

The Epistle of Paul to the Romans

A Commentary on the Greek Text

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Sydney Australia

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Preface



My home church, before entering the ministry, was St. Philip's Anglican church, Eastwood, a beautiful treed suburb north of Sydney. It's where I cut my teeth on the book of Romans.

My grounding in Romans began at a house-party for the Senior Youth Fellowship. Our text for the weekend was a recently published study-book on Romans by David Steele and

Curtis Thomas, produced by The Presbyterian and Reformed Publishing Co., Philadelphia, 1963. This text grounded my Reformed theology and carried me through to theological college. Cranfield's brilliant commentary on Romans, completed in 1979, followed, and finally Moo's wonderful commentary published in 1996.

As with so many of those who rested on the edifice of Reformed theology, my world was shaken when Sanders revived the work of G.F. Moore, prompting Dunn's *The New Perspective on Paul*, 1983. and later, Wright's addition to the debate, *The Climax of the Covenant*, 1991. The New Perspective on Paul concluded that Paul's theology is all about Gentile inclusion. Put crudely, Paul is not on about salvation as such, but he is on about the full inclusion of Gentiles in the Christian church. Although this conclusion is highly dubious, I do believe that the New Perspective advocates have exposed something of a flaw in the bastion of Reformed theology.

The issue relates to Paul's opponents. Luther's opponents believed in salvation by good works. Luther's exposition of the doctrine of justification reflects this context. Unlike Luther's legalists, Paul's opponents, the Judaizers, did actually believe that their salvation rested on the grace of God, operative in a faith like Abraham's. The issue for the Judaizers was all about going on in the Christian life, what we might call sanctification – they believed in a progressive shaping of holiness for the full appropriation of the promised blessings of the covenant. For a Judaizer, holiness was progressed, and blessings assured, by controlling sin through obedience to the Law. So, the doctrine of justification for Paul, is not just about the forgiveness of sins, it's also about the bestowal of holiness, apart from the Law. When it comes to salvation in Christ, it's JUST as IF I'D never sinned. No one explains the issue better than Phillip Yancey: "Grace

means there is nothing we can do to make God love us more and there is nothing we can do to make God love us less."

Saved by the grace of God, through faith in the faithfulness of Christ, apart from God's good Law. This is the message of Romans. Of course, all this comes with a warning, a *Perfectionism Alert!* - "Shall we sin that grace may abound?", 6:1.

It is my hope that these notes aid your task of knowing the mind of Christ.

Bryan Findlayson, 2021.

Notes

Commentary Intention: This exegetical commentary aims to provide a foundation for expository preaching, assisting fellow pastors with *rusty* Greek to come to grips with the text. The Greek level is college years 2/3, with a focus on syntax to aid an understanding of the text - accents are only used where necessary. Highly technical issues are avoided, with the exposition primarily guided by the expressed views of respected published commentators. Where possible, the commentary is structured to conform with the readings of the Revised Common Lectionary.

Format: RCL study units - synopsis, context, structure, interpretation, homiletical suggestion and exegesis: the Greek word or phrase; a limited parsing; the English text (NIV and/or NIV11); a literal English translation (TNGEL, Accordance, Louw & Nida); syntax where necessary; comment, often with a published translation.

Copyright: No copyright provision covers this commentary, nor is citing expected. Where citing is required for academic purposes; Findlayson, *The Epistle of Paul to the Romans; A Commentary on the Greek Text, 2021*.

Abbreviations: See Series Addendum.

Print: Format; A5. For mono laser "render colour black."

Greek: Nestle-Aland / UBS 4 Greek New Testament.

Greek Glossary: See Series Addendum.

Inclusive language: Numerous older translations and paraphrases are used throughout the studies to enhance the meaning of the text. Latitude is given to sexist language, although alterations are sometimes made to the original text.

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Dedication: To my children, Marelle, Paul and Justyne.

Typos: Please forgive me! I keep finding clangers.

Commentaries on Romans

- Achtemeier**, Interpretation, 1986. 3
Barrett, Blacks, 2nd ed. 1991. 3
Barnett, FOB, 2003. 2R
Best, CBC, 1967. 1D
Black, NCB, 1986. 2D
Bruce, Tyndale, 2nd. ed. 1985. 2D
Byrne, Sacra Pagina, 1996. 3
Calvin, Eerdmans, 1959 (1539). 4
Cranfield, ICC, 1975. 5R
Davies, *Faith and Obedience*, 1:1-4:25, JNTS ss39, 1990. 3GD
Dodd, Moffatt, 1932. 2D
Dumbrell, NCC, 2005, rev. 2012. 3R
Dunn, Word, 1988. 5
Fitzmyer, Anchor, 1993. 4
Forman, Layman's, 1962. 1D
Garland, Tyndale, 2021, 2R
Godet, T & T Clark. 1888. 4D
Grayston, Epworth, 1997, 2
Harvey, EGGNT, 2017. G
Hendriksen, Banner of Truth, 1981. 4
Hunter, Torch, 1955. 1D
Jewett, Hermeneia, 2007. 5
Kasemann, Eerdmans, 1980. 3D
Kruse, Pillar, 2012. 3
Leenhardt, Lutterworth, 1961, trans. (liberal), 1957. 3D
Lenski, Wartburg Press, 1945. 3
Longenecker, NIGTC, 2016. 5
Moo, NICNT, 1996, 2nd. ed. 2018. 4R
Moo T, *Encountering the Book of Romans*, 2014. T
Morris, Pillar, 2018. 3D
Mounce, NAC, 1995. 3
Murray, Eerdmans, 1960. 3D
Nygren, Fortress, 1949. 4
O'Neill, Penguin, 1975. 1D
Osborne, IVP, 2004. 4
Pallis, Oxford University Press, 1920, reprinted 2009. 3G
Parry, CGTSC, 1912. G

Peterson, Proclamation Commentary, 2017. 3
Pilcher, *Romans Translation in Paraphrase*, 1951, rep. 1981.
Porter, Linguistic and Literary Commentary, 2015. 3
Sandy and Headlam, ICC. 1902. 5D
Schreiner, BECNT, 2018. 4R
Steel and Thomas, Presbyterian and Reformed, 1967. 1D
Stott, BST, 1994. 2
Stuhlmacher, Westminster, 1994. 3
Talbert, Smyth & Helways Commentaries, 2002. 3
Taylor, Epworth 1955. 2D
Thompson, *Clothed with Christ*, 12:1-15:3, JNTS ss59, 1991. 3D
Ziesler, TPI, 1989. 2D

Key:

Level of complexity: **1**, non-technical, to **5**, requiring a knowledge of Greek.

Deceased: **D**. For publications no longer in print, search bookfinder.com

Other identifiers: Recommended **R**; Greek Technical **G**; Theology **T**

The above is a selection of some of the English Bible Commentaries available on Romans

Analysis

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Introductory comments, 1:1-15

- i] Statement and greetings, 1:1-7
- ii] Thanksgiving and personal explanation, 1:8-15

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apart from the law,
facilitates the fullness of new life in Christ,** 1:16-17

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- i] All humanity stands under the judgment of God due to universal human sin, 1:18-23
- ii] The human condition of universal human sin has been condemned by God to even greater sin, 1:24-32
- iii] God's righteous judgment upon sin is complete and impartial, such that even the morally superior stand condemned, 2:1-11
- iv] The possession of the law does not protect a person from the impartial judgment of God, 2:12-16
- v] The law is powerless to shape the qualities in a person that would make them worthy of God's praise, 2:17-29
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3. The consequential blessings that flow to the righteous believer in Christ, 5:1-21

"Will live", Hab.2:4.

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ii] Reconciliation, 5:6-11

iii] Life eternal, 5:12-21

First rebuttal of the nomist critique, 6:1-8:39

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2. Freedom from slavery, 6:15-23

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The tragic riddle of Israel's unbelief, 9:1-6a.

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With respect to Israel,

God's word of grace has not malfunctioned.

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Introduction

The thesis of Paul's letter to the Romans may be summed up with the words "Christ supplemented is Christ supplanted", Hendriksen. This letter is an exposition of the gospel set against law-bound believers (mainly Jewish believers - judaizers, members of the circumcision party, "the weak") who regard submission to the law (primarily the law of Moses) as the means of moving forward in their Christian life for the full appropriation of God's promised blessings.

For Paul, this heresy (nomism / pietism) not only undermines the substance of the gospel, but actually undermines a believer's standing before God. As far as Paul is concerned, a believer, having been set right with God on the basis of Christ's faithfulness, fully appropriates the fullness of new life in Christ (the gift of the Holy Spirit, etc.), and this apart from law obedience.

Structure

These notes proceed on the assumption that Paul's letter to the Romans adopts the rhetorical format of a diatribe. This was first suggested by Bultmann in an essay in 1910, cf., cf. Kennedy, *New Testament Interpretation through Rhetorical Criticism*. Romans is certainly not a full-blown diatribe, in that Paul did not personally know the recipients of his letter / lecture.

In *epideictic* rhetoric, where the aim is to persuade people to hold a particular point of view, the author / lecturer opens with an introduction, an exhortation, an *exordium*, often with a narrative piece, a *narratio*. Then, as in Romans, the *partitio*, proposition or thesis follows, 1:16-17. This is then followed by an exposition of the thesis in a series of proofs, *probatio*, 1:18-5:21. The author / lecturer then moves on to a refutation of objections, a *refutio*, 6:1-11:36. Often there are digressions when the subject matter is dealt with in more detail, a *digressio*, eg., 7:7-25 and 8:18-39 serve to develop a particular thought raised in the refutation of objections. The author / lecturer will then conclude with a *peroratio*, a recapitulation of proofs and an *exhortatio*. This format is observable in Romans.

Thesis

God's righteous rule, his setting everything right, is made manifest / realised in the gospel. A person who is set right with God (justified) on the basis of faith (Christ's faith / faithfulness [his atoning sacrifice] and the faith-response of the believer) is fully gifted with the promised blessings of God (the fullness of new life in Christ) and this apart from law-obedience. cf. 1:16-17.

Thesis overview

Text: *"The righteous out of faith will live"*, Habakkuk 2:4.

The grace of God
realised in his righteous reign
(his setting all things right)
in justification
(in judging right / setting right a people before him),
out of FAITH
(based on Christ's faithfulness + our faith response),
establishes the RIGHTEOUSNESS of God's children
(covenant compliance),
facilitating God's promised covenant BLESSINGS
(the full appropriation of his promised new life through the Spirit),
and its fruit, the WORKS of the law
(the application of brotherly love).
cf. Rom.1:16-17

The Pauline synthesis:

FAITH = RIGHTEOUSNESS = BLESSINGS = WORKS.

Paul is not a libertine in stressing "apart from works", for he accepts that those in Christ naturally seek to live as Christ and to this end he exhorts believers to be what they are. Paul stresses "apart from works" in response to the nomist heresy of his opponents who taught that:

FAITH = RIGHTEOUSNESS + WORKS = BLESSINGS.

James' synthesis:

FAITH = RIGHTEOUSNESS = BLESSINGS = WORKS.

James is not giving undue weight to works of the law, as Luther thought, but is seeking to counter the argument of libertine believers who taught that:

FAITH = RIGHTEOUSNESS = BLESSINGS - (minus) WORKS.

Luther's synthesis:

FAITH = RIGHTEOUSNESS = BLESSINGS = WORKS.

Luther is Pauline in his view of justification, but his perspective is somewhat different to Paul because his opponents are not nomists, but legalists who taught that:

FAITH + WORKS = RIGHTEOUSNESS = BLESSINGS.

Luther focuses on how a person can be saved, but Paul focuses on how a person may fully appropriate the promised Abrahamic blessings / new life in Christ.

The New Perspective synthesis:

FAITH = RIGHTEOUSNESS - LAW = **GENTILE INCLUSION**.

This flawed synthesis proposes that Paul is not dealing with the issue of how a person fully appropriates the blessings of the covenant, but rather, how a Gentile can be included in God's covenant community, namely, by the removal of Jewish exclusivism, ie., works of the LAW.

Terms defined:

FAITH: **ἐκ πίστεως εἰς πίστιν**, "from the faith / faithfulness of Christ toward our faith response." Faith entails the linkage of **εἰς Χριστὸν Ἰησοῦν ἐπιστευσάμεν**, "we have come to believe in Jesus Christ" (our faith / reliance upon the grace of God), and this operative **διὰ πίστεως Ἰησοῦ Χριστοῦ**, "through the faith of Christ" / by means of the faith / faithfulness of Christ, Gal.2:16. So, FAITH = Our faith response in Christ's faith / faithfulness (his atoning sacrifice on our behalf).

RIGHTEOUSNESS: Right standing before God, "covenant compliance", Dumbrell, "uprightness", Fitzmyer; "(the state of) rectification", Martyn. Gaining the condition of righteousness is expressed by the verb "justified", *just-if-I'd never sinned*, which word takes one or all of the following shades of meaning:

- "confer a righteous status on", Cranfield;
- judge as covenant compliant, "judged in the right with God", Dumbrell, "count / treat as right/righteous", Barrett;
- "set right before God", Bruce, "rectify", Martyn. (NP = a divine declaration of covenant membership).

BLESSINGS: The promised blessings of the covenant / the fullness of new life in Christ.

WORKS: Paul, following Jesus' lead, uses the term to describe submission to the law of Moses, extending to God's law in general (NP = Jewish badges of covenant membership, eg. Sabbath law, circumcision), which law serves the following ends:

- to expose sin and so reinforce a reliance on divine grace expedited through faith;
- to guide the life of a child of God.

Key words

The righteousness of God - God's righteous reign - his setting all things right; "the saving activity of God", Talbert.

Righteousness - right-standing before God; "uprightness", Fitzmyer; "covenant compliance", Dumbrell.

Justification - being set right with God; a recognition of covenant inclusion / acceptance; "counted as righteous", Barrett.

Faith - Often used of a person's reliance on the faithfulness of Christ (his act of atonement on our behalf), ie., "belief"; often inclusive of Christ's faithfulness, of the faithfulness of Christ and our belief in his faithfulness; sometimes referring particularly to Christ's faith / faithfulness.

Works of the law - strict observance of the law of Moses.

Salvation - "Being in a right relationship with God", Dumbrell.

Sanctification - A state of holiness, which, in the renewing power of the indwelling Spirit of Christ, we seek to realise in our daily life; albeit always imperfectly.

Grace - God's covenant mercy.

Overall argument

For a summary of Paul's overall argument see "Context", 1:1-7

Author and readers

The writer of the letter is Paul the apostle, and his authorship has hardly ever been disputed. The identified recipient of the letter is the church in Rome. This church was probably founded by Jewish believers. We know that there was trouble in the Roman synagogues over a "Chrestus", obviously driven by disputes over the messiahship of Jesus. It is likely that these disturbances prompted the authorities to expel the Jews (along with the Christians - originally regarded as a sect of the Jews) from Rome in AD 49. Within ten years the church was again flourishing in Rome ("a huge multitude", Tacitus), so much so that Nero in AD 64 was able to blame the Christians for his own incompetence. As was the case of the early church, the congregation would initially be made up of converted Jews, but over time became increasingly Gentile.

Date

Paul probably composed this letter / homily in 57 or 58AD, during his stay in Corinth. Paul, having been forced to leave Ephesus, was intending to visit Corinth, but due to problems in the church, he delayed his visit and continued his missionary work in Macedonia. During this time, he wrote the letter known as 2 Corinthians to the church in Corinth. The problems in Corinth seemed to have developed around some judaizers, members of the circumcision party from the

church in Jerusalem, who had set up shop in the Corinthian congregation. Paul doesn't address their theology in 2 Corinthians, but he is certainly critical of their attempt to undermine his apostolic authority.

On arriving in Corinth, Paul obviously deals with the opposition party and it is during this time that he writes his letter to the Romans, a letter which deals head-on with the heretical theology promoted by the judaizers. In fact, it is quite possible that Romans is substantially a general treatise composed by Paul to confront the threat posed by the judaizers, and circulated throughout his mission churches. The letter, as we have it, was sent to the church in Rome in preparation for Paul's visit there before traveling to Spain. After his stay in Corinth, Paul set off for Jerusalem with his collection for the poor in Palestine, but was arrested and ended up in Rome as a prisoner.

Purpose

Paul's purpose in writing is that "I may impart to you some spiritual gift to make you strong - that is, that you and I may be mutually encouraged by each other's faith", 1:11,12. In particular, his intent is to remind the believers in Rome again of the substance of the gospel so that they "might become an offering acceptable to God, sanctified by the Holy Spirit", 15:15,16.

Although this purpose is most often understood in evangelistic terms as an exposition of the gospel of grace against those who see salvation as a reward for obedience, these notes proceed on the basis that Romans is an exposition of the gospel as it relates to the Christian "walk". Romans explains how to realise new life in Christ. Paul is not explaining how a person becomes a Christian, but how we go on as a Christian, how we go forward in the Christian life. Paul sets out to explain that a believer, who is set right with God (justified), possesses in Christ a state of holiness whereby they appropriate the fullness of God's promised new-life / new-creation blessings, and this apart from obedience to the law.

Interpretation

The interpretation of the book of Romans is presently in a state of flux due to the work of new perspective commentators. Reformed commentators handle Romans as a treatise on how an individual is justified (declared right = acquitted / forgiven = saved) in the sight of God, whereas new perspective commentators argue that the epistle is a treatise on how both Jew and Gentile, in Christ, stand equally as members of the new covenant. This debate is far from settled.

These notes take a different tack by assuming that the issue which lay behind the letter is the conflict between the "weak" and the "strong", cf., chapter 14. This issue is the focus of the book of Galatians and the substance of the Jerusalem conference recorded in Acts 15. "The weak" are most likely Jewish orientated Christians who have adopted the nomism of the "circumcision party", the

"judaizers", believers who identify themselves as members of the Nazarene sect of Jesus the messiah. "The weak" want to affirm the keeping of the Law of Moses (the moral law through to its minutia - what to eat etc., identified by the sign of circumcision) as the proper means of appropriating the fullness of new life in Christ (the promised Abrahamic blessings - the gift of the Holy Spirit, etc.). These "weak" law-bound believers obviously accepted that they were justified (set right before God / judged covenant compliant) by faith, in the sense of forgiven, but that the business of moving forward in the Christian life for the full appropriation of the promised Abrahamic blessings require a strict application of the law of Moses.

This heresy is commonly called nomism, as opposed to legalism (the idea that salvation is gained by obedience to the law). Against this stance, Paul affirms that a person who is set right before God (justified), on the basis of Christ's faithful obedience on the cross, fully appropriates, as a natural consequence, God's promised blessing of new life in Christ ("life"), and this apart from obedience to the law. A believer who submits themselves again to the law, as a means of restraining sin and progressing holiness (sanctification) for the maintenance of right-standing before God (covenant compliance) and thus the appropriation of God's promised blessings (the promised blessings of the Abrahamic covenant / life / new life in Christ / the gift of the holy Spirit, etc.), serves only to trigger the curse of the law and thus the condemnation of God.

Law in Romans

On most occasions, when Paul uses the term "the law", he is referring to the law of Moses, the Torah, although sometimes a more general sense of God's law, however revealed, is intended.

Paul sets out to depreciate the role of the law against those who would claim that it is an essential instrument to further the Christian life. For Paul, the Law's primary purpose is to expose our state of sin and thus our need to rest in faith on the promise / grace of God. Only in a secondary sense does the law serve as a guide to the Christian life, and this in the power of the indwelling Spirit of Christ - a law within. This approach to the law is not only central to Jesus' teachings, but is also evident in the Old Testament. In the sermon on the mount, Jesus completes the law in its perfection, driving home the truth that "none are righteous, no not one", such that in the end, it is the person who hungers and thirsts for righteousness who is filled, not the person who claims to do the law.

Nomism - the heresy of "the weak"

Nomism (nomistic / pietistic Christianity), the heresy promoted by the members of the circumcision party (the judaizers), is the belief that, although a person is justified (set right before God, judged covenant compliant) on the basis

of Christ's faithfulness ("faith of Christ") appropriated through faith, law-obedience ("works of the law" - obedience to the law of Moses) is essential to restrain sin and shape holiness (sanctify) for a believer to move forward in the Christian life and so appropriate the fullness of new life in Christ (the promised Abrahamic blessings - the gift of the Spirit, etc.).

Grammatical Note

This corrected edition uses a descriptive classification for a genitive of source, rather than an ablative classification. See *A Note on the Genitive* in the **Series Addendum**, page 69.

Commentary

1:1-7

Introduction

i] Paul's credentials, confession, address and greeting

Argument

In this introductory passage in Paul's letter to the Romans, Paul tells us that he was "set apart" by God to make known "the gospel." In the opening verses of the letter, he gives us a shorthand version of this message from God. Paul begins with the "time is fulfilled" statement - Jesus is the Christ, descended from the royal house of David. He then gives the typical "kingdom of God is at hand" statement - Jesus is now declared to be what he always has been, the Son of God, Lord. He then goes on to explain his part in the gospel - God has graciously charged Paul with the task of gathering the Gentile "remnant" into the kingdom. Paul then concludes with a greeting.

Issues

i] Context:

Introduction:

Following a general introduction, a salutation, v1-7, Paul offers a thanksgiving prayer with respect to his intended visit to Rome, v8-15.

Proposition:

Paul states his thesis, v16-17. The gospel proclaims the righteous reign of God, i.e., his setting all things right. The person who is in the right with God is the person who rests in faith on the faithfulness of Christ. Such a person will "live", live in the sense of eternally possessing the fullness of God's promised blessings [and this apart from law obedience].

Arguments in support of the proposition:

Paul then goes on to develop this thesis through to 5:21.

First, in 1:18-2:11, he establishes the universality of sin and the impartial nature of God's righteous condemnation of sin, reminding self-righteous nomistic believers ("the weak", 15:1, law-bound believers, most being of Jewish stock) that they too are infected by the stain of sin, 2:1-5, the consequence of which is divine condemnation, 2:6-11. Then, in 2:12-29, Paul examines the place of the law in the righteous judgment of God, making the point that those nomistic believers who think that their adherence to the law of Moses restrains sin and shapes holiness for divine

approval, actually break the law and thus face the curse of the law and the "wrath and fury" of God's condemnation. In 3:1-8 Paul answers two objections to his rather negative treatment of the law, namely, that he devalues the covenant / law and that he promotes libertarianism. Then, in 3:9-20, Paul drives home his conclusion, namely that the human condition of universal sin is not alleviated by submission to the law, for the law only serves to make sin more sinful.

In 3:21-4:25 Paul now establishes his central proposition. When it comes to the righteous reign of God, whether in condemnation or vindication, there is no "distinction" between a person under the law, or a person outside the law. All have sinned and stand condemned, but all who rest on the faithfulness of Christ, his "sacrifice of atonement", are justified, ie., are set right before God. So, for believing Jews, like Paul, there is no ground for "boasting" about their faithfulness under the law, for a person is wholly right with God, yesterday, today and tomorrow, on the basis of faith (Christ's faithfulness and our faith in his faithfulness) and not by obedience.

Having explained the workings of justification "out of" faith, Paul, in 5:1-21, examines the natural consequences that flow to those who are set right before God, namely, "life", the fullness of new life in Christ that properly belongs to a believer apart from works of the law. In 5:1-11 Paul first outlines the new relationship that a believer has with God - "peace" and "reconciliation". Then in 5:12-21 he explains how Christ's saving death has brought eternal life to all humanity by overcoming the curse of Adam's sin.

Rebuttal of the nomist critique:

From 6:1-11:36, Paul rebuts the arguments of his law-bound opponents.

First he tackles their claim that grace without law promotes sin / libertarianism, 6:1-8:39. In 6:1-23 he explains how "newness of life", right-living before God, apart from the law, is expressed in the life of a believer as a natural consequence of their right-standing before God. In 7:1-25, Paul examines the place of the law in the Christian life. Then in chapter 8 Paul explains how the justified believer, apart from the law, is being shaped into the perfection of Christ through the indwelling compelling of the Spirit.

Paul's final rebuttal argument in chapters 9-11 makes the point that Israel's failure to appropriate God's promised blessings does not invalidate the gospel mediated by Paul. In these chapters, Paul establishes that although God has had a special relationship with national / ethnic Israel, its people and institutions do not align with the elect people of God. True

Israel, spiritual Israel, is made up of the children of promise, believers, both Jews and Gentiles. Paul's argument is advanced in a clearly defined literary unit with an introduction, 9:1-5, a propositional statement defining the issue at hand, 9:6a, a three-staged developed argument, 9:6b-11:32, and a conclusion, 11:33-36. In these three chapters Paul establishes that a remnant according to grace realises the true Israel, 9:6-29, that national Israel's present condition of unbelief is due to its own pursuit of law-righteousness, 9:30-10:21, and that national / ethnic Israel's present state of unbelief does not annul God's promises, 11:1-36.

Exhortations:

In the final chapters Paul turns to the business of Christian living, of Jewish and Gentile believers living together within God's new community, 12:1-15:13. An overarching concern in this section is the community's witness to the world through the life of its members. First, in chapter 12, Paul deals with personal ethics and then in chapter 13 he goes on to deal with wider social issues, and finally, in 14:1-15:13, he broaches the touchy issue of how Jewish and Gentile believers are to relate within the Christian fellowship.

Personal matters and doxology:

The letter concludes with a number of personal issues, 15:14-16:27.

ii] Background:

Paul's letter to the church in Rome was most likely composed during his stay in Corinth around 57-58AD. While continuing his missionary work in Macedonia, a number of problems had developed in the Corinthian church, both practical and theological. To address these problems, Paul composed at least two letters, most likely three, as well as organising a number of visits by his representatives. As with so many disruptions in the Christian church, the problems in Corinth were partly of a personal nature, and so Paul kept his distance while everything settled down.

The crucial issue in Corinth was theological in nature. This was promoted by Judaizers, members of the circumcision party from the Christian church in Jerusalem, who felt it duty bound to follow up on Paul's missionary work and correct his antinomian teaching. He only touches on this theological issue in second Corinthians, but obviously, on arriving in Corinth, he addresses the issue of nomism (sanctification by obedience) full on. It is in this environment that Paul pens his letter to the Romans. Given the careful crafting of the letter, it seems likely that its theological heart serves as a general circular letter to Paul's mission churches, a letter designed to confront the threat posed by the judaizers.

iii] Structure: *The opening salutation of Paul's letter:*

Writer identification, v1;

Theme - the gospel, v2-6;

The message, v2:

The time is fulfilled, v3;

The kingdom of God is at hand, v4;

Paul's gospel commission, v5-6.

Greeting, v7.

iv] Interpretation:

The letter begins with Paul identifying himself and his call to minister the gospel, his role as an emissary of a divine message fulfilling the promises of the prophets. Then, in v3-4, he outlines the message, long foretold, concerning the redemption of mankind in Jesus Christ, the Son of God. He then identifies his authority to minister this message and bring about (purpose, cf. 16:26) the obedience of faith among all peoples (better than "Gentiles"), v5, including the believers in Rome, v6. The passage concludes with a greeting, v7.

Faith, cf., v5: It is important to note that throughout Romans this important word comes with two linked ideas, the relative stress of each idea being determined by the context. There is the faith of the believer (faith in the sense of belief, dependence, reliance, firmness in / on Christ), and there is the "faith of Christ" (faith in the sense of a faithful submission to the will of God on the cross). So, the faith / faithfulness of Christ saves us, which faith / faithfulness we appropriate by faith. See Romans 3:22 where Paul breaks "faith" up into its two separate parts: the righteous reign of God, his putting all things right, is by means of **πιστεως Ιησου Χριστου** "the faith of Christ" to all **τους πιστευοντας** "those who have faith".

v] Homiletics: *The obedience of faith*

When I was a young assistant minister in my first appointment, I got to know an amazing old believer. He was affectionately called Pop. In his younger days he worked as a street evangelist. There is nothing more difficult than preaching the gospel to people on a busy sidewalk. I have spent my life hiding in a pulpit, but to stand on a milk crate at the corner of a busy city street is something else. Of course, his passion for the gospel never waned. When we first met he took me aside and explained to me the way of salvation, just in case I had missed it at theological college. What passion for the gospel! They all knew him around the district. Even the

most mundane remark about the weather or something else, gave Pop an evangelistic opportunity. The gospel came into every conversation.

Paul the apostle had the same passion. By the second sentence of his letter to the Romans he is into a short outline of the gospel. It's the classic two part presentation, properly adjusted for his Gentile readers. He begins with the "time is fulfilled" statement, but only makes a passing reference to Jesus' fulfilment of Old Testament prophecy. The events of Jesus' life proclaim him as the messiah, of the royal house of David.

Paul then touches on the "kingdom is at hand" statement. He tells us that God has declared Jesus to be what he has always been, Lord. This declaration rests on what Jesus has achieved for us in his death and resurrection, namely, the resurrection of the dead - life eternal.

In reminding us that he has been given the task of communicating this message to non-Jews, Paul tells us about the required response, namely, "the obedience of faith." There are some who argue that Paul is speaking about the doing of obedience, i.e., the godliness that flows from faith. Yet, Paul is actually speaking about an obedience that consists of faith, "a yielding in faith", Berkeley. In simple terms, Paul calls on his readers to believe in the message of salvation.

We would do well to take heed of his call.

The homiletic suggestions are precis designed to aid the task of sermon construction. They assume an additional exposition of the relevant Biblical verses and local application.

Text - 1:1

Introductory statement and greetings, v1-7: i] Sender's identification, v1. Paul identifies himself to his readers and establishes the authority upon which he addresses them. Many of the members of the Roman church would know little of Paul.

δουλος [ος] "servant" - [PAUL] SLAVE, BOND SERVANT. Standing in apposition to "Paul". Paul is Christ's man.

Χριστου [ος] gen. "Christ" - [OF JESUS] CHRIST. "Christ" stands in apposition to "Jesus", genitive in agreement to Jesus. The genitive "of Jesus" is adjectival, possessive, but possibly verbal, subjective, "a servant appointed by Jesus Christ", or objective, "a servant who serves Jesus Christ." We normally view "Jesus Christ / Christ Jesus" as a single title, but at this time "Christ / messiah" was seen as a defining statement; "Jesus, *the* messiah."

κλητος adj. "called to be" - A CALLED [APOSTLE]. The adjective is rendered verbally in the NIV. Referring to a divine call to serve as an apostle, rather than

a call to faith. The term "apostle", sent one, is used in the technical sense of an authorised representative of Christ.

αφορισμενος [**αφοριζω**] perf. pas. part. "**set apart**" - HAVING BEEN SET APART, MARKED OFF, SEPARATED BY A BOUNDARY. The participle is adjectival, attributive, limiting "apostle"; "an apostle who has been set apart." The perfect implies that Paul is habitually so. The word is used of the setting apart of Israel in the sense of their chosen / appointed role, and this sense obviously extends to Jesus' apostles.

εις + acc. "**for**" - TO = FOR. Here used to express purpose; "for the sake of the gospel", or "to preach the gospel." "Called as a messenger and appointed for the service of" the gospel, Phillips.

ευαγγελιον [**ος**] "**gospel**" - *the* IMPORTANT MESSAGE. Often translated as "good news", but this message from God is only good news for those who respond to it; "important message from God."

θεου [**ος**] "**of God**" - OF GOD. The genitive is probably either descriptive, idiomatic / source, "*that is from God*", or verbal, objective, "*about God*."

v2

ii] Gospel summary, v2-6: a) The gospel defined - God's important message contained in the scriptures, v2. In establishing his authority as an apostle "set apart for the gospel of God", Paul gives a summary of the Christian gospel, so confirming that the gospel the Roman church believes in is the gospel that Paul preaches.

ὁ rel. pro. "**the gospel**" - WHICH. Introducing a relative clause, limiting by describing the gospel (ie. the content of the message) as the fulfilment of the promises of the prophets in the Old Testament.

ὁ προεπηγγειλατο [**προεπαγγελω**] aor. "**he promised beforehand**" - HE PROMISED BEFORE, PREVIOUSLY, IN ADVANCE. "God" is obviously the primary agent, "this gospel God announced beforehand", NEB.

δια + gen. "**through**" - THROUGH, BY MEANS OF. Expressing agency.

αυτου gen. pro. "**his [prophets]**" - [THE PROPHETS] OF HIM. The genitive is adjectival, possessive.

εν + dat. "**in**" - IN [HOLY SCRIPTURES]. Local, expressing space; "recorded in the sacred Scriptures", although Harvey suggests it is instrumental here, expressing means - the scriptures were the means by which the promises were recorded.

v3

b) Part 1 of the message - the time is fulfilled, v3. With respect to the **σαρκα**, "flesh", Jesus' fleshly nature / the fleshly sphere of his being, Jesus fulfils the

prophetic expectations concerning the coming messiah; he is the Son of God, the royal descendant of David - messiah.

περι + gen. "**regarding**" - CONCERNING, ABOUT [THE SON OF HIM]. Reference / respect. Serving to identify the content of the gospel; "this news is about the son of God", JB.

του γενομενου [γινομαι] aor. mid. part. "**who ... was**" - THE ONE HAVING COME. The participle is adjectival, attributive, as NIV. Not so much making the point that he was a man, "he was born", RSV, but rather that he was descended from the royal house of David, from which house the messiah would emerge

κατα + acc. "**as to**" - ACCORDING TO [FLESH]. Reference / respect; "with respect to his flesh." As to his humanity; "on the human level", NEB.

εκ + gen. "**a descendant**" - FROM [SEED OF DAVID]. Expressing source / origin; "he was born of David's stock", NEB.

v4

b) Part 2 of the message - the kingdom of God is at hand, v4. With respect to the **πνευμα**, "spirit", Jesus' spiritual nature / the spiritual sphere of his being, Jesus is declared, consequent on the resurrection of the dead, to be what he always has been, Son of God, Lord. Therefore, the kingdom of God "is at hand" / bursting in upon us / inaugurated / realised.

κατα + acc. "**[and who] through**" - [THE ONE HAVING BEEN DESIGNATED THE SON OF GOD IN POWER] ACCORDING TO. Possibly expressing a standard, "in accordance with", or instrumental / agency, as NIV, although this would be an unusual sense for **κατα**. It is more likely that the preposition takes the same sense as in v3, reference / respect; "with respect to the spirit."

αγιωσυνης [η] gen. "**[Spirit] of holiness**" - [SPIRIT] OF DEDICATION, CONSECRATION. The genitive is adjectival, attributive; "sacred spiritual realm." "Spirit" is often understood as a reference to the Holy Spirit, but this seems unlikely. Possibly "as far as his being divine is concerned", or possibly "his divine holiness", although it is more likely that "spirit" refers to the spiritual realm, a realm which is sacred. As Christ was experienced in the realm of the flesh, so now he is experienced in the realm of the spirit, the sacred spiritual realm.

του ορισθεντος [οριζω] gen. aor. pas. part. "**who was declared / was appointed**" - THE ONE HAVING BEEN DECREED / DESIGNATED, APPOINTED (lit. set limits or boundaries). The participle is adjectival, attributive, genitive in agreement with **του υιου**, "Son", v3. The sense of "installed, appointed", as TNIV, seems unlikely. The NIV "declared" is to be preferred. Jesus was declared to be Son of God, not as a first-time designation of the title, but declared "to be what he always had been", Dumbrell. The genitive "God" is adjectival, relational.

εν + dat. "**with / in**" - IN [POWER]. Possibly adverbial, modal, expressing manner, modifying the verb "declared", "powerfully declared", or instrumental, "by a mighty act, NEB, NRSV, as NIV, so Jewett, or local, expressing a state or condition, so Cranfield; "invested with power". The prepositional phrase is somewhat adjectival in function, limiting by description the "Son of God, "Son of God in all his power", JB = "the powerful Son of God." The power in mind is probably Christ's kingly power.

εξ + gen. "**by**" - OF, OUT OF, FROM. Possibly causal, as in NIV, even temporal, "from the time of the resurrection", TH, but more likely "out of, from", in a consecutive sense, "as a result of the resurrection."

αναστασεως [ις εως] "**his resurrection**" - A RESURRECTION [OF DEAD ONES]. Usually taken as referring to Christ's resurrection, so "his resurrection", although "his" is not present in the Gk. The **νεκρων**, "dead", is plural, so the reference is to the general resurrection in the last day. The sense may be active or passive, but either way, consequent on / as a result of the resurrection of the dead, Jesus is declared to be what he always has been, namely, Lord, having realised this blessing on our behalf by his death, resurrection and ascension.

Ιησου Χριστου του κυριου gen. "**Jesus Christ [our] Lord**" - JESUS CHRIST LORD [OF US]. Standing in apposition to **υιου θεου**, "Son of God", in apposition to **του υιου**, "Son", v3. "Christ" stands in apposition to "Jesus", and "Lord" stands in apposition to "Christ"; "Jesus, the Christ / messiah, our Lord."

v5

c) Paul's role in the ministry of the gospel - his divine commission, v5-6. Paul and the other apostles, were shown mercy and kindness ("grace") when God gave them the ministry of apostleship. For Paul and his team, this "grace" consisted of a special authority to preach to the Gentiles. His task was to call the Gentiles to "the obedience of faith", to yield in faith, to accept God's offer of salvation in Christ. From such "obedience" comes righteousness, a right-standing in the sight of God.

δι [δια] + gen. "**through**" - THROUGH [WHOM (the antecedent is "Christ our Lord")]. Instrumental, expressing agency; "we apostles received our authorisation from God, commissioned in Christ's name, to ..." **ελαβομεν [λαμβανω]** aor. "**we received**" - WE RECEIVED. "God gave me the privilege" TEV, reads well, but misses the point that the ministry of the gospel is, at this time, administered by the apostles, with whom Paul identifies himself. Sometimes "we" means "we Jews", but not so here, rather "we apostles received", or even more particularly as a royal plural, "I received grace and apostleship."

χαριν [ις εως] "**grace**" - GRACE [AND APOSTLESHIP]. Accusative object of the verb "to receive." These two nouns "grace" and "apostleship", joined by **και**,

look very much like a hendiadys where together they express a single idea, namely, of Paul's apostleship as a gracious gift. The office of apostle was Paul's by the grace of God, ie. as a divine gift.

εἰς + acc. "-" - TO = FOR. Here expressing purpose; "in order to bring about the obedience of faith among all the nations."

πίστεως [ἰς εἰς] gen. "**that comes from faith**" - [OBEDIENCE] OF FAITH. This genitive has prompted endless debate. It is usually understood verbally, either objective, "obedience to the faith", Moffatt (the genitive receives the implied action of the verbal noun), or more commonly subjective, "obedience produced by faith; "which is the product of faith", Barclay, cf., Davies. It is very unlikely that the phrase, as a whole, should be rendered verbally, "to believe and obey", TEV; "to lead to faith and obedience", NEB. One suspects that this translation is driven by the children's chorus "trust and obey, for there's no other way, to be happy in Jesus, but to trust and obey" - rather unsound theology! A more likely classification is adjectival, of definition, appositional / epexegetic, "the obedience of faith / which is faith / consists of faith", Murray, Godet, Haldane. See Cranfield for a full discussion on his seven possible meanings, but note the printing error in the 1975 edition, 1st printing - it is "the obedience which consists in faith", not "the faith which consists in obedience" (ouch!) A genitive substantive attached to another substantive often functions adjectivally to limit that substantive, so it does seem likely that the "obedience" Paul is referring to is a "faith" type of obedience, or in simple terms, "acceptance of the message of salvation", Jewett. "To promote among all the Gentiles a yielding in faith", Berkeley.

ἐν + dat. "-" - IN [ALL THE GENTILES, NATIONS]. Local, expressing space / sphere; "among all the nations", ESV.

ὑπὲρ + gen. "**for [his name's] sake**" - ON BEHALF OF [THE NAME OF HIM]. Probably with the sense of representation, "on behalf of his name" = "on behalf of him / Jesus" ("the name" = the person), ie., under his authority; "from whom we received our commission in his name", Phillips. Probably not with the sense of advantage / benefit, "for the benefit of"; "to the honour of his name", Cassirer.

v6

Paul's Roman readers are among those so "called". The call is not the predestination of individuals to salvation, but rather an invitation to join the chosen and elect people of God. The punctuation of this verse is problematic. It seems best to follow Cranfield's suggested translation: "Among whom are you also, you who are called ..." Cranfield.

εν + dat. "**among**" - IN = AMONG [WHOM]. Local, expressing space. The "whom" are the "Gentiles".

καί "**also**" - [ARE] AND = ALSO [YOU]. Adjunctive; "also".

κλητοι adj. "who are called" - CALLED ones. As is usually the case in the New Testament, God is the one who does the calling. The word "call" (summoned) may be translated "invite" where free grace is emphasised rather than an effectual predestining. Cranfield argues that "call" in the Pauline letters always means "effectual call." God does indeed, in an act of his sovereign will, summon a people unto himself, a community / a kingdom, although this does not necessitate the effectual call of its individual members. The issue is a contentious one, but it seems more than likely that God's elect people consists of those who rely on the offer of divine grace found in Christ.

Ἰησοῦ Χριστοῦ gen. "**to belong to Jesus Christ**" - OF JESUS CHRIST. The genitive is adjectival, either possessive, as NIV, or verbal, "called by", or idiomatic / source, agent, "*that is from* Jesus Christ."

v7

iii) Greeting, v7. In New Testament times a letter would begin with a *from whom - to whom*, plus a greeting. Paul's summary of the gospel he preaches has delayed the *to whom*, "to all in Rome" and the greeting.

τοῖς οὖσιν dat. pres. part. "-" - TO [ALL] THE ONES BEING. The participle serves as a substantive, dative of recipient. This clause concludes the sentence begun in v1, "I Paul to all in Rome". The sense of the verb to-be must be assumed, eg. "greet", "write", so for example, "I send greetings to all of you in Rome", NEB.

εν + dat. "**in**" - IN [ROME]. Local, expressing space; "I send greetings to all the believers who live in Rome."

αγαπητοῖς dat. adj. "**who are loved**" - LOVED ONES. The adjective serves as a substantive standing in apposition to "the ones being", dative in agreement, "*the ones who are loved*."

θεοῦ [ος] gen. "**by God**" - OF GOD. The genitive is adjectival, descriptive, idiomatic / source, agent.

ἄγιοις dat. adj "**saints / to be his people**" - [CALLED ONES], HOLY. As with "called ones", the adjective serves as a substantive standing in apposition to "the ones being", dative in agreement, "*the ones* separate, marked off, who belong to Christ; "God's dedicated people", NEB = "the saints."

χαρις [ις εως] "**grace [and] peace**" - GRACE [AND PEACE]. Nominative absolute. Both nouns "grace" and "peace" are anarthrous in that the greeting is an idiomatic formula. The addition of "grace" to the normal Jewish greeting of "peace", gives the greeting its particular Christian flavour. The greeting is short

for an offered blessing in the terms of "may the Lord shower you with his grace and peace."

ὕμιν dat. pro. "**to you**" - TO YOU. Dative of interest, advantage.

απο + gen. "**from**" - FROM. Expressing source / origin.

πατρος [ηρ ρος] gen. "**Father**" - [GOD] FATHER [OF US]. Standing in apposition to "God", genitive in agreement. The notion that God is our heavenly Father finds its origin in the teachings of Jesus. Such an intimate view of God would be offensive to a strict Jew.

κυριου Ιησου Χριστου gen. "**the Lord Jesus Christ**" - [AND] LORD JESUS CHRIST. "Jesus" stands in apposition to "Lord" and "Christ / messiah" stands in apposition to "Jesus", genitive following the preposition "from". Clearly "Lord" is used of the divine title, and not with the sense "master".

1:8-15

Introduction, 1:1-15

ii) Thanksgiving and personal explanation

Argument

Paul continues his letter with a thanksgiving, speaking of his desire to visit Rome in order to fulfil his apostolic commission to the Gentiles.

Issues

i) Context: See 1:1-7.

ii) Background: See 1:1-7.

The Nomist heresy: Although Paul did not establish the Roman church, he does see himself as the apostle to the Gentiles and knows well that Rome is the centre of the world (note Luke's perspective in Acts - the movement of the gospel from Jerusalem to the ends of the earth - in reality, the centre of the world = Rome). Paul may not have any personal knowledge of the Roman church, but he knows well that throughout the Gentile world his gospel has been maligned by the judaizers, members of the circumcision party, and that Rome, as with his own mission churches, has, as a consequence, suffered from the heresy of nomism.

Nomism is the heresy that law-obedience ["works of the law" - obedience to the law of Moses] is essential to restrain sin and shape holiness [sanctify] for the maintenance of right-standing before God [covenant compliance] and thus the full appropriation of God's promised blessings [the promised blessings of the Abrahamic covenant = life = the gift of the holy Spirit, etc.]. Paul calls the nomist heretics in Rome "the weak", cf., 14:1-15:13.

It is likely that the heresy of nomism entered the Christian church through converted Pharisees who become members of the Jerusalem church. They would have been core members of the circumcision party. The Pharisees were infected by the heresy of nomism in that they knew that their standing as a Jew rested on divine grace, but that remaining true to that standing rested on obedience to the Law (ie., they were not technically legalists). Jesus constantly tried to expose the flaw in their thinking by revealing the idealistic demands of the Law. Although they were proficient at tithing mint and cumin, they were unable to obey the weightier matters of the Law and so needed to find another way to retain their standing as children of God and so appropriate the promised blessing of the covenant. The answer lay with divine mercy, the way of grace through faith.

Paul, serving as the exegete of Jesus, argues for a gospel that rests on the grace of God such that the full appropriation of the covenant promises is through faith (Christ's faithfulness and our faith response) apart from works of the law:

FAITH = RIGHTEOUSNESS = BLESSINGS = WORKS.

The nomists / judaizers / pietists / members of the circumcision party argue that:

FAITH = RIGHTEOUSNESS + WORKS = BLESSINGS.

In short, the nomists believed that law-obedience both restrains sin and progresses holiness for the appropriation of the promised Abrahamic blessings, which, for a believer, entails the fullness of life in Christ. These nomistic believers certainly understood that their salvation rested on the person and work of Christ appropriated by faith, although their notion of justification was probably limited to forgiveness. When it came to the appropriation of the promised blessings of the covenant, attention to the law of Moses was essential. For Paul, justification, being set right before God, of itself facilitates the totality of God's promised blessings.

iii] Structure: *Opening thanksgiving prayer*:

A thanksgiving for the Roman church, v8;

Constant prayer for Paul's intended visit, v9-10;

The purpose of Paul's intended visit, v11-12;

The occasion for writing, v13-15.

iv] Interpretation:

As is typical of Paul's letters (except Galatians), he includes a thanksgiving to God for the life of the believers he is writing to, v8. Paul then reveals that the Roman believers are particularly in his prayers, v9-10, and that he desires to visit with them and both minister to them and be ministered to, v11-13. In v14-15 Paul outlines his missionary agenda as it relates to the Roman believers.

1:8

Paul continues his introduction, seeking to establish a personal link with the Roman believers, v8-15: i] Paul gives thanks for the believers in Rome, v8.

πρωτον adv. "first" - FIRST. Sequential adverb, here temporal; "to begin with." As there is no "second", the **μεν** in a **μεν δε** construction, "on the one hand and on the other", doesn't eventuate. Of course, **μεν** can just be used for emphasis. Possibly "from the very outset", Morris. "I want to begin by saying", Barclay.

ευχαριστω pres. "**I thank**" - I THANK. Not the usual "we thank", since Paul is getting personal at this point. The present tense is customary.

τω θεω [ος] dat. "**God**" - THE GOD [OF ME]. Dative of direct object after the verb "to give thanks." An uncommon relational reference to the divine; a very bold statement for a Jew. The genitive **μου**, "of me / my", is relational.

δια + gen. "**through**" - THROUGH [JESUS CHRIST]. Expressing agency; "through, by means of." "Christ is, in a sense, the Mediator of the thanksgiving", O'Brien.

περι + gen. "**for**" - ABOUT [ALL OF YOU]. Reference / respect, "concerning all of you", or representation, "on your behalf."

οτι "**because**" - THAT = BECAUSE. Introducing a causal clause explaining why Paul gives thanks for the Roman believers.

η πιστις [ις εως] "**faith**" - THE FAITH [OF YOU]. Nominative subject of the verb "to proclaim, announce." "Faith" in what sense? Possibly "the faith as you hold it", Barrett, but better "faith" as that which defines a Christian. What is being reported is the presence of believers in Rome, cf., Cranfield. This "faith", which defines a believer, is used by Paul with two linked ideas, the relative stress of each idea being determined by the context. There is the "faith" (belief, dependence, reliance, firmness) of the believer, and there is the "faith of Christ" (Christ's faithful submission to the will of God on the cross). So, the faith / faithfulness of Christ saves us, which faith / faithfulness we appropriate by faith. See Romans 3:22 where Paul breaks "faith" up into its two separate parts: the righteous reign of God, his putting all things right, is by means of **πιστεως Ιησου Χριστου** "the faith of Christ" to all **τους πιστευοντας** "those who have faith / who believe".

καταγγελλεται [καταγγελλω] pres. "**is being reported**" - IS BEING PROCLAIMED, ANNOUNCED. The present tense is durative / iterative, expressing an ongoing report of the impact of Christian ministry in Rome. "Your faith is renowned over all the world", Cassirer.

εν + dat. "**[all] over**" - IN [ALL THE WORLD]. Local, expressing space. The phrase is a "pardonable hyperbole", Hunter.

v9

ii] Paul reveals the content of his prayer on behalf of the believers in Rome whom he constantly brings before the Lord, namely his intended visit, v9-10. In the Gk. as in the NIV, this and the next verse forms one sentence. It makes better sense if we break the two verses into two sentences, eg., "I call on God (..... *parenthesis*) as my witness, that I never stop praying for you. My unceasing prayer is this: that, somehow, God will", Junkins.

γὰρ "-" - FOR. More reason than cause. Here introducing an explanation of Paul's thanksgiving for the Roman believers, even a clarification. "Indeed, God is my witness - he to whom I render spiritual service by preaching the gospel of his Son - that I make mention of you unceasingly," Cassirer.

μαρτυς [υς εως] "**God is my witness**" - [MY GOD IS] WITNESS. Predicate nominative. The noun μαρτυς, "witness", is emphatic by position. Virtually an oath declaring that what Paul is about to say is true beyond measure. With an unverifiable inward motivation Paul will often call on God as his witness.

ὧ̄ dat. pro. "**whom**" - WHOM. The dative is probably adverbial, modal, expressing manner, and serving to introduce a parenthetical statement describing Paul's devotion to God.

λατρεῶ pres. "**I serve**" - I SERVE. Sometimes translated as "worship (adoration)", but this word refers to service, the service a slave gives to a master, or of the Levites to God. Here Paul is referring to his service of gospel ministry for God.

ἐν + dat. "**with / in**" - IN [THE SPIRIT OF ME]. Probably instrumental, expressing means; "by / with my spirit", ESV. Paul serves God with the totality of his being, his psyche +. See Cranfield for a full set of options for the meaning of πνευματι, "S/spirit". The God whom I serve with every fibre of my being", Barclay.

ἐν + dat. "**in**" - IN [THE IMPORTANT NEWS, GOSPEL]. Here possibly instrumental, "by preaching the gospel", or local, sphere, "in the message / gospel", ie. "in my association with the gospel. The word "gospel" simply means "important message." "Preaching" is certainly in mind, but the totality of gospel ministry should be included. "In the gospel", Bruce.

του υἱου [ος] gen. "**of his Son**" - OF THE SON. The genitive may be treated as adjectival, possessive, in that the message belongs to the Son, or idiomatic / source, in that the message emanates from the Son, but possibly adverbial, reference / respect, in that the message concerns the Son.

ὡς "**how**" - HOW. Virtually introducing a dependent statement of indirect speech expressing what God is able to give witness to, "God is my witness that I constantly remember you in my prayers", cf., ESV.

ἀδιαλειπτως adv. "**constantly**" - WITHOUT CEASING. Adverb of manner. "Prayer as a conscious, continuous state of mind", Richard. "Without intermission", Morris.

ὑμων gen. pro. "**you**" - [I MAKE MENTION] OF YOU. The genitive is verbal, objective; "about you."

v10

επι + gen. "**in**" - [ALWAYS] AT, UPON. Temporal use of the preposition; "at the time / on the occasion of", Zerwick.

μου gen. pro. "**my**" - [THE PRAYERS] OF ME. The genitive is verbal, subjective, "the prayers I *offer*", or adjectival, possessive. "I always make mention of you in my prayers", Moffatt.

δεομενος [**δεομαι**] pres. pas. part. "**and I pray**" - ASKING, REQUESTING, PRAYING. The participle is adverbial, possibly modal, or instrumental, expressing means, even temporal, "while I pray", Longenecker. ; Paul unceasingly makes mention of his readers in his prayers by always asking that

ει πως + fut. "**that**" - IF PERHAPS, SOMEHOW. Introducing an indefinite indirect question expressing the content of Paul's prayer namely, that he may be able to visit Rome so that both he and the Romans "may be mutually encouraged by each other's faith."; "that = if somehow (**ει πως** "if perhaps" somewhat undermines the certainty of the clause, but is counted by **ηδη** "already" and **ποτε** "at one time" = "now at last", and the use of a future, rather than a subjunctive verb), as is the case, by God's will to come to you, then now at last I will make my way *to you*" = "I constantly pray that at long last it may be God's will that a way should open up for me to visit you", Barclay.

ηδη ποτε "**now at last**" - ALREADY, NOW AT ONE TIME. Temporal construction, indicating an end of something. "Expressing the feeling that there has been enough time of waiting", Cranfield; "at long last", Barclay.

εν + dat. "**by [God's will]**" - IN = BY [THE WILL OF GOD]. Instrumental, expressing means. Probably best reworked as a paraphrase; "I pray that God will make it possible for me to visit you if he wants me to", TH.

ευοδωθησομαι [**εροδω**] fut. pas. "**the way may be opened for me**" - I WILL BE LED ALONG THE WAY, MAKE MY WAY. "Be sped along my way", Moffatt, so "be granted the opportunity of visiting you", Cassirer.

ελθειν [**ερχομαι**] aor. inf. "**to come**" - TO COME [TOWARD YOU]. The infinitive may be exegetical explaining the hoped-for content of God's will in the matter of the visit, namely, "that I come to you", but Harvey suggests that it is adverbial, consecutive, expressing result.

v11

iii] Paul now explains why he wants to visit with the Roman believers, v11-13. Paul writes this letter to prepare for his visit to Rome in order that he might encourage their faith, attain "a harvest among" them, and "preach the gospel to you who are at Rome" (ie., communicate to them Paul's understanding of the gospel).

γάρ "-" - BECAUSE. Introducing a causal clause explaining why Paul prays that he might visit Rome, namely, "for I long to see you", Barclay.

επιποθῶ [επιποθεῶ] pres. "I long" - I GREATLY DESIRE. The prefix establishes the direction of the desire, "to you-ward", Sandy and Headlam. "Ardent desire", Jewett.

ἰδεῖν [εἶδον] aor. inf. "to see" - TO SEE [YOU]. The infinitive is complementary, completing the sense of the verb "to desire greatly", but also with a cognitive verb such as "to greatly desire" the infinitive may be classified as introducing an object clause / dependent statement of perception expressing what is desired. The accusative object of the infinitive is ὑμᾶς, "you".

ἵνα + subj. "so that" - THAT [I MAY SHARE, IMPART]. Introducing a final clause expressing purpose, "in order that", or hypothetical result, "so that", as NIV.

