gen. 21:33).

God planned the Gospel.

He preceeded the Gospel.

He kept it a secret (as to its full revelation) until Christ came.

THEN HE REVEALED IT. It was not because Paul was smarter than Abraham, or even more spiritual - BUT BECAUSE IT WAS GOD'S TIME.

"For the obedience of faith." Again, note that Paul is ending as he started. Cf. 1:1-6.

(16:27) "So God, only wise" - πόνως σοφῶς Θεῷ.

Often the wisdom of man is contrasted with the wisdom of God. When we do, man has no wisdom by way of comparison. He is all-wise, only-wise.

But if we are to bring Him "glory," it can only be "through Jesus Christ" - and it must be "forever. Amen."

Finish