πνευματικόν adj "spiritual [gift]" - [A CERTAIN = SOME KIND OF] SPIRITUAL, PERTAINING TO THE SPIRIT [GIFT TO YOU]. The attributive adjective limits the accusative object "gift". It is unnecessary and so its presence is emphatic, so Dunn. The dative indirect object "to you" is probably a dative of interest, advantage. The sense is unclear; impart something spiritual, eg. a gift, blessing??? Verse 12 may serve to clarify somewhat, so "encouragement", obviously by Paul's gospel ministry. Since Paul does not specify the "gift", a general sense is best, a "spiritual charisma [that] offers enrichment and consolidation for the faith", Jewett. So Morris: "the term is used here in the more general sense of anything that builds up the spiritual life."

εἰς τὸ + inf. "to" - INTO THE [TO ESTABLISH, STRENGTHEN, SUPPORT, MAKE FIRM]. This construction, εἰς + the articular infinitive, usually expresses purpose, "in order to ..." The subject of the infinitive is the accusative ὑμᾶς, "you". "Make strong" in what sense? Again, a general spiritual strengthening is in mind. "A personal visit will enable them mutually to be enriched, though Paul himself will need to be with them to determine their needs", Dumbrell - obviously spiritual needs which will be met by gospel instruction for their up-building / strengthening.

v12

δε "-" - BUT/AND. Transitional, indicating a step in the argument. With τοῦτο ἐστίν, Paul is extending his argument rather than repeating it, so Harvey; "a certain modification and progress" in the argument, Godet.

τοῦτο ... ἐστίν "that is" - THIS IS. A very Pauline construction serving to introduce an explanation, "that is to say"; "I mean", Zerwick.

συμπαρακληθῆναι [συμπαρακαλεῶ] aor. pas. inf. "that you and I may be mutually encouraged" - TO BE ENCOURAGED TOGETHER. The εἰς τὸ + inf.

construction of v11 is assumed, so introducing a final clause expressing purpose, "in order that" Here taking the sense: "an inner strengthening of mind and spirit imparted by God", Black. The **συν** prefix indicates that Paul has in mind mutual encouragement, although the "with you" may put the stress on Paul's encouragement, seeing he is the one who is going to be with them. None-the-less, it is more likely that the opposite is the case and that Paul is just being gracious. Paul has elsewhere stated that he is not into building on another's ministry, cf., 15:20. "What seems to have been in his mind is laying bare his gospel before them so that the clarifications in positions, theirs and his, which he will make in the letter, may be discussed and difficulties resolved before he sets out for Spain", Dumbrell.

εν + dat. "-" - IN [YOU]. The preposition **εν** is possibly temporal, "while / when I am with you", or instrumental, "by meeting with you", Moffatt, or local, space, "among you", so Cranfield.

δια + gen. "**by**" - THROUGH, BY MEANS OF [THE FAITH IN ONE ANOTHER]. Instrumental; "by means of each other's faith."

τε και "**each other's**" - BOTH [YOURS] AND [MINE]. Coordinate construction, "both, and". A rather awkward phrase carrying the sense "each through the faith of the other", Morris. "In other words, that when I am with you we may receive mutual encouragement by one another's faith, yours and mine", Cassirer.

v13

iv] The occasion for writing, v13-15. Paul speaks of his obligation, under God, to minister the gospel to the Gentiles, which indebtedness motivates him to minister the gospel in Rome.

δε "-" - BUT/AND. Transitional, indicating a step in the argument, such that v13-15 should be taken together; "Now, I don't want you ..."

ου θελω "**I do not want**" - I DO NOT WISH [YOU]. Variant, unlikely, **ουκ οιομαι**, "I do not suppose", implies that the church was aware of his movements, cf., Metzger. "I want you to know brothers", Barclay.

αγνοειν [**αγνοεω**] aor. inf. "**to be unaware**" - TO BE IGNORANT, UNAWARE [BROTHERS]. The infinitive is usually classified as complementary, completing the sense of the negated verb "to want". Best stated positively; "I should like you to know", Zerwick.

οτι "**that**" - THAT. Introducing an object clause / dependent statement of perception expressing what Paul does not want his readers to be unaware of.

προεθεμην [**προτιθημι**] aor. "**I planned**" - I PURPOSED, PLANNED, INTENDED, MEANT TO [OFTEN]. A strong word implying a determined intention to visit the Roman church, not just wishful thinking, and this "often", ie., a long-

time intention. The temporal adverb **πολλακις**, "often, frequently", is emphatic by position.

ελθειν [ερχομαι] aor. inf. "**to come**" - TO COME [TOWARD YOU]. The infinitive may be classified as complementary, completing the sense of "purposed", or treating "purposed, planned" as a cognate verb, introducing a dependent statement of perception expressing what Paul planned.

και "but" - AND. Here often translated as an adversative.

εκωλυθην [κωλυω] aor. pas. "**have been prevented from doing so**" - WAS HINDERED. We don't know what has prevented Paul from undertaking this visit.

αχρι + gen. "**until [now]**" - UP TO, UNTIL [THE PRESENT]. Temporal construction, of time up to a point. Does Paul think he is now free to make the visit? The genitive article, **του** serves as a nominalizer, turning the adverb "now, Present" into a substantive, "until the present" = "thus far", Berkeley. The phrase is idiomatic, as translated by the NIV.

ινα + subj. "**in order that**" - THAT [I MAY HAVE AND = ALSO SOME FRUIT]. Introducing a final clause expressing purpose. "That I might achieve some results", Zerwick. The "harvest / fruit" implies converts, but surely Paul has in mind the harvest of righteousness, a Christian community that rests wholly on Christ's atonement, apart from the law, and thus, as a consequence, a community that is able to present their bodies as living sacrifices, holy and acceptable to God, 12:1.

εν + dat. "**among [you]**" - IN [YOU]. Here expressing association, "with you", but possibly space, "among you."

καθως "even as" - AS, JUST AS. Comparative; that Paul's visit may compare in its fruitfulness with the fruit produced in the other Gentile communities he has ministered in.

και "-" - AND = ALSO. Adjunctive; "as also among the rest of the Gentiles."

λοιποις dat. adj. "**[the] other [Gentiles]**" - [IN = AMONG] THE REMAINING, OTHER [NATIONS, GENTILES]. This statement seems to indicate that the Roman church is primarily Gentile. This would be most likely, given that there had been a purge of Jews from Rome in earlier years. None-the-less, some Jewish believers are likely to be members, and the issue that Paul confronts in this letter, namely nomism, is very much a Jewish heresy now infecting the Christian church.

v14

εμι οφειλετης [ης ου] "**I am obligated**" - I AM A DEBTOR. Presumably "I am obligated to preach the gospel to ..." (although this is not what Paul says), which is why Paul is keen to preach the gospel in Rome, cf., v15, so Morris, Moo ("his apostolic vocation to the Gentiles", Schreiner), not so Jewett. Paul's obligation stems from his calling as an apostle, particularly as apostle to the

Gentiles, although when it comes to preaching, it is always Jew first and then Gentile.

τε και "both and" - A coordinate construction.

ελληνισιν βαρβαροις dat. "[both] to Greeks [and] Non-Greeks" - [BOTH] TO GREEKS [AND] TO FOREIGNERS, [BOTH TO WISE AND TO UNINTELLIGENT]. A dative of indirect object, the direct object, "to preach the gospel", is assumed; emphatic by position. Paul is probably drawing on the common designation of civilised and uncivilised, ie. Greco-Roman and Barbarian. Paul, as apostle to the Gentiles, is obligated to exercise his apostolic gospel ministry to the Gentiles, both Greco-Roman and Barbarian ("Jews and Barbarians", Dumbrell, is unlikely). He now looks forward to ministering to the centre of the civilised world. "From the civilised to the uncivilised, from the cultured to the savage."

v15

ούτως adv. "**that is why**" - THUS, SO. Possibly expressing manner, "in this manner", Jewett, but it may well be inferential here.

το κατ εμε προθυμον ... ευαγγελισασθαι "**I am so eager to preach**" - THE ACCORDING TO ME *i am* EAGER TO PREACH. The Grammar is complex. The article **το** serves as a nominalizer, followed by the preposition **κατα**, "according to", the personal pronoun **με**, "me", the verbal adjective **προθυμος**, "ready, willing, eager", and the infinitive, **ευαννελιζω**, "to preach." Possible translations:

- **το κατ εμε** may be the subject and **προθυμον** the predicate, so "I, so far as it rests with me [under God], am eager". The infinitive **ευαγγελισασθαι** "to preach the gospel" would be complementary, completing the sense of "am eager / willing / able", so Sandy and Headlam;
- The whole phrase may function as the subject, "thus, the eagerness on my part", with the infinitive **ευαγγελισασθαι** functioning as the predicate, "my eager desire", Cranfield;
- **το κατ εμε** may be adverbial, limiting "am eager", with **εγω** understood, "thus I, so far as it rests with me, am eager to preach ...", so Godet, Meyer, Jewett.

- **κατα** + acc. can serve as "a circumlocution for the possessive, or subjective genitive", being used in the NT to limit pronouns, cf., BDF #224.1, and this governing the articular infinitive **το ευαγγελισασθαι** in an accusative infinitive construction. "I am absolutely ready to preach the wonderful news", Junkins.

Apart from the syntax, Paul's point is simple enough; "and that's why I can't wait to get to you in Rome, preaching this wonderful good news of God", Peterson.

και "also" - [TO PREACH] AND = ALSO. Adjective; "also".

ὕμιν dat. "**to you**" - Dative of indirect object.

τοῖς dat. "**who [are at Rome]**" - THE ONES [IN ROME]. The article serves as an adjectivizer turning the prepositional phrase "in Rome" into an attributive modifier limiting "you", dative in agreement with "you"; "to you who are in Rome."

1:16-17

The proposition

The righteous on the basis of faith will live

Argument

In these two verses Paul outlines his thesis, namely:

The righteous reign of God

(his setting all things right)

in justification

(in judging right / setting right a people before him)

out of faith

(based on Christ's faithfulness + our faith response)

apart from the law

(apart from covenant compliance, obedience to God's law)

facilitates God's promised covenant blessings

(the full appropriation of God's promised new life in Christ).

Text

"He who is righteous out of faith will live", Hab.2:4.

Proposition

The righteous reign of God,

out of faith,

apart from the law,

facilitates the fullness of new life in Christ

A person who is set right with God through faith,

possesses the fullness of new life in Christ,

and this apart from law-obedience.

Issues

i] Context: See 1:1-7.

ii] Background: *The heresy of nomism*; See 1:8-15.

iii] Structure: *Paul's proposition*:

Thesis statement, v16-17a;

Supportive text, v17b.

iv] Interpretation:

It is clear that these verses establish the thesis of Romans, which thesis is exegeted from 1:18 through to 8:39 (cf., Cranfield). So, these verses

serve as "the text of the epistle", Barrett. Note Jewett's division: he suggests that the thesis is developed in 1:18-4:25 and amplified in three units, 5-8, 9-11 and 12-15:13. Of course, there are those who argue that the thesis covers chapters 1-11:36, so Fitzmyer. How nice it would be to simply say "the great thesis of Romans, 'justification by faith alone' is adumbrated in these verses", Black, but life is never that simple.

Paul begins with a simple enough statement; he affirms the gospel because it is God's instrument of salvation for everyone who continues to have faith. The next verse, v17, is anything but simple and has prompted endless debate. It seems likely that Paul makes the point that God's righteous rule, his setting everything right ("the righteousness of God"), is realised / facilitated ("revealed") on the basis of "faith", namely, the faithful submission of Christ on the cross, and its appropriation by an individual through faith (apart from the law). The person who is set right with God on the basis of faith will fully possess the promised blessings of God. Habakkuk 2:4 virtually serves as Paul's proof text. So, Paul's thesis is as follows:

The righteousness of God

(God's righteous rule / his setting everything right / his dynamic fidelity to his covenant promises / grace)

PLUS

Faith

(Christ's faithfulness and our faith in his faithful obedience to the cross)

EQUALS

Righteousness

(Uprightness / right-standing before God / covenant compliance / justification, it's just-if-I'd never sinned)

EQUALS

Blessings

(The fullness of new life in Christ / the full appropriation of the promised blessings of the covenant)

MINUS

Law

(Apart from obedience to the Law / Torah).

The new perspective on Paul: The reader will understand that the reformed (Lutheran / traditional) understanding of Romans is presently

under challenge by commentators who lean toward the new perspective on Paul. Whereas reformed commentators have handled Romans as a treatise on how an individual is justified in the sight of God, new perspective commentators argue that the epistle is a treatise on how both Jew and Gentile, in Christ, stand equally as members of the new covenant.

A reformed commentator, handling the phrase "the righteousness of God", would argue that it is "a status of man resulting from God's action, righteousness as a gift from God", Cranfield. On the other hand, a new perspective commentator would say it is "covenant faithfulness / fidelity", Dumbrell.

See Romans Introduction for an outline of how these notes approach Paul's letter to the Romans. For "the righteousness of God" see Excursus III.

"By faith from first to last", NIV: The intended meaning of the phrase **ΕΚ ΠΙΣΤΕΩΣ ΕΙΣ ΠΙΣΤΙΝ**, "from faith into faith", is subject to debate: "The righteousness that springs from faith and leads to (a developing) faith", Cassirer, or even "a process begun and continued by their faith", Phillips. Dumbrell suggests a salvation history approach such that the person who stands right with the God who is right, the God who acts right and makes right, is the person who trusts God. From the faith of the Jews to the faith of the Gentiles, it has always been the same faith, and will always be so. Hunter opts for the simple "faith from start to finish." We are probably on safer ground if we follow Manson who suggests "from the faithfulness of God to the faith response of people."

Yet, some fine tuning is required. It does seem more likely that the faith / faithfulness of Christ is in mind rather than "the faithfulness of God." Of course, Christ's obedience on the cross derives from the faithfulness of God to his promises. Also, the second **πιστις**, "faith", is probably not being used of an act of belief in / toward a person, but rather again "faithfulness", a resting upon. The promised righteousness of God in the gospel is realised through the faithfulness of Christ to the cross, and is appropriated by a firm reliance (faith / faithfulness) on its efficacy, contra Barrett. "Christ is the immovable rock established by the immutable God, upon which he invites men to take their stand without flinching", D.W.B. Robinson.

So, the righteousness of God / his saving activity, rests on / derives from the faithfulness of Christ / his saving work on the cross in obedience to his Father, and is appropriated through faith / reliance upon the saving work of Christ. See Excursus I for "faith" in the sense of "the faithfulness

of Christ." For further study see Cranfield and his collection of twelve possible interpretations for the phrase, 99-100.

v] Homiletics: *The power of the gospel*



When John Wesley grasped the full meaning of St. Paul's doctrine of justification by grace through faith in 1738, the fire of the "Great Awakening" was kindled. The occasion was a prayer meeting in Aldersgate Street in London, at which Martin Luther's "Preface to the Epistle to the Romans" was read. Wesley, like most other Anglican clergy at the time, had forgotten the substance of the gospel. He was a pietist, and so for Wesley, staying a believer and progressing in the Christian life was a matter of effort - obedience to the law of

God. Wesley had forgotten that through faith in Christ he was totally acceptable to God, irrespective of his ongoing failings.

At that time, the English church was a dry and cold affair and so most of the revivalists left and formed Wesleyan congregations. Some of those who grasped the full meaning of the gospel and its power to effect salvation for the lost, remained in the Anglican church rather than leave it and join with their "Methodist" friends. They were called "Evangelicals" - believers loyal to the gospel of God's grace, and loyal to *the reformed catholic faith* spelled out in the Prayer Book. They could remain committed to the Anglican church because they understood that the gospel itself is the power of God for the salvation of the lost, not institutional organisation.

This understanding of the gospel was to fire many other churches and has continued to do so up till today. For example, some years ago the Seventh Day Adventist church in Australia was shaken by a confrontation with the doctrine of justification by grace through faith.

God achieves the salvation of the lost through the faithful proclamation of the gospel of Jesus Christ. The gospel announces that on the basis of Christ's faithful obedience it is now possible to stand right with God and so appropriate the fullness of his promised blessings - life eternal. This blessing is freely available to all who ask Jesus.

Text - 1:16

The proposition, v16-17: The gospel is God's saving instrument of salvation for everyone who continues to believe. In it the righteous reign of God / the saving righteousness of God (his setting all things right), is realised out of / on the basis of faith (ie. Christ's faithfulness / obedience to the cross, and our reliance on / faith in his faithfulness), apart from the law, so facilitating the fullness of new life in Christ / the promised covenant blessings. Supporting text: "he who is righteous / just out of faith will live", Hab.2:4.

γαρ "-" - FOR. Introducing a causal clause explaining why Paul is eager to preach in Rome; "because", "for", NJB. "Believe me, I have no reason to be ashamed of the gospel, no indeed!", Bruce.

ου επαισχυνομαι pres. **"I am not ashamed of"** - I AM NOT ASHAMED OF. Paul is not ashamed of the gospel [possibly "about Christ", v16, although the reading is uncertain], although what is it about the gospel that does not shame him? Possibly because a "foolish" message concerning a crucified messiah is transformed by a resurrection under the power of God, so Jewett. If this is the case, then treating the clause as a *litotes* would miss Paul's point, eg., "I am proud of the gospel", Moffatt. On the other hand, Dumbrell suggests that Paul is not ashamed of the gospel "because it always vindicated his ministry"; the gospel effectively saves the lost so Paul can be "proud of the good news", CEV.

το ευαγγελιον **"the gospel"** - THE IMPORTANT MESSAGE, GOSPEL. Accusative object of the verb "to be ashamed of." Note the specifying article, *par excellence*, Harvey. Not really "good news", better "important news", given that it's not good news for those who reject it.

γαρ **"because"** - FOR. Introducing a causal clause explaining why Paul is not ashamed of the gospel, namely, "because"

δυναμις [ις εως] **"the power"** - [IT IS] POWER. Accusative object of the verb to-be. Most often in the NT referring to supernatural power. Here obviously of the Holy Spirit activating the gospel such that it possesses the wherewithal to save the seeker. God's power is often active through the medium of a word.

θεου [ος] **"of God"** - OF GOD. The genitive is best treated as adjectival, possessive, it belongs to / characteristic of God, is "God's power for salvation", Berkeley, but possibly descriptive, idiomatic / source, "that is from".

εις **"for"** - TO, INTO. Here expressing end view, "with a view to", or result, so Schreiner; "resulting in salvation."

σωτηριαν [α] **"salvation"** - SALVATION. Given v18, it is salvation from the wrath to come, although it also refers to a past and present state for a believer, both of which prefigure a future eternal state. The ground of salvation is "God's righteousness", namely, his being a right God who acts rightly, ie., keeps his promises, although see below.

παντι adj. "**of everyone**" - TO ALL. Dative of interest, advantage; "for the benefit of all." Emphasising the fact that the benefits of the new covenant apply to all, Jew and Gentile equally.

τω πιστευοντι [**πιστευω**] pres. act. part. "**who believes**" - THE ONES BELIEVING. If we take **παντι**, "all", as a substantive, "everyone", then the participle may be classified as adjectival, attributive, limiting "everyone", or as a substantive limited by the adjective "all". The present tense indicates durative action, "all those who continue to believe." Belief is the instrument which accesses the gift of salvation, although if we choose not to believe then the gift is no longer ours. The New Testament teaches that disbelief is the only basis for the loss of our salvation. In traditional Reformed theology, and even for Arminius, such a view seems to question the perseverance of the saints, although the reality is that a person who genuinely puts their trust in Jesus (*tasted the good wine*) will inevitably persevere to the end; if we hold onto Jesus, he will never let us go.

και "**then**" - [BOTH TO JEWS FIRST] AND [TO GREEK]. Adjunctive; "and also to the Greek." The dative direct objects "to Jew" and "to Greek" are datives of interest, advantage.

v17

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why the gospel is God's power for salvation, so establishing the grounds for Paul's statement in v16. The gospel is the power of God unto salvation for everyone who has faith because it reveals God's righteousness.

εν + dat. "in" - IN [IT (the gospel)]. Local, expressing sphere, metaphorical, or instrumental, expressing means, "by means of the gospel."

Θεου [**ος**] gen. "**from God / of God**" - [A RIGHTEOUSNESS] OF GOD. The genitive "of God" is adjectival, idiomatic / source, "that status of being right with God which comes as his gift", O'Brien; a righteousness which is **εκ**, "out of, from" God, against the righteousness which is **εκ νομου**, "out of, from law." On the other hand, the genitive may be possessive, it is "God's righteousness"; "the saving activity of God", Talbert, "God's dynamic fidelity to his covenant promises", Dumbrell, "God's saving righteousness", Schreiner. The second option seems best. We can dispense with the pietistic idea that the **δικαιοσυνη**, "righteousness", in mind is a divine morality to be lived out by faith.

αποκαλυπτεται [**αποκαλυπτω**] pres. pas. "**is revealed**" - IS REVEALED. Divine passive, God is doing the revealing, while the use of the present tense expresses durative, ongoing action / mission. The word is being used in the sense of "the disclosure of a heavenly mystery", Dunn. The gospel serves as a revelation of God's righteousness; it displays God's plan to gather a people, right with him, through faith. Of course, God's Word is not just spoken, but empowered to

complete its intended purpose. The word has a dynamic character such that it is a "divine action to achieve righteousness and salvation", Jewett, cf., Ps.88:2. "God is now seen to be vindicating the right; redressing wrong, and delivering men from the power of evil", Dodd.

ἐκ + gen. "**by**" - FROM, OUT OF [FAITH]. The preposition here is most often taken to express means, "by / by means of", and this in line with the following text from Habakkuk, cf. 3:26, 4:16, 5:1, None-the-less, it more commonly identifies source / origin; "out of / from". So:

- The revelation of God's righteousness is from faith, it comes out of, is the product of, faith.
- So also the quotation from Habakkuk; "he who is righteous from faith, shall live", Hab.2:4.

Most translations opt for an instrumental sense, "through faith", NJB, but it seems more likely that the sense "from faith", or "based on faith", is the intended sense.

εἰς + acc. "**to**" - TO, INTO [FAITH]. Expressing end view; "with a view to our faith response."

καὶ ὡς "**as [it is written]**" - AS [IT HAS BEEN WRITTEN]. Comparative. Idiomatic phrase for the introduction of a scriptural reference, in this case Hab.2:4. This quote supports the contention that right standing in the sight of God has always rested on faith. Note order: faith / faithfulness (Christ's and ours) = righteousness = life (as opposed to loss, judgement, death).

ὁ ... δίκαιος adj. "**the righteous**" - [BUT/AND] THE RIGHTEOUS. The adjective serves as a substantive. The person who is upright in the sight of God, has right-standing in the sight of God, is covenant compliant, that person will live.

ζήσεται [ζῶ] fut. "**will live**" - WILL LIVE. Debate swirls on whether it is "he who is righteous / just out of / from / on the basis of faith will live" or, "he who is righteous / just will live **ἐκ** faith", cf., AV. Commentators divide, with a number holding both options on the assumption that Paul would have been more careful if he intended only one of the two possible meanings, so Manson, Dunn... The weight seems to be with the first option. The person who is righteous by faith "will find eternal life (the fullness of new life in Christ)", cf. BAGD.

ἐκ + gen. "**by**" - OUT OF, FROM. Expressing basis / source, origin. See above and **ἐκ** in Excursus I

πίστιν [ἰς εὐσ] "**faith**" - FAITH. Given the OT context, "faith" here is "faithfulness", both the "faithfulness of the righteous", and "the faithfulness of the covenant-keeping God". For Paul's contemporaries, "faithfulness" meant "faithfulness to the law", but for Paul, the faith / faithfulness of a child of God entails reliance on the saving righteousness of God operative in the faithfulness

of Christ / his saving work on the cross. Such a person will find life = eternal life, the full appropriation of the covenant promises.

1:18-23

Arguments for the proposition, 1:18-5:21

Argument #1

Part 1

Argument

#1: The impartial nature of God's righteous condemnation of universal sin, 1:18-3:20.

Part 1: All humanity stands under the judgment of God due to universal human sin, v18-23.

Paul, having stated his thesis in 1:16-17, now sets out to progress his argument against nomism. Paul begins by arguing for the universality of human sin. Humanity, in its totality, is infected by sin and so stands under the condemnation of God, v18-23. Humanity, blind to reality, exists in a state of rebellion / sin before God, without personal righteousness and therefore undeserving of any blessing from him.

Issues

i] Context: See 1:1-7. In establishing the impartial nature of God's condemnation of sin, Paul first argues in 1:18-32 for the universal state of human sin, an all-inclusive condition which prompts God's righteous condemnation. Then in 2:1-3:20, Paul focuses on those committed to the Torah, the Law of Moses, those who would "judge others", 2:1. They, as with the rest of humanity, exist in a state of sin, and, with the rest of humanity, face judgment under the Law.

ii] Background: *The Nomist Heresy*, 1:8-15.

iii] Structure: *The universality of human sin*:

The revelation of God's wrath, v18.

The reason - human sinfulness, v19-23.

A denial of God's evidential existence in nature, v19-20;

Humanity is spiritually dull and idolatrous, v21-23.

iv] Interpretation:

Who is the object of God's wrath? Up till recent times, commentators tended to argue that Paul is focusing on the Gentiles in this passage and that in chapter 2 he will deal with the Jews. This view faces challenge today, such that it is more than likely that in chapter 1 Paul is establishing the universal condition of sin afflicting all humanity - those with the law and those without the law. Having established the universality of sin, Paul

will then go on to argue that the "righteous / weak", law-bound believers (nomists) are similarly affected by sin and that the law is impotent in dealing with this problem - the law does little more than condemn.

Second temple Jewry, as with first-century Jewish Christianity, did not need to be instructed about the extent of human sin. The sacrificial system functioned to cover the constant failings of the "righteous" and so served as a daily reminder of the human condition. Paul will go on to establish that the universal condition of human sinfulness is not in the least addressed by the law. The law does not have the power to restrain sin and thus shape holiness for God's promised blessings. In the face of human sinfulness, the law is impotent. Life for the righteous rests on the faithfulness of Christ appropriated through faith.

The universality of sin, the total corruption of humankind, denies any attempt to move forward in the Christian life other than by resting on God's covenant mercy in Christ.

v] Homiletics: *Natural revelation*

In our reading today, the apostle Paul makes an amazing statement about God's revelation of himself in nature. Although he is "invisible", God's eternal power and divinity is "clearly seen" in nature. An artist is not their painting, but they can be known through their painting. An observer of nature can be objectively aware of God in creation. We experience in nature his wisdom, power and generosity. So, not only is it possible to attain a knowledge of God's existence from nature, we can also discern something of his person and his attributes.

Paul later adds, in Romans 1:32, that God's revelation in nature enables an understanding of "God's righteous decrees". Humans, either from within themselves, or human society, or the natural environment, can discern right from wrong. So, even God's justice can be discerned in nature. cf., Act.14:16-17, 17:22-31.

Yet, none of this knowledge can be used to reach God. The revelation of nature serves only to reveal the existence of God, while at the same time exposing our distance from him. We learn from nature that there is a righteous God, before whom "there is no one righteous, not even one." The whole of creation stands under the condemnation of God.

The human response to this condition can go one of two ways. On one hand, we may ignore this revelation of God's character. The result is an increased ignorance of spiritual things; a growing desensitising of the divine presence - "their foolish hearts were darkened." In this state "God gave them over in the sinful desires of their hearts." Corruption leads to

further corruption. On the other hand, we may recognise our lostness in the sight of God and seek his mercy, stand broken before him and cry out to him. It is in this state of loss that the gospel comes to our aid.

The gospel proclaims the way to life through Jesus. Jesus Christ, taken by wicked men and crucified, broke the bonds of death, ascended on high and now rules in glory. Jesus freely offers the totality of God's blessings to those bound under God's condemnation. All we have to do is ask.

Text - 1:18

Argument #1, Part 1: The universality of human sin, v18-23:

i] Humanity has suppressed the truth, v18. All humanity rightly stands under the judgement of God, for although we possess an adequate revelation of God (of his eternal power and deity, ie., his invisible nature and attributes), we still suppress the truth about him.

γαρ "-" - FOR. Most likely transitional here, so not translated, as NIV. Some commentators opt for an adversative, "but", or concessive, "although" - both are unlikely. Cause / reason, "because, for" is assumed in some translations; "For God's anger from heaven", Williams.

θεου [ος] gen. "[the wrath] of God" - [WRATH] OF GOD. The genitive may be taken as adjectival, possessive, "the wrath God has", or verbal, subjective, "the wrath God *disburses*", and/ or idiomatic / source, "wrath *from* God."

αποκαλυπτεται [απακαλυπτω] pres. mid./pas. "is being revealed" - IS REVEALED. Present tense is durative expressing the ongoing nature of God's wrath, the passive being divine. The word, as used in v17, is dynamic; God is not just communicating, but doing. The righteous anger of God, "God's divine retribution", NEB, is "revealed" in the sense of being acted out; the heavenly condemnation of human rebellion is already unfolding. Although sourced from above (= from God), is the gospel actually performing this task, such that those who hear and reject it are, in that act, condemned? There is a sense where the gospel does perform this task, but this is not its primary purpose. Its primary purpose is to reveal the inauguration / realisation of the righteousness reign of God, his setting all things right, rather than the judgement of God, even though both go hand in hand.

απ [απο] + gen. "from" - FROM [HEAVEN]. Expressing source / origin; from the place of divine residence, where his throne is located.

επι + acc. "against" - AGAINST. Spatial, expressing opposition; "against".

ανθρωπων [ος] gen. "of men / of people" - [ALL UNGODLINESS AND UNRIGHTEOUSNESS] OF MEN. The genitive is probably verbal, subjective; "performed by humankind." "Unlawful conduct toward others", Dunn, although better "God's wrath is directed against ασεβειαν ungodliness, a violation of the

first table of the ten commandments, and **αδικιαν** wickedness, a violation of the second table", Dumbrell.

των ... κατεχοντων [κατεχω] pres. part. "**who suppress**" - THE ONES SUPPRESSING [THE TRUTH]. The participle is adjectival, attributive, limiting "men", "people who suppress / hold down / hold back / restrain the truth" Describing a willing covering of evil. "The truth" in the sense of "the real state of affairs", Dunn, or more particularly, "the ultimate truth of Christianity", Harvey / BDAG.

εν + dat. "by" - IN / BY WICKEDNESS. Possibly adverbial, temporal, "while they live in unrighteousness", cf., Moule, Sandy & Headlam, but more likely instrumental, "through / by means of their unrighteous acts they suppress the truth", so Murray, Moo.

v19

ii] Paul explains in what sense humanity has suppressed the truth, v19-20. God's eternal power and divinity is evident in nature, but corrupted humanity has degraded this revelation, ignoring the divine and therefore rendering humanity without excuse.

διουτι "since" - BECAUSE. Causal conjunction introducing a causal clause explaining why "*God punishes them* because", TEV.

το γνωστων adj. "**what may be known**" - THE = THAT WHICH *may be* KNOWN. The articular adjective serves as a substantive. Obviously not "is known" since it produces a tautology, "what is known is manifested to them." Paul has no doubts that there is divine revelation in nature and that sinful humanity has covered it. This possible knowing is not a direct knowing, given that such is impossible.

του θεου [ος] gen. "**about God**" - OF GOD [IS MANIFEST]. The genitive is adverbial, reference / respect; "with respect to, concerning, about, with reference to God." The verb to-be "may be / can be" is assumed.

εν + dat. "to [them]" - IN = AMONG [THEM]. Possibly "to", referring to the indirect object "them", so NIV, or better, taking a local sense, either "in" or "among"; "that which can be known of God is manifest among them", Barrett.

γαρ "because" - BECAUSE. Introducing a causal clause explaining why a knowledge of God is easily obtained, "because"

εφανερωσεν [φανερω] aor. "**has made it plain**" - [GOD] MANIFESTED *it*. The aorist is probably gnomic, expressing a universal truth. The use of a different verb for God's revelation in nature, as compared to his revelation in the gospel, is probably not significant, although some commentators argue that it is. "God made it evident to them", NAB; "lies plainly before their eyes", Cassirer.

αυτοις dat. pro. "**to them**" - TO THEM. Dative of indirect object.

v20

As to the degree of knowledge possessed by those without Biblical revelation, Hodge says "the knowledge of God does not mean simply a knowledge that there is a God, but as appears from what follows, a knowledge of his nature and attributes, his eternal power and Godhead (v20), and his justice (v32)."

γαρ "for" - FOR [THE INVISIBLE THINGS OF HIM]. More reason than cause; "let me explain further" - "let me explain how it is that what may be known about God is plain to humanity. Since the world's creation, God's invisible attributes, both his eternal power and divine nature, have been (are) clearly seen and understood through the things which are created." Note that in line with the Old Testament, Paul maintains that the deity is not visible - no person has ever seen God.

απο "since [the creation]" - [ARE CLEARLY SEEN] FROM. Temporal use of the preposition; "since the beginning of the world's creation."

κοσμου [ος] gen. "of the world" - [THE CREATION] OF THE WORLD. The genitive is adjectival, usually classified as an objective genitive, where the genitive substantive "world" receives the action of the verbal noun "creation", but possibly just possessive, "the world's creation."

τε και ".... and" - BOTH [HIS EVERLASTING POWER] AND [DEITY]. Coordinate construction. "Deity" = "the invisible existence of God", NJB.

καθοραται [καθοραω] pres. pas. "have been clearly seen" - ARE CLEARLY SEEN, LEARNT ABOUT. Hapax legomenon, once only use in NT. God may be invisible to the human eye, but something of his nature is visible, and this in the creation.

νοουμενα [νοεω] pres. pas. part. "being understood" - BEING PERCEIVED. Attendant circumstance participle, identifying action accompanying the main verb "clearly seen", "clearly seen and understood." "Perfectly evident", Cassirer.

τοις ποιημασιν [α] dat. "from what has been made" - BY THE THINGS MADE, CREATION. Instrumental dative modifying the verb "have been clearly seen", "through / by means of the things he has made." The source of God's general revelation to humanity is the creation itself. "The mind can grasp them in (instrumental sense) the things that he has made", Barrett, cf. REB.

εις το ειναι "so that" - IN ORDER THAT [THEY BE]. The articular infinitive of the verb to-be with the preposition **εις** serves to introduce a purpose clause, as NIV, although consecutive (result) is more likely, "with the result that / as a consequence." "Thus leaving men without a rag of excuse", Phillips.

αναπολογητους adj. "**without excuse**" - UNABLE TO JUSTIFY *themselves*. "Without defence." Humanity cannot claim to be ignorant before God. We "are therefore left without defence", Barclay.

v21

iii] Humanity became spiritually dull and so turned to idolatry, v21-23. Although humanity has a sufficient knowledge of God from the glory of the creation, we have none-the-less turned from that revelation. This neglect has brought with it a dullness of mind with regard to spiritual things. So, instead of worshipping God, we worship elements of the creation. This idolatry is totally inexcusable.

διοτι "**for**" - BECAUSE. Inferential, here with a weak causal sense. It is because we "know", but fail to respond to God, that we are "without excuse."

γνοντες [**γινωσκω**] aor. part. "**although they knew**" - HAVING KNOWN [GOD]. The participle is adverbial, concessive, "though / although they recognised", with the aorist best taken as gnomic / timeless. The degree of knowledge is debatable, but certainly enough knowledge to properly respond to God. To conclude that God is a crocodile etc., or as is the case in Western society, that he doesn't exist, leaves us "without excuse." "They knew all the time that there is a God", Phillips.

ουχ ... εδοξασαν [**δοξαζω**] aor. "**they neither glorified him**" - THEY GLORIFIED *him* NOT. The aorist is constative where the action is viewed in its entirety. "they neither gave him praise (honoured, respected God as God) nor gratitude", Barclay.

ως "**as**" - AS [GOD]. Here expressing a characteristic quality, not "like", but "as", although Harvey suggests it is adverbial here, expressing manner, "in the manner that God should be." Humanity had every opportunity to recognise the God evidenced in the creation, but chose to neither honour this God as God nor thank him. "They knew all the time that there is a God, yet they refused to acknowledge him as such", Phillips.

ηυχαριστησαν [**ερχαριστω**] aor. "**gave him thanks / gave thanks to him**" - [NOR] THANKED *him*. "They ought to have recognised their indebtedness to his goodness and generosity, to have recognised him as the source of all the good things they enjoyed, and so to have been grateful to him for his benefits", Cranfield.

αλλ [**αλλα**] "**but**" - BUT. Strong adversative standing in a counterpoint construction, "not, but ..." ; although they had the knowledge they chose not to use it, "instead they indulged in their useless speculations until their stupid minds were all in the dark", Berkeley.

εν + dat. "[their] thinking" - IN [THE REASONINGS OF THEM]. Local, space, expressing inward reasoning. "In their heart", "in the un-understanding heart", Moo, = in their rational faculties, rather than feelings.

ηματαιωθησαν [ματαιω] aor. pas. "became futile" - BECAME VAIN, USELESS, WORTHLESS. The aorist is probably ingressive, where the emphasis is placed on the beginning of the action, with the passive viewed as divine / theological.

εσκοτισθη [σκοτιζω] aor. pas. "were darkened" - [AND THEIR SENSELESS HEART] WAS DARKENED. Darkened in the sense of being unable to perceive or understand. "Their senseless minds being filled with darkness", Cassirer.

v22

So, instead of worshipping God, humanity worships elements of the creation. Note Moo's division here, a division which certainly has merit. In three units, v22-24, 25-27 and 28-31, Paul first describes the people's rejection of the divine revelation in nature, then the people's resulting sin and finally God's punitive response.

φασκοντες [φασκω] pres. part. "although they claim" - PROFESSING, ASSERTING, CLAIMING. The participle is adverbial, probably concessive, "though / although", as NIV, although instrumental, expressing means, is possible, "by pretending to be wise they made themselves fools", Murray.

ειναι "to be" - TO BE [WISE]. The infinitive of the verb to-be, following a verb of saying, serves to introduce a dependent statement of indirect speech, stating / expressing what they claimed, namely, "that they were wise ('we are wise')."

εμωρανθησαν [μωραινω] aor. pas. "they became fools" - THEY BECAME FOOLISH. The aorist is possibly ingressive, stressing the commencement of an action, as NIV, "became fools. "Their alleged wisdom was in fact folly", Barclay. Giving weight to the passive voice, "they were made foolish", Harvey.

v23

This idolatry is totally inexcusable.

την δοξαν [α] "the glory" - [AND CHANGED] THE GLORY. Accusative direct object of the verb "to change." "His weighty and magnificent presence", Dunn; "the manifest majesty of God", Cranfield; "manifested perfection", Sandy and Headlam.

του ... θεου [ος] gen. "the [immortal] God" - OF THE [INCORRUPTIBLE, IMMUTABLE] GOD. The genitive is possibly descriptive, idiomatic / source, referring to the glory that emanates from God, which glory was replaced by mere

images created by human hands, or simply possessive, describing a derivative characteristic. The article is anaphoric.

εν + dat. "**for**" - IN = INTO. With verbs of motion, here **ηλλαξαν**, "they changed", the preposition **εν** can be used instead of **εις**, "to, into"; "they even altered the glory of God immortal into images in the form of mortal men", Berkeley.

εικονος [ων ονος] gen. "**images**" - [A LIKENESS] OF AN IMAGE [OF CORRUPTIBLE MAN AND BIRDS, AND QUADRUPEDS AND REPTILES]. The genitive is adjectival, descriptive, idiomatic, "a likeness *which represents* an image." The four genitives joined by **και** are adjectival, probably possessive, so Harvey, "a likeness belonging to / characterising a corruptible human being,"; "a likeness which resembles a mortal man." Having ignored the Creator, humanity reshaped a divine presence to their own liking. "The mere shadowy image of corruptible man", Barrett.

1:24-32

Arguments for the proposition, 1:18-5:21

Argument #1

Part 2

Argument

#1: The impartial nature of God's righteous condemnation of universal sin, 1:18-3:20.

Part 2: The human condition of universal human sin has been condemned by God to even greater sin.

Paul, having stated his thesis in 1:16-17, proceeds to argue for the universality of human sin, v18-32. In v18-23 Paul details the human condition of sin, of the reality-denying delusion driving humanity in an ever downward spiral. Now, in v24-32, he details the divine response of non-intervention. Paul argues that the righteous judgment of God on human sin is both active and evident in the compounding of human sinfulness; "God gave them up in the lusts of their hearts to impurity."

Issues

i] Context: See 1:18-23.

ii] Background: *The nomist heresy* 1:8-15.

iii] Structure: *The consequences of human rebellion*:

Given over to immorality, 24-27;

A greater dulling of the spirit - "a debased mind", v28;

Leading to even greater immorality, v29-32.

iv] Interpretation:

Paul now examines the consequences that befall humanity for not honouring and worshipping God. The argument is slightly repetitive, in that Paul restates v21-23 again in v25, which point serves as the ground for his statement in v24, restated in v26-27: Paul's argument is that humanity has refused to glorify God and instead has worshiped idols, v21-23, **διουτι**, "therefore", God **παρεδωκεν**, "handed over", humanity to sin, v24, because they did not honour him, v25, and as a consequence God **παρεδωκεν** humanity to corrupted sexual desire, v26-27. As Schreiner puts it, "the fundamental truth of the universe is that God exists and that he should be worshiped and served and his name should be praised." The prime sin of humanity rests on our failure to worship and honour God; all other sin is a

consequence of this one sin. Paul goes on in v28 to further explain what God *παρεδωκεν*, "handed [humanity] over" to, namely "a depraved mind" evident in a litany of corruption, v29-32.

Homosexual sin: "Men committing shameless acts with men and receiving in themselves the due penalty for their error", ESV.

In this passage, Paul addresses the sinful nature of homosexual sex, the practice of same sex relations, and not the issue of homosexuality as such. He argues that same sex relations are a product of worshiping and honouring the creation (idolatry) rather than God: This proposition has precedence in Jewish literature, eg., The Testament of Naphtali 3:3-4, and The Wisdom of Solomon, 14:12, 26, 27. Of course, his argument runs counter to the accepted secular view of the time. In fact, in Greek culture, sexual relations between men and pubic boys were widely accepted, often utilised by writers of the time, eg., Plato.

Today, in Western society, Paul's view of sexuality is regarded with disdain by progressives. In fact, it is increasingly illegal to promulgate the view that homosexual sex is either immoral, unnatural or unhealthy, eg., The Racial Discrimination Act, section 18C, 1975, in Australia. Given the wide acceptance of homosexual relations in modern Western societies, the church has tended to refrain from pressing the Pauline view, either holding it to be an unhelpful debate in the present context (the view of Pope Francis), or out of step with Biblical principles (the liberal view). Only the more fundamental churches are willing to press the issue.

With a fair reading of the text, the principle stands, but what doesn't stand is the assumption that homosexuality itself is sinful, or that homosexual couples are more sinful than heterosexual couples. We are all sinners. A practicing homosexual / transgender believer is no more flawed than a divorced and remarried believer, or a married believer who has had numerous sexual encounters before marriage. In fact, as Jesus makes clear, even the immoral thought makes us an adulterer. The point is, we have all sinned and fallen short of the glory of God, and we can only but stand because of the gracious mercy of God in Christ. It is on this basis that we can accept, in love, a fallen homosexual brother or sister loved of God, without affirming that their lifestyle is pure, natural and healthy.

Sin remains sin, and to deny sin only compounds it, prompting God to give humanity up to all manner of unrighteousness.

Schreiner, in his Backer ECNT commentary on Romans, p94-97, has some useful comments on this subject.

Text - 1:24

Argument #1, Part 2. Universal sin, in the face of God's non-interventionist condemnation, spirals into ever greater sin, v24-32:

ij] "The divine degradation of those who suppress the truth", Jewett, v24-27. This fact is stated in v24 and evidentially supported using Semitic parallelism: they exchanged the truth for a lie and worshiped the creature rather than the creator, v25. The truth is again picked up in v26a, and again supported: their women exchanged natural intercourse for unnatural, and the men also exchanged natural intercourse for unnatural. The "they" is humanity, a humanity corrupted by sin.

διο "therefore" - THEREFORE. Inferential, drawing a logical conclusion. Given the state of human sin, v23, "therefore, God's response was that he" "They gave up God; therefore, God gave them up ...", Phillips.

παρεδωκεν [παραδιδομι] aor. "gave them over" - [GOD] HANDED OVER, GAVE OVER, GAVE UP [THEM]. The aorist is constative. Possibly "abandoned / washed his hands of them", or "they fell out of God's hands", cf., Dodd, or "they were delivered over to judgement (with the ultimate intent to heal???)", cf. Cranfield.

εν "in" - IN, ON, BY, WITH. Either local, expressing space, "in", metaphorical, as NIV, or instrumental where their actual state of being is bound by the lusts of their mind, so Barrett, but possibly as **εις**, "into", into the custody of their sinful desires.

των καρδιων [α] "of [their] hearts" - [LUSTS] OF THE HEARTS [OF THEM]. The genitive is descriptive, idiomatic / source,; "the sinful desires that stem from their minds." Note how depravity seems to go hand in hand with idolatry.

εις "to" - INTO [UNCLEANNES, IMPURITY]. Spatial; Given up into the bondage of sexual impurity Probably in the sense of sexual immorality, as NIV. "The prison into which they have been delivered", Cranfield.

του ατιμαζεσθαι [ατιμαζω] pres. pas. inf. "for the degrading" - TO BE DISHONoured [THE BODIES OF THEM]. This construction, the genitive article **του** + an infinitive, introduces a final clause expressing purpose, but it may also express result, or be explanatory. Epexegetic (explanatory) is certainly possible, so Moo, but result (a consecutive clause), "with the result that", seems best; "the consequent degradation of their bodies", REB.

εν + dat. "with [one another]" - IN = AMONG [THEMSELVES]. Here expressing association; "with". Of abusing the natural function of the body, probably "among themselves", possibly "among them", so Cranfield.

v25

Note that the concluding benediction is common in Rabbinic literature, cf., Rom.9:5, 2Cor.11:31.

οἵτινες indef. rel. pro. "**they**" - WHO, WHOEVER [CHANGED]. Indefinite pronoun possibly introducing a relative clause referring back to v24 and emphatic, "who indeed", Wallace, or expressing cause, "for they had utterly transformed the reality of God into something unreal", Williams, so Longenecker. Note the section division of Moo above, supported by others, eg., Cranfield. If v25-26/27 is a restatement of v22-24, then it is best treated as a new paragraph beginning "they actually ...", Cranfield.

του θεου [ος] gen. "**[the truth] about God**" - [THE TRUTH] OF GOD. The genitive is usually treated as adjectival, verbal, objective; "the truth concerning / about God." Moo argues that "the truth of God" is not "the truth God has made known and belongs to him", Murray (subjective), but "the reality, the fact of God as he has revealed himself" (objective)

εν "**for**" - IN = INTO [THE LIE]. With a verb of motion this preposition is often used instead of **εις** to express "to, into". They changed the truth into a lie, cf., v23 - humanity discarded the truth about the existence and person of God and embraced a lie instead of it, the lie being the primacy of ourselves, so Jewett; "they substituted their untruth with God's truth", Barclay.

εσεβασθησαν [σεβαζομαι] aor. "**worshiped**" - [AND] WORSHIPED [AND SERVED]. Constativ aorist, so also "served". Used in the sense of reverence and respect.

τη κτισει [ις εως] dat. "**created things**" - THE UNIVERSE, CREATION, WHAT WAS MADE. Dative of direct object after the verb **λατρευω**, "to worship". They confused the Creator with the creation.

παρα + acc. "**rather than**" - BESIDE = RATHER THAN. Here serving as a comparative, not to form an equal comparison, "in comparison to", but of the first going beyond, greater than, the second, so "more than", or simply "rather than", as NIV, Barrett, TNT, NAB....; "instead of the Creator", REB, "in preference to the Creator", Cassirer.

τον κτισαντα [κτιζω] aor. part. "**the Creator**" - THE ONE HAVING CREATED. The participle serves as a substantive, accusative direct object of the preposition **παρα**.

εις τους αιωνας "**forever [praised]**" - [WHO IS BLESSED] INTO THE AGES, [AMEN]. Temporal construct; idiomatic for "forever".

v26

It is not clear from this verse that God "handed over" women to same sex relations, but given v27, it seems very likely that same-sex "unnatural" sexual acts are in mind.

δια + acc. "**because of [this]**" - BECAUSE OF [THIS, GOD GAVE OVER, DELIVERED OVER, TURNED OVER THEM INTO]. This causal construction, "for this reason", ESV, is often inferential, drawing a logical conclusion; "God therefore, allowed them to go their own way", Barclay. Handed over **εις**, "to", punishment.

ατιμιας [α] "**[to] shameful [lusts]**" - [TO LUSTS, PASSIONS] OF SHAME, DISRESPECT, DISHONOUR. The genitive is adjectival, attributive, limiting "lusts", "shameful" type of "lusts / passions (positive use = "suffering")". According to Jewett, the noun **παθη**, "passions", refers to an involuntary state which possesses a person.

γαρ "-" - FOR. Introducing a causal clause explaining why "God gave them up"; "for their females have exchanged", Williams.

τε "**even**" - AND. Introducing a coordinate construction which extends into v27, "both and"; "the women as well as the men."

αι ... θηλειαι [υς] "**their women**" - THE FEMALES. An unusual substantival use of the adjective, but possibly referencing the creation account in Genesis. Why does Paul mention women first? Morris suggests that the argument is compounding, given the stress he puts on the men, ie. the emphasis is upon the men, not the women.

αυτων gen. pro. "-" - OF THEM. The genitive is adjectival, partitive, or better possessive.

την φυσικην χρησην "**natural relations**" - [CHANGED, EXCHANGED] THE NATURAL FUNCTION. Accusative direct object of the verb "to change." Here probably taking a particular sense, "sexual relations", Zerwick, cf., BAGD.

εις + acc. "**for**" - INTO. Stylistic use of the preposition following the verb "to change", "changed into" = "exchanged for."

την + acc. "**unnatural ones**" - THE [BESIDE, CONTRARY TO NATURE]. The article serves as a nominalizer turning the prepositional phrase "beside nature" into a substantive. Probably **παρα** here expressing opposition, "rather than / instead of", so "contrary to, against [nature]". This is usually understood to refer to homosexuality, but Hendriksen puts a good case when he argues for a wider understanding, namely, any sexual relation, either homosexual or heterosexual, outside of that between a husband and his wife. None-the-less, most commentators argue that Paul is referring particularly to lesbian relations, to homoeroticism and not sex outside of marriage, nor something like oral or anal sex with a male, so Jewett, Dumbrell, Schreiner (95-97, a good survey of those

commentators who try to minimise Paul's negative remarks on homosexuality), Hunter, Moo, Fitzmyer (argues that Paul is coming from an OT / Jewish perspective which views homosexuality as against the divine order), Dunn, Murray, Cranfield ("unnatural sexual relations between women"), Kasemann, Barrett, Leenhardt ("unnatural sexual relations"),

v27

In like manner to the women, God "handed over" the men to unnatural homosexual / same-sex relations; see "Interpretation" above. There is no shortage of those who seek to re-evaluate this verse, given the intense pressure on the Christian church to conform to a progressive secular understanding of sex. Some have argued that Paul is not condemning homosexual sex as such, but rather homosexual sex acts by men who are naturally heterosexual; see Boswell, *Christianity, Social Tolerance, and Homosexuality*, 1980.

τε "-" - AND. Introducing the next step in the coordinate construction commenced in v26.

ὁμοίως adv. "**In the same way**" - [AND = ALSO] LIKEWISE [THE MALES]. Comparative; "likewise, in like manner."

ἀφεντες [αφημι] aor. part. "**abandoned**" - HAVING LEFT, ABANDONED. Since v26 and 27 are a single sentence in the Gk., the three participles in this verse are best viewed as attendant circumstance participles, expressing action accompanying the main verb "exchanged / changed", v26, and so translated as finite verbs as NIV, although this participle is possibly adverbial, temporal, so Jewett. Harvey suggests it is adjectival, attributive; "likewise men also, who gave up natural relations with women, were consumed" Used of "abandoning" a "divinely intended, originally heterosexual relationship between males and females", Jewett. "Men, also, deserted their natural sexual functions with women", Junkins.

της θηλειας adj. "**with women**" - [THE NATURAL USE] OF THE FEMALE. The adjective, "feminine", is used as a substantive, while the genitive is adjectival, attributive, "the natural function which is peculiar to a female"; "men abandoned natural intercourse with women", Barclay.

εν τη ορεξει "**with lust**" - [BURNED, FLAMED] IN THE LUSTS [OF THEM]. The preposition εν is possibly causal, but better local, expressing space, of an inward burning "in / within" the craving, lust, strong and eager desire = "in their sensual nature."

εις + acc. "**for**" - TO, TOWARD [ONE ANOTHER]. Spatial, expressing the direction of the action and arrival at.

εν "**with**" - [MALES] IN [MALES]. Possibly expressing association, "men in connection with men", or adverbial, manner, "men with men."

κατεργαζομενοι [κατεργαζομαι] pres. part. "**committed**" - PERFORMING, WORKING, ACCOMPLISHING. Attendant circumstance participle, as above, or adverbial, consecutive, expressing result. "Perpetrate", Zerwick.

την ασχημοσυνην [η] "**indecent / shameful**" - THE SHAMELESS, INDECENT, DISGRACEFUL *acts*. The indecent act is not defined, but is fairly obvious. Roman "society from top to bottom was riddled with unnatural vice", Barrett.

απολαμβανοντες [απολαμβανω] pres. part. "**received**" - [AND] RECEIVING BACK AS ONE'S DUE. Attendant circumstance participle, or consecutive, expressing result, as above.

την αντιμισθιαν [α] "**the [due] penalty**" - THE RECOMPENSE, RETRIBUTION [WHICH *was* NECESSARY, DUE]. The penalty is the perversion itself, i.e., "God gave them up to degrading passions". "Males, in multiplying their shameful behaviour with each other, experienced the natural, spiritual, psychological, and physical consequences of their rejection of God", Junkins.

της πλανης [η] gen. "**perversion**" - *because* OF THE ERROR, GOING ASTRAY = PERVERSION [OF THEIRS, THEM]. The genitive may be classified as adjectival, possessive, "the recompense which belongs to their perversion", or verbal, objective, "the recompense due their perversion", or subjective, "for their perversion."

v28

ii] A sample list of those who have abandoned God, and who, as a consequence, are abandoned by God to a "downward spiral in human morality", Dumbrell, v28-32.

και "**furthermore**" - AND. Adjunctive, "also".

καθως "**just as**" - AS. The NIV takes the conjunction here as a comparative; serving to draw a comparison between human action and God's action. We gave up on God, likewise, God gave up on us. It may also be causal, providing further grounds for God's "handing over"; "and since they did not", ESV. "Since they considered themselves too high and mighty to acknowledge God, he allowed them to become slaves to their degenerate minds", Phillips.

ουκ εδοκιμασαν [δοκιμαζω] aor. "**they did not think it worthwhile**" - THEY DID NOT TEST / APPROVE, THINK FIT. Moo suggests "see fit" when followed by an infinitive as here; "since they did not see fit to acknowledge God", ESV.

εχειν [εχω] pres. inf. "**to retain**" - TO HAVE, HOLD [GOD]. Following a cognitive verb, the infinitive serves to form a dependent statement of perception expressing what they didn't think to be worthwhile, namely, "to hold God in *their* knowledge" = "to acknowledge God", ESV. "They deliberately refused to recognise God", Barclay.

εν + dat. "[the knowledge of God]" - IN [*their* KNOWLEDGE]. Local, expressing sphere. Since the creature depends on the divine to function normally, the denial of God and of his revelation brings with it unnatural consequences. "In keeping with their rejection of God and his leading ...", Junkins.

αδοκιμον adj. "**a depraved**" - [GOD GAVE OVER, TURNED OVER THEM INTO = TO] A CORRUPTED MIND, USELESS, REJECTED, DISCREDITED, UNFIT [MIND]. Gave them over to an "unfitting" mind, Jewett.

ποιειν [ποιεω] pres. inf. "**to do / so that they do**" - TO DO. The present tense is iterative, expressing repeated action. The infinitive may be adverbial, final, expressing purpose, "in order to do", but better consecutive, expressing result, "so that", as TNIV, so Wallace. On the other hand, it may be epexegetic, explaining the nature of "an unfit mind" = "a useless way of thinking, thinking that promotes actions which no person ought to do."

τα μη καθηκαντα pres. part. "**what ought not to be done**" - THE THING NOT BEING PROPER, FITTING, MORAL. The articular participle serves as a substantive, accusative object of the infinitive "to do".

v29-31

The list of vices in v29-31 consists of three groups:

- Four dative nouns, serving as datives of the thing possessed, "[filled] with ...", qualified by **παση**, "every kind of", and in apposition to **αυτους**, "them"; "[God gave] them [over]", v28. "God gave them over to unrighteousness, wickedness, consuming ambition, vice", v29a;

- Five adjectival genitives, idiomatic, of content, limiting **μεστους**, "full of", and also in apposition to **αυτους**, "them". "Their lives are permeated with envy (jealousy), murder, quarrelling (party spirit, strife), underhand plotting (deceit), malignity (malice = "always thinking the worst of others", TH)", Barclay, v29b;

- Twelve vices listed as accusative objects of an assumed verb to-be, all in apposition to **αυτους**, "them". "*They become* whispering (gossips), scandal-mongers, slanderers, God-forsaken and God-defying (God-haters), arrogant (insolent), braggarts (boastful), ingenious in the discovery of novelties in vice (inventors of evil = immoral), disobedient to parents. *They are* without conscience (without understanding), without honour (covenant breakers), without family affection, without pity (unmerciful)", Barclay, v30-31.

πεπληρωμενους [πληρωω] perf. pas. part. "**they have become filled**" - HAVING BEEN FILLED [WITH ALL UNRIGHTEOUSNESS, WICKEDNESS, GREEDINESS, EVIL, FULL OF ENVY, MURDER, STRIFE, DECEIT, MALICE, WHISPERS, BACKBITERS, HATERS OF GOD, INSOLENT, ARROGANT, BOASTERS].

The participle is adverbial, consecutive, expressing result; "God has given them up with the result that they are filled ..."

κακων gen. adj. "[**they invent**] **ways of doing evil**" - [INVENTORS] OF EVIL. The adjective serves as a substantive, while the genitive is adjectival, of definition, as Barclay, or as NIV, it may be treated as verbal, objective, so Harvey.

γονευσιν [ους εως] dat. "[**they disobey their**] **parents**" - [DISOBEDIENT] TO PARENTS [SENSELESS, FAITHLESS, UNAFFECTIONATE, MERCILESS]. Dative of indirect object of an assumed verb to-be, the direct object being the nominal adjective, "disobedient", "they are disobedient to parents", or simply "parent despisers", Berkeley.

v32

οιτινες pro. "**they**" - WHOEVER, WHO. The relative pronoun serves as the nominative subject of the participle "knowing". Referring not to a class of people, but to humanity in general, that component of the creation which ignore God and consequently slips into a downward spiral of sin.

επιγνοντες [επιγινωσκω] aor. part. "**although they know**" - KNOWING. The participle is adverbial, probably concessive, as NIV, so Moo. Paul contends that "God has revealed enough of himself for people to know what is right and what is wrong", Morris. Yet, although humanity is aware of the righteous judgment of God, his mind on the matter of sin, humanity in rebellion to God not only continues in vice, but promotes it.

θεου [ος] "**God's**" - [THE JUST REQUIREMENTS] OF GOD. The genitive is adjectival, descriptive, idiomatic / source, "the righteous decrees *from* God", or possessive. "God's verdict", JB, on sin. "God's law", TEV, is close, but not what Paul has said. "They know God has said that anyone who acts this way deserves to die", CEV.

οτι "that" - THAT. Introducing an object clause / dependent statement of perception expressing what they knew.

οι ... πρασσοντες [πρασσω] pres. part. "**those who do**" - THE ONES DOING, PRACTISING [SUCH THINGS]. The participle serves as a substantive, nominative subject of the verb to-be.

θανατου [ος] gen. "[**deserve**] **death**" - [ARE WORTHY] OF DEATH. The genitive is adjectival, exegetical / of definition, specifying what they are worthy of, namely, death, or verbal, objective, so Wallace, Harvey. Spiritual, or physical death, or both? Paul does not say, but humanity is terrorised by death and there is a sense where we all know that it relates to the way we are - a corruption caused by corruption.

αλλα "but" - [NOT ONLY DO THEM] BUT. Strong adversative standing in a counterpoint construction; "not, but"

και "also" - AND. Adjunctive; "but they also give approval"

συνευδοκουσιν [συνευδοκew] pres. "approve of" - HEARTILY APPROVE OF. The present tense is probably iterative, expressing repeated action. "Applaud such practices", NEB, such that the vice is actively encouraged in the life of others.

τοις πρασσουσιν [πρασσω] pres. part. "those who practise *them*" - THE ONES DOING *these things*. The participle serves as a substantive, dative of direct object after the συν prefix verb "to approve of." There seems to be a strengthening in the word from "those who do such things" to "those who practise such things". The artisan of vice is more to be applauded than the mere occasional participant.

2:1-11

Arguments for the proposition, 1:18-5:21

Argument #1

Part 3

Argument

Argument #1: The impartial nature of God's righteous condemnation of universal sin, 1:18-3:20;

Part 3: God's righteous judgment upon sin is complete and impartial, such that even the morally superior stand condemned.

Following his thesis in 1:16-17, Paul sets out, in 1:18-2:11, to establish the universal condition of sin, and the impartial nature of God's judgment on sin.

In 2:1-5 Paul reminds his law-bound brothers and sisters in Christ that they have no right to point the finger at their less pious brothers and sisters, or anyone in fact. Such people may be uncircumcised, totally uneducated, with regard to clean or unclean foods, and most likely exhibit some rather obnoxious pagan habits, but sin is universal, such that we all stand under God's judgment. The person who has broken only eight of the ten commandments is no more secure before God than the person who has broken all ten, and as Jesus points out, in a sense we have all broken the ten.

Paul then goes on to outline the impartial nature of God's judgment, 2:6-11. Irrespective of persons, under God's righteous judgment, the person who does what is evil before God is condemned, while the person who does what is right before God is blessed. Of course, Jesus is the only person who is right before God; as for the rest of humanity, we all face God's condemnation.

Issues

i] Context: See 1:1-7. Having established the universality of human sin, 1:18-32, Paul now, in 2:1-3:20, focuses on those committed to the Torah, the Law of Moses, those who would "judge others", 2:1. They, as with the rest of humanity, exist in a state of sin, and, with the rest of humanity, face judgment under the Law.

ii] Background: *The Nomist heresy*, 1:8-15.

iii] Structure: *The righteous judgment of God*:

The unrepentant are condemned, v1-5;

Judgment is according to works, v6-11

iv] Interpretation:

As is the case for all humanity, the self-righteous, the law-bound, are controlled by the sinful nature, and therefore face the righteousness of God (his setting all things right) in his impartial judgment of sin, v1-5. When it comes to divine judgment, God is no respecter of persons and will judge people according to their deeds, whether good or evil. v6-11.

Does Paul now focus on the Jews? This passage has traditionally been handled as an exposition of God's great indictment on the sin of the Jews, cf., Cranfield. Having established the sin of the Gentiles, Paul now turns to the Jews and declares that they too are no less guilty. "There is a day of judgment coming - one based on works - and on that day God will have no favourites", Hunter. "Obedience, or disobedience to Law, decide a man's destiny, ... nationality is of no account in God's sight", Black.

New perspective commentators generally say much the same; "the context of Romans 1:18-3:20 is the equality of Jew and Gentile in sin", Dumbrell. Yet, subtle differences emerge because of different underlying assumptions. Reformed commentators handle Romans as a treatise on how an individual is justified in the sight of God, while new perspective commentators argue that the epistle is a treatise on how both Jew and Gentile, in Christ, stand equally as members of the new covenant. Whereas reformed commentators see the law as an instrument of God's condemnation, exposing sin, new perspective commentators see it as a gracious blessing of the covenant, designed to maintain covenant status through direction and atoning sacrifices, although now, superseded in the new covenant by the ministry of the Spirit.

Yet, is this passage all about the Jews? It seems more likely that when Paul speaks about those who "judge others" he is pointing to the morally superior, *the righteous*, cf., Barrett. It is likely that Paul has in mind those believers who are committed to the Mosaic law (many, of course, would be Jewish believers). It is unlikely that he has in mind Jews in general, or even Pharisees in particular, even though they can rightly be described as morally superior.

The issue of law-obedience was central to the early church. The "judaizers", believers committed to God's law, were demanding that Paul's Gentile converts submit to the Mosaic law to move their Christian life forward and so fully appropriate God's promised blessings. For Paul, such nomism (rather than legalism), undermines the substance of the gospel. It was this issue which was central to the Jerusalem Conference, Acts 15, and which fired Paul's letter to the Galatians.

So, in confronting these nomistic believers, Paul, having established the universality of sin, now reminds them that the self-righteous are also infected by the stain of sin, 2:1-5, the consequence of which is divine condemnation - "wrath and fury", 2:6-11.

v] Homiletics: *The man who sits in judgment*



Roger loved to play the fool, but always had a word for every occasion. His favourite line was "he who has done you wrong will never forgive you." As you can guess, Roger was a lateral thinker.

He came home one day to find a new toaster on the kitchen bench. He asked his wife what was wrong with the old one and she replied "Nothing, I just thought a new one would be nice." It had been a bad day on the building site, so Roger gathered up some of the other kitchen appliances and threw them in the bin. Of course, this didn't go down too well. Sometimes you can be just a little too lateral for your own good!

So, what about Roger's line "he who has done you wrong will never forgive you"? Of course, this is the person who swathes their own guilt by finding fault in others. This is the moral person who ignores the "log" in their own eye by removing the "speck" from the eye of the other. "You who presume to pass judgment on other people have left yourself with no defence, for in the very act of judging someone else you condemn yourself", 2:1.

What's the point of a good person passing judgement on the lawless? God's law serves only to expose our own sinfulness and so lead us "toward repentance." To ignore this path is to "show contempt for the riches of God's kindness, tolerance and patience", and is to inevitably face "God's judgement".

Text - 2:1

Argument #1, Part 3: God's righteous judgment upon sin is complete and impartial, such that even the morally superior, *the righteous*, stand condemned, v1-11: i] The universality of sin applies to the *righteous* as well as the *unrighteous*, v1-5. In the face of universal sin, Paul reminds his pietist brothers and sisters that their perceived moral superiority evidences their own damnation - a point often made by Jesus to the Pharisees.

εἶ **"you"** - YOU, It is no longer "they", but 2nd person singular, introducing an imaginary representative of a group with whom Paul will now debate.

διό **"therefore"** - THEREFORE. Inferential, drawing a logical conclusion. Those who hold that Paul has just been addressing Gentiles and that he now turns his attention to the Jews (eg., Mounce, Moo, ...), have difficulties with this marker of logical result, "for this reason therefore." Barrett suggests a way around by tying it to 1:32a as a parenthesis, but is inclined to the view that "whoever you are" is a Jew, Gentile, moral philosopher.... It seems better to take the view that Paul, who up to this point has been addressing all mankind, now turns his attention to law-bound believers ("Jewish believers", Dumbrell, also Davies, but more likely nomist believers). Paul is well able to draw the conclusion, given that all humanity is in a state of sin, that "therefore" law-bound believers have no ground to judge others. "That means", Barrett.

ὦ voc. "-" - O [MAN]. The interjection + the vocative of address. Note the argumentative style: question / answer. Paul poses / imagines the question, here imagined. The *interlocutor* roundly condemns the evil of mankind and Paul responds by pointing out that he, the "man", is part of the problem. "So then, my friend", Barclay.

ἀναπολογητος adj. "[you .. have] no excuse" - [YOU ARE] WITHOUT EXCUSE. The word has a legal sense.

ὁ κρινων [κρινω] pres. part. **"you who pass judgment on"** - [ALL = EVERYONE] THE ONE JUDGING. The adjective *πας*, "all", serves as a substantive standing in apposition to the vocative "man" and limited by the adjectival participle "judging", "everyone who judges"; "O man, every one of you who judges", ESV. The present tense probably expresses ongoing judging, although the tense of a participle doesn't always express aspect.

γὰρ **"for"** - FOR. Introducing a causal explaining why "everyone who judges has not excuse" before God.

ἐν ᾧ **"at whatever point [you judge]"** - in what [you judge the other, yourself you condemn]. This construction is debated. It is possibly temporal, "while"; "when you judge others." It may be short for *ἐν τούτῳ ἐν ᾧ* "in that in which", Denny, or *ἐν τούτῳ*, "in this *act of judging*", Harvey. Turner argues for a causal sense, MHT III. "For, in judging someone else you judge yourself", Barrett.

γὰρ **"for"** - FOR [THE SAME THINGS YOU PRACTISE, THE ONE JUDGING]. Introducing a causal clause explaining why judging others is reciprocal; "since you, the judge, commit the same sins", Phillips.

v2

God will judge people according to what they have done and therefore none have excuse before him. It is very dangerous, therefore, for a believer to pass judgement on the sin of another, as though they possess a superior righteousness, when in reality, they "do the same things", v2-3.

δε "now" - BUT/AND. Transitional, indicating a step in the argument, as NIV.

ὅτι "that" - [WE KNOW] THAT. Introducing a dependent statement of perception, expressing the content of what "we know."

του θεου [ος] "God's [judgment]" - [THE JUDGMENT] OF GOD [IS ACCORDING TO TRUTH]. The genitive is usually classified as verbal, subjective, God is the one who enacts the judging, but it could also be classified as possessive, or descriptive, idiomatic / source, "that is from". The preposition **κατα**, "according to", in "is in accordance with truth", NRSV, expresses a standard. Possibly "impartial", Phillips; "rightly falls on", Barclay, RSV

επι + acc. "against" - UPON. Spatial, "upon", or "to, up to" = "against".

τοις ... πρασσοντας [πρασσω] pres. part. "those who do" - THE ONES PRACTISING [SUCH THINGS]. The participle serves as a substantive. "People who do the kind of things I have just been talking about", Barclay.

v3

δε "so when" - BUT/AND. Here probably copulative; "having the force of concluding something", Betz.

ὁ κρινων [κρινω] pres. part. "you, [a mere man], pass judgment on" - [DO YOU RECKON THIS, O MAN,] THE ONE PASSING JUDGMENT ON. The participle, along with **ποιων**, "doing", serves as a substantive standing in apposition to "O man"; "Do you imagine, O man, you who judge those who practise such vices and do the same yourself", Moffatt.

τα ... πρασσοντας [πρασσω] pres. part. "them" - THE ONES ACCOMPLISHING, PRACTISING [SUCH THINGS]. The participle serves as a substantive, accusative direct object of the participle "judging".

και "and yet" - Here adversative / contrastive; judges and yet does.

ὁ ... ποιων [ποιεω] pres. part. "do [the same things]" - DOING [THEM]. The participle serves as a substantive; see **ὁ κρινων** above. The nomist / pietist believers Paul addresses are into *speck removal*, a methodology used by *the righteous* to hide their own sin. Jesus, in the Sermon on the Mount, exposes the lie when he "fulfils / completes" the law. Even the two commands which most pietists feel support their righteousness, namely, murder and adultery (they rest secure in a 2 out of 10 record), Jesus shows that even these they have broken. "You do them yourself", TNT.

ὅτι "-" - THAT. Introducing an object clause / dependent statement of perception, expressing what "you imagine, think." "Do you imagine that you will escape God's judgment?"

συ "you" - YOU [WILL ESCAPE THE JUDGMENT OF GOD]. Emphatic by use and position. "Judgment of God" as in v2.

v4

The argument is a little obtuse at this point, but nicely identified by Moo. Having a judgmental attitude and a blind spot with regard our own sins, "shows contempt for God" for it ignores his gracious mercy freely prompted by repentance.

ἢ "or" - OR [DO YOU DESPISE]. This disjunctive is not posing an alternative action to judging, but rather posing a rhetorical question. "You don't think much of God's mercy do you?" "Do you presume on", ESV.

του πλουτου [ος] gen. "**the riches**" - THE RICHES. Genitive of direct object after the κατά prefix verb "to despise." As Harvey notes, the genitive can also be viewed as adjectival, idiomatic / content, "full of ..."

της χρηστοτητος [ης ητος] gen. "**of [his] kindness**" - OF THE KINDNESS [OF HIM]. The genitive is adjectival, attributive, limiting "riches", "his kindly riches", but possibly attributed, "his rich benevolence." "God's gracious attitude and acts toward sinners", Weiss.

της ανοχης [η] gen. "**tolerance**" - [AND] THE FORBEARANCE [AND THE LONG-SUFFERING DO YOU SCORN]. As with της μακροθυμιας, "endurance, patience", this genitive stands with "riches" as a genitive of direct object of the verb καταφρονεω, "despise, show contempt." "The forbearance which suspends punishment", Denny.

αγνωων [αγνωεω] pres. part. "**not realising**" - BEING IGNORANT. The participle is adverbial, possibly modal, expressing manner, or instrumental, expressing means, "by ignoring God's kindness", or temporal, "when you are unmindful of the fact that", or even causal, "because of ..."

ὅτι "that" - THAT. Introducing a dependent statement of perception expressing what they are not mindful of.

του θεου [ος] "**God's [kindness]**" - [THE KINDNESS] OF GOD. Often classified as a subjective genitive, but better just adjectival, possessive.

αγει [αγω] pres. "**leads [you] toward**" - DRIVES, LEADS, BRINGS [YOU]. Note how the NIV takes the edge off the simple "leads", as if taken to this point by the divine will. The present tense is possibly conative, expressing attempted action, so "tending to lead", "seeking to lead", Moo; "he wants you to repent", CEV.

εις + acc. "to" - TO [REPENTANCE]? Spatial, of movement toward / direction, or arrival at.

v5

Those who stubbornly seek a righteousness that rests on the Law, place themselves under the "wrath" of God, a "wrath" about to be revealed in the coming day of judgement. Possibly a new paragraph, NIV, CEV, Morris, ... but Moo, Davies makes the break at v6 which seems more appropriate. Paul's point is that the end of the pietist-road is judgment.

δε "but" - BUT/AND. Transitional, indicating a step in the argument to a contrasting point - God's kindness as opposed to the human response and its consequence.

κατα + acc. "because of" - ACCORDING TO = BECAUSE OF. Usually expressing a standard, "according to / in accordance with", but sometimes leaning toward a causal sense, reason / basis; "because of, as a result of, on the basis of", BAGD. "Because of your hard and impenitent heart", ESV.

την σκληροτητα [ης ητος] "[your] stubbornness" - THE HARDNESS [OF YOU AND UNREPENTANT HEART]. Often used of Israel, of "spiritual obduracy and rebellion", Moo.

σεαυτω dat. pro. "against yourself" - [YOU STORE UP] FOR YOURSELVES. Dative of interest, disadvantage, so Moo.

εν + dat. "for [the day]" - [WRATH] IN / ON [A DAY]. Temporal use of the preposition, "on a day"; "you are storing up against yourself wrath, which will fall on the day of wrath", Moo.

οργης [η] gen. "of [God's] wrath" - OF WRATH, ANGER. This genitive, as with "of revelation", is adjectival, descriptive, idiomatic / temporal, limiting the noun "day", so "the day when wrath / divine punishment and revelation of takes place." Harvey classifies them simply as attributive.

και "-" - AND. Here most likely exegetical such that the phrase "of revelation of righteous judgment of God" explains "the day of wrath."

δικαιοκρισις [α] gen. "when [his] righteous judgment" - [REVELATION] OF RIGHTEOUS JUDGMENT [OF GOD]. The genitive is adjectival, possibly verbal objective when translated as "of a just verdict", but again it may be idiomatic / temporal, "when" None-the-less, it is likely that both "revelation" and "righteous judgment" stand in apposition, both serving to explain "wrath", such that "the day of wrath" = "the day of revelation" = "the day of God's righteous judgment." All refer to the last judgment, not chastisement in the present. "You are storing up for yourselves wrath which will break forth in (on) the day of wrath, the day when God's just judgment is revealed", Barrett. As for the genitive του

θεου, "of God", it is usually classified as adjectival, verbal, subjective; the judgment being enacted by God.

v6

ii] God's condemnation of sin is impartial, v6-11. Paul examines the "righteous judgment of God" and makes the point that it will be fair and impartial, such that, irrespective of persons, the good will gain life, and the evil will suffer wrath. Paul establishes the impartial nature of God's righteous judgment with a quote, v6 (numerous sources are suggested, eg., Ps.62:12), followed by exposition, v7-11.

This passage seems to imply that salvation by works, apart from Christ, is possible. Numerous theories are proposed, for example, that "doing good", v7, is the natural product of faith in Christ, or that the good deed is itself faith. See Cranfield for all the proposed theories. Yet, Paul is not arguing that salvation is possible apart from the work of Christ, rather, he is proposing the impartial judgment of God - God is no respecter of persons. Covenant obedience can indeed facilitate the promised covenant blessings, but the requirements of the Sinai covenant expose the impossibility of law-obedience, and so reinforce the Abrahamic covenant which revealed a covenant compliance that rested on faith, rather than works. So, the attendant law of the Sinai covenant functions to remind Israel that the promised Abrahamic blessings are appropriated on the basis of promise / grace through faith, not works of the law, for the doing of the law is beyond sinful humanity.

αποδωσει [αποδιδωμι] fut. "will give / will repay" - [WHO] WILL REPAY, GIVE BACK, RECOMPENSE. As of a recompense, a repayment of a debt, a due payment made.

ἕκαστῳ dat. adj. "to each person" - TO EACH *man*. The adjective serves as a substantive, dative of indirect object / interest, disadvantage.

κατα + acc. "according to" - ACCORDING TO. Expressing a standard; "in accordance with their works."

τα εργα [ον] "what [he] had done" - THE WORKS. Used of human conduct, often covering both good and bad behaviour, although the word is not just limited to ethical conduct. Covenant obedience is probably intended here, cf., Jewett. It is most likely that the person referred to here is a believer, so Black, Cranfield, Moo, ... and that the possibility of seeking "glory and honour and immortality" via works is but a theoretical possibility, so Murray, ...

αυτου gen. pro. "he" - OF HIM. Usually taken a verbal genitive, subjective, as NIV.

v7

As God's righteous judgment works for the blessing of eternal life to those who obey the truth, so it works for the curse of wrath to those who are rooted in selfishness, v7-8.

μεν δε "..... but" - ON THE ONE HAND (v8) BUT ON THE OTHER. An adversative comparative construction covering v7 and 8.

τοις ζητουσιν [ζητω] pres. part. dat. "**to those who seek**" - TO THE ONES [ACCORDING TO = BY MEANS OF ENDURANCE OF GOOD WORK] SEEKING [GLORY AND HONOUR AND INCORRUPTIBILITY, *he will bestow* LIFE ETERNAL]. The participle serves as a substantive, standing in apposition to **εκάστω**, "to each *person*", v7; "God will recompense to each *person*(v7) to those who seek *he will give* eternal life (v8)." "To those who by perseverance in well-doing, strive to obtain glory, honour, and immortality, *he will award* eternal life", Cassirer.

καθ [κατα] + acc. "**by**" - ACCORDING TO. Possibly expressing a standard; "in accordance with", but as above, this preposition may take the unusual causal sense here, so Moo; "because of, as a result of, on the basis of", BAGD.

εργου [ov] gen. "**in doing [good]**" - OF [GOOD] WORK. The genitive is usually taken as adjectival, verbal, objective, as NIV; "perseverance *that produces* a good work", Harvey. "Perseverance in doing what is right", BAGD.

As noted above, "doing / working good" may refer to the good deed of "faith", so Cranfield, cf. 1:5. There is also much to commend the view that the work in mind is a work that God regards as good, namely, a work which entails reliance on the faithfulness of Christ. None-the-less, it seems likely that the work is an ethical "good", roughly interchangeable in meaning with "deeds / works", v6, so Jewett. This ethical good work (covenant compliance) is driven by three motivations, "glory and honour and incorruptibility". These three accusative nouns "define aspiration in terms of the highest reaches of the Christian hope", Murray. The consequent end of covenant compliance is "life", qualitatively "eternal life", the fullness of God's promised blessings. Yet, Paul's overall point is that the universality of sin condemns even the man of good deeds, and thus even he must face the impartial judgment of God.

As noted above, there are other proposed meanings: Barrett suggests the translation "those who with patient endurance look beyond their own well-doing" (an example of turning a passage on its head!!); Bruce suggests that Paul is trying to underline God's impartial dealings with Jew and Gentile; New Perspective commentators argue that, prior to the inauguration of the new covenant in Christ, it was possible to maintain covenant status through a law-obedience that "operates within a context of grace", Dumbrell. We are best to take Paul's words

at face value, ie., he is positing a theoretical possibility which, due to the universal corruption of the human race, is achieved by only one man, Jesus Christ.

v8

"But on the other hand, those who, from a flawed nature (sin), reject the truth and do evil, [will face God's] burning anger." Of course, all of Paul's readers are bound to recognise that it is this verse which best describes their standing in the "doing good" stakes.

δε **"but"** - BUT/AND. See μεν v7; "but on the other hand."

τοις dat. art. **"for those who"** - TO THE ONES. The article serves as a nominalizer, turning the prepositional phrase εξ επιθειας, "out of selfishness", and the participles απειθουσι, "disobeying [the truth]", and πειθομενοις, "being obedient to [unrighteousness]", into substantives, standing in apposition to the dative εκαστω, "to each person", v6, dative in agreement. "He will render to each person (v6) to those who are selfish and to those who do not obey the truth, and to those who serve unrighteousness, wrath and fury."

εξ + gen. **"are self-seeking"** - OUT OF [A HOSTILE, RESENTFUL NATURE / SELFISH NATURE. This preposition, expressing source / origin, serves to introduce a nominal prepositional phrase; "those who are rooted in selfishness", Morris.

απειθουσι [απειθεω] dat. pres. part. **"who reject [the truth]"** - [AND] DISBELIEVING, DISOBEYING [THE TRUTH]. The participle serves as a substantive, dative as above. The righteous, Godly men and women, yes, even believers, even though they understand something of the revealed will of God, still flout it.

πειθομενοις [πειθω] dat. pres. mid. part. **"follow"** - [BUT/AND] BEING OBEDIENT TO, BELIEVING IN. The participle serves as a substantive, dative as above; "those who serve unrighteousness."

τη αδικια [α] dat. **"evil"** - UNRIGHTEOUSNESS. Dative of direct object after the the verbal aspect of the participle "being obedient to." "Who rejects the truth and wants to do evil", CEV.

οργη και θυμος **"wrath and anger"** - WRATH AND FURY. Possibly a hendiadys, "burning anger." The main verb in v6, "will recompense / give" still applies, so we would expect "wrath and anger" to be accusative, rather than nominative. "There will be the retribution of his anger."

v9

Commentators make much of the Jew / Gentile dichotomy here, although note that Paul uses the word "Greek", not "Gentile." In this verse Paul is arguing that God is impartial in judgment, although with the proviso that judgment begins with the household of God. Israel's privileged status always applies, in the giving of the gospel and in the application of divine judgment. The same principle

applies for the church - judgment always begins with the household of God. So, it cannot be deduced from this verse that those "having the law", those who "judge others", are unconverted Jews. In the end, God will show no partiality when judging sin. Everyone will be judged on the basis of what they have done. This is true for all humanity, first to the house of Israel, God's special people, and then to the rest of humanity, v9-11.

θλιψις [ις εως] [*There will be*] **trouble** - [*there will be*] TRIBULATION [AND DISTRESS]. The verb to-be is assumed. Again, the main verb from v6, "God will recompense / give", is probably in mind, although a verb to-be is proper syntax. Given the context, "tribulation and distress", the nominative subject of the assumed verb to-be, refer to the day of tribulation, the last day, although the word is often used of troubles in the present. These "troubles" are to be viewed in an objective sense, so Moo. "There will be extreme affliction", Morris.

επι + acc. "**for**" - UPON, ON. Spatial, of movement "down upon."

ανθρωπου [ος] gen. "**[every] human being**" - [EVERY SOUL] OF MAN. Used here in a generic sense; "every single person", Jewett. The genitive is adjectival, possessive; "the soul possessed of man" = "human person." The adjective **πασαν**, "every", indicates again God's impartiality ("universality", Morris) - all humanity must stand before the living God.

του κατεργαζομενου gen. pres. part. "**who does [evil]**" - THE ONE WORKING [THE EVIL]. The participle is adjectival, attributive, limiting "of man", genitive in agreement; "Any man who does evil will have trouble and hardship for his reward", TNT.

τε και "**[first for the Jew] then**" - BOTH AND. A coordinate construction in a close relationship; "both to Jews first and then Gentiles."

Ιουδαιου τε πρωτον gen. "**first for the Jew**" - OF [BOTH] JEW FIRST [AND OF GREEK]. The nominal phrase "the Jew first and also the Greek", ESV, stands in apposition to "the one working evil", genitive in agreement. Throughout the scriptures the principle remains true, that the more we have, the more is expected of us.

v10

In the end, God will show no partiality when judging sin. Everyone will be judged on the basis of what they have done. This is true for all humanity, first to the house of Israel as God's special people, and then to the rest of humanity. The syntax repeats much of v7 and 9.

δε "but" - BUT/AND [GLORY AND HONOUR AND PEACE]. Transitional, indicating a step to a contrasting point.

τω εργαζομενω [εργαζομαι] dat. pres. mid. part. "**for [everyone] who does [good]**" - TO [EVERYONE] WORKING [THE GOOD, BOTH TO JEW FIRST AND TO

GREEK]. Taking the adjective **παντι**, "every", as a substantive, "everyone", the participle is adjectival, limiting "everyone", dative of indirect object / interest, advantage; "*there will be* glory, honour and peace to / for everyone who does good." For the phrase "working good", see v7.

v11

γαρ "for" - FOR [IS NOT RESPECT OF PERSONS]. Introducing a causal clause explaining why it is both wrath and blessing to Jew and Greek, "because" "God has no preferences, favouring one person or another", Junkins.

παρα + dat. "[God]" - WITH [GOD]. Spatial, "beside" = "with"; when Jews and Greeks / people of whatever culture and religion, are lined up beside God, it is quickly discovered that he shows no favouritism, for he is an impartial God.

2:12-16

Arguments for the proposition, 1:18-5:21

Argument #1

Part 4

Argument

Argument #1: The impartial nature of God's righteous condemnation of universal sin, 1:18-3:20.

Part 4: The possession of the law does not protect a person from the impartial judgment of God.

Having established the universality of sin and the impartial judgment of God, Paul now introduces the role of the law of Moses in the righteous judgment of God. When it comes to God's judgment, benefit is gained by "doing good", but the simple fact is, that the possession of the law does not of itself promote "doing good." Even a person who never had the privilege of living under the Mosaic law is able to understand ethics and begin to live an exemplary life. Yet, in the day when God will judge the secret thoughts of all humanity, those under the law will find themselves condemned by the law; they will stand condemned in exactly the same way as those without the Mosaic law stand condemned by their failure to follow the leading of their conscience.

Issues

i] Context: See 2:1-11. Continuing with his argument that those committed to the Torah, the Law of Moses (inclusive of nomist believers, Jew and Gentile) are in a state of sin with the rest of humanity and therefore face judgment under the Law, Paul now makes the point that consequent on this fact, the Law serves only to condemn, v12-29. The argument presents in four parts:

- Those who seek God's blessings by obedience to the law, will be accused by that law and judged accordingly, v12-13.
- Those who seek God's blessings by obedience to their conscience, a law written on the heart, will be accused by that law and judged accordingly, v14-16.
- The law is powerless to shape the qualities in a person that would make them worthy of God's blessings, v17-24;
- Circumcision is powerless to render a person worthy of God's blessings, v25-29.

ii] Background: *The Nomist Heresy*, 1:8-15.

iii] Structure: *God judges by a fair standard*

Live by the law; judged by the law, v12-13;

Live by the conscience, judged by the conscience, 14-16.

iv] Interpretation:

As already indicated in the introductory notes, in Romans, Paul wrestles with the issue discussed at the Jerusalem Council, namely, the heresy of nomism and its undermining of gospel truth, cf., Acts 15. The members of the circumcision party / the judaizers may think that the Law of Moses promotes godliness, that it provides the wherewithal for a superior spirituality, but as far as Paul is concerned, the Law's prime function is to expose sin, even making sin more sinful. To bind oneself to the law entails binding oneself to judgment - the divine condemnation of universal sin. The law doesn't serve to promote moral living, to purify. People without the law are quite capable of living moral lives simply by following the leading of their conscience. Yet, they fail their conscience, just as the self-righteous fail to properly apply the law. So, the law serves only to condemn, to curse, and it serves this end, whether it be the law of Moses or the law written in the heart.

What is the point of Paul's comparison between those who live "under the law" v12, and those Gentiles who "who do not have the law", v14? A person may be guided by their conscience, or by the Law of Moses; either way, we all stand accused and must face "the day when God judges people's secrets through Jesus Christ."

Most commentators take the view that the person *εν νομῳ*, "under the law", is an unconverted Jew. Although Paul's comments can apply to any moral person committed to the Mosaic law, it is likely that he particularly has in mind "the weak", nomist believers, *the righteous*, those committed to the law of Moses for the purpose of furthering the promised Abrahamic blessings.

As for the "Greeks / Gentiles", the majority of commentators take the view that they are unconverted Gentiles. Although Paul's comments can apply to moral people in general, it is likely that he particularly has in mind Gentile believers who walk by the Spirit rather than by the dictates of the Mosaic Law - "converted Gentile Christians whose fulfilment of the law will be confirmed at the last judgment", Jewett, cf., Barth, Cranfield.

None-the-less, although it is certainly true that those under grace, "apart from the law", fulfil the law in Christ, this is not the point of Paul's argument here. Paul's point is that the Mosaic law does not function to promote moral living - it does not purify. Many people without the Mosaic

law live exceptionally moral lives. This is particularly so for Gentile believers uncommitted to the Mosaic law, but committed to the leading of the Spirit. The law, whether it be the Mosaic law, or the law of a heart-felt conscience, serves but to expose sin and apply sin's curse. A person would have to do the law to gain some benefit from it, but too often we hear it, and don't do it.

Text - 2:12

Argument #1 Part 4: The possession of the law does not protect a person from the impartial judgment of God - due to universal sin and the impartial judgment of God, the law serves but to condemn, v12-29: It is unclear whether v11 draws together Paul's previous argument that God's condemnation of sin is impartial, v6-10/11, or whether it introduces the next step in his argument. Either way, the passage before us draws out a logical conclusion from the propositions established in the letter so far (first, sin is universal; second, God's judgment is impartial), namely that those under the Mosaic Law, as well as those without the Law (ie., those under the law of the heart), equally face the curse of the law.

i] Those who seek to progress their lives by God's law will be accused by that law and judged accordingly, v12-13. For the *righteous* to be right before God requires obedience to the law.

γάρ "-" - FOR. Possibly causal, explaining why God shows no favouritism, "because", or better serving to introduce a conclusion from the propositions established in the letter so far; "For this is how things stand", Cassirer.

ὅσοι pro. "**all who**" - AS MANY AS [WITHOUT LAW]. Here the pronoun serves to introduce a relative conditional clause; "all who will be"

ἥμαρτον [ἥμαρτανω] aor. "**sin**" - SINNED. The aorist is probably constative, expressing the action in its entirety.

καὶ "**also**" - AND = ALSO [WILL PERISH]. Adjunctive, as NIV; "will also perish without the law", ESV.

ἀνομῶς adv. "**apart from the law**" - LAWLESSLY = WITHOUT LAW, NOT HAVING THE LAW = UNAWARE OF THE LAW. This verse contains the first reference to νόμος, "law" in the epistle, and here, as elsewhere in Romans, we are left wondering what Paul means by "law". On most occasions, when Paul refers to the "law", he is referring to "the law of Moses / the Torah", but occasionally he is referring to the law written on the heart of a believer, cf., 7:21-25, 8:2, or "the law" in the sense of Old Testament scriptures, or even sometimes of "the law" as a principle, a rule or standard. Given the context, the verse before us may refer to law in general, "the will of God as a rule of duty, no matter how revealed", Hodge, but this seems unlikely. "The incidental introduction of the term 'law', which the Gentiles are without, clearly refers to the Mosaic Law", Dumbrell.

εν + dat. "**under**" - [AND AS MANY AS SINNED] IN [LAW]. Local, sphere, "within the sphere of the law", but usually taken here to mean "under", in the sense of "with the law to guide them", Cassirer, or "knowing the law", Phillips, Barclay, or possibly better "committed to the law." As is often the case with the word "law", there is no article. The reason is unclear, although it may support those who argue that Paul means "law in general." "In the area of the law", Morris, "in their relationship to the law."

κριθησονται [**κρινω**] fut. pas. "**will be judged**" - WILL BE JUDGED. Obviously a theological passive; God does the judging.

δια + gen. "**by**." - BY [LAW]. Instrumental, expressing means; "through, by means of the law."

v13

There is no eternal value in a person's commitment to the law; the only value lies in completely doing it. The trouble is, the law is not designed to help people obey its precepts.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why those who sin under the law will be condemned, "because" it is only those who obey the law who will be accounted right before God.

οι ακροαται [**ης ου**] "**those who hear**" - [NOT] THE HEARERS. Hearing was the usual way a person would take in the law; "it is not those who merely listen to what the law says (and nod in agreement)", Cassirer.

νομου [**ος**] gen. "**the law**" - OF *the* LAW. The genitive is usually taken as verbal, objective. Generic, of a particular class of hearers, those who consider carefully what the law has to say.

δικαιοι adj. "**righteous**" - *are* RIGHTEOUS, JUST. The adjective serves as a substantive, nominative predicate of an assumed verb to-be. The sense is "right before God", "in a right relationship with God", "approved before God."

παρα + gen. "**in [God's] sight**" - FROM BESIDE [GOD]. Spatial, expressing space, metaphorical; "in his sight of, before God."

αλλ [**αλλα**] "**but**" - BUT. Strong adversative standing in a counterpoint construction; "not, but ...".

οι ποιηται [**ης ου**] "**those who obey**" - THE DOERS [OF LAW]. Of course, commentators are all over the place on whether anyone actually has "done" the law, and if so, who. Most see it as a theoretical possibility only, so Morris, etc. Cranfield posits the rather strange idea that it is something that new Christians do before being introduced to the law proper, see v26. The argument doesn't stand, although there is some truth in it. (I didn't know the full extent of sin in my life until after my conversion. I was kindly given a book to help me live the Christian

life. It successfully turned my gaze from the cross to the law and shaped me into a guilt-ridden pietist).

δικαιωθησονται [δικαιω] fut. pas. "**will be declared righteous**" - WILL BE JUSTIFIED. One suspects the future tense is gnomic, expressing an eternal reality, but possibly eschatological. Usually understood in the sense of "judged right before God." Note how Barrett happily goes with "made right" since made right does not mean "made virtuous", but rather "granted a verdict of acquittal." When it comes to "made" or "declared", what God says so is so. If he says we are "right", then in reality we are "right", even though, in ourselves, we are anything but right.

v14

ii] Those who seek to progress their lives by their conscience, a law written on the heart, will, in the day of judgment, be accused by that law and judged accordingly, v14-16. Covenant law / the Mosaic law is not designed to promote morality / purity. An **εθνη** (a moral person not subject to the Mosaic law / a believing Gentile, see **εθνη** below) is well able to live a good life guided by their God-breathed conscience. On many occasions their conscience will approve their behaviour, but sometimes it will accuse them, and this will be confirmed "when God judges people's secrets." By comparing two moral people, one with the law and one without the law, Paul makes the point that both take their devotee to the same end, condemnation. The law's task is to condemn, not purify.

The NIV, as with many commentators, eg., Mounce, treat v14-15 as a parenthetical remark, although we are best to include v16 with such an approach to the text. It is unlikely that Paul is suggesting that perfection is possible by following the leading of the conscience, given that sometimes the conscience serves to accuse - universal sin applies to those under the law as well as those without the law.

A technical righteousness, apart from the law, is argued by some, achieved by a believer through faith in Christ, so Cranfield. Cranfield argues that unlike the Jews who, having sinned under the law, stand condemned by the law, Gentile believers, having not actually received the Torah as a birthright, are "declared righteous" through faith apart from the law. This is true, but surely not Paul's point here.

γαρ "Indeed" - FOR. The NIV has opted for an emphatic usage, but more likely expressing reason, expanding on the statement made in v13b as it relates to the **εθνη**, "Gentiles". Dumbrell argues that v13 is an aside and so at this point Paul picks up on the argument commenced in v12.

οταν + subj. "**when [..... do]**" - WHENEVER. Introducing an indefinite temporal clause.

εθνη [ος] "Gentiles" - GENTILES. Nominative subject of the verb "to do." The lack of an article indicates "certain" Gentiles are in Paul's mind. Usually understood as unbelieving Gentiles who have the unrealised potential of living a moral life (even some actually do live a moral life, but not a perfect moral life) on the basis of the revelation available to them. Possibly, like Abraham and other Old Testament saints, pre-Christian Gentiles ("righteous Gentiles") who rest in faith on the available knowledge of God's mercy.

Paul may have in mind "Gentile believers", who, under the regulations of the Jerusalem Council, Acts 15, were not constrained by the demands of the Old Covenant law since, in Christ, through the Spirit, the new covenant law is written on their hearts, Jer.31:33. The view that they are "Gentile Christians" is by no means innovative, eg., it was proposed by Augustine. It has also been accepted by some modern theologians, eg., W. Mundle, F. Fluckiger, Barth, J.B. Soucek. See also "Gentiles or Gentile Christians?", A. Konig, *Journal of Theology for South Africa* 15, 1976. Jewett and Cranfield also accept the "Christian Gentile" theory.

Whoever Paul has in mind, his point is that although the **εθνη** may often do by nature what the covenant law requires (a Gentile believer may even do a better job than those "under the law", so undermining the idea that the Mosaic law promotes a superior spirituality), inevitably, on many issues, their conscience accuses them, which accusation God will confirm in the day he judges people's secrets, ie., universal sin and God's impartial judgment of sin catches both those under the law and those without the law.

τα μη εξοντα [εξω] pres. part. "**who do not have [the law]**" - NOT HAVING [LAW]. The participle is adjectival, attributive, limiting "Gentiles"; "when the Gentiles, who do not have the law."

φυσει [ις εως] dat. "**[do] by nature**" - [PRACTISE, DO] BY NATURE. The dative is usually regarded as instrumental, means / basis, when "by / on the basis of nature" is taken with "do the things required by the law" (ie., natural law), but it is more likely local and taken with "who do not have the law", so Bengel, Cranfield, ie., the Gentiles did not naturally possess the law of Moses as a birthright,.

τα του νομου [ος] gen. "**things required by the law**" - THE THINGS OF THE LAW. The article **τα** serves as a nominalizer, forming a nominal phrase, accusative object of the verb "to do." The genitive "of law" is adjectival, possessive, limiting "the things" = "the requirements."

εαυτοις dat. reflex. pro. "**[they are a law] for themselves**" - [THESE A LAW NOT HAVING] TO THEMSELVES [ARE A LAW]. Dative of interest, advantage, "for themselves." "They have an inner direction that serves the same purpose as law", Junkins.

μη έχοντες [εχω] pres. part. "**even though they do not have [the law]**" - NOT HAVING [A LAW]. The participle is adverbial, probably concessive, "although they are not bound by a set of covenant regulation as were the people of Israel", but possibly causal, "since they do not have the law."

v15

ὅτινες ind. rel. pro. + ind. "**since**" - WHO, WHAT. Introducing a relative clause, as NIV; "What they gave proof of", Cassirer. The NIV has drawn out the causal implication that can be present with the construction ὅτινες + ind.; "since such demonstrates"

ενδεικνυνται [ενδεικνυμι] pres. "**they show**" - THEY SHOW FORTH, DEMONSTRATE. Possibly a futuristic present tense if viewed eschatologically, although it is surely a "now" reality, but then v16 becomes a problem in that it does seem to refer to the eschaton, see v16.

του νομου [ος] gen. "**[the requirements] of the law**" - [THE WORK] OF THE LAW. The genitive is best treated as adjectival, attributive, limiting "work", "[what they gave proof of (by the actions prompted by their conscience) *is*] the work which the law requires", Cranfield, but it may also be taken as verbal, subjective, "the work / deed produced by the law." Note "work" is singular here; "works" plural often has a negative overtone.

εν + dat. "**on**" - [WRITTEN] IN [THE HEARTS OF THEM]. Local, expressing space / sphere. The accusative construction "written in the hearts of them" serves as the complement of the direct object "the law" of the verb "to show forth", standing in a double accusative construction and asserting a fact about "the law". Obviously alluding to Jer.31:33, so Cranfield, Jewett, although denied by many commentators, eg., Barrett. Presumably it is the "requirements" which are written on the heart, rather than the actual Mosaic law.

της συνειδησεως [ις εως] gen. "**[their] consciences**" - THE CONSCIENCE [OF THEM]. Genitive, standing in a genitive absolute construction; see the participle below. The word may imply that the conscience functions as if a law within, but Cranfield argues that the word expresses inward rational thought rather than the prompting of an innate moral core; the word was commonly used "of knowledge shared with oneself whether of one's having done wrong or of one's innocence", Cranfield.

συμμαρτυρουσης [συμαρτυρω] gen. pres. part. "**bearing witness**" - BEARING JOINT WITNESS / TESTIFYING. Forming the first of two genitive absolute constructions, temporal; "they show the effect of the law written in their hearts when their conscience bears witness and *when* their conflicting thoughts accuse, or even sometimes excuse them." Both meanings for this word are suggested. If "bearing joint witness" then who is the other witness? Barrett suggests the

Gentiles themselves, although possibly "the law" is intended. Cranfield argues for "bear witness, testify", the testimony of "the law's requirements written on their heart", the heart of the individual Gentile Christians.

κατηγορούντων [κατηγορεω] gen. pres. part. "**now accusing**" - [AND OF = THEIR THOUGHTS] ACCUSING [OR EVEN DEFENDING]. For the syntax, see above. Referring to the action of the conscience which serves to assess evidential issues of morality against one's own actions and pass judgment accordingly, so "accuse", or απολογουμένων, "defend" = "excuse", Barclay, or better, "pronounce innocent". The determination of "innocence", of action that is right and proper, is modified by και; possibly adjunctive, "also", but better ascensive, "even", given that our most noble motivations cannot tolerate close inspection, i.e., rarely can we excuse ourselves.

μετάξυ + gen. "-" - BETWEEN [ONE ANOTHER]. This prepositional phrase refers to the mental conflict always present when a person is faced with a moral issue; "conflicting thoughts", ESV.

v16

The sense of this verse is disputed. It is argued that what seems to be a reference to the great assize doesn't fit the present experience of "accusing" and "excusing", but at the assize, what we know to be right and true will serve to condemn us "on the day when God judges the hidden things ...". "All this will be made plain on the day of judgment", Leenhardt. So, it is likely that v16 follows on from v15, making the point that "one's conscience will bear witness on the day when God judges the things that they have kept secret", Mounce.

"This will take place" - The lack of a verb, here supplied by NIV, may indicate that Paul is still working with the same time frame, a durative present. None-the-less, it is more likely that his view has changed to the great assize, the day of judgment, although an ellipsis is certainly evident; "*We may be sure that all this will be taken into account in the day of the true judgment when*", Phillips.

εν + dat. "**on**" - ON [A DAY]. Temporal use of the preposition. The lack of an article for ἡμερα, "a day", may indicate that Paul is not speaking about "the day of judgment", the last day, but this seems unlikely.

ὅτε "**when**" - WHEN. Serving to introduce a temporal clause.

κρινει [κρινω] pres. "**[God] will judge / judges**" - [GOD] JUDGES. Again, it can be argued that the present tense here supports the view that Paul is not thinking of a future judgment, but it is likely that a durative future is intended, as NIV, rather than NIV11.

των ανθρωπων [ος] gen. "**people's**" - [THE SECRETS, HIDDEN THINGS] OF MEN. The genitive is adjectival, possessive / verbal, subjective.

διὰ + gen. "**through**" - THROUGH [JESUS CHRIST]. Instrumental, expressing means; "by means of ..." Christ is the agent of divine judgment.

κατὰ + acc. "**as [my gospel declares]**" - ACCORDING TO [THE GOSPEL OF ME]. Expressing a standard; "in accordance with." This statement by Paul accords with "the gospel of me." The genitive **μου**, "of me", is probably possessive, "my gospel." Paul is suggesting that the gospel which he preaches is distinctive, it is "my gospel" (a possessive genitive), although since it is "through the agency of Christ", it is not heretical. Paul has a distinctive take on the gospel which contextualises the message for Gentiles. Cranfield opts for a subjective genitive, ie., the gospel *which he preaches*. Cranfield's "the gospel which I preach [together with other Christian preachers]" surely misses the point.

2:17-29

Arguments for the proposition, 1:18-5:21

Argument #1

Part 5

Argument

Argument #1: The impartial nature of God's righteous condemnation of universal sin, 1:18-3:20.

Part 5: In the face of human sinfulness, the law is powerless to shape the qualities in a person that would make them worthy of God's praise.

In 2:12-29 Paul examines the place of the law in the righteous judgment of God, so reinforcing the point that those law-bound believers who think they maintain their Christian life and move it forward by a strict adherence to the law of Moses, only ever end up breaking the law and facing its curse - the "wrath and fury" of God's condemnation. In the passage before us, Paul argues that the assumed advantage of the Mosaic law, namely its power to restrain sin and advance holiness, so producing a supposed superior spirituality, is demonstrably not true. The behaviour of the self-righteous is little more than blasphemy since they do not do what they preach, while at the same time, it is possible to point to "uncircumcised" people who live lives that reflect the Mosaic law, and yet do so without reference to it.

Issues

i] Context: See 2:1-16

ii] Background: *The Nomist Heresy* 1:8-15.

iii] Structure: *The law-bound fail to honour God:*

The law is powerless to sanctify, v17-24;

The law is the embodiment of knowledge and truth, v17-20;

Yet is daily dishonoured, v21-23;

Scriptural support, v24.

Circumcision cannot sanctify, v25-29.

iv] Interpretation:

This passage continues to develop the argument that due to universal sin and the impartial judgment of God, the law serves only to condemn, v12-29:

- The law is powerless to shape the qualities in a person that would make them worthy of God's blessings, v17-24;

- Circumcision is powerless to render a person worthy of God's blessings, v25-29.

These chapters in Romans, on the function of the law, have proved a hotbed of debate. At no point does Paul downplay God's Law, it is good and holy. At the end of his letters, Paul always addresses the issue of ethics, drawing on the full extent of God's Law (the Torah and the teachings of Jesus) to guide the Christian life. A believer is holy in Christ, so Paul's instruction to his readers is *be what you are*.

The way through this malaise is to recognise that Paul's argument is not against the notion that the law can save a person, which of course it cannot, but against the notion that the law can improve / purify. Paul's argument is focused on the heresy of nomism, not legalism. He is seeking to address the nomism promoted by the Judaizers / members of the circumcision party who have infiltrated his missionary churches and who have sought to counter his gospel: *Set free by grace through faith* - See "Background" above.

The Law is "the embodiment of knowledge and truth", but it does not have the power to sanctify, to make holy. This is clearly evident by the fact that those who claim to be in a relationship with God, knowing his will, "instructed in the law", end up constantly breaking the law. Those who "boast in the law dishonour God by breaking the law."

Ιουδαίος, "a Jew": Rather than the general reference to those "under the law", v12, Paul now specifically uses the title "Jew" - those who call themselves a Jew, v17. Is this person an unconverted, or converted Jew, or necessarily a Jew at all? Debate rages on this subject. As already noted, it does seem likely that Paul's words are directed toward nomist believers, with a particular focus on the judaizers / members of the circumcision party. None-the-less, Paul's words can apply equally to an unconverted Jew, as well as a converted Jew, even a Gentile believer who now affirms Jewish heritage.

Paul's "Jew" is representative of those who are committed to the Mosaic Law in order to improve their covenant standing by restraining sin and advancing holiness through law-obedience. Jesus constantly sought to expose this heresy in the religious life of the Pharisees, and Paul similarly seeks to expose it in the religious life of the judaizers and their nomist disciples. So, Paul uses the term "Jew" to identify a person who, in affirming Jewish heritage, submits to the law of Moses, as opposed to others ("Gentiles") who don't. At any rate, Paul's argument at this point is that this *law for improvement* idea is obviously not working.

ἡ ακροβυστια, "**the uncircumcision**": The other difficulty we face in this passage is in identifying "those who are uncircumcised", v26, and how it can be said of them that they "keep the law", v27. In the forefront of Paul's thinking, the "uncircumcised" are believing Gentiles, people whose law-keeping relates to their standing in Christ through faith, which, in the power of the indwelling Spirit, bears the fruit of love. Yet, as with the "Jew", Paul's words are not specific to a converted person. Many people, without the law, live moral lives, and in doing so, apart from the law, expose the corruption of those who live under the law. Paul's "uncircumcised" is a moralist who lives without the Mosaic Law, but of course, unless he is righteous by faith, then he, like those who live under the Mosaic Law, ultimately faces the condemnation of God.

v] Homiletics: *Hypocrisy*

"You who teach others, will you teach yourself?", Romans 2:21.

The church if full of hypocrites, so they say. True, but why not join with us, one extra won't make much difference!

Hypocrisy is seen as saying one thing, but doing another. The church is often seen to take a high moral stand on social issues, but then to soften that stance for its own advantage. The protection of pederasts in our ranks was stupid, if not sickening.

Some years ago, I was taking a Bible class when a teenager asked me a question about an issue I knew very little about. She asked whether it wasn't hypocritical for the church to take a stand against the liquor trade, but then to change church law to allow a particular church to lease some property for a licensed restaurant. I said I was under the impression that church law prohibited the sale of alcohol on church property, and I thought that was that. In the end, she was right. We had changed the law for commercial reasons. Principles were set aside for financial gain. A young student had observed our hypocrisy and so God's name was blasphemed.

In my particular diocese we have an interesting rule on the remarriage of divorcees. With the bishop's permission, an attending member can gain permission to remarry, but a nominal member of the Anglican church is refused. Now, how is that for hypocrisy? The Roman practice of annulling the former marriage leaves a similar taste in the mouth of the onlooker.

The truth is that the law-bound can easily become lawless and then use the sins of others to hid their own sin. Jesus described this as pulling specks out of the eyes of others while ignoring the log in our own eye. Such hypocrisy blasphemes God's name. We are reminded again that only under God's grace do we become gracious and worthy of his praise.

Text - 2:17

Argument #1, Part 5: In the face of human sinfulness, the law is powerless to shape the qualities in a person that would make them worthy of God's praise, v17-29.

i] The law is powerless to sanctify, v17-24. Paul gives us the example of a moral man, a law-keeping man, a Jew. There is endless discussion as to whether this man is converted, or not, but it doesn't matter. How does this man stand in the face of the righteous judgment of God on the basis of his law-keeping? By relying on the law, he is in trouble because when he is tested by the law of Moses he is found to be a law-breaker. He may be proud that he has the law as his birthright, a blessing and sign of God's favour toward him, yet in the end, he dishonours God by breaking the law. He may think that he has an advantage over those who are not committed to God's law, yet, advantage only exists when the law is obeyed, and the reality is all sin and fall short of the glory of God. So, for this moral man, the presumed advantage of the law is actually a disadvantage.

δε "Now" - BUT/AND. Transitional, indicating the next step in the argument, as NIV.

ει + ind. "if" - IF. Note variant **ιδε**, "behold", probably an attempt to deal with the unwieldy conditional clause. Introducing a conditional clause, 1st class, where the condition is assumed to be true; "if, *as is the case*, *then*," The "if" clause, the protasis, is formed by multiple clauses, while the "then" clause, the apodosis, is in the form of a question, v21. The point being, "if, as you claim, you are righteous under the law, do you actually keep the law? Probably better translated as a positive statement; "Some of you call yourselves Jews. You trust in the Lord and take pride in God sure that you are a guide to the blind, (v21) but how can you teach others when you refuse to learn", CEV.

συ pro. "you" - YOU. Emphatic by use.

επονομαζη [επονομαζω] pres. pas. "**you call yourself**" - ARE CALLED. Given the passive, possibly "you are called a Jew", or better "you bear the honoured name of a Jew", Bruce.

Ιουδαιος "Jew" - A JEW. Normally used to refer to a member of the covenant people of God with its associated privileges and responsibilities. The **συ**, "you", may be general, or specifically "you members of the Roman church"; "you members named as Jews." As noted above, probably "you who are committed to covenant law", possibly with believers particularly in mind, although more likely any person committed to the Torah.

επαναπαυη [επαναπαυομαι] pres. "**rely on**" - [AND] REST ON, RELY UPON. The present tense is probably gnomic. "Rely" on the law for standing with God; "lean back in the arms of", Peterson.

νομῷ [ος] dat. "**the law**" - LAW. Dative of direct object after the verb "rely on." "Law" as in "the law of Moses / covenant law / Torah."

καυχᾶσαι [καυχῶμαι] pres. "**boast**" - [AND] BOAST. "Boast" as to their standing before God, so "brag", Morris.

ἐν + dat. "**about your relationship to [God] / 'in [God]'**" - IN [GOD]. The verb "to boast" is commonly followed by ἐν + dat. to identify the source of the boast. Turner argues for a causal sense; "because of God", MHT III. "They 'brag', not about their particular relationship with God, but because they think they know God and assume that he can always be counted on to act in their favour, cf., Jewett.

v18

With the three privileges of being a "Jew", v17, Paul adds two more distinguishing marks - he knows God's will and "approves those things that are best."

γινώσκεις [γινώσκω] pres. "**if you know**" - [AND] KNOW [THE WILL]. With regard to "the will", a definite article is often used for a possessive pronoun, so as NIV, "his will."

δοκιμάζεις [δοκιμάζω] pres. "**[and] approve of**" - [AND] TEST, PROVE, APPROVE OF. Possibly "test out" what is right, "discover what is right", CEV, but more likely "determine and then approve" what is right; "you are able, through your knowledge of the Law, truly to appreciate moral values", Phillips.

τὰ διαφέροντα [διαφέρω] pres. part. "**what is superior**" - THE THINGS EXCELLING, BEING WORTH MORE THAN. The participle serves as a substantive, accusative direct object of the verb "to test"; "the things that are important", Jewett. "What is excellent", RSV.

κατηχουμένος [κατηχέω] pres. part. "**because you are instructed**" - BEING INSTRUCTED. The participle is adverbial, possibly causal, as NIV, or instrumental expressing means, "by being instructed", Williams. "Instructed" orally, given that this was the usual form of instruction. "Being instructed in a formal way", Wuest.

ἐκ + gen. "**by [the law]**" - FROM [THE LAW]. Generally expressing source / origin, "from the law", ESV, but means is certainly possible, as NIV.

v19

"In v17-18 Paul has listed five blessings personally enjoyed by the Jews by virtue of their being God's covenant people. Now, with a change in construction, he enumerates four prerogatives that Jews enjoy in relation to other people because of these blessings", France, v19-20. Note how France see Paul's words directed to Jews in particular, although as already noted, it seems likely that Paul's "Jew" includes law-bound nomist believers (most of whom would likely be

converted Jews). Paul's argument is primarily directed at law-bound believers, not Jews as such.

τε "-" - AND. Coordinative, linking the assumed knowledge of the **Ιουδαιος**, "Jews", with their assumed "confidence" to lead the blind.

πειθοιθας [πειθω] perf. "**if you are convinced**" - HAVING CONFIDENCE, HAVING BEEN PERSUADED, SURE, CERTAIN [YOURSELF]. "You have convinced yourself", Jewett.

ειναι [ειμι] "**that you are [a guide]**" - TO BE [A GUIDE]. The infinitive serves to introduce a dependent statement of perception expressing what they are confident of, as NIV; the accusative subject of the infinitive is σεαυτον, "yourself [to be a guide]." The "Jews", because of their possession of the law, consider that "they are accredited teachers of those whose eyes are blinded by ignorance", Junkins.

τυφλων gen. adj. "**for the blind**" - OF BLIND ONES [A LIGHT OF ONES IN DARKNESS]. We are presented with two pairs of genitive predicate adjectives, verbal, objective; "the blind / those who are in the dark / the foolish / little children." We can well imagine that Paul has the judaizers / members of the circumcision party in view.

v20

αφρονων gen. adj. "**of the foolish**" - [AN INSTRUCTOR] OF MINDLESS, THOUGHTLESS, UNTHINKING, FOOLISH. The adjective serves as a substantive, the genitive being adjectival, verbal, objective. "Persons without moral intelligence", Denney. Probably the instruction of spiritual things; you "instruct those who [you think] have no spiritual wisdom", Phillips.

νηπιων gen. adj. "**infants**" - [A TEACHER] OF BABES. Genitive as above. Possibly used of children, but the word can also be used metaphorically, eg., "babies in Christ", 1Cor.3:1. It is likely that this is the sense here. These "babies", in the view of the "Jews", are those who are missing that extra special ingredient in their life, namely, righteousness under the law. For the "Jew" who is a law-bound believer, a nomist / pietist, the essential extra special ingredient to the Christian life is the law, which, when tacked onto the cross of Christ, serves to facilitate the appropriation of the full portion of God's promised blessings.

εχοντα [εχω] pres. part. "**because you have**" - HAVING. The NIV has again taken the participle as adverbial, introducing a causal clause. Of course, Paul is being ironical, so not really "because in the law you have", Moffatt, but rather "you think / believe you have"

εν "in" - IN [LAW]. Local, expressing sphere; in your possession of the Mosaic Law / the requirements of the covenant.

την μορφωσιν [ις εως] **"the embodiment"** - THE OUTWARD FORM, EMBODIMENT. The accusative direct object of the participle "having". Lightfoot understands the word as a mere representation, sketch of an inward reality, but it is best seen as "a true depiction and representation of the idea", TDNT. Only Paul's law-bound friends have "the basis of true knowledge (or so they think!)", Phillips, "the perfect pattern", Conybeare.

της γνωσεως [ις εως] gen. **"of knowledge"** - OF KNOWLEDGE [AND OF THE TRUTH] - The genitive is adjectival, attributive, limiting "perfect pattern"; "you think you have the perfect pattern which reveals the essence of divine knowledge and truth."

v21

In v21-22, in series of rhetorical questions, Paul exposes his "Jew" as inconsistent and hypocritical - he does not practise what he preaches.

ουν **"you then"** - THEREFORE. Resumptive rather than inferential. Paul finally gets to the apodosis (the *then* clause) of the conditional clause which commenced in v17, although the syntax has been lost along the way and so he now resorts to a series of rhetorical questions. "Prepared as you are to instruct others, do you ever teach yourself anything?", Phillips.

ὁ διδασκων [διδασκω] pres. part. **"you who teach [others]"** - THE ONE TEACHING [ANOTHER YOURSELF DO YOU TEACH]? The participle serves as a substantive, nominative subject of the verb "to teach".

ὁ κηρυσσων [κηρυσσω] pres. part. **"you who preach"** - THE ONE PREACHING, PROCLAIMING. The participle serves as a substantive, subject of the verb "to steal".

μη κλεπτειν [κλεπτω] pres. inf. **"against stealing"** - TO NOT STEAL [DO YOU STEAL]? The infinitive introduces an object clause / dependent statement of indirect speech expressing what is preached, i.e., "do not steal."

v22

ὁ λεγων **"you who say"** - THE ONE SAYING. The participle serves as a substantive, nominative subject of the verb "to commit adultery."

μη μοιχευειν [μοιχευω] pres. inf. **"that people should not commit adultery"** - NOT TO COMMIT ADULTERY [DO YOU COMMIT ADULTERY]? The infinitive introduces an object clause / dependent statement of indirect speech expressing what is said, namely, "do not commit adultery."

Jesus, in the sermon on the mount, completes ("fulfils") the Torah / Mosaic Law / Covenant Law by declaring it in perfection and by so doing, removes any possibility of claiming God's approval on the basis of doing it. Who can claim to have not looked at a woman /man with lust? Although the law serves as a guide

to the Christian life, it primarily serves to expose sin, and it is for this purpose that Jesus regularly used it.

How easy it is for a law-bound person (inc. a believer, a nomist, particularly a nomist teacher = the judaizers) to miss the obvious and preach against adultery, as if the law can restrain sinful desire and progress purity for blessing. In preaching the law, they have to ignore their own adulterous acts and thoughts, believing that somehow adulterous sin can be discounted by means of a judicial loophole, eg., by producing a bill of divorce. No person can claim they are free from *adulterous* lust. In fact, few people can claim that they have never physically committed *adultery*, given that, from the divine perspective, if a person has sexual relations with someone they should marry them, and this because, in the sight of God, they are married, they have become one flesh with them, cf., Ex.22:16-17, Deut.22:28-29.

This is probably not the place to examine an instruction of Mosaic law, but anyway, consider the situation of a young couple who have engaged in pre-marital sex. The creation ordinance on the one-flesh principle applies absolutely, but as is typical of Mosaic law, the absolute has to exist within the condition of human sinfulness. So, for the consenting young people in Deuteronomy 22:28-29 (technically not adultery under Mosaic law), the condition "if they are caught / discovered" reflects reality, but not perfection. The girl is assured of security and provision, now that she is no longer a virgin. If they are not discovered (an unstated condition), their encounter can pass unnoticed without forcing what may be a marriage with disastrous family consequences. None-the-less, the one-flesh principal remains; "he must pay the bride price and marry her", Ex.22:16 (note the *out* clause, v17). The regulations on divorce well illustrate how Mosaic law reflects the human condition, while Jesus' teaching on divorce reflects the perfection of the divine will concerning a one-flesh union.

ὁ βδελυσσομενος [βδελυσσομαι] pres. part. "**you who abhor idols**" - THE ONE ABHORRING. "You who detest, loathe idols." The participle serves as a substantive, nominative subject of the verb "to commit sacrilege."

ἱεροσυλεις [ἱεροσυλεω] pres. "**rob temples**" - DO YOU COMMIT SACRILEGE? Possibly referring to the accepted practice of religious leaders who, due to their position, felt they had no need to pay the temple tax, cf., Mal.3:8. Still, trying to find some actual offence against the temple misses the point. As with adultery, Paul is speaking of the ethical purity demanded in the sermon on the mount, a righteousness that exceeds that of the Scribes and the Pharisees, a perfection where there is not the hint of sacrilege in either thought, or action. "Thy piety is arrogance, for where is the piety which does not approach God too nearly", Barth.

V23

In a statement, rather than a question, along with a supporting text in v24, Paul drives home his point that his representative "Jew", the godly person committed to the covenant and the law (inclusive of law-bound believers), constantly dishonours the law by not keeping it.

As already noted, the confidence of a "Jew" (a person committed to the Torah) probably didn't lie in their submission to the law to gain salvation (legalism), since their standing before God was a matter of grace, a birthright under God. Their confidence rested in their privileged status under the law, which through law-obedience progressed the appropriation of the promised covenant blessings (nomism). Many Jewish believers, the judaizers, "the weak", had brought this thinking with them into the Christian fellowship and it is this issue which Paul confronts. Paul's argument, drawn from the teachings of Jesus, is that a person's full appropriation of God's promised blessings is by grace through faith. All the law does is remind us of this fact, for righteousness is not possible under the law, only condemnation. So, "the weak" in Rome may be confident because of their standing under the law, but then, the problem is that they break the law and in so doing enact the curse of the law against themselves. The reader will understand how common this heresy is today, given that as a child we were taught "trust and obey, for there's no other way, to be happy in Jesus, but to trust and obey." It is also worth noting that this issue is central to the present debate over Pauline theology between new perspective and reformed commentators.

εν [brag] about [the law] - [WHO BOAST] IN [*the* LAW]. Possibly causal here, "because of the law", Turner, MHT III; "are confident because of their standing under the law", i.e., righteous under the law.

δια + gen. "by" - THROUGH / BY. Instrumental, expressing means, as NIV.

του νομου [ος] gen. "**[breaking] the law**" - [DISOBEDIENCE] OF THE LAW [DISHONOUR GOD]. The genitive is usually taken as verbal, objective, as NIV. "You dishonour God by its violation."

v24

γαρ "-" - FOR. More reason than cause, indicating that the text functions as part of the argument, explaining something about the previous statement. Certainly, the point is argumentative here, even consequential; "as a consequence of your behaviour, the scripture says of you that"

καθως "as" - AS [IT HAS BEEN WRITTEN]. Comparative used of a quote. The phrase is commonly used to introduce a quote from scripture.

το ονομα [α ατος] "**[God's] name**" - THE NAME [OF GOD]. In the sense of "God's person." The genitive "of God" is possessive.

βλασφημεῖται [βλασφημῶ] pres. pas. "**blasphemed**" - IS BLASPHEMED [IN = AMONG THE NATIONS, GENTILES]. The present tense is best viewed as iterative, expressing repeated action. Probably in the sense of defaming God by their failure to obey. Israel was to be a light to the Gentiles, but the hypocrisy of the self-righteous is easy to see.

δι [διὰ] + acc. "**because of**" - BECAUSE OF [YOU]. Causal; "because of, on account of you."

v25

ii] Circumcision is powerless to render a person worthy of God's blessings, v25-29. Paul's point is that physical circumcision is a sign of covenant inclusion and thus only a divine blessing if a person keeps the law, but a sign of cursing if they don't. As has always been the case, true circumcision is a matter of the heart (cf. Jer.4:4), such that a believer in Christ is already circumcised by the Spirit and so fully a member of God's covenant community along with its associated blessings and thus worthy of his praise.

γάρ "-" - FOR. More reason / explanatory than cause, indicating an argumentative link and so best left untranslated, as NIV.

μέν δε "....., but" - Adversative comparative construction; "on the one hand, but on the other ..."

περιτομή [η] "**circumcision**" - CIRCUMCISION [PROFITS]. Nominative subject of the verb "to profit." Obviously here physical circumcision as a sign of covenant status.

εάν + subj. "**if**" - IF. Introducing a conditional clause, 3rd class, where the condition has the possibility of coming true; "if, *as may be the case*, you obey the law, *then* circumcision is of value."

πρασσις [πρασσω] pres. subj. "**you observe [the law]**" - YOU PRACTISE [LAW]. Given that the subjunctive verb to-be ἦς, "you are [a transgressor of the law]", takes the durative present tense, does Paul mean "habitually break the law"? Is a distinction being drawn between a transgression and outright rebellion? So, with "observe the law", does Paul mean "perfectly obey the law", or "sincerely try to obey the law"? Technical perfection is surely the issue at hand, although commentators are divided.

εάν + subj. "**if**" - [BUT] IF. Conditional clause, 3rd class, as above, although one would expect a 1st class conditional clause, "but if, *as is the case*,"; "but on the other hand, if, *as the case may be*, *then*"

νομου [ος] gen. "**[you break] the law**" - [YOU ARE A TRANSGRESSOR] OF LAW. The genitive is usually taken as verbal, objective, as NIV, ie., the action is applied to the law, the law being the object of the action.

ακροβυστια [α] "**not ... circumcised**" - [THE CIRCUMCISION OF YOU HAS BECOME] UNCIRCUMCISION. A failure, by those under the law, to obey the law, classifies their circumcision as uncircumcision - they are classified as an uncircumcised pagan.

v26

In addressing the nomism of the law-righteous, Paul makes the point that he is able to point out Gentiles whose ethical behaviour, without the Mosaic law, exceeds that of the circumcised under the law. The point of the argument being that the law does not serve to foster superior ethical behaviour. The "uncircumcised" person in Paul's mind is an ethically moral Gentile, particularly a Gentile believer, but for the sake of argument, it can be any moral person. Note some of the other conclusions are proposed:

- Paul is speaking of a believer's walk in the Spirit apart from the law, which Christ-like walk is *relatively* righteous, in that those under the law are prompted toward rebellion while those under grace are prompted toward Christ-likeness - the forgiven forgive, while those told to forgive, forgive in name only. This view is theologically sound, but may not apply here;

- Paul is speaking of a believer's standing in Christ under Christ's obedience. Again, theologically true, but unlikely in this context;

- As a conditional clause, 3rd class, the idea is being proposed as a theoretical possibility;

- The sense of "keep the law" here refers to "the obedience [that consists] of faith." Again, unlikely in the context since "the law's requirements" = the LXX technical term "the righteous requirements of the law", ie., Paul has the actual doing of the law in mind; "The precepts of the law", ESV.

οὐν "so then" - THEREFORE. Inferential; drawing a logical conclusion.

εἰν + subj. "if" - IF [THE UNCIRCUMCISION GUARD = OBSERVE, KEEP]. Third-class conditional clause, as v25; "if the uncircumcision habitually guards the righteous requirements of the law, will not his uncircumcision be credited to his account as circumcision"? Wuest.

του νομου [ος] gen. "**the law's**" - [THE JUST REQUIREMENTS] OF THE LAW. The genitive is adjectival, verbal, subjective, or descriptive, idiomatic / source, "*that is from*". The Mosaic law is again in mind, although for Gentiles, the substance of the law, its moral precepts and the degree to which those precepts are understood, is what counts.

οὐχ "[will they] not" - [*will*] NOT [THE UNCIRCUMCISION OF HIM]. This negation, used in a question, prompts an answer in the affirmative; "will not an uncircumcised person who fulfils the substance of the Mosaic law *in accord with*

their understanding be regarded as if they were circumcised? Of course they will."

λογισθησεται [λογιζομαι] fut. pas. "**be regarded as though**" - BE RECKONED AS, ACCOUNTED AS. The passive is probably divine / theological. As stated above, Gentile believers are not far from Paul's mind when he speaks of the "uncircumcised." For a believer, their Christ-like life serves as the sign of their covenant inclusion and as such is as good as the sign of circumcision.

εις + acc. "-" - TO / FOR [CIRCUMCISION]? A rather rare construction used for a predicate nominative; probably Semitic. Sometimes used in quotations and after γινομαι, εμμι, and as here, λογιζομαι. cf., Zerwick #32, Wallace p.47.

v27

The righteous will judge the unrighteous, but instead of the circumcised (those bearing the mark of covenant inclusion) doing the judging, it will be uncircumcised Gentiles doing the judging. Note the numerous translations, as either a statement, or a question. Note also the emphatic position of "condemn" at the head of the Gk. sentence.

ἡ ... ακροβυστια "**the one who is not circumcised**" - [AND] THE UNCIRCUMCISION. Nominative subject of the verb "to judge." "And will not the man who is not physically circumcised, but who nevertheless carries out what the law demands, bring condemnation upon you who, with your written code and your circumcision, are yet a lawbreaker?", Cassirer.

εκ + gen. "**physically**" - OUT OF = BY [NATURE]. Expressing source / origin; referring to those uncircumcised people who have come out of = born into a community of uncircumcised people. "Have never been circumcised", CEV. See v14.

τελουσα [τελεω] pres. part. "**obeys**" - THE ONE ... COMPLETING, FINISHING, KEEPING, FULFILLING [THE LAW]. The participle is adverbial, probably temporal, "when they fulfil the law", or possibly conditional, "if they keep the law" = "and yet keep the law." Harvey suggests that it reads naturally as adjectival, so NASB. As Barrett notes, Paul does not use this word in the sense of "obeying" the law, so Barclay's "perfectly keeps the law" is too strong, so "at times keep the law", "tends to keep the law". Barrett suggests "give full effect to."

κρινει [κρινω] fut. "**will condemn**" - WILL JUDGE [YOU]. As Cranfield notes, the "uncircumcised" [believer] "will not assume the role of judge, but rather that he will be a witness for the prosecution", having lived without the law as the circumcised should have lived under the law.

τον παραβατην [ης ου] "**who, are a lawbreaker**" - THE TRANSGRESSOR [OF THE LAW]. Introducing a nominal clause standing in apposition to σε, "you". The genitive'ομου, "of the law", is usually taken as

adjectival, verbal, objective, but possibly attributive, limiting "transgressor"; "a law-breaker." "If you habitually break the law", Barclay; see above on the "habitually" idea.

δια + gen. "**even though**" - THROUGH, BY MEANS OF. The second half of the sentence is controlled by this preposition. The preposition naturally takes an instrumental sense which would mean "those who keep the law will condemn you who, through / by means of the law and circumcision, break the law." Indeed, the law does make sin more sinful, in a sense, promotes rebellion, and Paul certainly does argue the case that when we place ourselves under the law to promote holiness, we end up promoting sin. Grace, on the other hand, promotes righteous living. Still, most commentators find this approach a little raw and so suggest that the preposition here introduces an attendant circumstance; the righteous believers have the law and circumcision, and they break the law; "the uncircumcised will judge you who, for all your observance of the letter, and your circumcision, are a transgressor of the law", Barrett.

τον .. γραμματος και περιτομης "**the written code and circumcision**" - LETTER AND CIRCUMCISION. Possibly a hendiadys, "literal circumcision", but better taken as expressing "the two advantages of Israel", Mounce.

v28

Genuine covenant membership / inclusion is a matter of the heart and not outward form, v28-29. This fact is addressed to those committed to the covenant, with particular reference to law-bound believers.

γαρ "-" - FOR. Transitional, indicating a step in the argument to a concluding point and so left untranslated, but possibly explanatory.

ου ουδεν "**a person is not nor ...**" - NEITHER NOR. A negated correlative construction.

εν τω φανερω "**who is one only outwardly**" - [HE IS NEITHER A JEW] IN THE OPEN = OUTWARDLY. The preposition **εν** is adverbial here; "in outward appearance" = "outwardly".

εν σαρκι "**[outward and] physical**" - [NOR *is* THE CIRCUMCISION OUTWARDLY] IN THE FLESH. The preposition **εν** is possibly local, expressing space / sphere, as NIV, but again it may function adverbially, "nor is circumcision performed, expressed, outwardly, physically."

v29

A true Jew is not outwardly a descendant of Abraham bound under covenant law, but a spiritual descendant of Abraham who lives through faith, a person who is marked by a circumcision of the heart - spiritual rather than physical.

αλλα "**no**" - BUT [THE JEW]. Adversative here. "On the contrary", BAGD.

εν τῷ κρυπτῷ "inwardly" - IN THE HIDDEN. Again, the preposition εν is functioning adverbially, "inwardly".

καρδιας [α] gen. "of the heart" - [AND CIRCUMCISION *is*] OF HEART. The genitive is usually taken as verbal, objective.

εν πνευματι [α ατος] "by the Spirit" - IN SPIRIT. The πνευματι, "S/spirit", may be the inward spiritual self. So, taking εν again as adverbial, we end up with something like "circumcision *expressed, performed, ...* spiritually rather than literally." On the other hand, πνευματι can be taken here as "the Holy Spirit" with the preposition εν as instrumental, expressing means, "by means of the Holy Spirit", as NIV. Local, expressing space / sphere, is also possible; "circumcision of the heart, in spirit not letter, is [the real] circumcision", Barrett. "True circumcision is a matter of the heart - spiritual not literal", Cassirer, follows the general run of translations, but the NIV "Spirit" has its supporters; "true circumcision for the Jew was a matter of the heart, and this was effected by the Spirit, as the Old Testament always assumed, cf., Jer.9:25-26, Deut.10:16, 30:6", Dumbrell.

ου γραμματι [α ατος] "not by the written code" - NOT LETTER. The preposition εν applies. As with εν πνευματι, "literally" may be intended, although most commentators opt for the sense "law"; "not conformity to any set of rules and regulations", Barclay.

οῦ gen. pro. "such a man's" - [THE PRAISE] OF WHOM. Referring to the Jew who is circumcised spiritually, the one inwardly true to their faith rather than the one just by birth and circumcision. Paul will later draw out the implication that believing Gentiles rightly stand with the true Jew as a child of Abraham through faith. God has always been able to raise up children of Abraham from other than Abraham's descendants, even from "stones", Matt.3:9. The word επαινος, "praise, approval, recognition", is possibly a play on words, given that Judah means praise, so Haldane. Barrett tries to bring this out with "he is a Jew, whose due comes from God not from men."

εξ εξ + gen. "from" - [*is* NOT] FROM [MEN BUT] FROM [GOD]. Expressing source/origin. The only praise worth anything derives from God. The conjunction αλλα, "but", serves in a counterpoint construction; "not ..., but"

3:1-8

Arguments for the proposition, 1:18-5:21

Argument #1

Part 6

Argument

Argument #1: The impartial nature of God's righteous condemnation of universal sin, 1:18-3:20;

Part 6: The law is not devalued, nor is sin promoted, by setting aside the law as a means of appropriating God's favour.

Having examined the place of the law in the righteous judgement of God, making the point that the assumed advantage of the law, namely its power to restrain sin and advance holiness toward a superior spirituality, is demonstrably not true, Paul now goes on to answer two objections, namely, that he devalues the covenant, and that he promotes libertarianism.

Issues

i] Context: See 1:1-7.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *God his faithful to the covenant*:

Paul's thesis devalues the covenant, v1-4;

Paul's thesis promotes libertarianism, v5-8.

This passage, dealing with the charge that Paul devalues the covenant and its law and so promotes libertarianism, presents in four parts, four double questions followed by four double answers (except for the fourth answer), v1-2, 3-4, 5-6, 7-8. Together the separate parts of the argument may be assembled under two main objections, as above.

iv] Interpretation:

Most commentators admit the complexity of verses 1-8, made more complex by the many presuppositions which control the interpretation of the passage. Dodd even suggests that Paul's argument is "obscure and feeble", but we are best to concur with Godet who said that the passage is "one of the most difficult, perhaps, in the epistle." The best we can make of the passage is that Paul now deals with two particular objections to his argument that the law (God's law evident in the Law of Moses, completed in the teachings of Jesus) does not progress holiness / sanctify for blessing, but rather serves to expose sin and enact judgment. Obviously, members of

the circumcision party, the judaizers, nomist law-bound believers, have used these arguments against Paul and his *libertarian* gospel, although it is unclear whether the wording is Paul's, or that of his opponents.

The first objection: Paul's thesis devalues the covenant, teaching that the Mosaic law has no place in the Christian church, 3:1-4.

This idea would greatly affront the sensibilities of nomist believers, particularly those with Jewish heritage. Paul certainly does not devalue the covenant, nor does he regard the law as valueless. The logic of Paul's position is that there is no advantage in law-obedience for the appropriation of God's promised blessings. Israel was certainly privileged in possessing God's law, but having broken it, Israel has forfeited its promises. This may imply that human sin has thwarted God's sovereign intentions, but those intentions are fulfilled in Christ (the only covenant compliant Jew - the true remnant of Israel). Only those "in Christ", who rest on his faithfulness, realise the promised covenant blessings. Paul will develop this argument in chapters 9-11.

The second objection: Paul's thesis devalues the power of sin, happily undermining the purifying power of the law, such that one could argue in the end, "why not sin that grace may abound?" 3:5-8.

It could be argued that Paul's "gospel" is libertarian - that by devaluing the law it promotes sin. One could even logically construe from Paul's gospel, that sin, rather than submission to the law, contributes to God's glory. But, "that's pure slander, as I'm sure you will agree", Peterson, v8b. Paul will deal with this false premise in chapters 6-8.

Some commentators argue for three objections, although two seems more likely. Hunter summarises the case for thee nicely:

- "If every difference between Jew and Gentile vanishes, are we to conclude that membership of the Chosen People carries no advantage with it?"
- "It is obvious that some Jews by their unbelief are forfeiting the promises. Will their unfaithfulness nullify God's faithfulness?"
- "If our wickedness (says the Jewish heckler) serves to show the righteousness of God, is it not unfair of God to inflict his wrath upon us?"

Note how Hunter, as with many commentators, sees Paul's argument focused specifically on Jews. As already noted, it seems more likely that Paul's particular focus is on law-bound nomist believers, those committed to God's Law (the Law of Moses, and Jesus' completion of the law) in order to progress holiness for blessing. None-the-less, the general nature of Paul's

argument includes religious law-bound Jews in this class of people, as well as Gentiles who tend to do what the law demands, apart from the Law, ie., moral Gentiles in general, as well as believing Gentiles in particular.

So, although Paul uses the word **του Ιουδαιου**, "the Jew", ie., "a person bound to the covenant and committed to the Mosaic law", it is always framed with the law-bound believer in mind; see "Interpretation", 2:17-29.

Although the objections are prompted by Paul's argument in chapter 2, they go to the heart of his thesis, namely, that **the righteous reign of God, out of faith, apart from the law, facilitates the fullness of new life in Christ.**

Text - 3:1

Argument #1, Part 6: The law is not devalued, nor is sin promoted, by setting aside the law as a means of appropriating God's favour, v1-8.

The first objection - Paul's thesis devalues the covenant, v1-4: If God's righteous judgment, of blessing or cursing, is irrespective of a person's submission to the law, then the covenant is without any value. To this assertion Paul states that for the Jew, there was great value in their possession of the covenant. Just in the possession of God's very words there is advantage. Although Israel was not covenant compliant, their failure has not frustrated God's full realisation of the covenant's promised blessings.

τί "what" - [THEREFORE,] WHAT [*is*] Interrogative pronoun serving to pose a question. The question is introduced by an inferential **ουν**, "therefore", prompted by Paul's argument so far.

το περισσον adj. "**advantage**" - THE ADVANTAGE, THE PRE-EMINENCE, OVER AND ABOVE. The adjective serves as a noun. Thus, NIV, "advantage", possibly "special advantage." The question implies that, given Paul's argument, there is none. "What then does the Jew possess which others have not?", Barrett.

του Ιουδαιου [ος] gen. "**is there in being a Jew**" - OF THE JEW. The genitive is adjectival, possessive / subjective; "what therefore is the excessive thing belonging to the Jew?" = "then what advantage has the Jew?", Berkeley.

ή ωφελεια [α] "**value**" - [OR WHAT *is*] THE GAIN, ADVANTAGE, PROFIT, VALUE. "What is the use of circumcision?", Barclay, "value", Longenecker.

της περιτομης [η] gen. "**is there in circumcision**" - OF THE CIRCUMCISION. The genitive is adjectival, possessive; "what benefit is there in possessing circumcision?" = as NIV.

v2

Jewish heritage comes with many advantages, although Paul only names one advantage here, namely, the covenant, and then goes on to offer a qualification, v3-4, cf., 9:4-5.

κατα + acc. "-" - [MUCH] ACCORDING TO. Expressing a standard.

τροπον [ος] "[in every] way" - [ALL, EVERY] KIND, WAY, MANNER (of an action). "Considerable, in every respect", Berkeley.

πρωτον μεν "**first of all**" - [FOR] FIRST. The phrase takes the sense "of chief importance", first in superiority, so Moo, "chiefly", AV. The variant **γαρ**, "for", if original, is explanatory, although awkward with **πρωτον μεν**.

οτι "-" - THAT. Here epexegetic, introducing an explanation of what is "of chief importance".

επιστευθησαν [επιπιστευω] aor. pas. + acc. "**they have been entrusted with**" - THEY WERE ENTRUSTED WITH. Divine / theological passive; the divine election of Israel "bestowed special privileges upon them", privileges which were "terrible", Barrett. If **τα λογια** means "the scriptures", then it could be said that Israel was entrusted with their preservation. But, as noted below, it is more than likely that "the words" entail the covenant and that "entrusted" doesn't mean "preserve / guard / etc.", but rather "respond to appropriately." Harrison, in the Expositors Bible Commentary, suggests "that what is called for is faith and obedience." Paul would not be pleased with the suggestion that the full appropriation of covenant blessings had anything to do with obedience - it is **εκ πιστεως**, "out of faith." So, Israel was entrusted with the covenant, but many (most!) Jews failed to follow Abraham's lead, and relied on the Sinai law for blessing, yet the law can only give shape to the fruit of faith; without faith it can only curse.

τα λογια "**the very words**" - THE ORACLES, WORDS [OF GOD]. Possibly "the scriptures", although an unusual term for them. Specifically, "the covenant and its promises", Dumbrell, "his word of promise", Morris, but not the "Jewish communication as God's messengers to the world based on Torah", Wright. Cranfield opts for a broad sense, namely, God's self-revelation in the OT and NT. See Morris for other possibilities. Note that the genitive "of God" is adjectival, verbal, subjective.

v3

If the majority of "Jews" were unfaithful to the covenant, does that nullify God's commitment to the covenant promises?

γαρ "-" - FOR. Is cause / reason being expressed? In questions, often not, rather more inferential than causal: "what then if some"

ει + ind. "[what] if" - [WHAT] IF. Introducing a conditional clause 1st class where the condition is assumed to come true; "what then if, *as the case may be*, ... then will their unbelief"

τινες "some" - CERTAIN. Not all Jews are unfaithful. Christ was faithful and those who are "in Christ", by grace through faith, are faithful. This is true, but it is more than likely that Paul recognises that there are Jews who, like Abraham, have lived by faith, as opposed to the "some" who live by law. For the new perspective commentator, the "some" are important, although the argument is rather tenuous: The remnant of Israel was indeed faithful to the covenant, living by faith, fulfilling the law through obedience and sacrifice where there was sin. The "some" who were unfaithful destroyed the possibility of Israel as a whole from fulfilling its covenant responsibilities, of being a light to the Gentiles, and thus providing salvation to the world. Yet, the faithlessness of the "some" did not thwart God's covenant promises now fulfilled in Christ, the remnant of God, and through Christ, "the equality of salvation" for both Jew and Gentile.

ηπιστησαν [απιστευω] aor. "did not have faith / were unfaithful" - DISBELIEVED / WERE UNFAITHFUL. Translations and commentators are divided on whether lack of faith is intended, as NIV, "unbelieving", Barrett, which is the more common sense of the word in the NT, or unfaithfulness, in the sense of "untrue to their trust", Lightfoot, or more pointedly, in line with the *new perspective*, "infidelity to the law", Dumbrell. The TNIV's move back to "unfaithfulness" lines up better with "God's faithfulness", but Israel's "unfaithfulness" was not to the law, but to faith. Unlike God who fulfils his covenant responsibilities (he performs his side of the agreement), many in Israel failed to fulfil their covenant responsibilities - to trust in God as Abraham trusted in God.

μη "-" - [*surely*] NOT [THE UNBELIEF / UNFAITHFULNESS OF THEM]? This negation, in the apodosis of the conditional clause, presents as a rhetorical question expecting the answer "No".

καταργησει [καταργεω] fut. "will nullify" - WILL NULLIFY, MAKE OF NO EFFECT, RENDER INVALID. The future tense serves as a deliberative subjunctive. A word with multiple meanings in the NT. As derived, the word takes the sense "to make to do absolutely no work", so "make inoperative", Morris. "Make completely inoperative / put out of use", Delling.

του θεου [ος] gen. "God's [faithfulness]" - [THE FAITHFULNESS] OF GOD. The genitive is adjectival, possessive, or verbal, subjective; "God's faithfulness." "Faithfulness, fidelity", refers to a quality possessed by God; he keeps his promises irrespective of whether his children do, or do not.

v4

Paul expresses an emphatic denial of the implication in the question in v3 that God would not follow through on his promises - that he would be unfaithful. God's judgment in matters of unfaithfulness is totally appropriate, but it does not eliminate his covenant promises.

μη γενοιτο aor. opt. "**not at all**" - MAY IT NOT BE. Expressing a negative wish. "God forbid!", Barclay. "By no means!", ESV.

δε "**and**" - but/and. Transitional, indicating a step to a contrasting point; "not at all, rather", Berkeley.

γινεσθω [**γίνομαι**] imp. "**let [God] be [true]**" - LET BE [GOD TRUE]. The imperative expressing a command. Obviously not "let God become", but more in the sense "let the presence of God be recognised", "be found", Lightfoot; "let God be seen to be true", Cassirer.

δε "**and**" - AND [EVERY MAN A LIAR]. Counter point, possibly concessive; "though every one were a liar", ESV.

καθως γεγραπται "**as it is written**" - AS IT HAS BEEN WRITTEN. Standard introduction to a quote from scripture. The quote is from Psalm 51:4, "you are right when you accuse me and justified in passing sentence", REB. Some argue that the quote serves to introduce the second objection, see Cranfield.

ὅπως αν + subj. "**so that**" - THAT. This construction usually forms a final clause expressing purpose, "in order that", possibly result here, so Longenecker. Properly **ὅπως αν** + fut.

δικαιωθης [**δικαιωω**] aor. subj. "**you may be proved right**" - YOU MAY BE JUSTIFIED. Obviously not "justified" in the sense of "made right", but rather "shown to be right / in the right", as NIV.

εν + dat. "**when [you speak]**" - IN [THE SPEECH, SAYINGS OF YOU]. Here adverbial, possibly temporal, as NIV, or more likely instrumental, expressing means, "by means of", Morris.

νικησεις [**νικαω**] fut. "**prevail**" - [AND] YOU WILL BE VICTOR, CONQUEROR. Here Paul has properly used the future tense for the **ὅπως αν** construction", see above. You will win the case", REB.

εν τω + inf. "**when [you judge]**" - IN THE [JUDGMENT OF YOU]. This construction usually forms a temporal clause, as NIV. "You will win the case", REB. The case is won when God is judged / assessed by his creation (the infinitive being treated as passive, so Lightfoot) and stands vindicated.

v5

ii] Paul's thesis promotes libertarianism, v5-8. If a person's covenant infidelity promotes God's covenant fidelity, is it not unjust of God to judge that

person's failure. In fact, taking the logic one step further, "why not sin that grace may abound?" To this assertion, Paul asks a rhetorical question; "so it would be unjust for God to condemn sin would it? - obviously not!, v6. "An argument like this bears its condemnation on its face", Barclay, v8b.

δε "but" - BUT/AND. Transitional, indicating a step to the next set of questions.

ει + ind. "if" - IF. Introducing a conditional clause 1st. class, where the condition is assumed to be true; "if, *as is the case then*"

ἡμῶν pro. "our [unrighteousness]" - [THE UNRIGHTEOUSNESS] OF US. Since this question derives from Paul's law-bound critics, the "our" would indicate believers with an attachment to the Sinai covenant, an attachment Paul, as a Jew, happily affirms. Other suggestions include, "Jews", Moo, "mankind", Dumbrell, "Christians", Lenski.

συνοιστησιν [συνοιστημι] pres. ind. "brings out more clearly" - DEMONSTRATES, EXHIBITS / COMMENDS. Taking a general sense "to bring together / stand together", the word was used legally in the sense "to prove", and therefore "demonstrate / show"; "exhibits God's justice more clearly", Cassirer, but possibly "serves to confirm the justice of God", NRSV. Something stronger is possible, "commend", AV.

θεου δικαιοσυνην [η] "God's righteousness" - RIGHTEOUSNESS OF GOD. We can dispense with the pietistic idea of "God's righteousness" as a divine morality to be lived out by faith, and must choose between the genitive "of God" being partitive, "that status of being right with God which comes as his gift", O'Brien; or possessive / subjective, "the saving activity of God", Talbert, "God's dynamic fidelity to his covenant promises", Dumbrell = "his saving righteousness." See Excursus III, *The righteousness of God*.

μη "-" - [WHAT WILL WE SAY? GOD THE ONE BRINGING = INFLECTING WRATH *is*] NOT [UNJUST]? This negation is used for a question expecting a negative answer, lit. "is God, the one inflicting wrath, unjust / unrighteous? *Certainly not!*" The participle "the one bringing" serves as a substantive standing in apposition to "God"; "that God, the one who inflicts wrath, is unjust?" = "that it is unfair of God to inflict his anger upon us?", Moffatt.

κατα + acc. "I am using [a human argument]" - ACCORDING TO [MAN I SAY]. Expressing a standard; "in accordance with." The argument aligns with human frailty and has obviously been posed by the nomist believers.

v6

The logic of the question does not stand scrutiny, because if God is not willing to condemn sinners, how can he preside over the judgment of the world?

μη γενοιτο "certainly not" - MAY IT NOT BE SO. "What a load of rubbish."

επει "if that were so" - BECAUSE, SINCE, FOR. Here "for otherwise", BDF456/3, a classical usage of this causal conjunction.

πως "how" - HOW [WILL GOD JUDGE]. Interrogative particle, not really modal here, expressing manner, "in what way?", rather serving to prompt a rejection of a question, "otherwise it would be impossible for God to judge the world", BAGD p739,1d. "How else would things get straightened out if God didn't do the straightening?", Peterson.

τον κοσμον [ος] "the world" - THE WORLD. Accusative direct object of the verb to judge. Not just Israel. Paul again alludes to universal sin and its unconditional condemnation.

v7

"It is like saying that if my lying throws into sharp relief the truth of God and, so to speak, enhances his reputation, then why should he repay me by judging me a sinner?", Phillips.

δε "Someone might argue" - BUT/AND. Variant **γαρ**, "for", exists, which would imply that v7 and 8 are a further development of the argument, but it seems more likely that they simply restate v5 and 6, so Metzger etc. "Or again", Cassirer.

ει + ind. "Someone might argue, 'if'" - IF. Introducing a conditional clause, 1st class, where the condition is assumed to be true; "if, *as is the case*, the truth of god abounded by my lie to the glory of him, *then* why still also as a sinner am I judged?"

του θεου [ος] gen. "God's [truthfulness]" - [THE TRUTH] OF GOD. The genitive is often viewed as plenary, ie., both subjective and objective.

εν "- " - [ABOUNDED] IN = BY [MY UNTRUTHFULNESS]. The preposition here is probably instrumental, expressing means, "untruthfulness through me", or association, "untruthfulness in association, connected with me" = "my lie", ESV. "Untruthfulness" possibly with the sense of "undependability", Morris, "my lie, that is, practise contrary to truth", Wesley.

εις + acc. "increases [his glory]" - TO [THE GLORY OF HIM]. Used here to express advantage; "My lack of integrity promotes the integrity of God to his glory."

ειτι καγω "[why am I] still [condemned]" - [*then* WHY] STILL ALSO [AS A SINNER AM I JUDGED]? The crasis **καγω**, is emphatic, not "also" but "actually", Moule. "Why am I actually judged to be a sinner?" Barrett. The adverb **ειτι**, "still, yet", "highlights the logical inference Paul draws", Harvey.

v8

It seems likely that in this verse Paul quotes the words used by his detractors and describes their argument as very "human" - shifty to say the least. Free grace

(although it wasn't free for Jesus) doesn't mean free to sin. By proclaiming the righteous reign of God, the setting-right of all things by God in the faithfulness of Christ apart from submission to the Mosaic law, the law-bound believers in the church at the time ("the weak", 15:1) felt that Paul was undermining the law's purifying (sanctifying) role. They argued that Paul's doctrinal position served only to promote license. In fact, the logic of his argument implies that sin is not really a problem because it shows up the grace of God. As Paul puts it, "those who promote such a stupid argument are deservedly condemned."

The connective **και** encourages quite a number of different ways to tie v8 to v7. Cranfield opts for UBS4, as NIV, a question mark at the end of v7 and at the end of **αγαθα**, "that good may result?" The **και**, untranslated in the NIV, implies that v8 is linked to v7, possibly a restatement of v7. The argument tends to be over whether v8 is Paul's response to v7, or an objection posed to Paul, see Moo. It seems likely that the quote in v8, unlike v1-7, records the actual words of Paul's more extreme objectors, and so demonstrates the illogical nature of their argument. "Why not go all the way and suggest that we teach (as some actually slanderously do), 'hey, let's live it up ... it will make God look even better'", cf., Junkins.

μη "[**why not say**]" - [AND] NOT. When this negation is used in a rhetorical question it implies a negative answer, but it is somewhat difficult to express here. Morris suggests "do we say perhaps"? - obviously not. "Do you really think that the gospel we proclaim promotes the notion that"? - answer "No, of course not".

καθως "**as**" - AS [WE ARE SLANDEROUSLY CHARGED]. Here expressing a characteristic quality, not "like" Paul is charged, but "as" indeed he is charged; "this is in fact the very argument that some people slanderously allege that I use", Barclay.

λεγειν [**λεγω**] pres. inf. "**that we say**" - [AND AS SOME AFFIRM US] TO SAY. Introducing an object clause / dependent statement of indirect speech expressing what people claim, namely, "that we say"

οτι "-" - THAT. Serving to introduce a dependent statement, direct discourse, expressing what Paul is supposed to have said / taught, namely "let us do evil"

ποιησωμεν [**ποιεω**] aor. subj. "**let us do [evil]**" - LET US PRACTISE. Hortatory subjunctive.

τα κακα adj. "**evil**" - EVIL THINGS. The articular adjective serves as a substantive, accusative object of the verb "to do." The plural obviously indicates a string of evil acts, even possibly habitual evil.

ινα + subj. "**that [good may result]**" - THAT [THE GOOD MAY COME]. Here introducing a final clause expressing purpose: "in order that ..."

ὧν gen. pro. **"their"** - [THE CONDEMNATION, JUDGMENT] OF THEM [IS DESERVED]. The genitive is adjectival, possessive. The subject is unclear; is Paul condemning (possibly God does the condemning) those who report that he teaches this heresy, or is he condemning the heresy itself? "Such an argument is quite properly condemned", Phillips.

3:9-20

Arguments for the proposition, 1:18-5:21

Argument #1

Part 7

Argument

Argument #1: The impartial nature of God's righteous condemnation of universal sin, 1:18-3:20;

Part 7: Given the human condition of universal sin, the law is unable to purify, it only condemns.

Paul now draws a conclusion from his argument so far, namely, that the human condition of universal sin is not alleviated by submission to the law, for the law only serves to make sin more sinful.

Issues

i] Context: See 1:1-7.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *Argument summary*:

Proposition, v9:

There is no eternal advantage for a person
who submits to the Law of Moses,
because all humanity is under the power of sin.

Scriptural support, v10-16:

Because humanity does not fear God, (v18):

None is righteous, v10;

All have turned from God, v11-12;

All have sinned in speech, v13-14;

All have harmed others, v15-16.

Summary:

The law does not justify, it only condemns, v17-18.

iv] Interpretation:

Paul now sums up his argument: Human corruption / sin is a universal phenomenon, a repetition of Adam's failure to honour God, and whether a person is, or is not committed to the covenant and its law, everyone is bound by sin and stands under the condemnation of God.

δικαιωθησεται, "**will be justified**" = "will be declared righteous"
NIV, v20, although such a translation reflects a particular theological

position, as does "made righteous." Other possibilities are "counted / treated as righteous", "have conferred on them a righteous status", "gain covenant status", Commentators lean toward "judged right with God", although what God judges right, is right, so surely "set right with God" = "made right with God" is an acceptable translation.

Essential to Paul's understanding of justification is the extent of the setting right. Paul teaches a setting right which is complete, a perfection / holiness in the sight of God which covers the past, present and future. It is for this reason that Paul's ethical teaching amounts to *be what you are*. What we are is perfect in Christ through faith, apart from the law. It is likely that the judaizers, law-bound believers, nomists, saw justification as a divine act of forgiveness related to conversion. Keeping in with God and going forward for the appropriation of his promised blessings was all about law-obedience - it was all about using the law to restrain sin in order to purify / sanctify for blessing. Yet, in Christ the promised blessings of the covenant are fully ours apart from law-obedience. In Christ a believer is holy, made right with God.

εργων νομου, "**works of law**" = "observing the law / doing what the law of Moses commands", v20. The meaning of this phrase has prompted endless debate, particularly with respect to The New Perspective on Paul (see Dunn who argues it is a boundary marker separating Jew from Gentile). It probably serves as a descriptor of nomism / pietism, the idea that performance will progress the Christian life. Most likely the law of Moses is in mind. Paul's treatment of the law is a matter of constant debate in that he both affirms the doing of the law, but also depreciates it. Clearly, the intended purpose of obedience is what matters. There is nothing wrong with using the law as a guide to Christian living, but to use the law to facilitate God's grace is to place ourselves under the curse of the law. Only perfect obedience enables us to participate in God's plan to set all things right. Even Paul, who, when it came to the legalistic observance of the law, was "blameless", knew that he was not justified "by doing what the law commands", Moffatt.

Text - 3:9

Argument #1, Part 7: Given the human condition of universal sin, the law is unable to purify, it only condemns, v9-20:

i] Proposition: Due to universal sin and the impartial nature of God's judgment upon sin, there is no advantage for a person committed to the Mosaic law, v9.

τί οὖν "what shall we conclude then?" - WHAT THEREFORE? Interrogative τί + inferential γάρ = "what then", NRSV.

προεχομεθα [προεχω] pres. mid/pas. "are we any better?" - WE EXCEL (active) = ARE WE BETTER OFF, DO WE HAVE AN ADVANTAGE? The NIV, as with most modern translations, opt for a middle voice rather than passive, and treat the middle as active (middles are often active in NT). "What advantage", as far as God is concerned? "Have we a shelter under which we can regard ourselves as delivered from wrath", Godet. Paul notes that there is advantage for Ιουδαιος, "a Jew = a person who, in affirming Jewish heritage, submits to the law of Moses, as opposed to Gentiles who don't", v1, but this is qualified such that in eternal terms there is no advantage. In using the 2nd. pers. pl., "we", Paul includes himself; "Are we Jews any better off?", ESV. When it comes to law-obedience, Paul is less than scrupulous, but none-the-less, he retains his Jewish heritage, while at the same time being the first to admit that, as to a person's standing before God, Jewish heritage means nothing. Note that Paul's use of "we" can mean "we Jews", or "we members of the Pauline missionary team", or "we apostles" or "we believers" (Morris has the "we" in this verse as "we Christians"), eg., note the "we" in v8.

ου παντως adv. "not at all!" - NOT ALL. As an exclamation. The definite sense "by no means", Barclay, as NIV, is accepted by most, eg., Turner, BAGD, although the Gk. properly says "not altogether", Cranfield.

γάρ "for" - BECAUSE. Introducing a causal clause explaining why "we" are no better off, "because"

προητιασαμεθα [προαιτιαομαι] aor. mid. "we have already made the charge" - WE HAVE MADE A PREVIOUS ACCUSATION (active). "We have already made the point that we are all sinners and stand under the judgment of God, irrespective of our submission to the law."

ειναι [ειμι] inf. "that" - [ALL] TO BE. Infinitive of the verb to-be, serving to introduce a dependent statement of indirect speech expressing what Paul has already "charged", namely that everybody is in the bondage of sin. The subject of the infinitive is the accusative adjective "all".

υφ [υπο] + acc. "under the power of" - UNDER [SIN]. Expressing subordination. Usually understood as "under the power of sin", ie., "unable to escape from that condition", Denney.

Ιουδαιους [ος] "Jews" - [BOTH] JEWS [AND GREEKS]. See notes 2:17-29

v10

ii] The string of six quotations, Ps.14:1-3, 5-9, 140.3, 10:7, Isa.59.7-8 and Ps.36:1, prove the universality of sin, of our "moral bankruptcy and guilt before God", Hunter, but with particular reference to those who don't think they have a

problem - the self-righteous / nomist believers / members of the circumcision party / judaizers / "the weak", v10-18.

The text of Psalm 14:1-3 covers v10b-12. "No one is righteous, no, not one", **καθως "as [it is written]"** - AS [IT HAS BEEN WRITTEN]. Comparative; idiomatic phrase serving to introduce a quote from scripture.

οτι "-" - THAT. introducing a dependent statement, direct quote. Note that the LXX quote states "there is no one who does good." Paul's "righteous" is editorial.

δικαιος adj. "**righteous**" - [THERE IS NOT] A RIGHTEOUS *man* [not one]. Possibly just taking the sense "upright", but usually understood in the Pauline sense of "count / treat as right / righteous", Barrett, and therefore "possess covenant status"; "no one", "not even one" has ever gained, maintained, or progressed this standing before God through their own effort applied to the law, although there are some who are right before God by faith. So, "there is no one who is righteous under the law", all sin and all stand condemned.

v11

"There is none who understands, none who seeks God."

ουκ εστιν "**there is no**" - THERE IS NOT. This anaphoric (referring back to "all under the power of sin") construction is repeated throughout v10-16.

ο συνιων [συνιημι] pres. part. "**one who understands**" - THE ONE UNDERSTANDING. The participle serves as a substantive, predicate of the verb to-be; "there is not he who understands" = "no person has genuine understanding as to their sinful condition."

ο εκζητων [εκζητω] pres. part. "**one who seeks**" - [THERE IS NOT] THE ONE SEEKING. As above, the participle serves as a substantive. The prefix **εκ** expresses "earnest seeking." The "seeking" here may be a seeking apart from grace, or a seeking which is ephemeral, a seeking after religious experience.

v12

"All have turned aside and become unprofitable; No one does good, not even one."

εξεκλιναν [εκλινω] aor. "**have turned away**" - [ALL] TURNED AWAY, BENT AWAY. "Swerved from the right path", Montgomery.

ηχρωθησαν [αχρειω] aor. pas. "**we have [together] become worthless**" - [TOGETHER] THEY BECOME USELESS, UNPROFITABLE. Aorist is possibly ingressive where the stress is placed on the beginning of the action, so NIV. "Together", **αμα**, in the sense of "simultaneously they turned aside and became worthless."

ο ποιων [ποιεω] pres. part. "**one who does [good]**" - [THERE IS NOT] THE ONE DOING [KINDNESS, GOOD]. The participle serves as a substantive, predicate

of the verb to-be; "there is not he who does good" = "there is no one who practises goodness", Barclay.

οὐκ ἔστιν "not" - THERE IS NOT. Variant reading; emphatic construction.

ἕως ἑνός "even one" - UNTIL AS ONE. In the sense of "even reaching one"; "so much as one", Zerwick. "There isn't one person who does right", CEV.

v13

The Psalms continue to illustrate the evil of mankind, particularly applicable to the self-righteous / nomists and their tongue, v13-14. Speech that is "foul and filthy", Taylor, may be in mind, but in the context it is speech that deceives and leads astray.

"Their throat is a yawning grave; they practised deception with their tongues", Psalm 5:9;

"Inside their lips is the poison of asps", Psalm 140:3;

ἀνεωγμενος [ἀνοιγω] perf. pas. part. "**are open [graves]**" - [A GRAVE] HAVING BEEN OPENED [*is* THE THROAT OF THEM]. The participle is adjectival, attributive, limiting the noun "grave"; "a grave which has been opened." The image of a throat like an open grave is somewhat strange, but possibly the stench of the open grave is what is intended, and this related to a deceitful tongue, so: "their talk is foul and filthy like the stench of an open grave", LB.

ταῖς γλώσσαις [α] dat. "**[their] tongues**" - WITH THE TONGUES [OF THEM]. The dative is instrumental, expressing means; "they use their tongues to deceive", ESV.

ἐδολιουσαν [δολιω] imperf. "**practise deceit**" - THEY WERE WORKING DECEIT. The imperfect tense is durative; "They use their tongues for treachery", REB.

ὑπο + acc. "**under [their lips]**" - [POISON OF SNAKES *is*] UNDER [THE LIPS OF THEM]. Spatial, "under, below" - "to rest beneath", Moule; "the venom of vipers is on their lips", Cassirer.

v14

"Their mouths are full of bitter cursing", Psalm 10:7.

ὅν gen. pro. "**their**" - WHOSE. Anaphoric, pointing back to "all", v9. The genitive pronoun is used for the possessive genitive **αὐτῶν**, "of them" = "their".

ἄρας καὶ χεῖλη gen. "**cursing and bitterness**" - [MOUTH IS FULL] OF CURSING AND BITTERNESS. The genitive is adjectival, idiomatic / content; "full of." The word "bitterness" in Hebrew means "fraud". The mouth (having already mentioned the larynx, tongue and lips), when in deceiving mode, brings on the hearer a curse and the bitterness of having been deceived.

v15-17

Isaiah 59:7-8 proclaims God's judgment upon faithless Israel, here illustrating Israel's evil, an evil applicable to all humanity, and that includes the self-righteous / law-bound believers.

"Their feet make haste to shed blood; ruin and misery mark their paths; the way of peace is unknown to them."

εκχει "to shed" - [SWIFT THE FEET OF THEM] TO POUR, SHED [BLOOD]. There is no verb in the Gk. (an ellipsis) so it must be supplied, eg., "they have swift (adj. "sharp", so obviously "swift") feet", the infinitive is then exegetical, explaining something about the "feet", but possibly better adverbial, expressing purpose, "in order to shed blood." The unrighteous of Israel (although v15 is possibly wider) live in a destructive way; "Everyone is in a hurry to destroy."

εν + dat. "-" - [RUIN AND MISERY] IN [THE PATHS OF THEM]. Local, expressing space; on the path they have traveled lies the remains of what they have trampled under-foot, namely, **συντριμια**, "shattered, crushed things", and the consequence of the shattering, namely, **ταλαιπωρια**, "misery". The verb must be supplied; "they spread ruin and misery along their path", TNT.

και "and" - AND [WAY OF PEACE THEY DO NOT KNOW]. Coordinative; and there is more to add. "They do not recognise (**εγνωσαν**, "know") the way that leads to fellowship (**ειρηνης**, "peace") with God and one another."

v18

The final quote from Psalm 36:1 identifies the ultimate source of the problem, namely, they do not fear God.

"They have no fear of God before their eyes."

φοβος [ος] "fear" - [THERE IS NOT] A FEAR. If "the fear of God is the beginning of wisdom", then they haven't even begun to relate to God; "he plays no part in directing their life", Cranfield. "Fear", probably in the sense of "respect", Fitzmyer; "reverence for God does not enter their thoughts", NEB. Morris argues for "the terror of the Lord", but this seems somewhat negative; respect in response to faith seems more likely.

θεου [ος] gen. "of God" - OF GOD. The genitive is adjectival, verbal, objective.

απεναντι + gen. "before" - BEFORE [THE EYES OF THEM]. Spatial; "before, in front of, opposite." Idiomatic, "in the presence of", Moule; "reverence for God is something for which they shut their eyes", Cassirer.

v19

iii] Paul now summarises his argument: Those who place themselves under the law of Moses, as with all humanity, are in a state of sin and face the impartial

judgment of God. The law does not sanctify / purify / make holy toward the appropriation of the promised covenant blessings, rather it primarily serves to expose sin for what it is.

δε "now" - BUT/AND. Here transitional, indicating a step in the argument, here to a conclusion, as NIV.

ὅτι "that" - [WE KNOW] THAT. Introducing a dependent statement of perception expressing what "we know." Who are the "we"? See **προεχομεθα**, "are we any better off", v9.

ὁ νομος [ος] "the law" - [WHATEVER] THE LAW [SAYS]. The presence of the article indicates the sense "the Mosaic law", but it still could mean the Old Testament scriptures as a whole. Commentators divide, eg., "the Mosaic law", Dumbrell; "the Old Testament as a whole", Mounce. It is more than likely that Paul has in mind the Mosaic law.

τοις dat. **"to those who are"** - TO THE ONES. The article serves as a nominalizer turning the prepositional phrase **εν τῷ νομῷ** into a nominal phrase, dative of interest, advantage; "the declarations of the Mosaic law are set out for those who have submitted to its authority."

εν "under" - IN, ON [THE LAW]. Local, expressing sphere; "in the sphere of." So, "those within the sphere of the law," Wuest, "inside the law", Moffatt." "We know (= "those of us who affirm Jewish heritage know") that the instruction of the law (Mosaic law rather than scriptures) applies to those who have placed themselves under / submit to the authority of the law."

ἵνα + subj. "so that" - [IT SPEAKS] THAT [EVERY MOUTH]. Here possibly introducing an adverbial clause, final, expressing purpose, "in order that", or consecutive, expressing result, "with the result that."

φραγη [φρασσω] aor. pas. subj. **"may be silenced"** - MAY BE STOPPED. Courtroom imagery where a defendant is unable to answer the charge due to the degree of incrimination.

και "and" - AND. Introducing a second purpose.

πας ὁ κοσμος "the whole world" - ALL THE WORLD. Nominative subject of the verb "to become." The whole world is not incriminated by the law of Moses, rather, those under the law are incriminated by the law and thus they, along with the Gentiles (J+G = "the whole world"), stand guilty.

γενηται [γινομαι] aor. mid. subj. **"held accountable"** - MAY BECOME [UNDER JUDGMENT, GUILTY]. "Guilty" in the sense of having broken the law and thus subject to punishment.

τω θεῳ "to God" - TO GOD. The dative may be taken as local, "before God / in God's presence", direction, indicating the injured party who may rightly seek recompense.

v20

No person can claim God's favour by submitting to the law's requirements. The only thing the law does is to expose our sinfulness and thus, our state of loss.

διουτι "therefore" - THEREFORE. This conjunction can be causal, "because, for", or inferential, "therefore". Translations tend to go either way, but inferential seems best. "For the truth is that no human being will be accepted as righteous in God's sight", Cassirer.

πασα σαρξ "no one" - ALL FLESH. "No human being", REB.

δικαιωθησεται [δικαιω] fut. pas. "will be declared righteous" - [NOT] WILL BE JUSTIFIED. Predicative, the passive being divine / theological, God is the unstated agent; see "Interpretation" above for this key theological term.

εξ "by" - FROM. Expressing source / origin; "out of / from", extending to "on the basis of", basis, or "by", means. This can be expressed in the sense of an expenditure for some end, eg., buy something "with" money, so here gain righteousness "with works of the law", even expressed instrumentally, "by means of obedience to the law of Moses."

νομου [ος] gen. "[observing] the law" - [WORKS] OF LAW. The genitive is adjectival, descriptive, idiomatic, "works *which are commanded by* the law", so Schreiner, cf., Moo. This is virtually a technical term for Paul, meaning "obedience to the law of Moses" to enhance righteousness / holiness for divine approval. The term is used some six times in Galatians. See "Interpretation" above. (Note that I use the word "enhance" because if the issue Paul is dealing with is nomism rather than legalism, then the works are not for the purpose of gaining righteousness. A nomist, such as an unconverted Pharisee or a converted Judaizer, saw their righteousness / covenant status before God as a gift of grace, so law-obedience is all about confirming, securing, maintaining, advancing that status for blessing).

γαρ "rather" - FOR. Causal; "because", Cassirer.

δια + gen. "through [the law]" - THROUGH, BY MEANS OF [LAW]. Instrumental, expressing means; "through", identifying that the function of the law is not to make holy, but rather, expose the human state of sin.

επιγνωσις [ις εως] "we become conscious" - *is* RECOGNITION, REALISATION, KNOWLEDGE. The prefix **επι** gives the sense "the full recognition, perception."

αμαρτιας [α] gen. "of our sin" - OF SIN. The genitive is usually taken as verbal, objective; "the law forces us to face our complicity."

3:21-31

Arguments for the proposition, 1:18-5:21

Argument #2

Part 1

Argument

Argument #2: The impartial nature of God's righteous vindication of the just in Christ, 3:21-4:25;

Part 1: The righteous reign of God, irrespective of a person's standing under the law of Moses, justifies a person on the basis of the faithful sacrifice of Christ appropriated through faith.

So far, Paul has established the universality of sin and the impartial nature of God's righteous condemnation of sin. He has then reminded self-righteous nomistic believers that they too are infected by the stain of sin, the consequence of which is divine condemnation. With law-bound believers in mind, Paul has examined the place of the law in the righteous judgment of God, making the point that the law of Moses does not restrain sin and shape holiness for divine approval, but actually exposes sin, enacting the law's curse and the "wrath and fury" of God's condemnation.

Paul now goes on to develop his thesis that a person who is set right with God through faith, possesses the fullness of new life in Christ, and this apart from law-obedience. First, that the person who is righteous before God is "righteous out of faith", Hab.2:4.

In v21-26, Paul establishes the basis for the realisation of that other aspect of the righteousness reign of God, namely his impartial vindication of a people for himself / his setting a people right with him / his justification of the lost, in which state they may freely appropriate the fullness of his promised blessings - new life. The realisation of this prophetic hope is found in "the faithfulness of Jesus Christ" (not "faith in Jesus Christ", rather "faith / faithfulness of Jesus Christ", i.e., his submission to the divine will through his atoning work, the benefits of which are appropriated through faith).

Then, in v27-31, Paul goes on to draw out a conclusion. Given that a believer's standing in the sight of God rests on the faithfulness of Jesus, not on the faithfulness of the believer, the boast of those Jewish believers and their Gentile disciples ("the weak" = law-bound believers) that their commitment to the law of Moses furthers covenant compliance and therefore appropriates God's favour, is wiped away ("excluded"). In the impartial vindication of God, a person stands eternally approved, favoured and blessed in the sight of God ("justified"), as an act of divine grace (covenant mercy), on the basis of faith (Christ's

faithfulness and our faith in his faithfulness), which favour is not enhanced by law-obedience.

Issues

i] Context: See 1:1-7. In this Paul's second main argument in support of his proposition / thesis, 3:21-4:25, he sets out to establish the impartial nature of God's righteous vindication of the just in Christ. First, he presents his argument, 3:21-31, and then illustrates it with the example of Abraham, 4:1-25.

The contextual structure presents as follows:

The proposition, 3:21-31:

Bestowal of righteousness of God apart from the law, v21-26;

Implications - boasting under the law is excluded, v27-31.

The example of Abraham, 4:1-25:

His righteousness was a gift of grace through faith, v1-12;

His promised blessings were a gift of grace through faith, v13-25:

By grace, v14-17a;

Through faith, v17b-25.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *Vindication under the righteous reign of God:*

The upside of the righteousness of God", v21-26;

The exclusion of boasting under the law, v27-31.

iv] Thesis:

**The righteous reign of God,
out of faith,
apart from the law,
facilitates the fullness of new life in Christ.**

1:16-17

Paul bases his thesis on the text "*He who is righteous / just out of faith will live*", Hab.2:4., namely:

The grace of God

realised in his righteous reign

(his setting all things right)

in justification

(in judging right / setting right a people before him),

out of faith

(based on Christ's faithfulness + our faith response),

establishes the righteousness of God's children

(covenant compliance),

facilitating God's promised covenant blessings
(full appropriation of his promised new life through the Spirit),
and its fruit, the works of the law
(the application of brotherly love).

Those who rest in faith upon the faithfulness of Christ, his "sacrifice of atonement", stand eternally right in God's presence and so receive the fullness of his promised new life, and this "apart from the law." So therefore, all "boasting" before God, on the basis of a person's faithful attention to the law, is "excluded".

v] Interpretation:

An eternal right-standing in the sight of God is independent of obedience to the Mosaic law, v21; it is "apart from the law", *χωρις νομου*. This implies that justification (covenant compliance, of being right before God) was possible for an Old Testament saint (Christ's sacrifice is retrospective for them), yet what part did the "law" play in this? Covenant inclusion for the children of Abraham always rested on an act of grace appropriated through faith (a faith like Abraham's). The Sinai covenant, law, served to hold the people to this fact, while guiding the fruit of faith, godliness / ethics.

Sanders (See Excursus II, *The new perspective on Paul*), argues (on the basis of his research into the religion of second temple Judaism) that Jews of the first century saw their covenant membership / salvation, a membership based on grace, maintained by obedience to the law ("covenant nomism"). It is certainly likely that this thinking was dominant among Jewish believers and their Gentile converts ("the weak", 15:1). Clearly, "the weak" held that a believer's standing before God is maintained by obedience to the law of Moses, progressing holiness / sanctification for divine blessing. Yet, this is heresy, the very heresy that Paul is arguing against, given that a person's justification is inclusive of the fullness of the promised divine life (holiness,).

For an Old Testament saint, covenant standing (being right with God) always rested on faith, not obedience, cf., the example of Abraham, ch. 4. The Mosaic law / Torah served primarily to expose sin and thus refocus faith in the mercy of God, serving then as a guide to the life of faith. The Old Testament saint, faced with their sin and the inability of the sacrificial system to atone for wilful sin (it only covered inadvertent sin, although this is disputed by new perspective scholars), could only look in faith to a merciful God for the provision of a perfect sacrificial lamb. "And now" says Paul, "(in Christ) a righteousness of God (here, the saving activity of God) is manifested (and also appropriated) apart from the law, a reality to

which the scriptures testify." For Paul, the Christian life proceeds as it began, by grace through faith. A person stands eternally right before God "independently of the law", NEB.

δια πιστεως Ιησου Χριστου, "by means of / through faith / faithfulness of Jesus Christ", v22. See Excursus I.

The noun "faith" is usually understood as "committal of oneself to Christ on the basis of the acceptance of the message concerning him", Burton; "Faith in Christ is the sole and sufficient means of justification", Fung. The trouble is that **πιστις** in Gk. at the time, and in the Septuagint (the Gk. OT), didn't mean "faith / trust" directed toward someone, but rather "reliability / fidelity / firmness / faithfulness / trustworthiness." This sense seems also to dominate the NT, including Paul's letters.

Although not widely accepted, it is more than likely that the "faith" here is actually generated by Christ (subjective genitive), or belongs to Christ (possessive), or generally describes Christ's character (adjectival, descriptive). So, our right-standing before God rests on Christ's "faith / faithfulness" to the will of God expressed in his obedience to the way of the cross on our behalf; "Christ's trustful obedience to God in the giving up of his own life for us", Martyn, (cf. also Gal.2:20. "I live in faith, that is to say, in the faith of the Son of God", Martyn). It has been argued that the faithfulness belongs to God and is realised in Christ, "God's faithfulness revealed in Christ", so Hebert, Bath, but it seems more likely that here, at least, Paul is speaking of Christ's own faith / faithfulness.

So, the genitive "of Jesus Christ" is most likely subjective, or possessive, "through the faith / faithfulness of Christ", rather than the more widely accepted objective genitive, "faith in Jesus Christ", where Christ is the object of the faith, so NIV etc. Christ's faithfulness, evident in the cross, rests on the Father's faithfulness to his promises, the appropriation of which (the promises of God worked out in the cross) is to we who (**επιστευσαμεν**) believe, cf. Gal.2:16, Rom.3:22. "A person is ... justified by means of the faith / faithfulness of Christ Jesus."

δικαιωω, "justified" - made right or declared right, v24. See Excursus I.

This verb is most often defined as "declared right." The word leans toward a forensic sense rather than an ethical one, ie., it concerns judicial innocence, not moral rectitude. The debate over "declared righteous" and "made righteous" is one of long standing, but in end what God declares right (approved) is right; see Barrett for the argument on "made righteous." "Made right, or possibly the less confronting "set right", "put right", TEV,

or "judged right / judged covenant compliant / judged in the right with God / counted as right", identifies a state of "being in the right with God", Dumbrell. This state of "being right" in the sight of God is complete and eternal and is comparable to Christ's state of "being right" (and this because we are "in Christ") and rests wholly on God's mercy in the faithfulness of Christ appropriated through faith, and not on a person's attention to ethics, whether Old or New Testament law.

νομος, "law", in v27. Paul generally uses the term "law" to refer to the Law of Moses, the Torah. In v27 it is often argued that he has changed the meaning of the word. Hendrickson opts for "basis", "law", in the sense of "a general rule", "a norm" or "a principle", which is then carried to "on the principle of doing deeds?" Moffatt = justification on the basis of performance, and "the principle of faith" = justification on the basis of faith.

Although this view is widely accepted, it seems more likely that Paul is still using "law" in the sense of "the law of Moses / Torah", see Schreiner. If this is the case then in v26 Paul is identifying two aspects of the law of Moses: i] "the law of works", law as it relates to obedience as a means of promoting divine blessing and: ii] "the law of faith", the law as it relates to faith as a means of progressing the Christian life. Glorifying before God on the basis of obedience to the law is "excluded" by a glorying before God in a faith which fulfils ("upholds", see v31) the law. Possibly, although unlikely, "law of faith" refers to the law of Christ, laws appropriate to Christians, eg. "the law of love."

εργων νομου, "works of law", v27. See also 2:20 and the extra note in "Interpretation".

This is a technical term often used by Paul, the meaning of which has long been debated:

- "Works of the law" are those deeds done in obedience to the law of Moses for the purpose of restraining sin and shaping holiness in the life of a believer for the appropriation of the fullness of new life blessings (= nomism);
- The conservative / reformed / Lutheran view is that "works of the law are works in which the persons who do them trust as if they are justified by doing them and they are righteous on account of their works", Luther, "the means of self-righteousness", Bultmann (= legalism);
- The new perspective trio of Sanders, Dunn (with some adjustments) and Wright, argue that "works of the law" are the

elements of Jewish particularity which, under the new covenant, no longer apply and thus no longer separate Jew from Gentile.

These notes stand with the first option, ie., Paul confronts nomism, not legalism. "By means of what law is *boasting excluded*? *By the means of the law of works / which requires works?*"

vi] Homiletics: *Preaching to Baby Boomers*

The Baby Boomers came of age when the first Baby Boomer US president, Bill Clinton, was elected. Strictly speaking, Baby Boomers were born between 1946 and 1964. They are the children of the prosperous post-war era, and today they are retiring. As a group, they are indulged; they were given all they wanted as children. They are individuals, highly educated, more refined than the "between the wars" children, wary of authority and form for form sake, into social justice and environmentalism. They are attention-seekers who like their ego stroked. They like to be seen as unique. Philosophically they are of a liberal humanist mould - egalitarian, but increasingly wary of scientific rationalism. They are no longer sure that the world can be understood and controlled by the application of rational thought.

In Western society, it is this group who were first to abandon the Christian church. They might have been sent to Sunday School, but church has no relevance for them. In one sense this is good because it means that they have cast off the shackles of nominalism. Yet, it also means they have only rarely heard the gospel of God's grace in Christ. They have thrown out the baby with the bathwater of formal Christianity.

The gospel announces our eternal acceptance in the sight of God through a personal reliance on Jesus, an acceptance free from the clutter of institution. This is the substance of Paul's exposition of the doctrine of justification in our reading today. In our generation, we have failed to understand the substance of this doctrine and so have tended to muddy the waters for Baby Boomers. Too often we have presented commitment to Jesus in terms of ethical expectations, or denominational association.

It's not too late to communicate the grace of God to Baby Boomers, but time is running out!

Text - 3:21

Argument #2, Part 1: The righteous reign of God, irrespective of a person's standing under the law of Moses, justifies a person on the basis of the faithful sacrifice of Christ appropriated through faith, v21-31:

i] The upside of "the manifestation of the righteousness of God", v21-26. "*But now, apart from the law, a righteousness of God has been manifested /*

disclosed, being attested / disclosed by the law and the prophets." Having established that law-obedience has nothing to do with a person's right-standing before God, Paul reminds his readers that the righteousness reign of God, his setting all things right, of which the Old Testament scriptures testify, has become a reality in Christ, and this "apart from law" (independent of obedience to the law), v21-22. God's setting all things right rests on the faithfulness of Jesus Christ (not "faith in Jesus Christ"), it rests on Christ's faithful obedience on the cross, and it is appropriated through a personal reliance on what Jesus has done for us ("to all who believe").

An excellent overview of Paul's argument in these verses may be found in Stuhlmacher's essay in "Reconciliation, Law and Righteousness", Fortress, 1986.

δε **"but"** - BUT/AND. Transitional, indicating a step in the argument to a major contrasting point. Paul has established the universality of sin and the non-discriminatory nature of God's condemnation of sin, either for those outside, or under the law. But the other side of "God's righteousness", his setting all things right, now manifested in Christ, is also at work, and this for those with a faith like Abraham's.

νυν **"now"** - NOW. Either expressing a logical step in the argument, or a step in time terms, or both, Barrett. Temporal seems best. The condemnation of sinners and the vindication of the righteous by faith, both of which evidence the righteousness of God, functioned for covenant members without the evidential vindication of the faithful. Sin reigned, and those with a faith like Abraham's could only but cry out to God for mercy, only glimpsing how God might enable their salvation, given that the blood of bulls and goats could never cover their sin. "But now", as attested by the Old Testament scriptures, the righteous reign of God for the salvation of the faithful is realised through the faithfulness of Jesus Christ."

θεου [ος] gen **"[a righteousness] from God / of God"** - [RIGHTEOUSNESS] OF GOD. For the genitive "of God", see 1:17. Best treated as possessive / subjective, "the saving activity of God", Talbert. Although the interpretation of this phrase is anything but settled, these notes on Romans take "the righteousness of God" to mean the righteous rule of God, his setting all things right - the vindication of the righteous, Ps.9:3-4; the defence of his people, Deut.33:21, 1Sam.12:7, Mic.6:5; the punishment of the wicked, Ps.9:3-4. God's righteousness, his righteous rule, his setting all things right, his "activity in the process of global transformation", Jewett, his restoration of the whole creation,, is primarily relational, ie., it expresses his "dynamic fidelity to his covenant promises / covenant faithfulness", Dumbrell. "God does make us acceptable to him", CEV.

χωρις + gen. "**apart [from law / the law]**" - WITHOUT [LAW]. Expressing separation; see above. Some argue that Paul's use of **νομος**, "law", here refers to law in general, eg. the conscience of a Gentile, but this is unlikely. In this context, "law" surely means the Law of Moses, the Torah, although Jewett argues for "every kind of law."

πεφανερωται [**φανερωω**] perf. pas. "**has been made known**" - HAS BEEN MANIFEST, MADE CLEAR, REVEALED, MADE KNOWN. Possibly a divine / theological passive. The sense here is "revealed", as of divine revelation, therefore "manifested". That which God manifests, here his "righteousness", is applied / made real, and may be freely appropriated, ie., what God says he does. The perfect emphasises the fact that righteousness has been "revealed" apart from the law. Paul's thesis derives from God, as revealed in the scriptures ("the Law and the Prophets" - an OT technical term) and so is not of his own making.

υπο + gen. "-" - [BEING WITNESSED TO, ATTESTED TO] BY. Here expressing agency, or means; "by / through the Law and the Prophets." The participle **μαρτυρουμενη**, "being attested to" is possibly adjectival, attributive, limiting "righteousness", "which is already attested to by the Law and the Prophets", Barclay. Possibly adverbial, concessive, "although the Law and Prophets bear witness to it", ESV.

του νομου [ος] gen. "**the law [and the prophets]**" - THE LAW [AND THE PROPHETS]. The "law", here in the sense of the five books of Moses, + "prophets" = scriptures.

v22a

"The righteousness of God (which is manifested and applied apart from the law) is realised in the faithfulness of Jesus Christ for all who believe."

δε "-" - BUT/AND. Transitional, here to an explanation, "that is"

δια + gen. "**through**" - [A RIGHTEOUSNESS OF GOD] BY MEANS OF. Some argue that the preposition here takes a causal, rather than instrumental sense - "they gained right standing because they believed in Jesus", but an instrumental sense is best where "faith" is taken as "faithfulness".

πιστεως Ιησου "**faith in Jesus**" - FAITH, FAITHFULNESS OF JESUS. The obvious question is, are we dealing with a subjective or objective genitive? Most commentators opt for an objective genitive, Christ being the object of the faith, "by believing in Jesus", Moffatt, etc., Yet, as already noted, subjective, or better just adjectival, possessive, seems more likely = Christ's faith, or more properly, his faithfulness; See above. "Through the faithfulness of Jesus Christ", is argued by Longenecker and others as being not only logical, but better grammar. Taken as an objective genitive we end up with a pleonasm (redundant words), "through faith in Jesus to those who have faith in Jesus", better, "the righteousness of God

is manifested (and therefore realised) by means of the faithfulness of Christ (the cross) for all who put their trust in God (in all ages, including the father of faith, Abraham)."

εις + acc. "to" - INTO, TO [ALL]. Here, the sense is "with respect to", BAGD, but possibly spatial, expressing direction of the action, "extending to all", "reaching unto and extending over all", Lightfoot.

τους πιστευοντας [πιστευω] pres. part. "who believe" - THE ONES BELIEVING. The participle serves as a substantive. "Faith in Jesus brings us to an understanding of what God's purposes are, includes us in them and puts us right with God", Dumbrell.

v22b-23

Paul now explains how there is no "distinction" in God's righteousness in that all sin and are condemned (irrespective of a person's standing under the law) and all (those who believe) are justified (again irrespective of a person's standing under the law) by means of the redemption wrought by Christ, v22b-24.

γαρ "-" - BECAUSE. Introducing a causal clause explaining why the righteousness of God is through faith for all who believe, "because", ie., "is universally available", Harvey.

ου ... διαστολη "[there is] no difference / *between Jew and Gentile*" - [THERE IS] NO DISTINCTION. Predicate nominative. When it comes to sin, all have sinned, Jew and Gentile alike, and God treats all equally. Note Paul's repetition of "all". "God treats everyone alike", CEV.

γαρ "for" - BECAUSE. Extending the causal clause introduced by the first γαρ, explaining why there is no difference between a person under the law and a person outside the law; "because all have sinned"

ἡμαρτον [ἁμαρτανω] aor. "sinned" - [ALL] MISSED THE MARK, SINNED. The aorist is probably gnomic indicating a universal truth; all humans have sinned from Adam onward. A constative sense is also present where the action of the sinning is viewed in its entirety.

και "and" - AND. It is likely that a consecutive sense is present here; "and as a result"

ὑστερουνται [ὑστερω] pres. mid. "fall short" - LACK, MISS OUT, FAIL TO REACH, COME SHORT. The present tense indicating the continuation of the action of falling short, while the middle voice identifies that this lack is for themselves, a lack that they are aware of; they "feel want."

της δοξης [α] "of the glory" - OF THE GLORY. Genitive of direct object after the verb ὑστερω, a verb of separation. The manifestation of divine wonder, here possibly of God's gracious kindness in salvation. So, "is far away from God's saving presence", TEV, therefore, "far away from the God who saves", TH.

"Deprived of the divine glory", REB, sticks with NIV etc. which touches on the idea that humanity was to share divinity, but this was lost through sin (later to be restored in Christ).

θεου [ος] "**God**" - OF GOD. The genitive may be taken as adjectival, possessive, in that the glory belongs to God, or verbal, subjective, in that the glory radiates from God and we have failed to receive it. As objective genitive is unlikely, ie., failing to glorify / give glory to God.

v24

All those who believe in Christ, whether they are believers who are committed to the Mosaic law, or Gentile believers who live quite apart from the Mosaic law, can eternally share in the gift of perfect right-standing before God, with all its attendant blessings, and this on the basis of Christ's sacrificial work on the cross.

δικαιουμενοι [δικαιοω] pres. part. "**and all are justified**" - BEING JUSTIFIED. The participle forms a participial clause which stands beside the action of the main clause, probably best classified as attendant circumstance, ie. while humanity was sinning, God was justifying; "all of us have sinned and fallen short of God's glory. But God treats us much better than we deserve, and because of Jesus Christ, he freely accepts us and sets us free from our sins", CEV. Cranfield argues that the participle is adjectival, attributive, limiting **παντες**, "all", v23. Obviously, it is the "all who believe" who are "justified", not the all who "have sinned." Paul is explaining that "there is no distinction" for those under, or without the law, as regard sin, but also as regard justification, since justification derives from God's covenant faithfulness, not our obedience.

δωρεαν adv. "**freely**" - WITHOUT COST, FOR NOTHING, A GIFT FREELY GIVEN. Adverb of manner. "Believers are justified as a gift", Davies. The accusative noun here is used adverbially, "in the manner of a gift", Morris. "For nothing", Moffatt; "by God's free grace alone", NEB.

τη χαριτι [ις ιτος] dat. "**by [his] grace**" - IN = BY THE GRACE [OF HIM]. The dative is instrumental, expressing means, as NIV. "Grace", in the sense of something given freely and generously, even where this gift is undeserving. The Biblical sense of the word is something like "covenant mercy", ie., forgiveness bestowed on members of the covenant where a just condemnation would be more appropriate. "God treats us much better than we deserve", CEV, where this translation expresses "grace" in terms of the "overwhelming kindness of God."

δια + gen. "**through**" - THROUGH. Instrumental, expressing means / intermediate agency; "through, by means of."

της απολυτρωσεως [ις εως] gen. "**the redemption**" - THE DELIVERANCE BY MEANS OF THE PAYMENT OF A PRICE, REDEMPTION. The word finds its origin

in the payment of a price for the release of prisoners. "Through the ransom provided in Christ Jesus", Moffatt; probably better than the softer "sets us free", CEV, "deliverance", Goodspeed. There is no indication to whom the ransom was paid; it was certainly not Satan.

της "that came" - THE. The article serves as a nominalizer turning the prepositional phrase "in Christ Jesus" into a nominal phrase, standing in apposition to "the redemption." The "redemption" in mind is "the one which was achieved in Christ."

εν + dat. "by [Christ Jesus]" - IN [CHRIST JESUS]. Possibly instrumental, as NIV, "the redemption that came by Christ Jesus", possibly expressing association, "the redemption that was in connection with Christ Jesus", or better local, expressing space, incorporative union, "the redemption that is *ours* in Christ Jesus."

v25

Paul, in v25-26, explains how God has achieved the "redemption" (v24) of mankind. "God displayed his righteousness in offering the faithfulness of Christ (his submission to the cross) as a propitiatory sacrifice, having, in the past, graciously passed over human sin, in order to, on the one hand act rightly, while at the same time approve (justify) those who live out their lives in the faithfulness of Christ."

Verses 25-26 consists of a single relative clause outlining the redemptive work of Christ.

ὧν "-" - WHOM (Jesus Christ). Accusative object in a double accusative construction.

προεθετο [προτιθημι] aor. mid. "**presented**" - [GOD] SET FORTH PUBLICLY, DISPLAYED / PURPOSED. The aorist is punctiliar, of a completed historical event. The sense, "purposed" is probably best here, "God appointed him", Phillips, although the public nature of what was done gives some weight to "put forward", NRSV. See Cranfield for "purposed".

ἱλαστηριον [ον] "**as a sacrifice of atonement**" - A MEANS OF EXPIATION, PROPITIATION. Accusative complement of the direct object "who", standing in a double accusative construction and stating a fact about the object "who"; "whom God put forward as a propitiation", ESV. Given the context, "propitiation", in the terms of the turning aside of God's wrath from the sinner to the sacrifice (Christ), is a reasonable translation, AV, Moffatt, Phillips; see Cranfield p.216. "Expiating sin", eg., REB, in the sense of make amends for, is softer and often preferred by modern scholars in that it moves away from the idea of an angry God, although God's anger at sin is certainly not hidden in the scriptures. The NIV, as with NRSV..., has put stress on the "sacrifice", but the verb means "make

atonement", not "offer a sacrifice." "The place of propitiation", ie., the mercy seat / dwelling place of God is possible, but unlikely, although Dumbrell thinks that Christ is both: "the place and means by which the atonement provided by God and made available in his divine magnanimity, was thus the blood-splattered Messiah."

δια + gen. "**through**" - THROUGH. Instrumental, expressing means; "by means of, through."

της πιστεως [ις εως] "**faith [in his blood] / [the shedding of his blood]** - FAITH (to be received by faith) [IN HIS BLOOD]" - The NIV is literal translation of the Gk, while the TNIV has made it clear that "the faith" in mind is the act of believing in Christ's atonement (the preposition **εν**, "in", being local, space / direction, rather than instrumental, "by"). Yet, it should be noted that the same difficulty that existed in v22 presents here. "Paul could well be saying that Christ's faithfulness in his blood (ie. his submission to a "sacrificial death", NEB) was the propitiatory sacrifice that God had purposed (cf. Phil.2:8)", Davies.

εις "**he did this to**" - TO, INTO, FOR. The preposition here may carry the sense of either, purpose or result. NIV etc. opts for purpose, but result seems more appropriate, "this served to"

ενδειξιν [ις εως] acc. "**demonstrate**" - AN INDICATION, REVELATION / PROOF, EVIDENCE, VERIFICATION. Usually taken to mean a display: the means by which one knows that something is true, "to show", CEV. "Vindicate", Goodspeed, is very unlikely, but "show" seems somewhat shallow. The atonement doesn't just "reveal" (better than "proves") the righteousness of God, that he does right, particularly with respect to his mercy and kindness toward his creatures, but actually realises it. The revelation of the righteousness of God is not just a display of that righteousness, but also a divine enactment of it - here realised in the atonement; "this served to realise his righteousness."

της δικαιοσυνης [η] gen. "**justice / righteousness**" - OF RIGHTEOUSNESS, JUSTICE [OF HIM]. The genitive is adjectival, expegetic, limiting "demonstrate" by specifying, "a revelation / realisation, that is / namely, of his righteousness", but possibly verbal, objective. Most commentators opt for a moral sense, "justice", but "righteousness" is better. God's act of salvation in Christ realises the righteousness of God. Although unlikely, it is possible for the word to take a forensic sense here, "justification". See Excursus III, *The righteousness of God*.

δια + acc. "**because**" - BECAUSE OF [THE PASSING BY OF THE SINS HAVING PREVIOUSLY OCCURRED]. The usual causal sense is most likely expressing reason. God's justice is highlighted because of his overlooking of sin and dealing with it in his own time through the sacrificial death of Jesus. Another possibility is to take the preposition to mean "with a view to", while taking the word

"forbearance" to mean "forgiveness". So, God's justice is highlighted with a view to his forgiveness of sins previously committed.

εν + dat. "**in**" - IN [THE FORBEARANCE OF GOD]. Local, expressing space / sphere; "in the sphere of his forbearance" - of God withholding his judgment on sin. Through textual division this phrase was assumed to introduce v26.

την παρεσιν [ις εως] dat. "**he had left**" - THE OVERLOOKING, PASSING OVER, PASSING BY. The setting aside of sins committed beforehand, to be dealt with at a later time. "Overlooked", NEB, is better than "wiped out" ("forgave, remitted"), Phillips. Like Nelson, who chose to put the spy glass to his bad eye, God chose to *wink at sin* for a time.

των ... ἁμαρτηματων [α ατων] gen. "**the sins**" - OF THE SINS. The genitive is usually treated as verbal, objective, in that the genitive "sins" receives the action of the verbal noun "overlooking".

προγεγονοτων [προγινομαι] perf. part. "**committed beforehand**" - HAVING PREVIOUSLY OCCURRED. The participle is adjectival, attributive, limiting "sins". The perfect tense emphasises a continuation of the condition. Possibly past sins, so Luther, "the sins of the past", REB, but also what is commonly called, recurrent sin, ongoing sin. In the propitiatory sacrifice of Christ, God has chosen, in his mercy, to deal with sin, past, present and future.

v26

God is a just God, and justice demands that sin is dealt with. Rather than deal with it in us, in a gracious act of kindness, God deals with it in Christ. Sin was punished in the person of Jesus who became the believing sinner's substitute. Therefore, God can justly approve the sinner who rests on the "faithfulness of Jesus" (his substitutionary sacrifice "in his blood").

προς + acc. "**he did it to [demonstrate]**" - TOWARD [THE DISPLAY OF THE RIGHTEOUSNESS OF HIM]. Possibly here expressing reference, "with reference to" / "with regard to his", but better taken to express purpose; "the enactment of the atonement (v25), in the forbearance of God, **προς had as its purpose ενδειξιν the realisation** of his righteousness " - for **ενδειξιν**, lit. "display", and **δικαιουσυνης**, "righteousness [of him]", see v25.

εν + dat. "**at [the present time]**" - IN [THE PRESENT TIME]. Temporal use of the preposition. The use of both prepositions **εις**, in v25, and **προς** here with **ενδειξιν της διδαιουσυνης αυτου**, "the revelation / realisation of his righteousness", indicates that the enactment of the atonement was as a result of, and had as its purpose, the revelation / realisation of the righteousness of God. The addition of "at the present time" emphasises the *nowness* of this enactment; see v21.

ΕΙΣ ΤΟ ΕΙΝΑΙ "so as to be" - INTO = FOR THE TO BE. This construction, the preposition εἰς + the articular infinitive, usually expresses purpose, "in order that", but in this context result, or better, an actual result, seems more likely; "and consequently he is both just and justifier." The accusative subject of the infinitive is αὐτον, "him", emphatic by use.

καὶ "and" - [JUST] AND. Adjunctive, "and also"; God is a righteous God, a just God who condemns sin, "and also / as well as this", he is a God who sets the sinner (with faith) right. Note how some commentators draw a distinction here, taking "and" to mean "although", "and yet", Cranfield. "There is no antithesis between God's justice and his mercy", Stott.

δικαιουντα [δικαιοω] pres. part. "**the one who justifies**" - *the one* JUSTIFYING. Although there is no article it seems likely that the participle here serves as a substantive, as NIV. God is both just and justifier; both right and the one who declares / makes right.

τον "those who have" - THE. The article serves as a nominalizer turning the prepositional phrase εκ πιστεως Ιησου, "out of / on the basis of the faith / faithfulness of Jesus", into a nominal phrase.

εκ + gen. "-" - OUT OF, FROM. See εκ, "derived from / on the basis of", Excursus I.

πιστεως Ιησου "faith in Jesus" - FAITH / FAITHFULNESS OF JESUS. We strike the same problem with the word "faith" which we faced in v22 and v25. The grammar again implies "the faithfulness of Jesus" rather than "faith in Jesus" i.e., a subjective / descriptive / possessive genitive, rather than an objective genitive. Those who are justified, who are in the right with God, are those who εκ, "draw from / live out their lives in", the faithfulness of Christ, his obedient submission to the cross on our behalf.

v27

ii] Boasting of an assumed standing under the law is excluded and this because all believers, those under the law (law-bound Jewish believers and their Gentile associates) and those outside the law (Gentile believers), are justified by faith apart from the law, v27-31 (v31 is transitional).

που "where" - WHERE. Interrogative particle; "what room is there for boasting?", Zerwick.

ουν "therefore" - THEREFORE. Inferential, drawing a logical conclusion; "therefore".

ἡ καυχησις [ις εως] "is boasting" - *is* THE BOASTING. Nominative subject of an assumed verb to-be. "Glorying / boasting" as an act. Paul refers a number of times to "glorying". "Glorying", in itself, is a positive attribute, but "glorying / boasting" about one's standing before God on the basis of religious observance,

particularly law-obedience, is anything but positive. The way of faith excludes such boasting. New perspective commentators tend toward the idea that the boast is in possessing the law, as against the Gentiles who don't possess it. Paul's argument would then be against those Jews who possess the law, but who lack faith and therefore fail to keep it.

εξεκλεισθη [εκκλειω] aor. pas. "**it is excluded**" - IT WAS ELIMINATED, EXCLUDED, SHUT OUT, NOT ALLOWED. Being aorist underlines the definite end of any ground for boasting, and the passive is theological / divine. The sense of the word is "to have the door shut in one's face", Jewett.

δια + gen. "**on / because of**" - THROUGH, BY MEANS OF. Instrumental; "by means of what kind of law *is boasting excluded?*" = "through what law?"

ποιου gen. pro. "**what**" - WHAT KIND OF [LAW] Interrogative pronoun. Most commentators suggest simply "what?" As for **νομου**, "law", it is often assumed that Paul is playing with words here, so "what principle?" Yet, "what kind of law" is probably Paul's intended sense; he still has in mind the Law of Moses (which logically extends to God's law in general, including Jesus' ethical teachings). See "What does Paul mean by 'law?'" in Interpretation above.

των εργαων [ων] gen. "**on that of observing the law? / the law that requires works?**" - *the law* OF THE WORKS? Assumed genitive "law" stands in apposition to **νομου**, "law"; "*the law of works*" (the article is generic). The genitive "of the works" is adjectival, descriptive, idiomatic, "The law *which is unrealised in works*", i.e., the law as it relates to obedience / works as a means of promoting divine blessings. See **νομος** in Interpretation above. "By means of what law *is boasting excluded? By means of the law which is operative in works?* No way!"

αλλα "-" - [NO] BUT. Strong adversative establishing a counterpoint, "No, but"; "Certainly not, rather, *boasting is excluded* by means of *the law of faith / which requires faith.*"

δια + gen. "**on / because of**" - THROUGH, BY MEANS OF. Instrumental, as above.

πιστεως [ις εως] gen. "**[that] of faith / [the law] that requires faith**" - [A LAW] OF FAITH. The genitive is adjectival, descriptive, idiomatic, limiting **νομου**, "law", "*the law which is operative in faith*", i.e., the law as it relates to faith as a means of progressing the Christian life. What "faith" is in mind? Possibly the act of believing, trusting, relying on Jesus, but possibly also in the wider sense of the faithfulness of Christ appropriated through faith. "*Boasting is excluded* by means of the law *which is operative in faith.*"

v28

Paul now explains why boasting in works is a waste of time: "Human boasting in works is ruled out because it is my contention that a person stands in

the right with God through faith, and that their attention to the law has nothing whatsoever to do with it."

γάρ **"for"** - FOR. Variant reading οὖν, drawing a logical conclusion, would indicate that this verse serves as a summary of Paul's premise underlying the argument in v21-27; "Our argument, therefore, is that a person"

λογιζομεθα [λογιζομαι] pres. **"we maintain"** - WE RECKON, CONSIDER, THINK. The rational conclusion of a thinking person, "we conclude", AV, "we hold", Moffatt, = "we believers hold". Possibly more specifically, "we apostles hold", or even as a royal plural, so "I contend." "It is our argument that", Barclay.

δικαιουσθαι [δικαιοω] pres. mid/pas. inf. **"that [a person] is justified"** - [A MAN] TO BE JUSTIFIED. The infinitive serves to introduce a dependent statement of indirect speech expressing the content of the argument / what is maintained. For "justified" see Excursus I. "We see that people are acceptable to God because they have faith, and not because they obey the law", CEV.

πιστει [ις εως] dat. **"by faith"** - IN = BY FAITH. The dative is instrumental, expressing means. "Faith", for Paul, usually includes Christ's faithfulness + our faith response; see Excursus I.

χωρις + gen. **"apart from"** - APART FROM. Expressing separation; "apart from, without, independently of."

εργων [ων] **"observing [the law] / works of the law"** - WORKS OF LAW. See above. "Doing something the law tells us to do", JB.

v29

The adjunctive ἢ introduces a second argument against boasting in works. "Human boasting in works is ruled out because it limits God's reign to those committed to covenant Law, when God is God over the whole of humanity."

Ιουδαιων [ος] gen. **"of Jews"** - [OR *is he* THE GOD] OF JEWS [ONLY]? The genitive is adjectival, of subordination, or just possessive; "Is God the God over Jews only?" As already noted, Paul's "Jew" is representative of those who are committed to the Mosaic Law in order to improve their covenant standing by restraining sin and advancing holiness through law-obedience. Paul particularly has in mind law-bound nomist believers, both believing Jews and their Gentile associates, as opposed to Gentile believers who live apart from the Mosaic law; See "Interpretation", **Ιουδαιος**, 2:17-29.

ουχι **"is he not"** - [AND = ALSO] NOT [OF GENTILES]? Introducing a rhetorical question expecting an affirmative answer. Paul is making the point that there is only one God and therefore he is God over all humanity.

ναι και **"Yes"** - YES AND [OF GENTILES]. Emphatic ascensive; "certainly even."

v30

With **εἰπερ**, Paul introduces the reason why God is God over all humanity, and not just the "Jew", namely, because God is one, and it is because he is one that he has one way to justify both the circumcised and the uncircumcised.

εἰπερ "since" - SINCE [*there is ONE GOD*]. This conjunction draws a logical conclusion, possibly conditional, NEB, but more likely causal here; "*He must be the God of the Gentiles also, since / because there is only one God.*"

περιτομην [η] "[who will justify] the circumcised" - [WHO WILL JUSTIFY] CIRCUMCISION. With the pronoun **ὅς**, "who", introducing an attributive modifier of "God", limiting "God" by further describing him. As already noted, Paul primarily has in mind "circumcised" law-bound nomist believers (most of whom would be Jews). They, like uncircumcised Gentile believers, have only one way to stand right before God, and that is by faith, and not law-obedience.

ἐκ + gen. "by [faith]" - OUT OF, FROM = ON THE BASIS OF. The use of two prepositions here with "faith" is somewhat confusing. The circumcised are **ek** faith, "out of", expressing source / origin, and the uncircumcised are **dia** faith, "through, by means of", expressing means. "By means of" may also apply to **ek** "out of", since this preposition is sometimes instrumental, in which case **ek** is a stylistic usage, so Moule. Jewett suggests that Paul used a "variety of formulations", although "on the basis of" seems to be the primary idea of how "faith" is applied. Dumbrell agrees that the intended sense is similar, but that Paul is simply noting Israel's prior place in the realisation of the covenant. Israel's salvation was on the basis of God's covenant faithfulness appropriated through faith, similarly, the salvation of believing Gentiles is by means of the same faith / faithfulness (God's faithfulness realised in Christ and our faith response); "he will justify the circumcised on the ground of faith and the uncircumcised through that same faith", NRSV.

δια + gen. "through" - [AND UNCIRCUMCISION] THROUGH. Instrumental, expressing means.

της πιστεως "that same faith" - THE FAITH. Again, probably Paul's used of "faith" in a technical sense, i.e., faith in the faith / faithfulness of Jesus.

v31

Paul concludes by rejecting the false inference from his argument that faith dispenses with law. As far as Paul is concerned, faith validates the law. The opening clause is formed as a question; "then do we overthrow the law by *proposing that justification for both believing Jews and Gentiles is on the basis of faith (Christ's faithfulness + our faith in Christ's faithfulness) apart from the law?*"

Paul's answer is "not for a moment." Paul's gospel of a right-standing before God, realised on the basis of faith rather than works of the law, does not devalue ("nullify") the law, but rather "fulfils (Heb. *qiyym*) the law". What the law pointed to, namely justification, faith "fulfilled / completed" - "faith is confirmed by the law", Cranfield. Paul's phrase "the law of faith" in 3:27 assists in our understanding of "fulfils the law." Clearly "law" here is "the law of Moses" (although this is disputed by many). Paul's question "by what kind of law?" is answered with the words "by God's law", "that is, by God's law, not misunderstood as the law which directs men to seek justification as a reward for their works, but properly understood as summoning men to faith", Cranfield. Thus, Paul's gospel fulfils the law.

οὖν **"then"** - THEREFORE. Inferential, here a false inference.

καταργουµεν [καταργεω] **"do we, [then] nullify"** - DO WE [THEREFORE] ANNUL, MAKE OF NO EFFECT, RENDER INACTIVE, RENDER POWERLESS. Probably not "do away with it", but rather "suggest that the law is worthless."

νοµον [ος] **"law"** - LAW [THROUGH FAITH]? Accusative object of the verb "to annul." "Law", in the sense of "the law of Moses", is likely, although there is no article which may imply that Paul is referring to natural law as well as the law of Moses - all divine law however or wherever revealed. Note Turner's view that the first use of "law" in this verse means "the law of Moses" and that the second use of "law" means "principle", but this is unlikely, cf., MHT III

μη γενοιτο **"not at all!"** - MAY IT NOT BE. An emphatic "no".

αλλα **"rather"** - Adversative standing in a counterpoint construction; "on the contrary"

ιστανοµεν [ιστημι] **"we uphold [the law]"** - [LAW] WE CONFIRM. "We establish the law", "we are giving the law its true value", JB, or probably better, we "fulfil the law", Bruce. The way that faith "upholds / fulfils / completes" the law is open to some debate. The possibilities are as follows:

- faith is counted as obedience to law;
- the function of the law to expose sin and lead to faith for justification fulfils the law;
- faith in the obedience of Christ who on our behalf fulfils the law;
- faith fulfils the law in that it prompts Christ-likeness in a believers walk in the Spirit???

4:1-12

Arguments for the proposition, 1:18-5:21

Argument #2

Part 2a

Argument

Argument #2. The impartial nature of God's righteous vindication of the just in Christ, 3:21-4:25.

Part 2a The example of Abraham: righteous by faith alone.

Paul now draws on the example of Abraham to support his contention that God's righteous vindication of the just in Christ is impartial in nature, that there is no distinction between a believer under the law (Jewish believers and their Gentile associates) and a believer without the law (Gentile believers uncommitted to the law of Moses), and thus, there is no ground for boasting, and this because a person's justification (their being set right with God on the basis of Christ's faithfulness appropriated through faith) is not in any way influenced by their submission, or otherwise, to the law of Moses. A person's justification, and thus their full appropriation of the promised Abrahamic blessings, is apart from works of the law.

In the passage before us Paul draws on scripture to show that Abraham was set right before God on the basis of the promise of God appropriated through faith, without any support whatsoever from the law in that he was accounted righteous while he was virtually an uncircumcised Gentile.

Issues

i] Context: See 3:21-31.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *Abraham's salvation excludes works*:

Question, v1:

As to his justification, did Abraham have a ground for boasting?

Answer, v2-5

No! Abraham's righteousness was a gift, v2-5;

Scriptural support - Psalm 32:1-2, v6-8;

Abraham's righteousness derived from forgiveness.

Question, v9a;

Is justification only for the circumcised / Jews under the law?

Evidence examined, 9b-11a:

Abraham was circumcised after he was justified by faith

Deduction, 11b-12:

Abraham is the father of all who believe, v11b-12.

iv] Thesis: See 3:21-31.

v] Interpretation:

Paul draws on the life-example of Abraham to develop the argument that Abraham's righteousness is a gift of grace through faith. Both Cranfield and Fitzmyer identify "glorying" as central to Paul's argument, ie. "thinking to establish a claim on God on the ground of one's works." Such "glorying is excluded" because a person's justification rests on faith. "The case of Abraham" confirms this truth.

What the commentators have to say. The difficulty faced in understanding the function of chapter 4 in Paul's argument is well illustrated by the variety of approaches suggested by the commentators:

The traditional approach is nicely summarised by Osborne. Having established universal sinfulness such that both Jews and Gentiles stand under the judgment of God, 1:18-3:20, Paul now presents "the thesis statement (of the whole epistle, building on 1:16-17) in 3:21-26; the centrality of righteousness by faith not by works in 3:27-31; and the supreme model of Abraham, who was justified by faith not works, in 4:1-25."

Morris, also reflecting a traditional interpretation, argues that 3:21-31 establishes "Paul's position that the way of salvation", of righteousness before God, is "by God's grace" through faith, apart from the law, and that the example of Abraham in 4:1-25 shows that this position "is no innovation."

Moo similarly traditional in his approach: in chapter 4 "Paul appeals to Abraham to support his insistence that righteousness can be attained only through faith", that it stemmed from God's grace and that by implication it has "inclusive" consequences.

So also Schreiner, who argues that "the burden of 3:27-28 is that righteousness is by faith, not by keeping the works of the law. Verses 29-30 affirm that justification by faith applies to all people, both Jews and Gentiles. Chapter 3 concludes with the affirmation that righteousness by faith does not nullify the commands of the law; instead, it establishes and confirms them. The law is a 'law of faith' that fulfils the moral prescriptions of the law. Paul introduces Abraham in chapter 4 in order to confirm the first two themes of 3:27-31." So also Hunter, Black, Murray, O'Neill,

Dodd sees chapter 4 as a "digression", while Robinson argues that it is an "excursus", although Jewett holds that it is a skilfully shaped diatribe fused with a Midrashic exegesis.

Davies, leaning toward a new perspective position, holds that 3:27-4:2 sets out a proposition (3:31 serving as a qualification, and 4:1-2 focusing on the example of Abraham) and that 4:3-22 serves as an exegetical argument in support of the proposition. "Glorying" ("boast", NIV) is the key to Paul's polemic. Davies argues that Paul condemns the Jews' "glorying in God without obeying him", 3:27. "The root of Israel's failure" being a "lack of faith", 3:28a, a problem that "cannot be remedied by mere performance (works of the law)", 3:28b, and this because "the works, as the law requires, must be the fruit of faith - 'the obedience of faith.'" "Though obedience evidences justification, 2:13, it is only faith that enables one to be justified, 3:24f. This is true for Jews and Gentiles alike, 3:28-30. The example of Abraham demonstrates "that Abraham's obedience was in no way a ground for his justification before God", rather "he was justified by faith."

Dumbrell, again reflecting a new perspective position, explains that in 3:21-31 Paul argues for the equality of access to salvation / justification of Jew and Gentile ("all humanity, and not by any ethnic or religious distinction") and this by faith. "To add force" to his argument, "Paul now (in chapter 4) appeals to the key role of Abraham within the divine plan."

Dunn proposes that the example of Abraham serves as "an exposition of the basic theme of the argument so far (summarised in 3:28) - that God justifies through faith (so Gentile as well as Jew) and does not limit his saving righteousness to the circumcised."

Barrett holds that 3:21-31 presents "Paul's discussion of justification by faith through God's act of redemption in Christ", arguing that faith does not do away with the law, but rather, that it establishes the law. This Paul demonstrates in the example of Abraham.

"Abraham believed God and it was credited to him as righteousness", Genesis 15:6, v3. Within Judaism, Genesis 15:6 is tied to Genesis 22 producing the idea that Abraham was justified on the basis of his faith and his faithfulness. Paul's exegesis of Gen.15:6 in v4-5 seeks to separate the two ideas, tying justification to faith alone, apart from works.

The traditional view that Judaism saw justification in terms of law-obedience, is counted by new perspective commentators who argue that faithful Jews saw covenant inclusion as a matter of grace, not works, although Sanders has shifted somewhat toward a synergy of both (according to Cranfield). Sanders' contention is that the law served to

progress covenant standing rather than gain covenant standing ("covenant nomism", or "sanctification", Dumbrell).

Although many of the conclusions drawn by new perspective commentators are dubious, it is more than likely that Paul is confronting the heresy of nomism rather than legalism. Although "the weak", nomist believers, affirm the truth that getting saved is by grace through faith, the business of moving forward in the Christian life, of progressing holiness for blessing, is by "works of the law" / a faithful submission to God's law.

vi] Homiletics: *Faith alone*

Charles Wesley sums up the teaching of our reading today from Paul's letter to the Romans when he says: "Faith, mighty faith, the promise sees, And looks to that alone". The Reformers made a similar point when they proclaimed, "by grace alone, through faith alone." Simple!

In our reading, Paul establishes a simple truth that is very easily forgotten. Our approval before God does not depend on how good we are, but rather, it depends on our willingness to trust his promises. Abraham stood right before God, righteous before God, on the basis of his faith, not his good works.

If we follow the example of Abraham and put our trust in God's faithfulness, we will find that our faith is accounted to us as righteousness. God "reckons" us, on the basis of the righteousness of Christ, eternally right and worthy in his sight. As worthy sons, we inherit the kingdom promised long ago to Abraham - we inherit eternity, as a gift of grace appropriated through faith.

So, like Abraham, let us be children of faith. Let us rest wholly on God's kindness toward us in Christ.

Text - 4:1

Argument #2, Part 2a: The example of Abraham - Abraham was righteous through faith apart from the law, v1-12.

i] Paul begins by asking how Abraham stands with regard to "works, boasting, and righteousness of faith", Schreiner, v1. For a person committed to the Law of Moses, Abraham is the perfect example of a person who was approved before God because of his faithful attention to God's commands. Paul sets out to show that Abraham's approval before God was based on his faith, without any reference whatsoever to obedience - "faith" in the sense of trust in / reliance on God's promises / God's faithfulness, and certainly not "faith" as a good work, a response action to a divine command.

ouv "[what] then" - [WHAT] THEREFORE. Inferential, although Paul is not about to draw a conclusion, but rather to support the argument made in 3:21-31,

"a kind of scriptural proof", Kuss. "From the point of view of physical descent, Abraham is our forefather. What are we to say his special discovery was?" Barclay.

εροϋμεν [ειπον] fut. **"shall we say"** - WILL WE SAY. Deliberative future used instead of a subjunctive. The "we" is probably "we believing Jews."

ἡμων gen. pro. **"our [forefather]"** - [ABRAHAM THE FATHER] OF US. The genitive is adjectival, relational.

κατα + acc. **"according to [the flesh]"** - ACCORDING TO [FLESH]. Expressing a standard; "in accordance with." Properly taken with προπατορα, "forefather" and not the infinitive. "According to flesh" is a comment about Abraham as the ancestor of Jews, a comment that may be disparaging. Abraham discovered that nothing is gained by "flesh", but by faith, and if that was true for Abraham, it is true for Paul and his fellow Jewish believers.

εϋρηκεναι [εϋρισκω] perf. inf. **"that discovered in this matter"** - TO HAVE DISCOVERED, FOUND? A textual variant exists, both of position and omission, JB, NEB, indicating that it may have originally been a marginal note." The NIV ties this infinitive with the adverbial phrase "in this matter", literally "according to the flesh". It seems better to read the infinitive before "Abraham" and arrange the sentence as Barclay above. If read, the infinitive introduces a dependent statement of indirect speech, following a verb of saying, expressing what is said; "that we have found Abraham *to be* our forefather" If not read, we end up with a simple question, or better statement; "Let us consider the case of our ancestor Abraham", Pilcher.

v2

ii] Paul goes on to answer the question posed in v1, v2-5. Abraham's righteousness, which was accounted to him, rested on God's faithfulness, not his own; it was a gift of God's covenant mercy, not a due to be paid. Right-standing by works is earned; it is not something given, rather it is earned by obedience to the law.

γαρ "-" - FOR. More reason than cause, here serving to introduce an explanation of the question in v1, so probably best left untranslated.

ει + ind. **"if, in fact"** - IF. Introducing a conditional clause, 1st class, where the condition is assumed to be true, although here for argument's sake; "if, *as is the case for argument's sake*, *then*" The force of the argument is clearer if we set aside the condition, eg. "does Abraham really have a matter of boasting before God? Not at all, for scripture says" Morris.

εδικαιωθη [δικαιωω] **"was justified"** - [ABRAHAM] WAS DECLARED / MADE RIGHT/RIGHTEOUS. Granted "covenant status", Dumbrell, "count / treat as right/righteous", Barrett; or in reformed terms, "confer a righteous status on",

Cranfield, although better "acquit." It is clear that Paul does not intend an ethical sense such as "make virtuous." "If Abraham was set right before God by works"

εξ + gen. "by" - BY [WORKS]. Possibly expressing source, "from", but usually taken to express means, "on the ground of = by means of." See εκ, see Excursus I. "By works of the law"; "if Abraham was justified on the basis of obedience to the Mosaic law."

καυχημα [α ατος] "something to boast about" - [then HE HAS] A BOAST = A REASON FOR PRIDE / GLORYING. Usually in the sense of the content of the boast, or the object of the boast. "He hath whereof to glory", RV. Paul has already used this word of "the weak", referring to the boast of their standing before God on the basis of "works of the law." New perspective commentators argue that the boast is of their possession of the law.

αλλα "but" - BUT. A strong adversative, "but certainly not before God."

προς + acc. "before" - [NOT] TOWARD [GOD]. Rather than movement toward, here with the sense of orientation toward. Paul's point is illusive:

- Abraham has something to boast about before men (indeed, he was held in esteem), but not before God, Sandy & Headlam;
- the phrase serves to refute the condition stated in the "if" clause (protasis) of the conditional sentence, Cranfield;
- If Abraham had been justified by works he would have ground for glorying, but not toward God, but rather toward himself. Only if his justification stemmed from the grace of God would his glorying rightly be directed toward God, Chrysostom Myer. "Only faith justifies and enables one to glory in God", Davies.

v3

The scripture says of Abraham that he believed God, and it was this act which was credited (reckoned) to him as righteousness.

γαρ "-" - FOR. More reason than cause, in that it introduces a counter argument, supported by scripture, against the notion that Abraham had something to boast about; "but that is not how God sees him (Cranfield, v2b) for what does the passage of scripture [relevant to the matter] say", Barrett. None-the-less, γαρ here may be causal. If Abraham was justified by works he would have no reason to glory in God, rather, he would glory in his own achievements, but in fact, he did glory in God and this because he was justified by faith.

τί "what" - WHAT [SAYS THE SCRIPTURE]? Interrogate pronoun.

πιστευσεν [πιστευω] aor "believed" - [ABRAHAM] BELIEVED. Relied, rested on the faithfulness of God.

τω θεω [ος] dat. "God" - GOD. Dative of direct object after the verb "to believe"; "believed in God."

ελογισθη [λογιζομαι] aor. pas. "it was credited" - [AND] IT WAS RECKONED, TAKEN INTO ACCOUNT, CONSIDERED, CREDITED AS OF A CREDIT ADDED TO AN ACCOUNT. Divine / theological passive; God does the crediting. Righteousness, right-standing before God, is reckoned to the account of a person who trusts God, as Abraham trusted God. "God reckons his faith to him for righteousness", Godet; "one may infer from *reckon* that God treats faith as though it were righteousness", Kasemann. Faith is as good as righteousness because it is a resting on the faithfulness / righteousness of God. "Was reckoned to him as righteousness", Cassirer.

αυτω dat. pro. "to him" - TO HIM. Dative of indirect object.

εις "as" - FOR. Taken at face value, the preposition here expresses advantage, although with the accusative it sometimes functions as a predicate nominative, a Semitic construction; "faith credited righteousness to him." For a good Jew "faith" is "faithfulness", but for Paul it is "faith" in the terms of belief, a reliance on God's promises realised in the faithfulness of Jesus. Possibly expressing substitution, although not that faith is equivalent to righteousness, but rather that it is "counted in lieu of righteousness, instead of it", Ziesler.

δικαιοσυνην [η] "righteousness" - RIGHTEOUSNESS. Right standing before God.

v4

Paul's compressed argument in v4-5 has caused problems. Barrett suggests that Paul wants to undermine the notion that "faith (as a meritorious work) counted for righteousness", such that "credited / reckoned" aligns with the "faith / grace" correlatives, but not with "work / debt". Yet, it does seem more likely that "reckoned" aligns with both "work" and "faith". So, Paul's point is that work produces a reward reckoned according to a debt, while faith produces a reward reckoned according to grace. Abraham's pay, which was accounted to him, namely righteousness, was the product of faith, not work - a gift of grace, not a due / debt to be paid. This, for Paul, is a substantial truth. Here is a faithful man, rich in good works, yet he stands right before God, not on the ground of his deeds, but on the ground of his faith.

δε "now" - BUT/AND. Transitional, indicating a step in the argument.

τω εργαζομενω [εργαζομαι] pres. part. dat. "when a man works / to the one who works" - [THE WAGES] TO THE ONE WORKING. The participle serves as a substantive, dative of indirect object / interest, or reference / respect: "with respect to the man who works." The present tense is durative, so possibly "habitually works." The application of effort and talent to a task receives

something in kind, here wages. "A worker has his wage counted to him as a due", Moffatt. "Wages" = "reward", ref. Gen.15:1.

κατα + acc. "**as [a gift]**" - [IS NOT ACCOUNTED] ACCORDING TO [GRACE]. Expressing a standard; "in accordance with." The NIV surely misses the point. Paul has Abraham in mind, a man whose right-standing before God rests on the covenant mercy of God rather than his own "works", works for which right-standing would then be a "due." "To a man who works, his reward is not reckoned as a matter of grace but as something which is his due", Bruce.

αλλα "**but**" - BUT. Strong adversative, standing in a counterpoint construction, "not, but"

οφειλημα [**α ατος**] "**obligation**" - [ACCORDING TO] DEBT. There is an obligation to return kind for kind; payment for work undertaken. "Now the reward given to one who works to earn it is not reckoned as a favour, but as his due", Cassirer.

v5

On the other hand, right-standing by faith is received as a gift; it rests on the principle that God reckons righteousness to the sinner who rests on the faithfulness of Christ. Under this method, justification (being set right with God) is certainly not something earned, rather it is something given.

δε "**however**" - BUT/AND. Transitional, indicating a step to a contrasting point, as NIV

τω μη εργαζομενω [**εργαζομαι**] pres. part. dat. "**to the man / one who does not work**" - TO THE ONE NOT WORKING. The participle serves as a substantive, dative of reference / respect, or interest; "but with respect to the man who does not work." Obviously "work" in the sense of effort applied to the commands of God in order to overcome sin and progress holiness for blessing / merit (brownie points).

πιστευοντι [**πιστευω**] pres. part. dat. "**trusts**" - [BUT/AND] THE ONE TRUSTING, BELIEVING. The participle serves as a substantive, dative in agreement with **εργαζομενω**.

επι + gen. "-" - UPON ON. Spatial; "faith in, upon [God] the one who justifies." Often the preposition **εις**, "to, into", is used for "direction toward", which Harris Gk. suggests is used of conversion.

τον δικαιουντα [**δικαιωω**] pres. part. "**God who justifies**" - THE ONE JUSTIFYING. The participle again serves as a substantive, referring to God, as NIV. As already noted, the meaning of the verb "justifies" is contentious, so for example: the one who grants "covenant acceptance", Dumbrell; "count / treat as right/righteous" Barrett; "confer a righteous status on", Cranfield. "The God who treats me JUST IF I'D never sinned", so "acquits", "forgiven", "declares the guilty

to be innocent", TEV. The problem we face by moving from the "set right", or "judged right" sense (one's theological perspective determines which we choose) to that of "forgiveness", is that "the weak" probably saw justification in terms of forgiveness rather than Paul's inclusive totality of being in the right with God, yesterday, today and tomorrow, of being perfect, holy and eternally acceptable to God. For **δικαιωω** see Excursus I.

τον ασεβη [ης] "the wicked" - THE WITHOUT GOD, IMPIOUS, UNGODLY. The accusative object of the participle "the one justifying." One who is undeserving of divine attention. A strong word which serves to compare the two ways. One works and receives a reward, another believes and receives a reward, namely justification, and this person is ungodly and not deserving of any reward. "God is the one who can make even those who are evil right in his sight", NCV.

εις + acc. "[his / their faith is credited] as [righteousness]" - [THE FAITH OF HIM IS RECKONED, ACCOUNTED] TO, INTO = FOR [RIGHTEOUSNESS]. Probably expressing advantage, "for righteousness", although Ziesler thinks that here it takes the sense of **αντι** / **ὑπερ**, expressing substitution, "counted in lieu of righteousness, instead of it", Ziesler.

v6

iii] Paul supports his thesis from Psalm 32:1-2, "the blessed man is not the sinless man, but the one whose sins God does not count, the man whose sins he forgives", Hunter, v6-8.

καθαπερ "[David says] the same thing" - AS, JUST AS, LIKE [AND = ALSO DAVID SPEAKS]. Comparative. The variant **καθως**, takes the same meaning. "You get exactly this situation in David's saying", Barclay.

μακαρισμον [ος] "the blessedness" - THE HAPPINESS, BLESSING. Accusative of reference / respect; "David speaks with respect to blessing." "Blessing" rather than "blessedness", so Cranfield. David says the blessing, so "pronounces a blessing", RSV, although possibly "speaks of the blessedness of those ...", NRSV, as NIV, ie. "when he said the man whom God accepts as righteous is truly happy", TH.

του ανθρωπου [ος] gen. "of the man / one" - OF THE MAN. The genitive is adjectival, possessive, "the blessedness that belongs to the man ...", although Harvey suggests verbal, objective. "So also, David pronounces his blessing upon the man who has righteousness reckoned to him by God, apart from works", Cassirer.

ᾧ dat. pro. "to whom" - TO WHOM. Dative of interest, advantage; "for whom."

λογιζεται [λογιζομαι] pres. "credits" - [GOD] RECKONS, COUNTS, CREDITS. See v3. "God accepts him as righteous", TEV.

δικαιοσύνη [η] "**righteousness**" - RIGHTEOUSNESS. Accusative direct object of the verb "to reckon." Right-standing before God, "covenant compliance", Dumbrell, etc., see above.

χωρίς + gen. "**apart from**" - WITHOUT, APART FROM [WORKS]. Expressing separation; "apart from obedience to the law of God".

v7

The psalm expresses the happiness of a person whose sin has not been reckoned to him. Paul uses the non-crediting of sin to support his argument for the crediting of righteousness. To the Western ear, the argument is somewhat thin, but to a first century Jew, it is an acceptable form of rabbinic Biblical interpretation.

μακάριοι adj. "**Blessed**" - *they are* BLESSED, HAPPY. Predicate adjective. Again, the meaning is illusive. The sense may be "God blesses people whose sins are forgiven ..", CEV, but taken at face value the sense is "O the bliss (happiness) of those who have broken the law and have been forgiven, whose sin has been put out of sight", Barclay, so NIV. None-the-less, it is likely that Paul is not using the word for "happiness" as such, but rather with the Old Testament sense of "blessed before God". Given the context, the promised Abrahamic blessings are not far from Paul's mind.

ᾧν gen. pro. "**are they whose**" - OF WHOM. The genitive is partitive; "those whose iniquities are forgiven."

οἱ ἀνομίαι [α] "**transgressions**" - THE LAWLESS *deeds*. Nominative subject of the verb "to forgive." "Evil as a lack of conformity to God's law", Morris / "rebellion against divine authority", Cranfield.

ἀφεθησαν [αφτημι] aor. pas. "**are forgiven**" - WERE FORGIVEN [AND OF WHOM THE SINS WERE COVERED OVER]. Divine / theological passive. Jewett argues that the punctiliar aorist indicates that the action is "now completed." It is interesting that such an important word gets only limited use by Paul - the verb 5 out of 142 NT uses, and the noun only twice. This reminds us that "the weak" are not weak when it comes to forgiveness, in fact, they probably understand justification in terms of forgiveness, so Paul has no need to argue for forgiveness. It is very unlikely that "the weak" think that "works of the law" attain forgiveness, rather they would know full-well that forgiveness rests on God's mercy in Christ appropriated through faith. Law, for "the weak", addresses what follows forgiveness. For Paul, what follows forgiveness, namely, the fullness of new life in Christ, has nothing to do with law-obedience, but is rather part of the justification package which rests on faith, Christ's faith / faithfulness and our faith in his faithfulness.

v8

οὗ gen. pro. **"whose"** - [BLESSED *is* A MAN (= someone)] OF WHOM. The genitive is adjectival, possessive. The variant dative of interest, advantage ᾧ, seems more likely, "to whom"; "blessed is the one against whom the Lord will not reckon sin", NRSV.

οὐ μὴ + subj. **"never"** - NEVER [*the* LORD WOULD ACCOUNT SIN]. This construction forms a subjunctive of emphatic negation; "whom the Master refuses, in any way, to post his sins against him", Junkins.

v9

iv] Having established, in the life-example of Abraham, that the righteous reign of God, his setting all things right, rests on faith (God's faithfulness appropriated through faith) and not works, Paul now identifies those who are the rightful recipients of God's "reckoned" righteousness / right standing, v9-12. He points out that Abraham's standing before God, Gen.15:6, was secured before he was circumcised, Gen.17:11. Abraham found God's acceptance when he was uncircumcised as any Gentile, v9-10. Thus, Abraham now stands as the spiritual father of all for whom "faith is reckoned as righteousness", to both Jewish believers and Gentile believers, v11-12. In this, God's divine purpose is exposed, namely, that it has always been his intention to gather an inclusive people unto himself.

"Is" - *is* [THIS BLESSEDNESS]. The verb, obviously present tense, must be assumed and is usually treated as introducing a question; "does this blessedness before God only apply to circumcised believers, or can it also apply to the uncircumcised?"

οὐν "-" - THEREFORE. Possibly just resumptive and so left untranslated, or indicated by "now", but more likely inferential, drawing a logical conclusion and so indicating an important step in the argument. The quote establishes that the fullness of God's promised blessings, encapsulated in the reckoning of righteousness, rests on God's grace. "*Given therefore that blessedness before God does not rest on works, but on God's grace, is this blessedness just upon the circumcised, or also upon the uncircumcised?*"

ἐπι + acc. **"only for"** - UPON. Possibly expressing purpose, "with a view to", "for", as NIV, or reference / respect, "with respect to", although usually treated here as spatial, "on, upon".

την περιτομην [η] **"the circumcised"** - THE CIRCUMCISED. As already noted, although Paul's argument regarding Jews may apply to covenant-committed Jews in general, he always has in mind the Israel of faith, which, in the present context, entails converted Jews, "circumcised believers."

και "also" - [OR] AND = ALSO [UPON THE UNCIRCUMCISED]. Adjunctive.
γαρ "-" - FOR. The presence of the disjunctive **ἢ**, "or", in the opening clause, implies a question (questions in the original manuscripts were only implied by the syntax and not indicated by a colon as in the later manuscripts). The problem is that the question is not answered, but then as a statement, it would not need to be. If we stay with a question, we need to add an answer, something like "Surely it is intended for all", Pilcher. The conjunction **γαρ** would then serve to introduce a causal clause explaining why this blessedness is intended for all, for the circumcised *and* also the uncircumcised; "because, as the scripture says 'faith was counted to Abraham as righteousness. (v6, **ουν**) Let me explain" Paul then proceeds with a rabbinic exegesis of the text to show how the text supports his contention that "this blessedness" is for both believing Jews and believing Gentiles.

λεγομεν [**λεγω**] pres. "**we have been saying**" - WE SAY. Again, the plural personal pronoun may indicate "we apostles", or "we members of the Pauline mission team", or more likely as a royal plural, "I say." Paul answers his question by referring to his stated argument: it was Abraham's reliance on the covenant mercy of God, God's covenant faithfulness, that accounted him right before God and therefore, being right before God, and thus blessed, has nothing to do with circumcision and its attendant requirement for a strict observance of the Mosaic law.

τω **Αβρααμ** dat. "**to him**" - [THE = HIS FAITH WAS CREDITED, ACCOUNTED] TO ABRAHAM [FOR RIGHTEOUSNESS]. Dative of indirect object / interest.

v10

The purpose of Paul's argument, in this and the next two verses, is to show that "the blessedness of 4:6-8 applies equally to the uncircumcised", Dumbrell.

ουν "-" - THEREFORE. Drawing a logical conclusion, "let me explain"; "in what circumstances, then, was it so reckoned?", Cassirer.

πως adv. "**under what circumstances**" - HOW, IN WHAT WAY [WAS IT RECKONED]? Here the interrogative particle expressing manner, nicely worked in the NIV.

οντι [**ειμι**] dat. pres. part. "**was it after**" - BEING. The dative participle of the verb to-be is adverbial, introducing a temporal clause, dative in agreement with **Αβρααμ**, "Abraham", v9; "while he (Abraham) was", although Moo suggests that it is adjectival. Best treated as a question; "when this happened, was he a circumcised man?", Phillips.

εν + dat. "**[he was circumcised]**" - IN [CIRCUMCISION OR UNCIRCUMCISION]? Local, space, "in the state of circumcision", or association, "in connection with circumcision" = "when he was circumcised", Berkeley.

αλλ [αλλα] "[it was **not after,**] **but [before]**" - [NOT IN CIRCUMCISION] BUT [IN UNCIRCUMCISION]. Strong adversative standing in a counterpoint construction; "not, but" "He was not (a circumcised man), he was still uncircumcised", Phillips.

v11

Barrett argues that v11a is a parenthetical remark, an aside, such that the two purpose clauses modify v10, not 11a. Another possible way of handling the verse is to treat the clause "a seal ..." as appositional to "sign", and bracket it accordingly: "Abraham received the sign of circumcision [an attestation / "seal" of the righteousness he possessed before God on the ground of faith] while he was still uncircumcised, in order that he might be the father of all who, although uncircumcised, believe, so that righteousness might be counted to them as well."

σημειον [ον] "**sign**" - [AND HE RECEIVED] a distinctive mark, sign, seal. Accusative direct object of the verb "to receive." See Gen.17:11 where circumcision is a sign of the covenant, although Paul sees it as a sign of the righteous that is grounded on / out of faith. Are they the same?

περιτομης [η] gen. "**of circumcision**" - [A SIGN] OF CIRCUMCISION. Presumably the genitive is adjectival, of definition (epexegetic, Moo, appositional, Moule, "the sign which is circumcision"); "a sign *consisting in* circumcision", Sandy and Headlam.

σφραγιδα [ις ιδος] "**a seal**" - A SEAL. That which "confirms the validity of a reality already present", Jewett, "an attestation of", Morris.

της δικαιοσυνης [η] gen. "**of the righteousness**" - OF THE RIGHTEOUSNESS. The article, as for "the faith", is best taken as demonstrative; "of that righteousness, of that faith." The genitive may be treated as objective, giving the sense that circumcision sealed Abraham's righteousness to him, so Lenski, Harvey, but probably better adjectival, epexegetic, of definition, "consisting of that righteousness", explaining the nature of the seal as a hallmark of the right relationship Abraham had with God.

της πιστεως [ις εως] gen. "**that he had by faith**" - OF THE = HIS FAITH. The genitive may be classified as adjectival, verbal, subjective, or descriptive, idiomatic / source, a righteousness that comes out of / rests upon faith (**εκ** + gen.), or a righteousness that is through / by means of faith (**δια** + gen.). "That right relationship with God which was the result of his faith", Barclay. "Faith" here in the sense of both God's faithfulness and Abraham's faith in God's faithfulness / covenant mercy.

της gen. "-" - THE. The genitive article, standing in agreement with "righteousness", serves as an adjectivizer, turning the prepositional phrase **εν τη ακροβυστια** into a relative clause: "that he had while he was still uncircumcised."

Cranfield thinks the article refers to "faith", while Moo thinks it refers to "righteousness."

εν + dat. "**while he was still**" - IN [UNCIRCUMCISION]. Best treated as adverbial, temporal, as NIV, but still retaining its local sense; "while / at the time when he was in a state of uncircumcision." So, "he received a seal of righteousness which was his while he was uncircumcised."

εις το + inf. "**so then**" - INTO THE = IN ORDER THAT [HIM TO BE]. This preposition with the articular infinitive usually forms a purpose clause, but sometimes it is consecutive, expressing result, as NIV. "In order that he might be the father of all who have faith while they are uncircumcised", Barclay. The infinitive here takes a durative present; "he is always the father of all who believe."

των πιστευοντων [πιστευω] gen. pres. part. "**of [all] who believe**" - [FATHER] OF [ALL] THE ONES BELIEVING. The participle serves as a substantive, while the genitive is adjectival, relational, and the present, being durative, indicates continuing belief.

δι [δια] + gen. "**but [have not been circumcised]**" - THROUGH [UNCIRCUMCISION]. The intended sense is unclear:

- attendant circumstance, "though in a state of uncircumcision", Sandy and Headlam;
- manner of acting, Zerwick 114;
- temporal, "while they are uncircumcised", Barclay, Zerwick 115;
- cf. 2:27, where the action "through", rather than the instrumental "by means of", proceeds here in a hostile environment, so "in spite of [their] uncircumcision", Lenski.

εις το λογισθηναι "**in order that [righteousness] might be credited**" - TO THE TO BE = IN ORDER THAT [THE RIGHTEOUSNESS] TO BE RECKONED [ALSO TO THEM]. Again, this construction, the preposition + the articular infinitive, usually forms a purpose clause. Both Dunn and Barrett opt for purpose, but it can form a consecutive clause expressing result, and this is proposed by Cranfield and Moo. "The object of this (end-view, purpose) was to make him the father of all who believe as uncircumcised persons and thus (result) have righteousness counted to them", Moffatt, so also NRSV.

v12

Abraham now stands as the spiritual father of all for whom "faith is credited as righteousness", to both Jewish and Gentile believers. In this is God's divine purpose exposed, namely, that it has always been his intention to gather an inclusive people to himself.

και "and he is also" - AND = ALSO. Adjunctive. Verse 12 continues the sentence begun with the purpose clause, v11. "This happened (Abraham's receiving the sign of circumcision after being reckoned righteous out of faith) in order that ("so then", NIV)", he might be the father of the uncircumcised. Continuing the purpose clause in v12, "and also", *that he might be the father of the circumcised*, those circumcised who, like Abraham, rest on the faithfulness of God.

περιτομης [η] gen. "of the circumcised" - [A FATHER] OF CIRCUMCISION. The genitive is adjectival, relational, limiting "father"; "Abraham is the father of the circumcision" Lenski argues that the word is being used abstractly here and treats it as an attributive, "circumcision-father"

τοις dat. art. "who" - TO THE ONES [NOT OF CIRCUMCISION ONLY]. The article serves as a nominalizer, turning the preposition phrase **εκ περιτομης μονον** into a nominal phrase, dative of interest, advantage; "Abraham is the father of the circumcised for those who are not of (**εκ**, partitive use of the preposition) circumcision." The article is plural while referencing "circumcised" singular. Obviously Paul is thinking ahead to the next clause, "the ones who walk in the footsteps of Abraham [while] in uncircumcision." It seems likely that Paul's qualification here limits the fatherhood of Abraham to those "who are not circumcised merely (**ουκ μονον**, "not merely" possessing the outward sign of circumcision), but who also walk in the footsteps of that faith which our father Abraham had when we was as yet uncircumcised", Cassirer. So, not all Jews, but rather Jews of faith. "Not to those of the circumcision only" would be written **ουκ τοις εκ περιτομης μονον**. "Abraham is circumcision-father, not to all Jews, but only to the real ones, to those who are not only circumcised, but at the same time are holding to the faith which Abraham had even before he was circumcised", Lenski.

αλλα "but" - Strong adversative standing in a counterpoint construction; "not, but"

τοις στοιχουσιν [στοιχew] dat. pres. part. "who [also] walk" - [AND = ALSO] TO THE ONES WALKING. The articular participle serves as a substantive, although this does not imply a second group of children of Abraham, the first Jews and now believing Jews. Hort replaced the article with **αυτοις**, "to those who walk" (an adjectival construction), while others have expunged it. It may be treated as "an intrusive article", Moule, although Lenski argues that it is correct Greek because in this verse Paul is speaking of the same group of people, namely, Jewish believers, and by repeating the dative article **τοις** he makes this clear. Again, a dative of interest, advantage; "for those who walk ..."

τοῖς ἰχνεσίν [ος] dat. "**in the footsteps**" - IN THE TRACKS OF, MARCH IN LINE = IMITATE, DO AS OTHERS DO. The dative is local, expressing space, metaphorical; "walk in the tracks of faith", although Harvey suggests a dative of rule, "in conformity with the footsteps." "But also take that same way of faith as our father Abraham did", Barclay.

της πιστεως [ις εως] gen. "**of the faith**" - OF FAITH. Again, we have a piling up of genitives; "of the faith of the father of us." The genitive is adjectival, of definition, epexegetic, "footsteps characterised by faith", but probably not attributive, "faithful footsteps." "Of the father", as with "of us / our" is adjectival possessive.

ἡμῶν gen. pro. "**our**" - [OF THE FATHER] OF US. The genitive is adjectival, possessive; the "our" surely includes Gentiles, given Paul argument in this passage.

Ἀβρααμ gen. (proper) "**Abraham**" - OF ABRAHAM. Genitive, standing in apposition to father; "our father *who is* Abraham."

εν + dat. "**before**" - IN [UNCIRCUMCISION]. The preposition is adverbial, temporal, referring to the faith Abraham had "when he was yet uncircumcised", Cassirer.

4:13-25

Arguments for the proposition, 1:18-5:21

Argument #2

Part 2b

Argument

Argument #2: The impartial nature of God's righteous vindication of the just in Christ, 3:21-4:25.

Part 2b: The example of Abraham: God's promised blessings flow to the righteous by faith and this apart from law obedience.

In chapter 4 Paul draws on the example of Abraham to support his proposition that a person who is set right with God (justified), as part of God's setting everything right (the righteous reign of God), rests on faith (Christ's faithfulness appropriated by faith). Such a person rightly participates in the fullness of God's promised blessings, and this apart from works of the law. Having established from scripture that Abraham's standing before God rested on God's faithfulness to his promise appropriated through faith and not obedience to the law (Abraham was set right before God prior to his circumcision), 4:1-12, Paul goes on to show that God's promised blessings belong to those who, like Abraham, are righteous by grace through faith apart from law.

Issues

i] Context: See 3:21-31.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *The promised blessings are a gift of grace*

Proposition, v13-17a:

The promise rests on the faithfulness of God / God's grace,
and this appropriated through faith;

Illustration, v17b-22:

The life experience of Abraham;

Application, v23-25:

Righteousness, with its associated promise,
will be reckoned in the same way
it was reckoned to Abraham.

iv] Thesis: See 3:21-31.

v] Interpretation:

Drawing on the life-example of Abraham, Paul develops the argument that the promised blessings to Abraham and his descendants are a gift of grace through faith, apart from law-obedience.

τῷ ΕΚ ΤΟΥ ΝΟΜΟΥ, "to those who are of the law." In v16 Paul tells us that by grace through faith the promised blessings of the covenant are bestowed, not only "to the one from the law", but "this *one* from faith." What does Paul mean by "the one from the law"?

Most commentators now hold that Paul means "believing Jews", Jewish Christians", Cranfield, so Morris, etc.; "the promise is for the Jew who is part of the seed through faith", Moo. Yet, although Paul primarily has in mind Jews with the faith of Abraham, and Gentiles with the faith of Abraham, the actual situation in the New Testament church was much more fluid. It seems likely that those "of the law" technically refers to Jewish believers and their Gentile associates who have placed themselves under the law to restrain sin and so progress holiness for blessings, ie., nomist believers, members of the circumcision party. At any rate, the promise is for all Abraham's children of faith; not just for Abraham's true descendants, Jewish believers, **αλλα**, "but", **και**, "also" for those whose only link with Abraham is faith.

New perspective commentators argue for "faithful Jews", Jews of the Old Covenant who applied themselves faithfully to covenant stipulations. Given the parallel phrase in v14, with a possible reference there being to the Jewish race, "Jews" in general may be Paul's intended meaning, so eg., Dunn, Jewett. If the promise is confined to the descendants of Abraham, now bound under the Sinai covenant, not only is it limited by race, but in reality it cannot be realised because of the curse of the law. But, the promise is realised by the faith of Abraham and for all those who share his faith.

"The divine promise still holds good for the Jewish people descended physically from Abraham, but now all those who imitate Abraham's faith, whether Jew or Gentile, may find a share in it", Fitzmyer.

"Christ was delivered up for our trespasses and raised for our justification", ESV, v25. The theological linkage between Christ's resurrection and our justification is an interesting one. For Paul, a believer's justification is perfective, it rests on a completed past event, namely, Christ's sacrifice for our sins, resurrection, ascension and enthronement.

The common two-part formula used in modern systematic theology of justification and sanctification, is virtually subsumed as one in Paul's understanding of justification. Through faith in the efficacy of Christ's

sacrifice and his reign as our risen Lord, we are eternally right with God, holy in his sight and in possession of the fullness of new life in Christ. It is because we are this way, through the indwelling Spirit, that we strive to be this way.

It is only natural, therefore, that Paul would focus his argument in Romans on those believers ("the weak", nomists) who, although they count themselves justified through faith in Christ, see the full appropriation of God's promised blessings achieved by a faithful application of the law. For Paul, a believer's right-standing before God, yesterday, today and tomorrow, is achieved by the faithfulness of Christ, our crucified saviour and risen glorified Lord, and this appropriated through the instrument of faith.

vi] Homiletics: *Abraham's faith*

Faith is the crucial element in the Christian life. With it we move mountains; without it we are lost. Consider what we learn from Abraham's faith:

- The object of Abraham's faith was God's promise, v18
- The strength of Abraham's life rested in his faith in that he believed God's promise, though it seemed impossible, v19,20.
- The ground of his faith was the ability and faithfulness of God to do what he promised, v21.
- The result of his faith was that he was judged right with God, v22.
- The record of his faith was given to teach us that all who believe in the revealed will of God, like Abraham, are counted right before God (justified), v23-25.

How then can a person stand right before God? John reminds us, "this is his command: to believe in the name of his Son, Jesus Christ..." 1 John 3:23. What God demands of us is that we rely on Jesus. Jesus has risen from the dead, and he promises his resurrection-life to us, simply for the asking. Rely on this truth and we will live, and this because God counts our faith in the faithfulness of Jesus as righteousness before him.

Remember, a person who stands acquitted before God will live eternally.

Text - 4:13

Argument #2, Part 2b: The example of Abraham - God's promised blessings flow to the righteous by faith and this apart from law obedience, v13-25.

i] Paul first explains the basis upon which Abraham is the father of both circumcised and uncircumcised believers, v13-17a. God's promise of a kingdom

to Abraham and his descendants, flows as a natural consequence of a right-standing before God which rests on faith (God's faithfulness appropriated through faith) and not law-obedience.

γὰρ "-" - FOR. Introducing a causal clause explaining why Abraham was the spiritual father of both Jew and Gentile believers, v11-12, namely, because he rested on promise / grace rather than law, i.e., the verse "explains why Paul made no mention of the law in tracing the spiritual descendants of Abraham (v11-12)", Moo.

διὰ + gen. "**through**" - [NOT] THROUGH. Instrumental, expressing means, "through, by means of." "Not through obedience to a divine command" or "not through the instrument of the law."

νομου [ος] gen. "**law**" - LAW. Given the context, "law" is most likely the command to Abraham to be circumcised. Note, there is no article which would be present if the Torah was intended. Of course, the principle here applies to all God's law, including the Torah. None-the-less, some commentators argue for "the Law of Moses." "Law" in the sense of "divine revelation / the books of the Law", a possible sense of "law" in 3:31, is unlikely.

τῷ Ἀβραάμ dat. "**that Abraham**" - [was THE PROMISE] TO ABRAHAM. Dative of indirect object / interest, advantage. The word **ἐπαγγελία**, "promise", is an important word for Paul (26 of 52 NT uses) such that it can serve as a descriptive for "grace". God's gracious kindness is evidenced in his covenantal promises (the singular "promise" here is collective) which are fully appropriated by those who possess "a righteousness of faith." As Moo notes, the specific promises made to Abraham are many descendants, a land, and a blessing to the world. "The promise to Abraham and his descendants that they would inherit the world did not come through law", Cassirer.

τῷ σπέρματι [α ατος] dat. "**offspring**" - [OR] THE SEED. Dative of interest, advantage; the singular is collective. Note that sometimes "the seed" refers to Christ, providing another way (other than "faith") by which a believer is related to Abraham, i.e., being in Christ makes us one of Abraham's seed. This sense is probably not intended here.

το εἶναι [εἰμι] inf. "**that [he] would be**" - THAT [HE] SHOULD BE. The articular infinitive of the verb to-be is possibly appositional, defining the "promise"; "namely, that he / they would inherit the world.", although BDF 399, suggests expegetical, explaining "promise" - the difference is minor. It is also possible to take the infinitive as introducing a dependent statement, indirect speech, expressing the content of the promise; "that he should be the heir of the world."

κληρονομον [ος] "**heir**" - HEIR. Predicate accusative. Paul argues that Abraham and his seed are heirs to the covenant promise and this because they are

right before God through faith. Genesis 18:18; 22:17-18, doesn't quite say this, although the reign of God's people over the earth, with Zion (Jerusalem) its centre, was the way a faithful Jew understood the covenant promise. Paul happily uses the nationalistic description of the promise, "heir of the world", because now all believers, both Jew or Gentile, share in it.

κοσμου [ος] gen. "**of the world**" - OF WORLD. The genitive is adjectival, possessive. The promised inheritance of a land (Palestine) is expanded to include the world = the new creation, cf., Eccles.44:21. Inheriting the land from sea to sea, filled with seed as the stars, images Eden, the promised land, the kingdom, heaven, eternal life.

αλλα "but" - BUT. Strong adversative standing in a counterpoint construction; "not, but".

δια + gen. "through" - THROUGH. Instrumental, expressing means again.

πιστεως [ις εως] "**that comes by faith**" - [RIGHTEOUSNESS] OF FAITH. The genitive is adjectival, although as usual, a bit difficult to classify. Robertson *grammar* opts for subjective although most of the more adventurous translations opt for descriptive, idiomatic, limiting "righteousness; "which *is grounded in his faith*", Cassirer, "*which is the result of faith*", Barclay, so NIV. We could be dealing with an example of Paul's *short-talk* and as such **πιστεως** stands for the faith that is reckoned **εις** as righteousness, v3, 5 and 9. Of course, the word "faith" is not necessarily referring to our faith, but the faithfulness of God in Christ, "the righteousness *that proceeds out of* the faithfulness of God, cf., 1:17. Note also **εκ πιστεως**, v16. In any case, Paul's point is clear, law-obedience has no role in facilitating God's promises, rather righteousness, and thus the facilitation of the promise, is "of faith" (out of / rests on Christ's faithfulness + our faith in his faithfulness!).

v14

If God's promises are facilitated by law-obedience, then the ground upon which a person's justification stands is made null and void - there is no point to either God's free grace, or our response. Paul's argument proceeds on the basis that law and promise are mutually exclusive.

γαρ "for" - BECAUSE. Introducing causal clause "explaining why the promise cannot be attained through the law", Moo.

ει + ind. "if" - IF. Introducing a conditional clause, 1st class, where the stated condition is true for argument's sake; "if, AS IS THE CASE, THEN"

οι "those who" - THE *ones*. The article serves as a nominalizer turning the prepositional phrase "from the law" into a substantive, subject of an assumed verb to-be; "if the ones from the law *are* heirs." Possibly as NIV, although "those who live" is a guess. Possibly "adherents", Moffatt.

εκ + gen. "**depend on**" - OUT OF, FROM [THE LAW *are* HEIRS]. Paul has placed quite a bit of weight on this preposition. Source / origin is the basic sense, here identifying a class of people belonged to; "those who are basing their hope for the inheritance (the covenant promises) on the law", Moo. "Those who place reliance upon the law", Cassirer; "they who pin their faith to keeping the law", Phillips. Possibly reflecting the technical term in Judaism, "sons of the Torah", Jewett, a term which may carry ethnic force for Paul, so Dunn. Possibly something like "those who hold by the law", REB, even "law party", Williams, in the sense of those who are nomists (better than "legalists", Morris). See **εκ** in Excursus I.

κεκενωται [**κενωω**] perf. pas. "**has no value**" - [then FAITH] HAS BEEN EMPTIED, MADE VOID. A gnomic perfect; there is no point to it, past, present and future (imperfective force).

κατηρηται [**καταργεω**] perf. pas. "**worthless**" - [AND THE PROMISE] HAS BEEN MADE OF NO EFFECT, ABOLISH, BRING TO NAUGHT, NULLIFIED. Gnomic perfect / timeless. The promise is made worthless for Abraham because he rested on faith rather than law. Logically, this is an unacceptable proposition.

v15

Rather than accessing God's promised blessings, all the law accesses is condemnation. Certainly, law has its positive side, a guide to faithful living, but primarily it ministers God's curse on sin. Such has always been the case (new perspective commentators would disagree!). Without this function, says Paul, there would be no transgression and therefore no need for salvation. "The prime function of the law is to condemn, not to serve as a medium of the promise. That role is filled by faith", Dunn - the law is fulfilled / completed by faith.

γαρ "**because**" - FOR. More reason than cause, explaining what the law really does for "those who live by law", v14; "for the law produces wrath", Dunn.

κατεργαζεται [**κατεργαζομαι**] pres. "**[the law] brings**" - [THE LAW] WORKS. The present tense, being durative, expresses the idea that the law keeps functioning to this end, ie., gnomic / timeless - it exposes transgressions and pronounces the curse.

οργην [**η**] "**wrath**" - WRATH, DIVINE ANGER. Accusative direct object of the verb "to work." The law serves to inculcate its appended curse - judgment.

δε "**and**" - BUT/AND. Variant **γαρ**, "for", expressing cause / reason, providing an explanation / expansion of v15a, although not as strong; see Metzger. Still, it carries the logic of Paul's argument. Law brings wrath. Sure, where there is no law there is no transgression and therefore no wrath, but there is always law, even if it is in the heart (innate conscience), and therefore there is always transgression

and always wrath / divine judgment. So, probably δε here is transitional, indicating a step to a contrasting point; "but where there is no law ...", ESV.

παραβασις "**transgression**" - [WHERE THERE IS NOT LAW, NEITHER] A CROSSING OF A NO-GO LINE, A FALLING SHORT, TRANSGRESSION. Used of breaking the law of God.

v16

For the appropriation of the promise to be guaranteed to both believing Gentiles and believing Jews, it is necessary for it to rest totally on a righteousness of faith, apart from law obedience, given the inability of the law to do anything more than condemn.

δια τουτο "**therefore**" - BECAUSE OF THIS = THEREFORE. This causal construction leans toward being inferential, drawing a logical conclusion, as NIV; "this is why", ESV. What is the "this" referring to? Probably referring back, so for example, "because of the nature of the law and its inability to work anything but wrath", Denny = the argument of v15. Cranfield argues, against most commentators, that the δια τουτο construction refers forward ("for this reason ... namely, that it may be according to grace"), noting that for every two references backward in the NT, there is one forward, usually followed by a hina clause (final, or causal) as here; "for this reason it is on the basis of faith, namely, in order that it may be according to grace", Cranfield.

"*the promise comes*" - *it is*. Ellipsis; there is no verb in the Gk., but then Paul is paralleling his construction in v13, ου ... δια νομου, "*it is not through law*", with εκ πιστεως "*it is out of faith*." See below on the elliptical nature of this phrase.

εκ "**by [faith]**" - OUT OF, FROM [FAITH]. As already noted in v13, Paul is probably referring back to the definitions supplied in his thesis, 1:16-17, in particular the phrase εκ πιστεως εις πιστιν, "out of faith / faithfulness, toward faith"; "from the faithfulness of God to the faith response of people", Manson. The realisation of the Abrahamic promises rest on the faithfulness of God in Christ appropriated through faith.

ινα "**so that**" - THAT. Introducing a final clause expressing purpose, although the subjunctive verb to-be must be assumed, "in order that it may be."

κατα + acc. "**by [grace]**" - *it may be* ACCORDING TO [GRACE]. Here expressing a standard; "in accordance with", i.e., the realisation of the Abrahamic promises is not δια νομου, "through law", but εκ πιστεως, "out of faith / faithfulness", ινα, "in order to", κατα, "comply with", χαριν, "God's divine grace."

εις το + inf. "**and may be**" - FOR [THE PROMISE TO BE]. This construction usually forms a purpose clause, although a consecutive clause expressing result

seems more likely here; "so that, with the result that." "So that the promise may be certain of fulfilment for all the seed", Cranfield.

βεβαιαν [ος] "**guaranteed**" - SECURE, FIRM, DURABLE, SOLID, CERTAIN, SURE.... The promises of the covenant rest on solid ground when given by God.

τω σπερματι [α ατος] "**to [all] Abraham's offspring**" - TO [ALL] THE SEED. Dative of interest, advantage; "certain for all the seed" = Jewish and Gentile believers.

τω εκ του νομου [ος] "**[not only] to those who are of the law**" - [NOT] TO THE ONES OUT OF / FROM THE LAW [ALONE]. See v14, although here with the dative **τω**, "to the ones", dative of interest, advantage; "not for the seed of the law." See "Interpretation" above.

αλλα "**but**" - BUT. Strong adversative standing in a counterpoint construction.

και "**also**" - AND = ALSO. Adjunctive; "also".

εκ "**have**" - [TO THE ONES] OUT OF, FROM / BASED ON [FAITH]. See v14.

Αβρααμ gen. prop. "**of Abraham**" - OF ABRAHAM, [WHO IS FATHER OF US ALL]. The genitive is adjectival, possessive / verbal, subjective.

v17a

Paul closes his argument with a text, Gen:17:5, "*Abraham is the father of all of us. As the scriptures say of him, 'I have appointed you the father of many nations'*", Barclay.

καθως "**as**" - AS [IT HAS BEEN WRITTEN]. Comparative. A common introduction to a scriptural quotation.

οτι "- " - THAT. Introducing a dependent statement, direct quotation.

τεθεικα [τιθημι] perf. "**I have made**" - I HAVE PLACED, PUT = APPOINTED [YOU A FATHER]. The perfect tense is serving to express a past action with ongoing consequences. Paul quotes one of the covenant promises, namely, Abraham's appointment as the patriarch of a new people, who like Abraham, trust God and find their trust credited as righteousness.

εθνων [ος] gen. "**of [many] nations**" - OF [MANY] NATIONS. The genitive is adjectival, relational. cf. Gen.17:5-8.

17b

ii] Paul now explains the nature of Abraham's faith, showing him to be the perfect example of someone who lives by faith, v17b-22. He put his trust in a God who acts on his word; "who quickens the dead and calls into being the things which do not exist", Barrett - an obvious allusion to the covenant promise made to Abraham that he would be the father of many nations, of a people unto God. Against all odds, Sarah being beyond child birth, Abraham believed God's

promise, and this faith-stance was credited to him as righteousness. Such is the nature of a faith that accesses right-standing in the sight of God apart from submission to the law, as opposed to a "breezy optimism or ... denial of external reality", Schreiner re. Moxens.

κατεναντι + gen. "**he is our father in the sight of**" - IN THE PRESENCE OF, BEFORE, IN THE SIGHT OF [GOD]. Spatial.

οὗ gen. pers. pro. "**in whom**" - OF WHOM [HE BELIEVED]. Usually regarded as a genitive due to attraction, but properly a dative of direct object after the verb **επιστευσεν**, "he believed." "In the presence of God, in whom he believed, the one who against all hope, Abraham believed and so ..." There is difficulty in relating this sentence with the preceding quote, 17a, so it is best taken as introducing a new paragraph, which means that the quote serves to conclude the previous paragraph. None-the-less, it is possibly to link the sentence with the quote, taking the subject as "I [have appointed] = God, "before whom he (Abraham) believed, namely the God (**θεου** expegetic / appositional genitive) who gives life to the dead (adjectival participle) and" In this case, the next stage in Paul's argument, the nature of Abraham's faith, would commence at v18.

του ζωοποιουντος [ζωοποιεω] gen. pres. part. "**who gives life to**" - THE ONE MAKING ALIVE [THE DEAD ONES]. The participle is adjectival, attributive, limiting by describing **θεου**, "God". The present tense is durative (iterative, Harvey), not punctiliar, such that God's life-giving act extends beyond giving life to Sarah's womb. He is a God who raises a people, to himself, from sin and death; he is the God who does the impossible, cf., Jewett.

καλουντος [καλεω] gen. pres. part. "**calls**" - [AND] *the one* CALLING. The participle is also adjectival, attributive, limiting by describing **θεου**, "God". The article for "the one giving life" applies to this participle as well = Grenville Sharp's rule.

τα μη οντα [ειμι] "**things that are not**" - THE THINGS NOT BEING. The participle serves as a substantive. The NIV has opted for a literal translation, the TNIV improves the sense somewhat with "calls into being things that were not"; "things that are not", REB. Paul may be alluding to *creatio ex nihilo*, the creation out of nothing, as an image of the new creation, of new life in those dead to sin.

ως "as though [they were]" - AS [BEING]. At first glance, a comparative sense may well be intended; "he sends his call out to that which has no being as if it already existed." Both Barrett and Cranfield suggest that this construction is used instead of an infinitive, serving to introduce a consecutive clause, "so that / with the result that" - he speaks so that it is. "God called what did not exist so that it came into existence", Schreiner.

v18

God promised Abraham that he would be the father of many nations, and although impotent, he took God at his word.

ὅς pro. "**Abraham**" - WHO. As well as being resumptive, the position of this pronoun in the sentence indicates that it has demonstrative force; "he it is who."

παρ ἐλπίδα ἐπ ἐλπίδι [ἰς ἕως] "**against all hope [Abraham] in hope**" - BESIDE HOPE UPON HOPE [BELIEVED]. This prepositional phrase, formed by the two spatial prepositions, is a difficult one. Barrett argues that we have two hopes here, **παρά** + acc., "beside" = "beyond hope as regards having a family", but Abraham believed **ἐπὶ** + dat., "on" the hope of having a family according to God's promise. The "beyond hope" = "human hope's uttermost limit has already been reached and passed", Cranfield. Abraham then, "on the basis of hope" [in God], believes, = "Abraham still relied in hope on the promise of God", Calvin.

εἰς τὸ + inf. "**and so [became]**" - THAT [HE SHOULD BECOME]. This construction usually forms a purpose clause, although consecutive seems more likely here, "and so as a result became the father", cf. Lagrange.

ἔθνων [ὄς οὓς] gen. "**of [many] nations**" - [THE FATHER] OF [MANY] NATIONS. The genitive is adjectival, relational.

κατὰ + acc. "**just as**" - ACCORDING TO. Expressing a standard; "in accordance with what had just been said."

τὸ εἰρημένον [λεγω] perf. pas. part. "**it had been said**" - THE THING HAVING BEEN SAID, SPOKEN. The participle serves as a substantive, object of the preposition **κατὰ**. "God promised", CEV.

οὕτως adv. "**so**" - THUS / IN LIKE MANNER [WILL BE THE SEED]. Here the adverb with the verb to-be serves as a predicate referencing what precedes; "like these shall your posterity be", Cassirer, cf. Gen.15:5.

v19

Abraham was impotent and his wife Sarah was past children-bearing. Still, Abraham "in hope believed" God's promise, though it seemed impossible.

μὴ ἀσθενήσας [ἀσθενῶ] pres. part. "**without weakening**" - [AND] NOT HAVING WEAKENED. The negation here should properly be **οὐ**, but **μὴ** is often used with participles, cf., Moule IB. The participle is adverbial, probably causal, "because", or concessive, "although", cf., TNT. Here, "without becoming weak". Abraham, "without growing weak in faith", Weymouth.

τῇ πίστει [ἰς ἕως] dat. "**in his faith**" - IN FAITH. Dative of respect / reference; "with respect to his faith."

κατενόησεν [κατανόω] aor. "**he faced the fact**" - HE CONSIDERED, UNDERSTOOD, DISCERNED IN A REFLECTIVE MANNER. Variant negation of the

verb exists producing the translation "he was so strong in faith that he did not consider", Metzger. The verb itself is missing in some manuscripts.

ἐαυτου gen. ref. pro. "**his [body]**" - HIS OWN [BODY]. The genitive is adjectival, possessive.

ἤδη "**as good as**" - ALREADY. "Now", AV; "permanently", Wuest. Variant reading, possibly added, but more likely accidentally dropped. "Abraham was of the opinion that he was already impotent, but none the less"

νεκρωμενον [νεκρω] perf. pas. part. "**was dead**" - HAVING BEEN DEAD. The participle serves as the accusative complement of the direct object "body", standing in a double accusative construction and stating a fact about the object "body", it was as good as dead. The perfect tense expresses a completed, but ongoing state; "his own impotence", Phillips.

ὑπαρκων [ὑπαρκω] pres. part. "**since he was**" - POSSESSING [ABOUT ONE HUNDRED YEARS]. The participle is adverbial, probably causal, introducing a participial clause denoting Abraham's age, as NIV.

και "**and**" - AND. Coordinative, "AND *he considered*"

την νεκρωσιν [ις εως] "**dead**" - THE DEADNESS, DEATH [OF THE WOMB OF SARAH]. Accusative object of the verb "to consider", introducing an object clause expressing what he considered, namely, that Sarah's was past child bearing; "the impotence of Sarah's womb." The genitive της μητρας, "of the womb", is adjectival, attributed; "the dead womb of Sarah." "Sarah's womb was "worn out", BAGD.

v20

Paul expands on his point that Abraham rested on God's promise despite evidence to the contrary. "Abraham never doubted or questioned God's promise", CEV. As a consequence, "his faith was strengthened", Barclay, as NIV. Not as CEV etc., "his faith made him strong." "Faith" is the object, not the means or the cause of the 'strengthening', France.

δε "**yet**" - BUT/AND. Transition, indicating a step in the argument, here to a clarification, and best left untranslated. Paul is further explaining "without weakening in his faith", v19.

εις + acc. "-" - TO, INTO. Here adverbial, reference / respect; "with respect to the promise."

ου διεκριθη [διακρινω] aor. "**he did not waver**" - [THE PROMISE OF GOD] HE DID NOT STAGGER, WAVER. "Divide" in the sense of be "divided in the mind", "wavering", "unable to hold one position". "Stagger at", Weymouth. The genitive του θεου, "of God", is usually treated as adjectival, verbal, subjective, "the promise GIVEN BY God", or idiomatic / source, "from God."

τη απιστει [ις εως] dat. "**through unbelief**" - IN UNBELIEF. The dative is probably instrumental, expressing means, "by unbelief", or possibly cause, "because of unbelief"; "no lack of faith made him waver", Cassirer.

αλλ [αλλα] "**but**" - BUT. Strong adversative standing in a counterpoint construction; "not, but"

ενεδυναμωθη [ενδυναμωω] aor. pas. "**was strengthened**" - WAS EMPOWERED. Divine / theological passive; God does the strengthening. When all seemed lost Abraham *stuck to his guns* and his faith was strengthened.

τη πιστει [ις εως] dat. "**in his faith**" - IN = BY FAITH. The dative is somewhat unclear, probably instrumental, or possibly causal, or even reference / respect, "with respect to his faith", so Moo; "empowered by faith", Berkeley.

δους [διδωμι] aor. part. "**and gave**" - GIVING. The participle is possibly attendant circumstance participle expressing action accompanying the verb "was strengthened", as NIV, or adverbial, modal, expressing the manner in which his strengthened faith showed itself.

τω θεω [ος] dat. "**to God**" - [GLORY] TO GOD. Dative of indirect object.

v21

Abraham's response to the Word of God rested on his conviction that God is both willing and able to "do what he promised."

και "-" - AND. Here coordinative, adding a second participle, attendant or modal.

πληροφορηθεις [πληροφορεω] aor. pas. part. "**fully persuaded**" - HAVING BEEN FULLY PERSUADED, CONVINCED. The participle is probably again adverbial, modal, expressing the manner of Abraham's response to God with his strengthened faith. Abraham was fully convinced that God could and would do as he promised, doubts and all. "In the firm conviction of His power to do what he had promised", NEB.

οτι "**that**" - THAT. Introducing a dependent statement expressing what Abraham was convinced about.

ποιησαι [ποιεω] aor. inf. "[**God had power**] to do" - [HE IS ABLE AND = ALSO] TO DO. The infinitive is complementary, completing the sense of the verb "is able."

επηγγελται [επαγγελω] perf. "[**what**] he had promised" - [WHAT] HE HAS PROMISED. The intensive perfect tense underlines the past giving of the promise and its ongoing validity.

v22

Reliance on God's promises produces the same results as perfect obedience.

διο και "this is why" - WHEREFORE AND = ALSO. Inferential. The **και**, "also", is a variant, but if read, the phrase means "therefore the inference is self-evident", BAGD.

ελογισθη [**λογιζομαι**] aor. pas. "it was credited" - IT WAS ACCOUNTED, TAKEN INTO ACCOUNT, CONSIDERED. cf., v3, Gen:15:6. Righteousness, right-standing before God, is credited to the account of a person who trusts God's word, as Abraham trusted God. "God reckons *his* faith to him for righteousness", Godet; "one may infer from *reckon* that God treats faith as though it were righteousness", Kasemann. The "it" of "it was reckoned to him as righteousness", Cassirer, is faith. This is usually understood as "his" (ie., Abraham's) faith, but it is more likely God's faithfulness + Abraham's faith response. "Was accepted as righteous by God", TEV. The new perspective angle is often left-of-field; consider Dumbrell's take, "This faith stance was credited to him for what it really was, a demonstration of his being right with God."

αυτω dat. pro. "to him" - TO HIM. Dative of indirect object.

εις + acc. "as [righteousness]" - TO, INTO [RIGHTEOUSNESS]. Here probably expressing substitution, "faith to/into righteousness" = "faith counted in lieu of righteousness, instead of it", Ziesler, cf. v3, 9.

v23

iii] Finally, Paul applies his argument to his readers, v23-25. The scriptural truths concerning Abraham, were not just for Abraham, they were written for us today. "Faith, which results in righteousness, ... is no vague abstraction", Schreiner. This "righteousness will be reckoned to us in the same way it was to Abraham", Morris, and will consequently produce life. The extent of this consequent life, of new life in Christ, will now be the focus of Paul's letter through chapters 5 to 8; "therefore, since we are justified by faith,", 5:1.

δε "-" - BUT/AND. Here transitional, indicating a step in the argument; "Now"

οτι "-" - THAT [IT WAS ACCOUNTED TO HIM]. Introducing a dependent statement, quotation.

ουκ εγραθη [**γραφω**] aor. pas. "were written not" - WAS NOT WRITTEN. Similar to the formula statement **καθως γεγραπται**, "it was written." The subject is the quote; "it was credited to him was written .."

δι [**δια**] + acc. "for" - BECAUSE OF, ON ACCOUNT OF [HIM ONLY]. Here expressing cause / reason; "for his sake alone."

v24

As for Abraham, so also for us; we too can have righteousness "credited" to us through faith and thus receive the fullness of God's promised blessings.

ἀλλὰ καὶ **"but also"** - BUT AND. Adversative + adjunctive, "but also."

διὰ + acc. **"for [us]"** - BECAUSE OF, ON ACCOUNT OF [US]. Causal; "on our account, for our sake", the "our" being believers.

οἷς dat. pro. **"to whom"** - TO WHOM. Dative of indirect object / interest, advantage, "for whom."

λογιζεσθαι [λογιζομαι] pres. pas. inf. **"credit"** - [IT (righteousness) IS ABOUT] TO BE CREDITED. The infinitive is complementary, completing the sense of the verb "to be about", the subject of which is assumed, namely "righteousness". This verb, taking a durative present tense, probably touches on the sense of justification as a now / not yet reality, rather than a simple future tense, as NIV. Moo suggests the sense is logical, rather than theological: "every time the condition shall be fulfilled, the same imputation will certainly take place." The infinitive probably serves as a theological passive, God does the crediting, which assumption is made clear by the NIV.

τοὺς πιστευουσιν [ις εως] dat. pres. part. **"for us who believe in him"** - TO THE ONES BELIEVING. The participle serves as a substantive, standing in apposition to οἷς, "to whom", dative of indirect object / interest, advantage. The present tense is durative, of an ongoing state.

ἐπι + acc. **"in"** - UPON, ON, AT, UP TO. Here the preposition is obviously spatial, of direction toward, rather than temporal, but with Paul, it is usually followed by a dative, "believe in / on Jesus". Here followed by the accusative of person, which possibly carries the sense of movement toward, so Moule - a common use in Acts. Here it is belief toward God, "the one having raised Jesus", rather than toward Jesus himself, and in that sense parallels Abraham's belief.

τὸν ἐγερᾶντα [εγχειρω] aor. part. **"him who raised"** - THE ONE HAVING RAISED. The participle serves as a substantive, object of the preposition.

ἡμῶν gen. pro. **"our [Lord]"** - [JESUS THE LORD] OF US. The genitive is relational.

ἐκ + gen. **"from [the dead]"** - OUT OF, FROM [THE DEAD ONES]. Here serving in the place of a partitive genitive, "from among the dead", or just separation, "away from."

v25

This verse alludes to the Servant Song, Isaiah 52:13-53:12. The idea is that the Servant of God, namely Jesus, served as a representative of the people of God. Jesus, who suffered on behalf of his people, was ultimately victorious and therefore could justify many. It is a formula-like statement and might have had common usage in Pauline circles.

Although both Christ's death and resurrection achieve our justification, the emphasis here is on the resurrection of Christ. Christ's atoning death was διὰ +

acc., "for" (on account of) our rebellion against God. His death was substitutionary, taking our punishment, and thus, our guilt before God. Christ's resurrection was **διὰ** + acc., "for" (in order to bring about) our right-standing before God. The resurrection of Christ, his enlivening, proclaimed his perfection and was thus, a declaration of righteousness before God for a life lived in obedience to God, both for Christ and those in Christ. In identifying with Christ in his death we die with him, our corruption is hid in him and we stand acquitted. In identifying in his resurrection, ascension and eternal reign, we share in his glorification, eternally right with God, holy before him and rightly able to inherit the promised blessings of the covenant.

ὅς "he" - WHO. Taking on a demonstrative force; "he it is who."

παρεδοθη [**παροδιδωμι**] aor. pas. "**was delivered over to death**" - WAS DELIVERED UP, HANDED OVER, GIVEN OVER. Constativ aorist. Christ was given up to *death* ("death" is not in the Gk.) on the cross because / for our sins. The betrayal is not in mind, rather it is the Father giving Jesus over as a perfect sacrifice; note divine passive. "Given over to die because of our sins", TEV.

διὰ "for" - BECAUSE OF. With the accusative this preposition is usually "because of / on account of", ie. causal. So, Christ goes to the cross because of our sinfulness - our sin drove him there. Yet, a causal sense for the second use of this preposition doesn't seem to work, although it is supported by some commentators, eg. Godet - see below. Taken as causal we have to assume that Paul is into *short-talk* again, and is describing two sides of a coin, the head and the tail / positive and negative; Jesus died on the cross because we needed our sins forgiven, and was raised because we needed right-standing in the sight of God. A final sense, expressing purpose, for **διὰ τὴν δικαιοσιν** is suggested by Cranfield; "Christ was raised for the sake of our justification." This "prospective" sense is also promoted by Moo and others; "Christ's resurrection was with a view to our justification / in order to secure our justification." Vincent Taylor argues that the prospective sense is without textual support, given that this verse is the only possible NT and LXX example. None-the-less, it is more than likely that Paul is simply employing stylistic license, such that the first line is retrospective and the second prospective. Jesus was given over because of our sins and "he rose again to secure our justification", Phillips.

ἡμῶν gen. pro. "**our [sins]**" - [THE TRANSGRESSIONS, OFFENCES, SIN] OF US. The genitive is adjectival, possessive.

ἤγειρθη [**ἐγειρω**] aor. ind. pass. "**was raised**" - [AND] WAS RAISED. Constativ aorist with a divine / theological passive; God does the raising.

διὰ + acc. "**for [our]**" - BECAUSE OF. As noted above, a causal sense is difficult to express, although Harvey suggests "and was raised because God declared us righteous."

δικαιωσιν **"justification"** - THE VINDICATION, JUSTIFICATION, ACQUITTAL [OF US]. This is not Paul's usual word for justification. Some have suggested the emphasis here is on the process rather than the result. "That we might stand right before God."

5:1-5

Arguments for the proposition, 1:18-5:21

Argument #3

Part 1: Peace with God

Argument

Argument #3: The consequential blessings that flow to the righteous in Christ, 5:1-8:39.

Part 1: Peace with God.

In 3:21-4:25 Paul expounded the first part of his text from Habakkuk 2:4, namely, that those who are righteous before God are "*righteous out of faith*". When it comes to the righteous reign of God, whether in condemnation or vindication, there is no "distinction" between a person under the law, or a person outside the law. All have sinned and stand condemned, but all who rest on the faithfulness of Christ, his "sacrifice of atonement", are justified, ie., are set right before God. So, for believing Jews, like Paul, there is no ground for "boasting" about their faithfulness under the law, for a person is wholly right with God, yesterday, today and tomorrow, on the basis of faith (Christ's faithfulness and our faith in his faithfulness) and not by obedience to the law.

Paul now sets out to expound the second part of the text "*will live*", ie. the consequential blessing that flows to those who are set right with God through union with Christ, namely, the realisation of the promised blessings of the covenant - full participation in the dominion of grace / the righteous reign of God, and exclusion from the dominion of sin and death:, 5:1-21.

In 5:1-5, Paul draws out the first consequence of a believer's right-standing before God, namely, peace with God. Since we stand in a new relationship with God through the instrument of faith, on the basis of Christ's sacrifice on our behalf, apart from works of the law, we find ourselves at peace with God, ie., reconciled to God, v1; under His favour, v2; and assured of His love, v3-5.

Issues

i] Context: See 1:1-7. Having explained the workings of justification "*out of*" faith, Paul, in 5:1-21 examines the natural consequences that flow to those who are set right before God, namely, "life", the fullness of new life in Christ that properly belongs to a believer apart from works of the law. In 5:1-11 Paul first outlines the new relationship that a believer has with God - "peace" and "reconciliation". Then in 5:12-21 he explains how Christ's saving death has brought eternal life to all humanity by overcoming the curse of Adam's sin.

The structure of Romans is a matter of some debate. These notes follow Bultman's lead and assume that Paul has adopted a rhetorical structure for his *diatribe* to the Romans:

Exordium - introduction: 1:1-15;

Partitio - proposition / thesis: 1:16-17;

Probatio - proofs in support of the proposition, 1:18-5:21;

Refutio - rebuttal of objections, 6:1-11:36;

Digressio - detailed excursus, 7:7-25, 8:18-39;

Exhortatio - exhortations, 12:1-15:13.

Morris, Dunn,, argue that chapter 5 sits with the argument developed in chapters 1-4. This seems a likely contextual arrangement. On the other hand, Moo, Cranfield, Fitzmyer,, argue that chapter 5 sits with chapters 6-8. Dumbrell suggests that 5:1-11 "builds on the conclusions" of chapters 1-4 and introduces "the discussion on the status, challenges to, and privileges of the new people of God."

Some of those who treat chapters 5 to 8 as a contextual whole propose a chiasmic structure (a ring composition). This is suggested by Moo, but such structures are sometimes more imposed than deduced.

A. Assurance of future glory, 5:1-11;

B. Basis for assurance - the work of Christ, 5:12-21;

C. The problem of sin, 6:1-23;

C'. The problem of sin and the law, 7:1-25;

B'. Basis of assurance - the work of Christ through the Spirit, 8:1-17;

A'. Assurance of future glory, 8:18-39.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *The hope of glory*

The consequences of being set-right with God, v1-11:

The present consequences explained, v1-5:

Peace with God, v1;

Grace, v2a;

The hope of glory, v2b-5.

The basis of our being set-right with God, v6-8:

Christ died for the ungodly.

The future consequences explained, v9-11:

Salvation from the wrath to come.

Some commentators are of the view that the passage forms part of a ring structure covering v1-11, a four-part ABB'A' structure.

iv] Thesis: See 3:21-31.

v] Interpretation:

It is very likely that at this point in the letter there is a major shift in Paul's argument. Clearly, a move takes place and this is easily observed in the word-count of key words. For example, "faith / believe" is found some 30 times in chapters 1-4 and only twice in chapter 5, in v1 and 2. On the other hand, "life / live" appears only 2 times in chapters 1-4, and 4 times in chapter 5. The following three chapters also evidence an increased use of "life / live"; some 40 uses in chapters 5-8. So, a shift has taken place in Paul's argument.

Paul, having established that God's people are vindicated, set right in Christ by grace through faith, now argues that they rightly receive in full the promised blessings of the covenant - peace, reconciliation and life. In the passage before us the consequences of right-standing with God entails peace with God, access to grace, and a hope everlasting in God's eternal love. Paul will go on to establish the full extent of these blessings apart from the Law.

vi] Homiletics: *Escaping the Black Dog*

I think I have lived my life in a constant mild depression. The cause is simple enough; the stress and anxiety of ministry slowly undermining psychological health. Sadly, the goal-posts have shifted in ministry and so we clergy now face a whole range of different and often false expectations. Ministers were once employed as stewards of gospel truth, preachers and teachers of God's word, yet now we have to be managers, group dynamic experts, social workers and tech-savvy marketing gurus. And pity help us if we don't grow our congregation!

I guess it's true to say that unending stress is the daily cross of all of us. We mere mortals spend half our life struggling with the stress, anxiety and depression associated with modern living. How then do we best handle life's cares?

When Joe Cocker sang "troubles lift us up where we belong", he was touching on a Biblical idea. Paul actually says that we can celebrate life's troubles. The word "celebrate" may be a touch strong; some translations use the word "boast", while the NIV has "rejoice".

In our reading today Paul points to a way by which one can move above life's troubles, and so, rather than become psychological cripples, embittered by life's difficulties, find our character strengthened, battle hardened. So, in the face of the storm how can we rejoice?

It's all got to do with how we look at life. Let's call it *thinking Christianly*. We can focus on our troubles, or we can focus on the big

picture, and let us never forget, a believer's big picture is very big. Paul calls it our "hope". It is the hope of glory, the confident anticipation that the day is fast approaching when we will stand in the presence of the living God as his friend for eternity, at peace with him, reconciled to him.

So, think Christianly about the daily grind; lift your eyes above it, and "rejoice".

Text - 5:1

Argument #3, Part 1: Peace with God. The first consequential blessing that flows to the righteous in Christ is peace with God, v1-5:

i] Reconciled to God, v1. Those who are justified find themselves in an objective state of peace with God, rather than a state of war, such that they are no longer enemies of God.

οὖν "therefore" - THEREFORE. Often inferential, as NIV, although Paul commonly uses this conjunction to link a developing argument. Having established his central thesis on justification, he now moves the argument forward by detailing the natural consequences, the first under discussion being peace with God / reconciliation.

δικαιωθεντες [**δικαιοω**] aor. pas. part. "**we have been justified**" - HAVING BEEN JUSTIFIED. The participle is adverbial, probably causal, introducing a causal clause explaining why we have peace with God. "Since we have an eternal right-standing in the sight of God, by the grace of God, appropriated through the instrument of faith, we have peace with God."

εκ + gen. "**by**" - BY [FAITH]. Here this preposition, with the genitive, is possibly taking an instrumental sense, a common usage in Paul's letters, although origin "out of" and so "based on" is the usual sense; see Excursus 1. Faith, in the sense of Christ's faith / faithfulness along with our faith / belief in / reliance on his faithfulness, is the basis upon which the righteousness of God / his setting all things right, is applied to the individual.

εχωμεν [**εχω**] ind. "**we have**" - WE HAVE. Variant subjunctive, but the indicative is more likely, as NIV, ie., Paul is making a statement of fact; "We therefore have peace with God because of what our Lord Jesus has done for us", Barclay.

Interestingly, the subjunctive is better attested, but few accept a hortatory usage here, "let us have" (obtain, get), possibly "let us guard the peace we have", Chrysostom; "let us enjoy the peace which we have with God", Dumbrell; "since we have been justified we have peace; let us therefore enjoy it", Barrett (an example of brachylogy, brevity in writing). Dumbrell argues for the hortatory subjunctive since it supports his contention that Paul, having completed his exposition of "the need for the revelation of the righteousness of God ... resulting

in the equality of Jew and Gentile in sin and salvation", 1:18-4:25, now, in 5:1-11, summaries this equality of access and looks forward to the celebration of the new creation, 8:31-39. So, for new perspective proponents the "we" is no longer "we Jews", but "we believers, both Jew and Gentile." This, of course, reflects the new perspective view that Paul is not concerned in Romans with the justification of the individual, but of the equal inclusion in Christ of both Jew and Gentile.

Taking the verb as indicative, the sense is that on the basis of our justification we have peace with God. The use of the present tense places "have" at the forefront of this sentence, while the aorist moves "justified" to a supporting role, emphasising what we now "have". The same grammatical construction is used in v3 and 5.

ειρηνην [η] "peace" - PEACE (as opposed to war). Emphatic by position. Heb. *shalom*, being at one with God and the world. This state is a natural consequence of justification. The one declared right with God is no longer at enmity with God, but is rather at peace with God. Cranfield suggests that "peace with God", encapsulated in the notion of "reconciliation" v10, is the subject of this chapter, and as such is the first of the natural consequences, or blessings, that flow from justification. We who were once enemies of God are now reconciled to him, at peace with him, by grace through faith.

πος + acc. "with" - TO, TOWARD [GOD]. Here with the less than common sense of reference, "with reference to"; "we have peace in relation to God."

δια + gen. "through [our Lord]" - THROUGH [THE LORD OF US, JESUS CHRIST]. Instrumental / agent, expressing means, "by means of", ie., Christ is the mediator of the peace. "Jesus Christ" stands in apposition to "Lord".

v2

ii] Bound under God's favour, v2. Right-standing in Christ provides "access" (ushered into the Father's presence), and "hope" (the attainment of perfection and its eternal reward). This hope is our true destiny, lost through sin, but now restored by Christ to a degree far beyond the original gift. Such is ours in the day of Christ's coming, then as now. So, because we stand in God's favour through Christ, we can rejoice in the hope of sharing God's glory.

δι [δια] + gen. "-" - THROUGH [WHOM]. Instrumental, expressing agency; "through the agency of Jesus."

εσκηκαμεν [εχω] perf. "we have gained" - WE HAVE HAD, HAVE OBTAINED. The intensive perfect expressing a completed action with ongoing consequences; a "state of affairs", Moo. Adjunctive **και**, "we have also gained", so Godet.

την προσαγωγην [η] "access" - THE FREEDOM / PRIVILEGE TO ENTER. Accusative object of the verb "to have" = "obtain". Used of being presented to someone of high station, so "free access" is not quite to the point, rather "a right

of access into the presence of God", although particularly, "into the sphere of God's mercy / fidelity"; "we have been brought by our faith into the position of favour in which we stand", Weymouth.

τη πιστει [ις εως] dat. "**by faith**" - IN = BY FAITH. Variant reading; Moo argues that it is suspect and should not be read. The dative is instrumental, expressing means; "by faith", as NIV. "Faith", as above.

εις + acc. "**into**" - INTO [THIS GRACE]. Expressing movement toward and arrival at; "as a sphere or state into which one enters", Dunn. Possibly "into this state of grace", of divine favour, so Barrett, but also possibly referring back to the grace of justification, or even possibly the grace of peace.

εν + dat. "**in**" - IN [WHICH]. Expressing space / sphere, metaphorical, as NIV.

ἑστηκαμεν [ιστημι] perf. "**we now stand**" - WE STAND. Intensive perfect. The sense is probably "abide" rather than "stand" or "stand firm / fast."

καυχωμεθα [καυχασμαι] pres. ind. "**we rejoice / boast**" - [AND] BOAST, GLORY. This is a rather important word. Note its earlier usages, 2:17, 25, 3:27, 4:2. If translated there as "boasting", then obviously here something more like "exuberant rejoicing", "celebrating", "rejoicing in anticipation of eternal glory." Yet, in these earlier passages it is often translated as "glorying", a glorying before God due to the (supposed) advantages of the law. Now, in Christ, we do actually have something to glory about. A second issue with this word is that it can be read as a hortatory subjunctive, so Jewett. The sense then is "instead of glorying in the law let us glory in the hope of sharing divinity."

επ [επι] + dat. "**in**" - UPON, ON. Possibly spatial, as NIV, although cause / ground may better reflect the intended sense; "because of / on the basis of *the* hope."

ελπιδι [ις ιδος] dat. "**hope**" - HOPE. "A confident anticipation of that which we do not yet see", Cranfield.

της δοκης [α] gen. "**of the glory**" - OF THE GLORY [OF GOD]. The genitive "of God" is obviously adjectival, possessive, "God's glory", while the genitive "of the glory" is usually classified as adjectival, verbal, objective; "The hope we have of sharing God's glory", TEV.

v3

iii] Assured of God's love, v3-5. Troubles can be endured in the knowledge that hope rests on God's love. We rejoice in our sufferings - for the proving (testing, strengthening) of our life under pressure. Troubles drive us to rely more on the Lord and so produce perseverance - the strengthening of our character and the strengthening of our hope in the fulfilment of God's promises. So, we rejoice in suffering, knowing that our sufferings produce endurance, which in turn produces character (integrity - like a precious metal with the dross removed by

fire). This in turn produces hope - a confident anticipation of eternal glory, of abiding with the divine for eternity.

ου μονον "not only so" - [BUT/AND] NOT ONLY. The words introduce an elliptical clause: "and not only *just that* (ie. rejoicing in the hope of the glory of God), but also ..."

αλλα "but" - BUT. Strong adversative standing in a counterpoint construction; "not but"

και "- " - [WE] AND = ALSO [BOAST]. Adjunctive; "also".

εν + dat. "in" - IN. Here identifying the direct object of "rejoice", similar to a dative of direct object.

ταις θλιψεσιν [ις εως] dat. "our sufferings" - THE TRIBULATIONS, HARDSHIPS, SUFFERINGS, AFFLICTIONS. A believer rejoices in their sufferings because the sufferings are a "token of true Christianity: they were a sign that God counted those who endured them worthy of His kingdom", Bruce. Possibly so if the "afflictions" are "on behalf of Christ", Moo, otherwise the idea is somewhat unconvincing. In 2 Corinthians 12:9, Paul says that God's grace is sufficient for him because God's power is perfected in weakness. We can rejoice in our human condition, however that may impact on us, when in faith we rest more securely on God's grace. It is faith that builds perseverance, not suffering. Suffering, by itself, builds only bitterness.

ειδοντες [οιδα] perf. part. "because we know" - KNOWING. The participle is adverbial, best treated as causal, introducing a causal clause, as NIV.

οτι "that" - THAT. Here introducing an object clause / dependent statement of perception expressing what "we know."

κατεργαζεται [κατεργαζομαι] "produces" - [TRIBULATION] ACCOMPLISHES, PRODUCES, PREPARES. "These things will give us patient endurance", Phillips.

υπομονην [η] "perseverance" - FORTITUDE. A constant standing firm throughout the trials of life, a steadfast perseverance; "trouble produces fortitude", Barclay.

v4

δοκιμην [η] "character" - [AND ENDURANCE produces] CHARACTER, VALUE, WORTH, APPROVEDNESS [AND CHARACTER produces HOPE]. Accusative direct object of the assumed verb "to produce." "The temper of the veteran as opposed to the raw recruit", Sandy and Headlam. Our faith is firm, our hope assured. "Tribulation produces endurance, and endurance a proven / tested character, and proven character hope", Moo.

v5

Hope rests on God's love, a present reality made real to us through the Holy Spirit. The hope we have is anything but illusionary; it is real and made more real to us as we daily rely on God's love through the rough and tumble of life. In Christ, through the ministry of the Holy Spirit, we receive the abundance of God's loving mercy, restoring and strengthening us. So, hope is no illusion for those in Christ.

ου καταισχυνει [καταισχυνω] pres. "**does not disappoint us**" - [AND HOPE] DOES NOT PUT TO SHAME / DISGRACE, PROVE ILLUSORY. A gnomic present / statement of fact; after all the troubles of life, our hope will not let us down. The **κατα** prefix intensifies, so Harvey.

οτι "because" - BECAUSE. Here introducing a causal clause explaining why hope does not disappoint us, although possibly explaining why we rejoice in our sufferings, v3, thus making v3-5a a single participial clause.

του θεου "[the love] of God / God's love" - [THE LOVE] OF GOD. As is typical of Greek, only the context can determine whether the genitive "of God" is objective (our love toward God), or subjective (God's love toward us). The verb "poured out" implies that Paul intends "the love of God for us", although Luther disagrees. Zerwick suggests both are intended, ie., plenary. Of course, the genitive could be classified as adjectival, possessive, "God's love", TNIV, or even idiomatic / source, "the love *from* God has been poured out." Note, "Paul's emphasis on love is strangely overlooked ... the word love occurs 75 times in Paul out of a New Testament total of 116. For this apostle, love is supremely important", Morris - so he may not be a *sexist hard-hearted so and so* after all!!!

εκεχυται [εκχυνω] perf. pas. "**has poured out**" - HAS BEEN Poured OUT. Extensive perfect. In the East, spiritual encouragement (refreshment) is conveyed by the image of flowing water. Does this pouring out of love produce an inward sense of God's love for us, a confidence in God's love for us, or is something more tangible intended? The pouring out of God's mercy and blessings may well be in Paul's mind, given that it is an Old Testament image, eg., Mal.3:10. Cranfield, also Moo, suggests the sense is of God's love lavished upon us (obviously our salvation by grace through faith, our justification) and this is brought home to us (to our thinking and reasoning self, our heart) by the Holy Spirit. Barrett, on the other hand, suggests that the subject of "poured out" is "the Holy Spirit."

εν + dat. "**into [our hearts]**" - IN [THE HEARTS OF US]. The preposition **εν**, "in", rather than **εις**, "toward / to", expresses an inward sense, "into / within our very being"; "flooding through our hearts", Phillips.

δια + gen. "**through**" - THROUGH, BY MEANS OF. Instrumental / agency, as NIV.

του δοθεντος [διδωμι] gen. aor. pas. part. "**who has been given**" - [HOLY SPIRIT] HAVING BEEN GIVEN. The participle is adjectival, attributive, limiting "Holy Spirit", genitive in agreement, as NIV.

ἡμιν dat. pro. "**to us**" - TO US. Dative of indirect object.

5:6-11

Arguments for the proposition, 1:18-5:21

Argument #3

Part 2: Reconciliation

Argument

Argument #3: The consequential blessings that flow to the righteous in Christ, 5:1-8:39.

Part 2: Reconciliation.

Having expounded the first part of his text from Habakkuk 2:4, "*he who is righteous out of faith*", chapters 3:21-4:25, Paul now sets out to expound the substance of "*will live*." Paul in 5:1-11 describes the depth of the new relationship that exists between a believer and their living God, and this as a natural consequence of their having been set right with God on the basis of faith (Christ's faithfulness + our faith response) apart from works of the law.

In the passage before us, v6-11, Paul speaks of a believer's "reconciliation with God", Cranfield, and in so doing virtually presents a summary of his letter to this point.

Issues

i] Context: See 5:1-5.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *The hope of glory*

The consequences of being set-right with God, v1-11:

The present consequences explained, v1-5:

Peace with God, v1;

Grace, v2a;

The hope of glory, v2b-5.

The basis of our being set-right with God, v6-8:

Christ died for the ungodly.

The future consequences explained, v9-11:

Salvation from the wrath to come.

Some commentators are of the view that the passage forms part of a ring structure covering v1-11, a four-part ABB'A' structure.

iv] Thesis: See 3:21-31.

v] Interpretation:

In v5 Paul spoke of God's love experienced through the ministry of the Holy Spirit, now in v6-8 he speaks of the objective ground of that love, namely, the death of Christ on the cross for sinners. A person may give up their life for a good person, but God in Christ gave his life for sinners. In v9-10 Paul spells out the consequences of the flow of love from Christ sacrifice, namely, right-standing before God, a right-standing which establishes reconciliation with God and thus salvation in the coming day of judgment. Faced with the depth of God's love, we can only but "boast / glory" in what God has done for us in Jesus Christ, v11.

Christ died not just for people in general, not even good people, but bad people, sinners. This fact displays the depth of God's love for us. "The love that went the length of the cross for our redeeming may be trusted to see us safely through the Last Judgment. If, when we were enemies, the crucified Christ made us God's friends, how much more will the living Christ save us at the last", Hunter.

vi] Homiletics: *Rejoicing in the love of God*

With the arrival of the Neo-Pentecostal movement in the second half of the twentieth century, there was a growing awareness of the ministry of the Holy Spirit. Many claimed that the evidence of the Spirit's infilling was seen in the gifts of ministry. The apostle Paul questions this notion, especially regarding the gift of speaking in tongues. Paul notes that it was by no means abnormal for pagans to speak in tongues, so although a valid gift, it is really not an evidential proof of the Spirit's infilling. 1Cor.12:1-3.

For Paul, the primary gift is the gift of love. We usually speak of love as a fruit of the Spirit and this it is. None-the-less, it is first and foremost a gift which outshines all others. This gift of love images the love exhibited by God himself. The most powerful example of this love, this compassion, is the self-giving of Jesus for a people who deserve nothing from God. Right at this moment, through the indwelling Spirit of Christ, we are being touched with the gift of love; we are being given the capacity to love as Christ loved.

I remember hearing an African "charismatic" Anglican Bishop speak of his infilling with the Spirit. He was in prayer in his chapel when he was washed over and over with the love of God; wave after wave. He said that the authorities could have taken him then and there and beaten him to a pulp and he would have loved them for it.

"Hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us", Rom.5:5.

Text - 5:6

Argument #3, Part 2: Reconciliation - the consequential blessing of reconciliation that flows to the righteous in Christ, v6-11.

i] Paul restates the truth that enables a believer to live with favour under the righteous reign of God, namely, Christ's death on behalf of sinners, v6-8. The love of God is objectively expressed in the spontaneous and undeserved self-sacrifice of Christ; he died for the ungodly. It is very rare for a person to give up their life to save just anyone, although a person may give it up for a friend or benefactor, yet Jesus gave up his life for rebels. So, our "hope" does not disappoint us, v5, "for you see, just at the right time" (Godet argues that "hope" serves as the "hinge" for v1-11).

γαρ "-" - FOR. Introducing a causal clause explaining why God's favour has flowed "to us", namely, "because"

ετι adv. "**you see**" - STILL. Adverb of time. The NIV adopts a reading which has the phrase introduce a statement of fact, a sure statement, but the verse is plagued by a number of variants. The second **ετι**, "still", is dropped by some texts, but most commentators regard it as original. The first **ετι** appears, or is dropped. USB4 retains the first **ετι**, "for still", and is the most attested reading. The variant **εις το γαρ**, "for to what end", forms a rhetorical question. Another variant, **ει γε**, "if indeed", is favoured by some. Barrett suggests that Paul wanted to emphasise that Christ died for us while we were still sinners and so he placed "still" at the head of the sentence, but then accidentally repeated it, so Moule IB. "For while we were still powerless", Barrett.

κατα + acc. "**at just the right [time]**" - ACCORDING TO = IN DUE [TIME]. Temporal use of the preposition. The right time was the time when humanity was helpless, when neither Jew nor Gentile, could claim any standing before God, but on the other hand, "the right time" may refer to Christ's death. "While we were yet in the period of weakness", BDF, cf., NEB.

οντων [ειμι] pres. part. "**when [we] were**" - [WE] BEING. The genitive participle with its genitive subject "we" forms a genitive absolute construction, temporal, as NIV. As already noted, Paul's use of the personal pronouns, "we / you" causes problems. Does Paul mean here "we believing Jews", or a more general "we believers"? It would seem Paul is being inclusive here.

ασθενων [ης] "**powerless**" - [STILL] WEAK. The word seems to parallel "ungodly", although it is strange how Paul uses the verb **ασθενεω** of law-bound believers in chapter 14. Christ set about to rescue us when we were totally unable to help ourselves. "Altogether helpless", Cranfield; "helpless", JB.

υπερ + gen. "**[Christ died] for**" - [CHRIST DIED] ON BEHALF OF. Representation, "instead", or advantage, "for the benefit of." Advantage seems best, cf., Moule IB p64.

ασεβων gen. adj. "**the ungodly**" - IMPIOUS, UNGODLY *ones*. "Christ died for those neither strongly righteous nor godly", Dumbrell. "Godless", Goodspeed.

v7

It is very rare for a person to give up their life to save just anyone, although a person may give it up for a friend or benefactor.

γαρ "-" - FOR. More explanatory than causal; offering an example of "how this dying for sinners is a conspicuous proof of love", Sandy and Headlam. "*Consider the unique character of this divine love*. It would be difficult to find", Pilcher. The second **γαρ** introduces a second example.

μολις adv. "**very rarely**" - WITH DIFFICULTY, HARDLY, SCARCELY. Adverb of manner. "It is unlikely that any would give himself for a righteous man", Schneider.

αποθανειται [**αποθνησκω**] fut. "**die**" - WILL [ANYONE] DIE. A gnomic future where the future action is expected.

υπερ + gen. "**for [a righteous person]**" - ON BEHALF OF [A RIGHTEOUS MAN]. Expressing advantage; "for the sake of / on behalf of", cf., v6.

ταχα adv. "**might possibly**" - [FOR ON BEHALF OF A GOOD MAN] PERHAPS, POSSIBLY, PROBABLY.. Adverb of manner. The second half of the verse corrects the overstatement of the first half.

τολμα [**τολμαω**] pres. "**dare**" - [SOMEONE EVEN] DARES. Few would "dare" to die for a moral living person, but for a good person, a loving person, even a friend, some would "dare" to die. "Dare" is used in the sense of "be willing to die." "Might have the courage even to die", Weymouth.

αποθανειν [**αποθνησκω**] inf. "**to die**" - TO DIE. The infinitive is complementary, completing the sense of "dares"; "though someone might be willing to die for a friend."

v8

Paul restates the point he made in v6, emphasising the unique love God demonstrates toward his rebellious children, in sending Jesus to die for them.

δε "**but**" - BUT/AND. Transitional, indicating a step to a contrasting point.

συνιστησιν [**συνιστημι**] pres. "**demonstrates**" - [GOD] SHOWS, MAKES KNOWN, RECOMMENDS, BRINGS OUT (transitive). The present tense here indicates action from the past into the present. The sense may be of a making known, demonstrating, revealing, the character of God, a present continuous action in and through the cross of Christ. Possibly "to us", but the NIV is to be preferred. For some, the bringing out is a "proof", eg., Moffatt. God doesn't need to prove anything to anyone, but his act of love in Christ proves the reality of his

love for humanity, "the proof of God's amazing love is this, that it was while we were yet sinners Christ died for us", Phillips.

ἑαυτου dem. pro. "**his own [love]**" - [THE LOVE] OF HIMSELF, HIS OWN. The reflexive pronoun is emphatic, giving weight to the subject "God".

εις + acc. "**for [us]**" - TO, INTO [US]. Here expressing advantage, "for us", as NIV, or reference / respect, "with respect to us.

ὅτι "**in this**" - THAT. Serving to introduce an object clause / dependent statement of indirect speech, expressing what God "makes known, demonstrates, shows"; "he makes known that while we ..." Possibly standing in for εν τουτω ὅτ, in which case epeexegetic and translated "in that", so Wallace, Harvey.

οντων [ειμι] gen. pres. part. "**while [we] were**" - [WE] BEING. The genitive participle with the genitive subject "we" and the genitive object "sinners" forms a genitive absolute construction, temporal, as NIV; "while we were sinful."

ετι adv. "**still**" - STILL [SINNERS]. Adverb of time, cf., v6. "While we were yet sinners."

ὑπερ + gen. "**[Christ died] for [us]**" - [CHRIST DIED] ON BEHALF OF [US]. Representation more than advantage; certainly "on behalf of", but even "instead of", which thought links to Christ's death as a "blood" sacrifice, v9.

v9

ii] Paul now identifies a consequential blessing that flows from justification / being set right with God, namely, saved from the wrath of God = reconciliation with God, v9-11. Taking up the theme *hope does not disappoint us*, Paul details its certainty in two parallel statements:

Since God has done the difficult thing, namely, reconciling us to himself, when we were enemies, through the sacrifice of Jesus, we can be confident that he will do the relatively easy thing of saving the righteous by faith from wrath in the last day, v9.

Again, since God has done the difficult thing, namely, justifying the sinner, we can be confident that he will do the relatively easy thing of saving those who are his friends in the last day, v10.

οὐν "-" - THEREFORE. Resumptive / transitional; "Consider further", Pilcher. Inferential is certainly possible; "Christ died for us while we were sinners. Much more then, now that we are justified, shall we be ...", Moffatt. The πολλω ... μαλλον construction (dative of degree + an adverb of degree, "all the more certainly", Harvey) sets up a *fortiori* argument, an argument from the greater to the lesser, similar to a conditional clause 1st. class; "If God was willing to do the difficult thing (ie., sanction Christ's sacrificial death that we might be accounted righteous), then how much more will he do the relatively easy thing (deliver us from doom)?"

δικαιωθεντες [δικαιω] aor. pas. part. "**since we have [now] been justified**" - [NOW] HAVING BEEN JUSTIFIED, SET RIGHT WITH GOD. The participle is obviously adverbial, possibly causal, as NIV, although with **νυν**, "now", temporal seems better, as Moffatt above. The aorist is not necessarily past tense, but rather expresses a punctiliar aspect, sets us in the state of being - Christ's death sets us in the right with God yesterday, today and tomorrow, such that "we will be saved".

εν + dat. "**by**" - IN = BY. Instrumental, expressing means; "through / by means of Christ's sacrificial death", or association, "in connection with", or even instrumental of price, "as the price of his blood."

τω αίματι [α ατος] dat. "**blood**" - THE BLOOD [OF HIM]. Here, Paul is defining the means of justification. Obviously, he is referring to Christ's sacrifice for sin, i.e., justification rests on the "faith / faithfulness of Christ" = Christ's faithful obedience to the cross on our behalf. None-the-less, the sentence rests on the finite verb "saved" and so "in / by the blood" may be the instrument of salvation, rather than justification. "By Christ's sacrificial death", NEB.

πολλω dat. adj. "**how much [more]**" - BY MUCH [MORE]. The dative is instrumental. As noted above, establishing an argument that moves from the greater point to the lesser point. The much more is our justification. In comparison to the difficulty of achieving our justification through Christ's death and resurrection, our ultimate salvation in the day of judgment is a relatively easy task for God.

σωθησομεθα [σωζω] fut. pas. "**shall we be saved**" - WE WILL BE SAVED. Temporal future, with a divine / theological passive; "Be delivered from", Weymouth.

απο + gen. "**from**" - FROM. Expressing separation; "away from."

της οργης [η] gen. "**wrath**" - THE WRATH. "God's anger", JB, or if the notion of an angry God offends, "from final retribution", REB. Clearly, the judgment in the day of Christ's return is the divine "wrath" that Paul is alluding to.

δι [δία] + gen. "**through**" - THROUGH [HIM]. Instrumental, expressing agency; "through"

v10

γαρ "**for**" - More explanatory than causal; "let me explain more fully", Lenski.

ει + ind. "**if**" - IF. Introducing a conditional clause, 1st class, where the condition is assumed to be true; "if *as is the case* *then* [by much more having been reconciled we will be saved by]"

οντες [ειμι] pres. act. part. "**when we were / while we were**" - BEING. The participle is adverbial, possibly temporal, as NIV; "while we were God's enemies", or concessive, "although". "If enemies as we were", Stott.

εχθροι adj. "**enemies**" - ENEMIES, HOSTILE. Predicate nominative. A strong word indicating the reality of the human condition. Parallel to v8, "while we were still sinners."

κατηλλαγμεν [καταλασσω] aor. pas. "**we were reconciled**" - WE WERE RECONCILED. Consummative aorist. The prefix *κατα* intensifies. To turnaround, exchange. A complete turnaround from an enemy to a friend. "At peace with God", CEV.

τω θεω [ος] dat. "**to him**" - TO GOD. Dative of indirect object / association "with God."

δια + gen. "**through**" - THROUGH [THE DEATH]. Instrumental, expressing means.

του υιου [ος] gen. "**of [his] son**" - OF THE SON [OF HIM]. The genitive is usually taken as adjectival, verbal, objective.

σωθησομεθα [σωζω] fut. pas. "**shall we be saved**" - WE SHALL BE SAVED. The phrase "saved by his life" is somewhat unique and easily misleads. The dying and rising of Christ saves, his death saves us from wrath; his life saves us to blessing, eternal life, the fullness of life in Christ.

πολλω μαλλον "**how much more**" - BY MUCH MORE. Establishing a greater to lesser argument, as v9.

καταλλαγεντες [καταλασσω] aor. pas. part. "**having been reconciled**" - HAVING BEEN RECONCILED. The word is used to describe "a restoration of friendly relationships after a period of separation", Mounce. The participle is adverbial, probably temporal; "now that we are reconciled", ESV.

εν + dat. "**through**" - [WE WILL BE SAVED] IN = BY. The preposition here can be understood in numerous ways. The NIV opts for the idea that our salvation is secured "through" the instrumentality of Christ's life. Yet, although *δια* + gen. "through his death" is clearly instrumental, the preposition used here is not necessarily instrumental; it may be expressing the idea of identification / union with Christ's resurrection life. None-the-less, most translators opt for an instrumental sense, "through", "by".

τη ζωη dat. "**life**" - THE LIFE [OF HIM]. Obviously Christ's resurrection, as opposed to his death, is in mind. So, Christ's resurrection-life is in mind. Christ's resurrection, of itself, is not enlivening, but certainly, a believer's identification with Christ enlivens. So, presumably Paul's sense is "by identifying with Christ, his resurrection life becomes our life, enlivening us to new life, eternal life."

v11

"There is little fresh thought in this verse", Barrett, indicating that it "sums up the passage", Dumbrell. Yet, it is likely that Paul is adding a final point to his argument, namely that reconciliation is not just a future hope, but a present reality; "And *this is not merely a future hope*. (but also) Here and now we can take a legitimate and joyful pride in our relationship with God", Barclay. "Yes, and even now, we exult in our sense of that union with God which has been brought about by our Lord Jesus Christ. It is through His great act that we are already in possession of the wonder of our reconciliation", Pilcher.

δε "-" - BUT/AND. Transitional, indicating a step in the argument, here to a concluding point.

ου μονον αλλα και "Not only is *this so*, but" - NOT ONLY, BUT ALSO. Elliptical counterpoint construction, "not only, but also. Paul has something to add to his previous points. "And not *only that*, be we also exalt in God", Cassirer.

καυχωμενοι [καυχομαι] pres. part. "**we also rejoice**" - BOASTING / GLORYING. The use of a participle here is curious. The opening construction of this verse aligns with v3 where the iterative present **καυχουμεθα** is used, so possibly the participle here is attendant on the verb. It is possibly imperatival, but more likely functions as a finite verb, so Moule IB, so we could classify it as a periphrastic present with the verb to-be assumed. The word is important since Paul uses it in both a negative and positive way, of the "righteous" (self-righteous) glorying before God on the basis of the law, as opposed to believers, the "justified", glorying before God about something that is worth glorying in, here our reconciliation in Christ. "Exalt", Cassirer.

εν "in" - IN [GOD]. The "glorying / exalting" is local, "in / in the presence of" our God. Turner suggests that the preposition is causal, "because of", MHT III. Either way, God is the object of the pride.

δια ... δι + gen. "**through**" - THROUGH [THE LORD OF US JESUS CHRIST WHOM NOW WE RECEIVE THE RECONCILIATION]. Instrumental; "through, by means of."

5:12-21

Arguments for the proposition, 1:18-5:21

Argument #3

Part 3: Life eternal

Argument

Argument #3: The consequential blessing that flows to the righteous in Christ, 5:1-8:39.

Part 3: Life eternal.

Having expounded the first part of his text from Habakkuk 2:4, "*he who is righteous out of faith*", chapters 3:21-4:25, Paul sets out to expound the substance of "*will live*." In 5:1-11 he describes the depth of the new relationship that exists between a believer and their living God, and this as a natural consequence of their having been set right with God on the basis of faith (Christ's faithfulness + our faith response) apart from works of the law.

Now, in 5:12-21, Paul explains how "Christ's saving death has affected all humanity", Dumbrell. Christ's death has overcome the curse of Adam's sin. This truth is exegeted by comparing the disobedience of Adam with the obedience of Christ. The consequences of both acts are beyond comparison, for sin leads to eternal death, but grace in Christ leads to eternal life.

In v13-17 Paul compares Christ with Adam. Christ's act of obedience ("the gift" = Christ's sacrifice for sin. Often interpreted as the gift of [imputed] righteousness), prompted by "the grace of God" (God's covenantal faithfulness), produces "justification" (acquittal / being set right before the judgement seat of God = an eternal right-standing before God = "the free gift of righteousness") and "dominion in life" (the reign of believers with Christ / new life in Christ), as compared with Adam's act of disobedience ("the one man's trespass / sin") producing "judgment / condemnation" and "the dominion of death."

In v18-21 Paul makes the point that just as all humanity participates in Adam's disobedience and its consequence, so may all participate in the obedience of Christ and its consequence, namely right-standing before God, with all its inherit blessings - "eternal life", the fullness of life in Christ now and for eternity.

Issues

i] Context: See 5:1-5.

ii] Background: The Nomist heresy 1:8-15.

iii] Structure: *Adam's rebellion compared to Christ's obedience*:
The results of Adam's sin - death, v12;

Universal sin and death prior to the giving of the law, v13-14;

Adam's rebellion and Christ's obedience compared, v15-17:

Adam = death (punishment); Christ = grace, v15;

Adam = judgment; Christ = acquittal, v16;

Adam = death; Christ = life, v17.

The consequence of Adam's sin and Christ's obedience, v18-19:

Adam = condemnation; Christ = justification / made righteous.

The function of law and grace, v20-21:

As sin reigned in death the law increased sin;

As grace reigned through justification life abounded.

iv] Thesis: See 3:21-31.

v] Interpretation:

The argument Paul puts forward, particularly in v13-17, is tight and complex, not easily discerned, and open to some dispute. Hunter, as is so often the case, provides us with a simple overview: "Paul pauses here to consider the relation of redemption to the fall, comparing Christ and Adam. This comparison enables him to show the universal range of Christ's saving work. From Adam, he says, came sin and death for his descendants: from Christ came righteousness and life for all who believe in him. And always grace is mightier than sin." See Moo for a detailed overview of the argument.

Paul and the Law: In v20-21, Paul notes the place of the law in the Adam / Christ dichotomy, identifying the Torah ("law") as the divine mechanism of exposing Israel's standing under sin, thus reminding Israel that covenant compliance, and thus blessing (the Abrahamic blessings), rests on promise - God's faithfulness appropriated through faith. The Torah identifies sin as sin and magnifies its consequences ("the curse of the law"). Having "entered / penetrated / arrived", the law then undermines any notion that sin can be restrained by an effort of the will. So, the law exposes us as sinners under a curse / the condemnation of death, but, as Paul argues, God's grace in Christ is far more powerful. The atoning work of Christ has conquered sin and provided access to eternal life.

These two verses play a significant role in the debate over the new perspective on Paul. New perspective commentators tend to see the Torah as a mechanism designed to sanctify the national life of Israel for the maintenance of the covenant, and that for the faithful remnant, the law performed this role. For Gentile believers in Christ, the indwelling compelling of the Spirit supersedes this role, which truth drives Paul to

have "works of the law" lifted from Gentile believers. Yet, in these two verses, Paul is quite adamant that the divine purpose of the law is to expose the human condition of loss, a loss shared by Israel.

Romans 5:12-21 serves to contrast the universal loss caused by Adam and the universal salvation achieved by Christ, a contrast between sin and grace. In verses 20-21, Paul notes the relationship of the law to Adam and Christ. In unequivocal terms, Paul ties law to sin, not grace, such that law remains independent of grace (law but exposes our need for grace). For Paul, the divine purpose of the law is to expose the human condition of sin, and its consequence, death and judgment.

Paul's critique is aimed at those who believe that law-obedience serves to maintain covenant compliance by restraining sin and advancing holiness (progress sanctification). As far as Paul is concerned, the law never served this end. Righteousness before God has always rested on faith, a faith like Abraham's; righteousness has always rested on the promises of God, upon God's covenant fidelity.

vi] Homiletics: *Nature or Nurture*

Nature or nurture; what makes us the way we are? Up till recent times we tended to argue that humans are moulded by the environment. Little weight was put on the power of genes. This was probably a reaction to the Nazi view of humanity - genetic purity. So, the shaping powers of nurture, education, peer pressure, and the like, these are the elements that make us who we are.

Today, there is a move away from this behaviourist model toward the power of genetic coding. Many now argue that we are a product of inherited genes. Some of the recent twin studies are very interesting. Separated identical twins tend to adopt similar behaviour patterns. Obviously, genes play an important part in the shaping of a person.

We are probably best to take a 50/50 approach; it's 50% nature and 50% nurture. What is clear is that we inherit the traits of others, either through genes or nurturing.

The Bible says we inherit something else which, although easily observed, is rarely admitted in society at large, and certainly not in academia. The Bible tells us that we inherit the sinfulness of Adam and thus, we inherit his condemnation. A society, either capitalist or socialist, which ignores original sin, the inherited sinfulness of the human species, is doomed.

The good news is that we can inherit, through the gift of spiritual new birth, the righteousness of Jesus and thus, not only stand approved in the

sight of God, but see our life shaped by the indwelling presence of the risen Christ. All this a gift of God's kindness, a gift for the asking.

Text - 5:12

Argument #3, Part 3: Life eternal - the consequential blessing of life that flows to the righteous in Christ, v12-21.

i] This verse commences a comparison between death in Adam, and life in Christ - between the universal effect of Adam's sinful deed, and the universal effect of Christ's righteous deed, v12. Paul's point is that Adam's sin has infected the whole human race and as a result, death has gained control. So, death reaches all people, not only because of Adam's sin, but also the sinful contribution of each individual. The comparison is not completed until v18 where Paul states "so one man's act of righteousness leads to justification and life for all" (but see **ὥστερ** below).

δια τουτο "**therefore**" - BECAUSE OF THIS. This causal construction is best taken as inferential, as NIV. Given Christ's work of reconciliation, as expounded in v1-11, Adam's curse is overcome.

ὥστερ "**just as**" - AS, JUST AS. This conjunction introduces a comparative clause, although the apodosis, the *then* clause, doesn't appear until v18, **οὕτως και**, "so also ..."; "just as then" Paul seemingly moves into a digression in v13-17. The comparison presumably being: Adam's sin = death, Christ's obedience = life. Given that the adverb is present in the verse, some argue that the sentence is an anacoluthon (the writer loses track of the grammar), but the comparison does eventually emerge. It is possible though that the **και οὕτως** of this verse completes the comparison, "just as even so." If this is the case, then Paul has first established the universality of sin and death, this being an original form of sin. He then exegetes this truth in v13-17, before dealing with God's answer, namely, justification.

εις + acc. "**[sin entered the world]**" - [SIN CAME] INTO [THE WORLD]. Spatial, expressing movement toward and arrival.

δι [**δια**] + gen. "**through**" - THROUGH [ONE MAN]. Expressing agency; "through," The "one man" is obviously Adam.

οὕτως adv. "**[and] in this way**" - THUS, SO / IN THIS WAY. Inferential, establishing a logical conclusion.

διηλθεν [**διερχομαι**] aor. "**[death] came**" - [DEATH] PASSED THROUGH [TO ALL MEN]. Death, both physical and spiritual, came to all humans; "death spread to all", Moffatt.

εφ [**επι**] + dat. "**because**" - OVER, ON, AT, UPON [WHOM]. This construction, the preposition + the relative pronoun, is adverbial, possibly "in as much as", or causal, "because of". Turner and others have opted for a spatial sense, "over / on

/ upon", where sin has spread "over" humanity due to our identification with Adam, MHT III. "Death passed upon all men through him in whom all men sinned", Turner.

ἥμαρτον [ἄμαρτανω] aor. "**[all] sinned**" - [ALL] SINNED. The aorist is probably gnomic, ie. sin is universal, although Longenecker suggests it is constative, expressing action at a point of time. Some commentators have suggested that it means "all have sinned in Adam's sin", so Moo, Murray, ..., while others argue that all sin is a result of the inherited nature from Adam, so Cranfield, Longenecker, ... Either way, "everyone has sinned and so everyone must die", CEV.

v13

ii] Paul now exegetes the comparison between Christ and Adam in what is virtually a parenthesis, v13-17: a) Paul first establishes the universal condition of human sin, quite apart from the law, with its consequence, death, v13-14.

γὰρ "**for / to be sure**" - FOR. More explanatory than causal, as TNIV; "I must qualify this last statement", Pilcher.

ἄχρι + gen. "**before [the law was given]**" - UNTIL. Temporal preposition; "before there was law in the world there was sin", Barclay.

νομου [ος] "**law**" - *the giving of the LAW*, [SIN WAS IN THE WORLD]. There is no definite article so it may be "before there was law", NEB, "law" taken in a general sense, but the REB reverts to "the Law", meaning, "the Law of Moses" / Torah, and this is surely what Paul intends.

δε "**but**" - BUT/AND [SIN]. Transitional, indicating a step in the argument, here to a counterpoint.

οὐκ ἐλλογεται [ἐλλεγω] pres. pas. "**is not taken into account / is not charged against anyone's account**" - IS NOT RECKONED, ACCOUNTED. Gnostic present, with the passive being theological / divine. A person cannot be a lawbreaker with an account kept of their law-breaking, if there is no law. "Sin is not entered into the account when no Law exists", Weymouth. Of course, just because the law of Moses had not, as yet, been promulgated, doesn't mean that sin doesn't exist and that it won't be condemned. Adam's sin, in defiance of a direct command from God, infected the whole human race and brought about the condemnation of all.

μη ὄντος [εἰμι] gen. pres. part. "**where there is no [law]**" - BEING NOT [A LAW]. The genitive participle and its genitive subject "law" forms a genitive absolute construction, temporal, "while there is no law."

v14

Sin was in the world even before the law was given by God through Moses, although without the law, sin is not easily seen for what it is (ie. it is not as clearly defined). As a result of sin's presence, death reigned from Adam to Moses, even over those whose sin was not like Adam's, ie., not the breaking of a direct command from God. Paul rounds off with the comment that "Adam was a pattern of the one to come." By pattern, he means "type" or "example". Adam, in his universal effectiveness for ruin, is a pattern of Christ's universal effectiveness for salvation.

αλλα "**nevertheless**" - BUT. The adversative sense is paramount, "on the contrary." Irrespective of the fact that sin cannot be identified without the evidence of a broken law, v13, due to the solidarity humanity shares with Adam's sin, "death reigned."

εβασιλευσεν [**βασιλευω**] aor. "**reigned**" - [DEATH] REIGNED. Constativ aorist. Even though there was no law, death reigned supreme over the human race. "Yet, death still had power over all who lived from ...", CEV. Obviously, if this is the case, why is humanity punished? Commentators usually opt that humanity stands guilty in Adam's sin, and/or humanity always falls short of the divine standard of goodness (a law written on the heart) due to the infection of Adam's sin.

απο ... μεχρι "**from the time of [Adam] to the time of [Moses]**" - FROM [ADAM] UNTIL [MOSES]. Temporal use of these two prepositions.

και "**even**" - AND. Ascensive; "even".

επι + acc. "**over**" - UPON. Spatial, those "over" whom death exercises its authority, as NIV; "Even over those who had not been sinning in the same way as Adam had", Cassirer.

τους μη αμαρτησαντας [**αμαρτανω**] aor. part. "**those who did not sin**" - THE ONES NOT HAVING SINNED. The participle serves as a substantive.

επι + dat. "**by**" - UPON [THE LIKENESS]. Here probably adverbial, modal; "on the likeness" = "like". "In the same way in which Adam broke the command he had received", Barclay.

της παραβασεως [**ις εως**] gen. "**breaking a command**" - OF THE TRANSGRESSION [OF ADAM]. Genitive after the comparative "like" with the genitive "Adam" being verbal, subjective; "like the transgression *committed by* Adam"; "whose sins were not like Adam's transgression", Moffatt.

τυπος [**ος**] "**[who is] a pattern**" - [WHO IS] A TYPE. Predicate nominative. In what sense is Adam a type of Christ? Phillips covers himself with "Adam, the first man, corresponds in some degree, to the man who was to come." The "some

degree" is Adam's headship over those who are perishing. Adam led the charge to destruction, whereas Christ led the charge to life.

του μελλοντος [μελλω] gen. part. "**the one to come**" - OF THE ONE COMING. The participle serves as a substantive, the genitive being adjectival, attributive, limiting "type". "The one who is coming / the coming one" is most likely a messianic title.

v15

b) Paul now explains how the consequences of Christ's act of obedience surpass the consequences of Adam's act of disobedience, v15-17. Having suggested that Adam is a "type" of Christ, Paul contrasts the dramatic difference between Adam's "trespass" and Jesus' "gift" (his sacrifice for sin). God's gracious kindness ("grace"), enacted through Jesus Christ, bears no comparison to the consequences of Adam's sin. Adam's act of rebellion brought death to all humanity, but Christ's act of obedience (his "gift") brought life to all who believe. "The gift" transcends ("how much more") "the trespass."

αλλ "but" - BUT. The adversative underlines the fact that Adam is only "a type" "to some degree."

ως ούτως "like" - [NOT] AS [THE TRESPASS] LIKE [AND = ALSO]. Forming a comparative construction where the action has been fulfilled. The negation can produce a question expecting a positive answer, but a statement is more likely. Paul now sets out to compare the two acts. Both Adam and Christ perform a significant act, but the acts are significantly different. Christ's act of obedience, his cross ("the gift"), brings life, whereas Adam's act of disobedience ("the trespass") brings death. "But how different are the results! The Fall of Man is very different from the free gift of God's favour", Pilcher.

το χαρισμα [α ατος] "gift" - THE GRACE / GIFT. Emphasising the act of giving, namely, the life-giving sacrifice of Christ. It is possible that the **μα** ending implies result / consequence and therefore, as death is the result of human rebellion (the "trespass", false step), so life ("justification", v17) is the result of God's "grace" - his gracious kindness. "Free gift", RSV.

γαρ "for" - FOR. More explanatory than causal; "let me explain. If"

ει + ind. "if" - IF. Introducing a conditional clause, 1st class, where the condition is assumed to be true; "if *as is the case* *then* [by how much more]" The presence of the comparative adverbial phrase **πολλω μαλλον**, "by how much more", indicates that the conditional clause is *a fortiori*, an argument from the lesser to the greater. If Adam's sin can damage the many, then imagine what the faithfulness of Christ can do for the many.

οἱ πολλοί adj. "**the many**" - THE MANY [DIED]. The articular adjective serves as a substantive. Most probably used as a Hebrew equivalent of "all", ie., it is inclusive; a whole consisting of many; "the whole of mankind", Barclay.

τω ... παραπτωματι [α] dat. "**by the trespass**" - BY THE TRESPASS. The dative is instrumental, expressing means, as NIV.

του ενος gen. adj. "**of the one man**" - OF THE ONE. The adjective serves as a substantive, while the genitive is adjectival, verbal, subjective; "by the trespass committed by the one man."

πολλω μαλλον "**how much more**" - BY MUCH MORE. Adverbial, comparison of degree.

του θεου [ος] "**God's**" - [THE GRACE] OF GOD [AND THE GIFT]. The genitive is adjectival, possessive, or verbal, subjective, "the grace *bestowed by* God." The repetition of the article ἡ with "grace" and "gift" supports the NIV translation, indicating that "grace" and "gift" are separate entities - Granville Sharp's rule. "Grace", being God's covenant fidelity, his kindness expressed in the salvation of a people in accord with his covenant promises, and the "gift" being Christ's sacrifice for sin on behalf of lost humanity. It is possible that we have a hendiadys here where και serves to form a single idea from the two articular nouns, "the gracious gift of God"; "His favour through the one man Jesus Christ has overflowed for the whole human race", Williams.

εν "**that came by**" - IN [GRACE]. The preposition may be instrumental, expressing means, "the grace of God and the free gift by, through grace", or expressing association, "in connection with grace." The prepositional phrase serves to modify "the gift", or "grace" and "gift" together = "favour". An adjectival participle is often assumed in translations, as NIV; "God's favour which came through grace"; "the gift which comes through the grace of the one man Jesus Christ", Cranfield. The "gift", as above, although in reformed circles it is often viewed as "the gifted benefits" = imputed righteousness. Salvation stems from God's unmerited favour.

τη dat. art. "-" - THE. The dative article serves as an adjectivizer, turning the genitive construction "of the one man Jesus Christ" into an attributive modifier limiting "grace"; "the grace which is bestowed by the one man Jesus Christ."

του ενος ανθρωπου [ος] gen. "**of the one man**" - OF THE ONE MAN [JESUS CHRIST]. The genitive may be treated as adjectival, possessive, such that the grace belongs to Christ, or verbal, subjective, "the grace *bestowed by / exercised by* Christ". "Jesus Christ" stands in apposition to "the one man".

επερισσευσεν [επερισευω] aor. "**overflow**" - ABOUNDED. Constativ aorist. Note the comparison of degree in this verse. Adam's sin brought death, but Christ's act of obedience "abounded" to the many.

εις + acc. **"to"** - TO, INTO. Expressing advantage; "abounded for many", ESV.
τους πολλους [πολυς] adj. **"the many"** - THE MANY. The adjective serves as a substantive. The whole number who rely on God's grace in Christ, as against the whole number who remain bound in their sins.

v16

Paul now compares the consequences of "the trespass" and "the gift", v16-17:

- Judgement dealt with the single sin of Adam, but the free gift deals with the accumulated sin of mankind;
- The judgement of Adam brought condemnation, but the free gift of God brings justification;
- Adam's sin brought about the reign of death, but the unspeakable generosity of divine grace brings about the reign of life, v17. The "reign of life" refers to living a renewed life in Christ, now and for eternity.

και **"again"** - AND. Introducing a further comparison, the consequences of the "trespass" and the "gift"; "and again." "There is another difference", Pilcher.

ουχ ὡς **"is not like / compared with the result"** - [THE GIFT *is*] NOT AS IF / LIKE *the effects*. Comparative. The clause "nor can the gift of God be compared with the result of one man's sin", NIV, is an ellipsis in that key words seem to have been omitted. The verb is certainly missing, but it is the contrast between "gift" and "one man's sin" that has caused the greater problem. Moo suggests "condemnation" from the following sentence; "the gift is not like *the condemnation* that came through the one who sinned." Morris sees the contrast as "the gift" (the bestowed benefits of one man's act of righteousness) as against "one having sinned" (the downside, "results", of one man's act of disobedience). The NIV "result", or Cassirer "effect", is where the comparison lies, a comparison between the "effects" of "one man's sin" and another man's "gift", ie., Adam's disobedience and Christ's obedience. "Gift of God", NIV, is misleading since "God" is not in the Gk. Anyway, the sense is: "There is a lot of difference between Adam's sin and the gift."

δι [δια] + gen. **"the results of"** - THROUGH. Instrumental, expressing means, "by means of", or agency, "through".

ἁμαρτησαντος [ἁμαρτανω] gen. aor. part. **"[one man's] sin"** - [ONE *man*] HAVING SINNED. Taking the adjective ἑνος, "one", as a noun, "one man", the participle is adjectival, attributive, limiting "*the one man*"; "the one who sinned."

γαρ "-" - FOR. Introducing a causal clause explaining why the gift of God cannot be compared with the result of one man's sin, "because"

μεν δε **"..... but ..."** - ON THE ONE HAND. An adversative comparative construction; "on the one hand but on the other"

το κριμα [α ατος] "**the judgment**" - JUDGMENT *was*. Nominative subject of an assumed verb to-be. The contrast is further developed: "judgment", the condemnation of humanity due to the one man's sin, is contrasted with, with what? Some suggest "the gift" (grace gift), God's gift of life through the one man's obedience. This contrast, argued by Morris, does defy the word order, but article identification is in his favour. Few follow his lead. Moo argues that the contrast is as rendered in the NIV: the judgment that resulted in condemnation and death, was from one sin, whereas, the gift that led to justification followed many sins. This interpretation is adopted by most translators. "For the sentence resulted from the offence of one man, and it meant condemnation; but the free gift resulted from the offences of many, and it meant right standing", Williams.

εξ + gen. "**followed [one sin]**" - OUT OF, FROM [ONE *trespass*]. Expressing source / origin; "the verdict that followed the one sin", Barclay.

εις + acc. "**brought**" - TO, INTO = RESULTING IN. Here probably expressing result; "resulted in."

κατακριμα [α ατος] "**condemnation**" - JUDGMENT [BUT ON THE OTHER HAND, THE GIFT *following on* FROM MANY TRESPASSES INTO = RESULTED IN JUSTIFICATION]. The third contrast suggested by Morris. Adam's act of disobedience led to the condemnation of "many", but Christ's act of obedience led to the justification / judicial acquittal of "many".

v17

γαρ "**for**" - FOR. Often treated as causal, as NIV, although more reason than cause, explanatory; "let me explain further. If" The idea that God's judicial announcement of acquittal is drawn out of many sins obviously need further explanation.

ει + ind. "**if**" - IF. Introducing another 1st. class conditional clause where the condition is assumed to be true; "if, *as is the case*, *then* [how much more]" Again, the presence of πολλω μαλλον in the apodosis indicates that the argument is *a fortiori*, see v15. "If" death has reigned supreme because of Adam's act of disobedience, then "how much more" will justification reign supreme because of Christ's act of obedience.

τω παραπτωματι [α ατος] dat. "**by the trespass**" - IN THE TRESPASS. The dative is instrumental, expressing means; "by means of the trespass."

του ενος gen. adj. "**of the one man**" - OF THE ONE *man*. The adjective serves as a substantive, while the genitive is usually treated as verbal, subjective.

εβασιλευσεν [βασιλευω] aor. "**reigned**" - [DEATH] REIGNED. Ingressive aorist, i.e., the weight is put on the beginning of the action. "Death began to rule", TEV.

δια + gen. **"through"** - THROUGH [THE = THAT ONE *man*]. Instrumental, expressing agency; "through".

οἱ λαμβανοντες [λαμβάνω] pres. part. **"those who receive"** - [BY MUCH MORE] THE ONES RECEIVING. The participle serves as a substantive, with the present tense being gnomic. The "many" (all) who "respond to / accept"; "receive the "overflow of His unmerited favour and His gift of right standing with Himself", Williams.

της χαριτος [ις ιτος] gen. **"of grace"** - [THE ABUNDANCE] OF THE GRACE. The genitive is best taken as adjectival, attributed, "the abundant grace *of God*"; "God's overflowing mercy", Goodspeed ("God" is not in the Gk.).

της δωρεας [α] gen. **"the gift"** - [AND] OF THE GIFT, GRANT. The genitive is again best taken as adjectival, attributed; "the abundant gift."

της δικαιοσυνης [η] gen. **"of righteousness"** - OF RIGHTEOUSNESS. The genitive is adjectival, of definition / expegetic; "a gift which consists of eternal right-standing before God. An actual righteousness, or status of righteousness, is constantly debated, although what God says so is so. If God says we are right with him then we are right with him. "The one who receives the abundant grace and gift that is righteousness", Harvey.

βασιλευσουσιν [βασιλευω] fut. **"reign"** - WILL REIGN. We would expect that since death reigned, the logical contrast would be that life will reign "in life". The future tense reinforces the amazing truth that the saints will reign with Christ in eternity, cf. 1Cor.6:2, i.e., a reign "in (eternal) life". Yet, it is more likely that Paul has in mind here the reign of a believer in the present, their appropriation of the new life that is theirs in Christ, a life lived in contrast to a life lived under the dominion of sin and death. "Imagine the breathtaking recovery life makes, sovereign life, in those who grasp with both hands this wildly extravagant life-gift, this grand setting-everything-right, that the one man Jesus Christ provides", Peterson.

εν + dat. **"in"** - IN [LIFE]. Local, expressing sphere; "in the sphere of life."

δια + gen. **"through"** - THROUGH [THE ONE MAN, JESUS CHRIST]. Instrumental, expressing agency; "through". "Jesus Christ" stands in apposition to "the one man."

v18

iii] All humanity participates in Adam's disobedience and its consequence, but can also equally participate in Christ's obedience and its consequence, v18-21: a) Paul restates the comparison between Adam and Christ commenced in v12 and completes it in this verse.

αρα ουν **"consequently"** - SO THEREFORE. Inferential construction serving as an emphatic "therefore".

ὡς οὕτως - "just as so" - AS. Forming a coordinate comparative construction; "as, in like manner through one unrighteous act so, in this way through one righteous act."

διὰ + gen. "-" - THROUGH. Instrumental, expressing means, "by means of the lapse of one man / through one lapse", Morris, but causal is proposed by Harvey, "because of."

ἑνος παραπτώματος gen. "one trespass" - ONE TRESPASS. Adam's sin, although note, it is unclear whether Paul intends "one man's sin" or "one sin."

εἰς "resulted in for" - TO, INTO = RESULTING IN [JUDGMENT] TO, INTO = FOR [ALL MEN]. This preposition, along with its partner, introduces a statement explaining the consequences of the unrighteous act / sin / trespass - εἰς, "to" all men εἰς "to" condemnation. The second part of the comparative clause contains a similar explanatory statement; "to all men to justification." The first εἰς in the Gk., "to all men", serves as a dative of interest, advantage; "for all men / people." The second can be taken to express result, as NIV, or as a predicate nominative; "for all men a verdict of condemnation ... for all men a declaring righteous", Lenski. Paul's point is that one sin results in the condemnation of all mankind. "Judgment", of someone guilty and thus subject to punishment, condemnation. Used 3 times in NT. The prefix strengthens the sense of judgment, so "condemnation", even "punishment", BAGD.

οὕτως και "so also" - SO AND = ALSO. The comparative adverbial of manner + an adjunctive και; "in this way also."

δικαιωματος [α ατος] gen. "[one] act of righteousness" - [THROUGH ONE] RIGHTEOUS ACT / JUDICIAL SENTENCE. Most commentators opt for "just deed / righteous act", cf., Moo, which nicely balances the sinful act that led to condemnation, but elsewhere in the NT, the word often carries the sense of "judicial sentence / ordinance." If this sense is followed, we head toward a tautology, although only if "justification" is understood as a judicial sentence ("judicial sentence [resulting] in/to justification"). Morris suggests "sentence of justification", "justificatory sentence", Godet. Moo points out that the word used for "justification" in this verse is not the one usually chosen by Paul. So, δικαιωσις ("justification") may just mean here "right standing before God" rather than the act of declaring /making right before God. This possibility deals with the tautological problem. "Just as a single transgression resulted in a condemnation extending to all men, so one acquittal results in a life-giving justification extending to all men", Cassirer.

δικαιωσιν [ις εως] "justification" - [INTO = RESULTING IN JUSTIFICATION, PUT IN A RIGHT RELATIONSHIP WITH / SET RIGHT WITH. See above.

ζωης [η] gen. "life" - OF = FOR LIFE [INTO = FOR ALL MEN]. The genitive is probably adjectival, of definition, epexegetic, explaining something about "justification", it "leads to / issues in life", Morris, so also Zerwick, Turner, or appositional, "justification which is life", or descriptive, "a life-giving justification." Possibly verbal, objective, or adverbial, expressing result, "this righteous status has life, eternal life, as its result", Cranfield, so also Murray, Moo, Harvey, cf., BDF 166. "This justifying, by which God was true to his nature and his covenant promises, leads to and reflects a life of ultimate triumph for all people in Christ", Dumbrell.

v19

b) Paul simplifies and restates the comparative clause formed in v18.

γὰρ "for" - FOR. Explanatory.

ὡςπερ "just as." - AS. ὡςπερ οὕτως forms a coordinate comparative construction, see v18; "just as so ..."

διὰ + gen. "through" - THROUGH. Instrumental, expressing agency; "by means of the disobedience of the one man."

του ἀνθρώπου [ος] gen. "of the [one] man" - [THE DISOBEDIENCE] OF THE [ONE] MAN. The genitive is adjectival, verbal, subjective. The noun "disobedience" is used rather than "sin / trespass" to promote a balance with Christ's "obedience", presumably his submission to the cross.

κατεσταθῆσαν [καθιστημι] aor. pas. "were made" - [THE MANY] WERE MADE [SINNERS]. "Constituted".

κατασταθῆσονται [καθιστημι] fut. pas. "will be made" - [SO ALSO THROUGH THE OBEDIENCE OF THE ONE MAN THE MANY] WILL BE MADE. The legal / "forensic flavour" of this word should be noted; not just "made", but rather, "people are inaugurated into the righteous state", Moo. A logical future tense, rather than predictive, cf., Fitzmyer (although it can rightly be both - now / not yet); "by one man's obedience the rest of mankind can be constituted righteous", Barclay. The "obedience" of Christ is usually taken to refer to his sacrificial death, so Jewett, Moo,, although Cranfield thinks it refers to his whole life.

δικαιοι adj. "righteous" - RIGHTEOUS. Predicate nominative. "Righteous" in a legal sense, not moral, "ranked as being righteous", Cassirer.

v20

c) In 5:12-19, Paul has again established the universality of sin and wants to again include all those, in that state, who have placed themselves under God's law (primarily the law of Moses), v20-21. Paul's focus is on law-bound believers / nomist believers, but the principle that law increases the trespass applies equally well to unbelieving Pharisees. Believers who use law-obedience for purification,

and thus blessing, need to face the fact that law increases sin, not blessing; law but points to our need for grace.

δε "-" - BUT/AND. Serving as a transitional connective, indicating a step in the argument.

νομος "the law" - LAW. Presumably the Torah, the law of Moses.

παρεισηλθεν [**παρεισερχομαι**] aor. "**was added**" - ENTERED = WAS ADDED AT A LATER DATE. Not "come / enter between", as if standing between Adam and Christ, nor "snuck in" as if the law deceptively came, so Dunn, rather simply "arrived / penetrated / entered." "The law has been added to the nexus of sin and death that was initiated with, and by, Adam", Hofius.

ἵνα + subj. "**so that**" - THAT. Introducing a final clause explaining the purpose / intended aim of the addition of the law. The law was given in order to increase the awareness of sin (make it visible) and increase the reality of sin (make it more sinful by making it a conscious act of disobedience). The law does not prompt obedience; it is more inclined to prompt disobedience. "The law compels sin to demonstrate its full power and greatness by arousing within us sleeping sinful passion and by kindling the latent **επιθυμια** (desire, longing) directed against God", Hofius.

πλεοναση [**πρεοναζω**] aor. subj. "**might increase**" - [THE TRESPASS] SHOULD INCREASE. Increase in what sense?

- The law serves to increase the number of actual transgressions against God's revealed will exponentially starting with the one command, don't eat the apple, to the many commands of the Torah, so Dunn, Godet;
- The law encourages legalism and therefore leads to damnation, so Bultmann;
- The law serves to heighten our awareness of what constitutes sin and therefore our state of loss;
- The law serves to increase the seriousness of sin by making it "transgression", "rebellion against the revealed will of God", Moo.

The third or fourth option seems best.

οὐ δε "**but where**" - BUT/AND WHERE [SIN INCREASED]. The transitional **δε** here likely introduces a conditional construction, with the adverb of place **οὐ**, "where", indefinite; "But where sin increased, then grace increased more."

ὑπερπερισευσεν [**ὑπερπερισευω**] aor. "**increased all the more**" - [GRACE] INCREASED MORE, ABOUNDED. The prefix **ὑπερ** intensifies; "beyond measure." Sin and law together are a potent power for loss, but God's grace is more than able to overpower them. The superlative sense is best expressed, "grace super-increased / super abounding grace", Moo; "superabundant grace", Morris. Not just eschatological abundance, Jewett.

v21

ἵνα + subj. "so that" - THAT. Introducing a purpose clause. "Grace increased all the more in order that ... grace will reign (ie., replace the reign of sin)"; "grace may exercise its kingly rule", Cassirer.

ὥσπερ "just as" - AS. Again, Paul uses ὥσπερ οὕτως, "as, so", to form a coordinate comparative construction: comparing the reign of sin and death with the reign of grace through righteousness unto life.

εν + dat. "in [death]" - [SIN REIGNED] IN [DEATH]. Possibly local, expressing sphere, "in the sphere of / dominion of death", Moo; or possibly instrumental, expressing means, "by means of", "sin used death as the instrument of its tyranny", Barrett; or accompaniment, "with". It is also possible that the proposition is used here for εἰς = movement toward, "to death", "sin reigned such that all come to death." The power of sin took control, "established its reign", NEB. "Sin exercised its kingly rule by bringing death (spiritual and physical)", Cassirer.

βασιλευση [βασιλευω] aor. subj. "might reign" - [SO ALSO GRACE] MIGHT REIGN. Subjunctive verb following ἵνα. The eschatological note here can be captured by "will reign", although grace reigns now. Sin may exercise its kingly rule and bring death, but "super abounding grace" exercises its rule and brings life.

δια + gen. "through" - THROUGH, BY MEANS OF. A purpose clause would make sense, although the preposition would normally be followed by an accusative, and even so, it is rare; "in order that they might receive the gift of justification that results in eternal life", Hofius. None-the-less, it is more likely instrumental; "through / by means of." Super abounding grace exercises its rule "by means of" righteousness, and as a consequence, brings life eternal.

δικαιοσυνης [η] gen. "righteousness" - RIGHTEOUSNESS. As always, there are many possible meanings: "conduct that reflects the New Covenant relationship", Dumbrell; a "status of righteousness", Cranfield; "the gift of righteousness", Osborne, Schreiner (Schreiner includes both the forensic gift of a righteous status along with a grace-produced righteous living); imputed ("donated") righteousness, Murray; "uprightness", Fitzmyer. Since the grace is God's, it is likely that the righteousness is God's, ie., "righteousness" as his "covenant fidelity", his determined action-plan, in Christ, to gather a people to stand right with him for eternity, to justify a people for himself in union with Christ. "So grace might also exercise dominion through [the gift of] justification leading to eternal life", NRSV.

εις **"to bring"** - TO, INTO. Expressing goal, "toward eternal life", as NIV, or result, "resulting in", or even possibly spatial, "into" = "in", "grace might reign in the realm of life eternal."

ζωνν αιωνιον **"eternal life"** - ETERNAL LIFE. This dimension of "life" is certainly eschatological, but also a present reality. "Life" for Paul is the fullness of new life in Christ, now and for eternity, a life that fulfils God's promised blessings to Abraham and his seed.

δια + gen. **"through"** - THROUGH [JESUS CHRIST THE LORD OF US]. Instrumental, agency; "through". "Jesus, *the* Christ, the Lord of us" is an appositional construction.

6:1-14

First rebuttal argument, 6:1-8:39

1. Consecrated to God, 6:1-14

Raised to new life

Argument

Paul has argued that a believer, now excluded from the realm of sin and death and included in the domain of God's grace / righteous reign, by means of faith (Christ's faithfulness + our faith), may fully share in the promised covenant blessings / the fullness of new life in Christ. "The weak" / nomists / members of the circumcision party, have sought to counter this argument. It seems likely that they have raised two substantive arguments against Paul's gospel of grace:

First, that Paul's gospel promotes libertarianism; it is antinomian - "Why not sin that grace may abound?" In his first argument, Paul will contend that:

those who have died to sin through faith cannot go on living in it.

Second, that Paul's gospel is flawed because it has failed to enable Israel to appropriate God's promised blessings in Christ. In his second argument, Paul will contend that:

with respect to Israel, God's word of grace has not malfunctioned.

In the opening argument of his first rebuttal of the nomist critique, v1-14, Paul makes the point that a believer "in Christ", "united" to him, is holy / consecrated to God, and consequently begins to express that reality in their daily life.

When a person believes in Jesus they are united to / identified with Jesus in his death and resurrection. Our old life of sin is hid with Christ in his death such that "we might no longer be enslaved to sin", and our new life grows with Christ in his resurrection such that, through the Spirit, we might "walk in newness of life." Thus, we are dead to sin and alive to God through our identification with Christ Jesus, v2-11. The implication of this truth is *be what you are* - realize this reality by not letting sin reign in your lives, v12-13. We will sin, but our orientation will be toward godliness. It is possible for us so to live because sin no longer rules over us, no longer has us in its power, v14a. Sin's power is broken because Christ has fulfilled / completed the law such that a believer is no longer under the constraints of covenant law, a law which serves only to stir up sin to greater rebellion by making sin more sinful. So consequently, the written code is replaced with the loving character of Christ written on our heart by the indwelling Spirit of Christ, v14b.

Issues

i] Context: See 1:1-7. With this chapter we face a shift in the argument / structure. As Bultmann observed, the rhetorical form of Romans is that of a diatribe where the author / lecturer first states his thesis to his audience / students, then expounds the thesis, and then moves on to a refutation of objections.

Paul first outlines his thesis in 1:16-17:

**The righteous reign of God,
out of faith,
apart from the law,
facilitates the fullness of new life in Christ**

A person who is set right with God through faith,
possesses the fullness of new life in Christ,
and this apart from law-obedience.

Paul then establishes his thesis in three parts, 1:18-5:21:

Part 1: In establishing the impartial nature of God's condemnation of sin, Paul first argues in 1:18-32 for the universal state of human sin, an all-inclusive condition which prompts God's righteous condemnation. Then in 2:1-3:20, Paul focuses on those committed to the Torah, the Law of Moses, those who would "judge others", 2:1. They, as with the rest of humanity, exist in a state of sin, and, with the rest of humanity, face judgment under the Law.

Part 2: Paul then expounds the first part of Habakkuk 2:4, "*He who is righteous out of faith*". The impartial nature of God's righteous vindication of the just in Christ, 3:21-4:25.

Part 3: Then the second part, "*Will live*", Hab.2:4. The consequential blessings that flow to the righteous in Christ, namely, "life", the fullness of new life in Christ that properly belongs to a believer apart from works of the law, 5:1-21.

Now Paul confronts the objections of his nomist opponents, the members of the circumcision party, "the weak", 6:1-11:36.

Paul begins by paraphrasing the central argument used against him by his nomist opponents, namely that his doctrine of justification by faith logically encourages libertarianism; it is antinomian. Paul's teaching amounts to "Let us do evil that good may result", 3:8.

"So, what do we do?"

Keep on sinning that God can keep on forgiving?", 6:1.

The nomist logic is as follows: If, through Christ's atoning sacrifice, God's undeserved favour toward his children serves to obtain our right-standing in his

sight, holiness and ultimately the full appropriation of the promised covenant blessings, and if his undeserved favour toward us / his grace, in a sense, increases when sin increases, would it not be true to imply that it is right for us to go on sinning that God's favour may be multiplied more and more? "God forbid! / What a stupid idea!", says Paul.

It was implied by Paul's law-bound opponents ("the weak", nomists) that his thesis undermines the law's role in making one holy for the full appropriation of God's promised blessings. Paul rebuts this charge:

6:1-23: "Dead to sin" = freedom to live for God.

7:1-6: "Dead to law" = freedom to live for God.

7:7-25: An argument against the implication that "the law is sin", that it destroys and enslaves. Not so! says Paul; it is sin that destroys and enslaves.

8:1-39: The mechanism by which a believer experiences the freedom to live for God, namely, the ministry of the Holy Spirit.

Paul's final assault on the nomist critique is presented in chapter 9-11. For the nomists, Paul's gospel, the news concerning a righteousness that is through faith apart from law, not only undermines the pursuit of holiness, and thus blessing, it is divisive and alienates the faithful children of Israel. To this critique Paul declares "don't even think for a moment that God's word of grace ("my gospel"!!!) has malfunctioned!", 9:6a. Israel's failure to accept "God's word", the gospel of grace, has nothing to do with the content of the message itself.

In the following chapters Paul explains why so very few Jews have accepted the gospel: not all Jews are part of God's true Israel, 9:6b-29; and national Israel's unbelief is driven by the heresy of nomism, 9:30-10:21. Paul concludes by making the point that Israel's present state of unbelief does not annul God's promises - Israel is not doomed to final rejection because a representative whole will inevitably be saved, 11:1-32.

ii] Background: The Nomist heresy 1:8-15.

iii] Structure: *The righteous in Christ are raised to new life in him:*

The nomist critique, v1;

if Paul's gospel were correct then believers might as well continue to live in sin apart from the law since divine grace flows freely, irrespective of the worth of one's life.

Paul's critique of the nomists' false logic, v2-11:

Buried with Christ, therefore no longer "enslaved to sin", v2-7;

Raised with Christ, therefore we "walk in newness of life", v8-10.

Summary, v11;

Right living, irrespective of the law, rests on the fact that a believer is dead to sin and alive to God in Christ.

iv] Thesis: See 3:21-31.

v] Interpretation:

The argument of "the weak" / nomists: Paul has argued that the righteous reign of God / divine grace, out of faith, of itself facilitates the full appropriation of the promised covenant blessings / fullness of new life in Christ. Against this proposition the nomist believers argue that free grace promotes free sin. They believe that obedience to the Mosaic law (and probably NT / Jesus' ethic as well) is the means by which a believer restrains sin and progresses holiness and thus moves their Christian life forward for the full appropriation of the God's promised blessings. If it is all of grace, the nomists argue, then logically we might as well increase our sinning that God's grace in forgiveness might increase.

"Died to sin": Endless debate is prompted by Paul's statement that a believer has "died to sin", v2, 7, 11, been "set free from sin" v18, 22. Are we free from the condemnation of sin, or free from the power of sin? Of course, both are true, but it seems likely that Paul is speaking in the passage before us of a freedom from the power of sin. Those who opt for a freedom from the condemnation / guilt of sin must explain the link between God's declaration of innocence and moral behaviour.

Luther argues the case with these words: "For someone who knows this doctrine and uses it properly, even evil will have to cooperate for good. For when his flesh impels him to sin, he is aroused and incited to seek forgiveness of sins through Christ and to embrace righteousness of faith, which we would otherwise not have regarded as so important or yearned for with such intensity. And so it is very beneficial if we sometimes become aware of the evil of our nature and our flesh, because in this way we are aroused and stirred up to have faith and to call upon Christ." *Lectures on Galatians*, 1535.

Sin's hold over us is put to death, is no more, has "died", metaphorically speaking, both in a legal sense and a moral sense:

- In the legal sense - sin no longer separates us from God in that Christ has taken our penalty himself.
- In a moral sense - sin no longer has a hold on us because we are free from the law which served to make sin more sinful.

The choice between these two options has prompted endless debate, but seeing that Paul is arguing for freedom from the law, as opposed to the

nomists who see law-obedience as necessary for the promotion of holiness, it is more than likely that a moral sense is front and foremost in his mind. In his life and in his death, Christ has fulfilled / completed the law, such that in Christ's faithfulness / obedience a believer stands perfect before God. The law, having led us to Christ, has served its purpose. Through his indwelling Spirit the law is written on our heart such that we now (always imperfectly) fulfil the law's requirements, and this apart from the legal demands of the law. Thus "we have died to *the power* of sin."

"Died / crucified with Christ / immersed in his death; Risen / alive with Christ": In this passage there are numerous references to a believer's association with Christ's death and resurrection. A believer has died with Christ and risen with Christ, but what does this mean? Paul could simply be saying that by being in Christ / united to Christ / associated with Christ / in a relationship with Christ / belonging to Christ / a believer receives the benefits that accrue from Christ's death and resurrection. Paul may have in mind the forensic benefits, and they are certainly real enough - Christ wears our condemnation in his sacrifice such that we now stand innocent / perfect / glorified in God's sight.

Given the context, it is more than likely that moral benefits are in mind - the old self is dead; the new self is alive to the potential of a life lived freely in obedience to God through the indwelling Spirit (v8, **συνζήσομεν**, fut. "will live together [with him]", = will live now, although Moo leans toward an eschatological sense). Of course, the new life is not a life free from sin itself - "the old Adam retains his power until he is deposited in the grave", Luther. Note the following key verses that touch on this subject.. 2Cor.13:4, 14:14, Gal.2:19, Eph.2:5, Col.2:13, 20, 4:1, 1Thess.4:14, 17, 5:10, 2Tim.2:11f.

Sin's power over our life is weakened in two particular ways:

First, we who are united to Christ in his death are dead to the authority of the law. God's law primarily serves to expose sin, make sin more sinful, and so drive the sinner to God for mercy; the law serves to lead us to Christ, Rom.5:20, Gal.3:23-25. Having served this purpose, we are now freed from the authority of the law, and so sin's power over us, once stirred up by the law, is weakened. Of course, again we must emphasise the fact that free from the power of sin does not mean that we are free from sin. "We acknowledge that regeneration is so effected in us that, until we slough off this mortal body, there remains always in us much imperfection and infirmity, so that we always remain poor and wretched sinners in the presence of God." The Geneva Confession.

Second, We who are united to Christ in his resurrection are alive to God through his empowering grace. Christ's resurrection power, his resurrection life (a life lived to God, pleasing to God) is imaged in us through the renewing power of the indwelling Spirit of Christ. "Christ in us" becomes life to our fleshly bodies, Gal.2:20, 3:14, 5:16; His indwelling-compelling love shapes us and so sin's power over us is weakened.

A believer is able to "walk in newness of life" because sin no longer rules over us, it no longer has us in its power, and this because, on the one hand, we are no longer under the constraints of the law which served only to stir up sin to greater rebellion, and on the other hand, because the grace of God's mercy in Christ works to realise love in the life of each believer through the indwelling-compelling of the Spirit of Christ. The nomists "who raise the objection of verse 1, fear that where God's law is put aside... and grace alone is emphasised, the result will be a lapse into sin; but the very opposite is true - *sin is no longer the master*. For grace has meant that Christians are as dead men raised to life and only goodness, not evil, can be associated with the new life", Best.

vi] Homiletics: *Dead but alive*

My father, in his seventies, had a gall operation that didn't go so well for him. In the middle of the operation, he actually died. Only later were we told how he only just survived the knife. When he came around, he announced that during the operation he had died and found himself walking up the stairs of a temple flooded in light. At the top of the stairs, he saw well, let's say, a divine-like apparition. "He beckoned me", he said, "but I didn't want to go, and then I woke up." I know that my father was totally convinced of the reality of his experience, an experience many testify to.

I don't really know what to say about this type of experience. I remember reading of one theory where in a death experience our mind goes into shock and we relive our birth. So, the visage in white is the doctor who delivered us. Well, it's an idea! Anyway, "You can be a king of street sweeper, but everyone dances with the grim reaper."

In our reading today we are reminded that we are already dead, and at the same time, resurrected, eternally alive. A person who believes in Jesus has, in a sense, died with Jesus on the cross; their old life is buried with him. And at the same time, they are alive with Jesus, resurrected with him. In Jesus we died to sin, once for all, and the life we now live, we live to God. Sure, we're not perfect, but none-the-less, that's how God sees us.

So, don't let sin rule your lives, but rather, give yourselves to God as people raised from death to life.

Text - 6:1

Those who are righteous in Christ are raised to new life in him, v1-14:

i] The nomists have proposed that submission to the Law is essential in the Christian life to restrain sin and thus progress holiness for the appropriation of God's promised blessings, as against Paul who has argued that, consequent on justification, a believer is holy in union with Christ, and thus with full access to the promised covenant blessings, and this by God's grace through faith (Christ's faith / faithfulness and our faith response). The nomists have argued that if Paul's proposition was correct, then believers might as well continue to live in sin apart from the law since divine grace flows freely, irrespective of the worth of one's life. In fact, the more sinful we are the more God's grace is active in forgiveness. Paul assesses their argument as illogical rubbish and will go on to rebut it.

οὐν "[**what shall we say**], **then?**" - [WHAT], THEREFORE, [WILL WE SAY]? Inferential / drawing a logical conclusion; given that divine grace in Christ leads to life in all its fullness apart from works of the law, "what inference are we to draw from all this", Barclay.

ἐπιμενωμεν [ἐπιμενω] pres. subj. "**shall we go on**" - SHALL WE CONTINUE. Deliberative subjunctive. "Are we - the suggestion is yours - to keep on sinning so that there may be more and more grace?", Barclay.

τῆ ἁμαρτίας [α] "**sinning**" - IN SIN. The dative is local, sphere; "shall we continue in the sphere of sin?"

ἵνα + subj. "**so that**" - THAT. Introducing a final clause expressing purpose; "in order that grace may abound."

πλεοναση [πλεοναζω] aor. subj. "**may increase**" - [GRACE] MAY INCREASE, ABOUND. To "increase", in quantitative terms, is probably what Paul means. The false proposition is: more sin = more grace, therefore, sin is good because it prompts more grace from God. So runs the argument of the nomists in attempting to rubbish Paul's doctrine of justification ("my gospel").

v2

ii] Paul answers the nomist's false logic, v2-11. Divine grace does indeed flow freely, but such does not promote lawless living. A believer is identified with Christ in his death and resurrection. Our old life of sin is hid with Christ in his death such that "we might no longer be enslaved to sin", v2-7, and our new life is hid with Christ in his resurrection such that, through the Spirit, we might "walk in newness of life", v8-10. In summary then: Christ has died, Christ is risen, therefore we must consider ourselves no longer slaves to sin, but alive to God, v11.

"Rubbish", says Paul; a believer dead to sin doesn't live in sin.

μη γένοιτο "**By no means**" - MAY IT NEVER BE. Emphatic negative. "Certainly not", TEV.

τῇ ἀμαρτιᾷ [α] dat. "**[died] to sin**" - [WE WHO DIED] TO SIN. The dative possibly expresses reference / respect, "with respect to / with reference to, sin", but other possibilities include: local, "in sin", in the sphere of, "died to the realm of sin"; dative of interest, disadvantage, "died in relation to sin", or advantage, "for our sins." "We who are of such a nature", Moo. "We who died to sin."

πῶς "**how**" - HOW. Interrogative particle.

ζήσομεν [ζαω] fut. ind. act. "**can we live**" - WILL WE LIVE. The future tense serves as a deliberative subjunctive. Although a future tense supports the suggestion that "live" refers to living in eternity perfectly free from sin, it is better to follow the NIV etc. and see the living as a present reality, certainly free from the curse (legal sense), but particularly in this context, free from the power (moral sense, although always imperfectly) of sin.

εἰν + dat. "**in**" - IN [IT STILL]. Local, expressing sphere, in the sphere of sin, so Jewett, or possibly standard, so Harvey.

v3

A believer, by grace through faith, is identified with Christ's death and resurrection; the old sinful life is dead and is replaced by a new life of right living, v3-4.

ἀγνοῖτε [αγνοεω] "**don't you know**" - [OR] ARE YOU IGNORANT. A litotes, so a positive statement works well; "you have been taught that", JB.

ὅτι "**that**" - THAT. Introducing an object clause / dependent statement of perception expressing what they should be / are aware of.

ὅσοι pro. "**all of us who**" - AS MANY AS. A qualitative correlative pronoun; "as many of us as." Shaped by the 1st. pers. pl. verb "were baptized", so "we all" = NIV.

εβαπτισθημεν [βαπτίζω] aor. pas. "**were baptized**" - WERE IMMERSSED. Ingressive aorist. The natural sense of the verb "to immerse" should be retained here, given that the sense "to baptise" comes with powerful ecclesiastical connotations which do not apply in this context. The word can be used literally of water baptism (immersed in water), but it is also used figuratively of immersed in suffering, immersed in the Spirit, and immersed in teaching. So, the use here does not support a sacramental idea of water regeneration; the word "baptism" simply means "immersed".

εἰς + acc. "**into**" - INTO [CHRIST JESUS, WERE IMMERSSED] INTO [THE DEATH OF HIM]. Indicating the direction of the action, or arrival at, here arrival at, the static sense of the preposition **εἰν**, "in" = incorporative union, "spiritual union", Moo. So "immersed in" takes the sense "identified with" / "united with", v5.

Harris Gk. argues that it comes down to being in a relationship with Christ and belonging to Christ. Of course, the phrase could be an example of Pauline short-talk, so "baptised into the benefits of Christ's death"; see Cranfield. "We were identified with Christ in his death (v3) and resurrection (v4)."

v4

Our justification identifies us with Christ's death and resurrection. In his death we die, we die to sin; in his resurrection we live, we live to God, we begin to live a new moral life for God. Paul is using the word "baptism" in the sense of "immersed" to illustrate identification with Christ.

οὖν "**therefore**" - THEREFORE. Drawing a logical conclusion from the statement in v3; "So, we are jointly interred with him in death", Berkeley.

συνεταφημεν [συνθαπτω] aor. ind. pas. "**we were [therefore] buried**" - WE WERE BURIED TOGETHER WITH. Ingressive aorist. Believers are buried together with Christ in that our old sinful-self dies with Christ and is put away (legally and morally - morally, as above).

αὐτω dat. pro. "**him**" - HIM. Dative of direct object after a **συν** prefix verb "to be buried together with."

δια + gen. "**through [baptism]**" - THROUGH, BY MEANS OF [IMMERSION]. Instrumental / intermediate agency, expressing means; "our baptism (immersion = identification) in his death made us share his burial", Moffatt.

εις + acc. "**into**" - INTO [DEATH]. We were buried with Christ through our identification with his death on the cross, see v3.

ινα + subj. "**in order that**" - THAT. Possibly introducing a purpose clause, as NIV, so Cranfield, but consecutive (result) is also possible, "and as a consequence our life is altogether renewed."

ὡσπερ "**just as too**" - AS, JUST AS [CHRIST WAS RAISED]. Here **ὡσπερ** is used with **οὕτως και**, "as so also" to form a correlative comparative construction, although Moo suggests that there is a causal sense here; "just as so also may we too walk in newness of life."

εκ + gen. "**from [the dead]**" - OUT OF, FROM [DEAD ONES]. Expressing source / origin, separation; "away from."

δια + gen. "**through**" - THROUGH, BY MEANS OF. Instrumental, expressing means; "by the Father's glorious power", Cassirer.

της δοξης [α] gen. "**the glory**" - THE GLORY. We would assume that the Father's "power" raises Christ and so his "glorious power" is possibly what is intended. "He was raised from the dead by that splendid revelation of the Father's power", Phillips.

του πατρος [ηρ ρος] gen. "**of the Father**" - OF THE FATHER. The genitive is adjectival, possessive; "the Father's glory."

ἡμεῖς pro. "we too" - [SO ALSO] WE. Emphatic by use and position, as NIV. περιπατήσωμεν [περιπατεῶ] aor. subj. "may live" - MAY WALK. "Walk about" in the sense of "behave"; "so we too shall conduct ourselves", Berkeley.

ἐν καινότητι [ἡς] "a new" - IN FRESH, NEWNESS. This prepositional phrase, "in newness of life", introduced by ἐν, is adverbial, modal, expressing the manner of the "walk". "The connotation of something extraordinary", BAGD; "all things renewed."

ζωῆς [ἡ] gen. "life" - OF LIFE. The genitive is adjectival, attributed; "a new life", CEV.

v5

Paul again restates the point he is making, using the word "united with" - grafted together. Given that believers are united with Jesus in his sacrificial death on their behalf, there is a sense where believers are also united with him in his resurrection.

γὰρ "for" - FOR. More reason than cause, further expanding on the explanation commenced in v3. It is really not possible for a believer to live in outright sin for having died with Christ we are raised with Christ and thus live with Christ, live the new life in and through him (via his indwelling Spirit). As already noted, a believer may / will sin, but is inclined not to sin; a believer is inclined to honour Christ, and this through his resurrection power.

εἰ + ind. "if" - IF. Introducing a conditional clause, 1st class, where the condition is assumed to be true; "if, *as is the case*, *then*"

γεγονάμεν [γίνομαι] perf. "we have been" - WE HAVE. The perfect tense underlining a past action with ongoing results; "have become."

συμφυτοὶ adj. "united with *him*" - GROWN TOGETHER, GRAFTED TOGETHER WITH. A restatement of the point already made, so Paul is probably again expressing the idea of identification with Christ, of being "immersed" with Christ; "we have been united *with Christ*", as NIV "If we have become identified with him in his death", REB; "if we have grown into him", Moffatt.

τῷ ὁμοιωμάτι [α ατοῦ] dat. "like this in / in [a death] like [his]" - THE LIKENESS, IMAGE. Dative complement of the συν prefix adjective "united with"; "grafted together with the likeness / resemblance of his death." Our death is not the same as Christ's, but it "is similar to it", Calvin.

του θανάτου [ος] gen. "[his] death" - OF THE DEATH [OF HIM]. The genitive is adjectival, epexegetic, limiting "likeness" by specifying the resemblance in mind, namely, Christ's death, although Harvey suggests a genitive of comparison.

ἀλλὰ καὶ "certainly also" - BUT ALSO = THEN ALSO. Here ἀλλὰ is contrastive and the καὶ adjunctive, together serving to introduce the apodosis (the "then" clause) of the conditional sentence; "then also"; "In the same way", TEV.

εσομεθα [ειμι] fut. "**we will**" - WE WILL BE [*united with him in the likeness OF THE RESURRECTION of him*]. A nice example of Pauline short-talk, i.e. semantic density. The syntax as above. The genitive noun "of resurrection" is obviously ablative, of comparison, so "a resurrection *like his*."

v6

The consequence of dying with Christ entails a death to sin, such that the believer is no longer enslaved to sin, v6-7. A believer is, in Christ, freely released from the power of sin, not so that we can go on sinning, or even be more sinful, but rather that we might no longer live a sinful life.

τουτο γινωσκοντες [γινομαι] pres. part. "**for we know**" - THIS KNOWING. Attendant circumstance participle identifying action accompanying the verb "we shall [grow into]" Christ of / from / by his resurrection, or adverbial, causal, "because we know", as NIV. The pronoun τουτο, "this", is forward referencing. Paul appeals to mutual understanding in the point he is making; "for we are well aware", Barclay.

οτι "that" - THAT. Introducing a dependent statement of perception expressing what all believers should know, "namely that."

ο παλαιος adj. "**self**" - THE OLD [MAN OF US]. This attributive adjective limits ανθρωπος, "man, self, humanity", which is itself limited by the possessive genitive ημων, "of us / our." "In existence for a long time with the connotation of being antiquated or outworn", BAGD. Cranfield says that "the old man" is the whole of our fallen nature. This is the most widely accepted interpretation, yet it can be argued that it is "the law", for in fulfilling the law, Christ removes it and therefore, sin is "rendered powerless" in that there is now no law to stir it to life. In fact, both points are true; "our old self *under the law*."

συνεσταυρωθην [συσταυρω] aor. pas. "**was crucified with him**" - WAS CRUCIFIED TOGETHER WITH. Constatative aorist; "with Christ" is assumed.

ινα + subj. "**so that**" - THAT. Possibly introducing a purpose clause, "in order", Moffatt, but a consecutive clause expressing result, "with the result that / so that", should not be ruled out; "with the consequence that the sin-possessed body is rendered powerless."

της αμαρτιας [α] gen. "[**the body**] of sin / ruled by sin" - [THE BODY] OF SIN. The genitive is adjectival, attributive, limiting "body", "the sin possessed body", Moffatt, but possibly attributed, "bodily sin."

καταργηθη [καταργεω] aor. subj. pas. "**might be done away with**" - MAY BE MADE OF NO EFFECT, INACTIVE, IMPOTENT / DESTROYED. "Rendered powerless,"

του δουλευειν [δουλευω] pres. inf. "**that we should [no longer] be slaves**" - *that* [NO LONGER WE] TO SERVE. The genitive articular infinitive usually

forms a purpose clause, "in order that", but sometimes consecutive expressing result, particularly here if viewed as expressing the result of the preceding purpose clause, "with the result that we are no longer in bondage to sin." This particular construction can sometimes form a noun clause, here possibly expegetic. The accusative subject of the infinitive is ἡμᾶς, "we".

τῇ ἁμαρτίᾳ [α] dat. "to sin" - SIN. The dative is possibly instrumental, expressing means, "that we be no longer enslaved by sin, although the verb "to serve as a slave" will normally take a dative direct object, "enslaved to sin." "That we should no longer be slaves of sin", CEV, Barclay,

v7

γὰρ "because" - FOR. Introducing a causal clause explaining why we are no longer enslaved to sin, namely, because "our escape from sin is effected by our own death to sin", Lenski. Bracketed by Moffatt.

ὁ .. ἀποθανῶν [ἀποθνήσκω] aor. part. "anyone who has died" - THE ONE HAVING DIED. The participle serves as a substantive. Not physically died, but died in Christ, ie., identified with Christ in his death.

δεδικαιώται [δικαιοῶ] perf. pas. "has been freed" - HAS BEEN JUSTIFIED = DECLARED / MADE RIGHTEOUS. Divine / theological passive. To make his point Paul chooses a forensic word expressing the idea of acquittal. A slave who has died is set free from their legal obligations to serve their master; they are acquitted of their servitude. Again, commentators argue over whether Paul has in mind a moral, or a forensic separation from sin. Has Paul in mind our being freed from "the power of sin", Phillips, a freedom which allows us to live free from sin's control (albeit imperfectly), "has been set free", so Moo, or "the [legal] claims of sin", Moffatt, in the terms of a judicial judgment that frees us from the guilt of sin, "absolved from sin", Williams, NAB? As already noted, both ideas are true and may be present, but given the context "set free from the power of sin" is probably in mind.

ἀπο + gen. "from" - FROM [SIN]. Expressing separation; "away from."

v8

The consequence of rising with Christ involves a life lived to God. Christ is alive, never to die again, and "the life he lives, he lives to God." A believer, identified with Christ in his resurrection, alive with him, naturally seeks to live in a way that honours God, v8-10.

δε "now" - BUT/AND. Transitional; indicating the next step in the argument; "now"

εἰ + ind. "if" - IF. Introducing a conditional clause, 1st class, where the proposed condition is assumed to be true, "if, *as is the case*, ... *then* ..." "We

believe that as [since] we have died with Christ [then] we shall also live with him", Moffatt.

συν + dat. "[we died] with" - [WE DIED] WITH [CHRIST]. Expressing association.

ὅτι "that" - [WE BELIEVE] THAT. Introducing a dependent statement of perception expressing what Paul + ("we") believe. Often "we" means Paul and the apostolic team, even "we Jews", but here it is most likely "we believers."

καί "also" - AND. Adjunctive, as NIV.

συνζησομεν αυτω "we will [also] live with him" - WE WILL LIVE TOGETHER WITH HIM. The dative personal pronoun **αυτω** serves as a dative of direct object after a **συν** prefix verb "to live with." The sense of "live with" is probably "live in union with Christ." As for the future tense, "we will live", it is generally felt that the life lived is now (the renewed life-style of a believer indwelt by the risen Christ), but that it comes with a future realization. None-the-less, it is possibly that Paul has now moved his view from the present to the future. Moo is inclined to an eschatological interpretation, given that if a present sense was Paul's intention he wouldn't have used the future tense following the word "believe"; so also Schreiner, "a genuine future", Harvey.

v9

ειδοτες [οιδα] perf. part. "**for we know**" - KNOWING. The participle is adverbial, causal, "because we know", introducing a causal clause explaining why we believe that those united to Christ are freed from sin, v8.

ὅτι "that" - THAT. Introducing a dependent statement of perception expressing what "we know."

εγερθεις [εγειρω] aor. pas. part. "**since [Christ] was raised**" - [CHRIST] HAVING BEEN RAISED. The participle is adverbial, probably causal, as NIV, but possibly temporal, "after Christ was raised", Jowett; we can live eternally with Christ "because" "the resurrected Christ is never again to die", Barclay.

εκ + gen. "**from**" - FROM [DEAD ONES]. Expressing separation "away from".

ουκετι "he cannot [die again]" - [HE] NO MORE, NO LONGER [DIES]. Death did once strike at Jesus, but never again.

κυριευει [κυριευω] pres. "**has mastery over**" - [DEATH] LORDS IT OVER, RULES OVER, DOMINATES. "It is Jesus Christ who is Lord, not death", Morris.

αυτου gen. pro. "**him**" - OF HIM [NO MORE]. A genitive of direct object after the verb "to rule over."

v10

Since we are identified with Christ in his resurrection, alive with him, we too will live to God. Paul will later explain that it is through the power of the

indwelling Spirit of Christ that a believer possesses the potential to live for God rather than self. The aspect of the main verbs should be noted. Christ "died", punctiliar aorist, a death "once for all" / not to be repeated; Christ "lives", durative present / he lives forever.

γάρ "-" - FOR. Introducing a causal clause explaining why death has no mastery over Jesus. "For in the death he died, he died once and for all to sin; in the life he lives he lives continuously to God", Barclay.

ὃ neut. rel. pro. "**the death**" - THAT, WHICH [HE DIED]. The two neuter relative pronouns are best understood as referring to the totality of Christ's death; all that it involves. The problem with the supposed ellipsis here is that "death" is not a neuter noun, although often a neuter pronoun is used instead of a substantive, cf., BDF #154. Possibly, "whereas he died whereas he lives", Moule.

τῇ ἁμαρτίᾳ [α] dat. "**to sin**" - [HE DIED] TO SIN [ONCE]. As in v2, the syntactical function of the dative is unclear. Christ's relation to sin is undefined in v10, although the context defines it in terms of dying for our sins, which act was a "once for all" act - a unique, singular, definitive act. So, probably a dative of interest, "for *our* sin", or at least reference; "in relation to sin", Cranfield, "with respect to sin", Morris.

τῷ θεῷ [ος] "**to God**" - [BUT/AND THAT HE LIVES, HE LIVES] TO GOD. The dative is again unclear. Dative of interest, advantage, "for God", is certainly possible, such that Jesus lives a life "singularly devoted to God", Morris. Yet, reference / respect removes the sense that Jesus lives to God's advantage, a somewhat strange notion.

v11

Paul now encapsulates his argument with an exhortation. Instead of focusing on the Law, a believer needs to identify with Christ's death and resurrection.

οὕτως "**in the same way**" - THUS, SO / IN THIS WAY. Although usually expressing manner, here probably drawing a conclusion from what precedes. The exhortation should be underlined; "so you must regard yourselves too as dead to sin", Barclay.

καὶ "-" - AND. Adjunctive; "also".

ὑμεῖς pro. "-" - YOU. Emphatic by use; "so also you must consider yourselves dead."

λογιζεσθε [λογιζομαι] pres. mid. imp. "**count**" - CONSIDER, RECKON [YOURSELVES]. The present tense is probably gnomic (expressing a principle), rather than expressing continued action, while the middle voice is redundant, given the support of "yourselves". The verb may be read as indicative, so Jewett, but usually viewed as imperative, so Cranfield, "So, you must recognize that you too are dead to sin."

εἶναι [εἶμι] inf. "-" - TO BE. The infinitive, a variant reading, serves to form a dependent statement of perception expressing what should be considered.

μὲν δε "..... **but**" - Adversative comparative construction; "you must consider yourselves, on the one hand, dead to sin, but on the other hand, alive to God."

τῇ ἁμαρτιᾷ [α] dat. "[**dead**] to **sin**" - [*a person* DEAD] TO SIN. The dative is again probably adverbial, of reference / respect; "dead with respect to *the power of sin*." Because of our relationship with Jesus Christ the curse of sin that infested us is dead and buried with Christ. Therefore, we should not let sin rule in our lives, rather we should serve God using all our natural capacities as weapons to do his will "for sin will have no dominion over you." Sin's death sets us free to live for God. This doesn't mean that a Christian will never again sin. Jesus' death on the cross enables God to re-establish his rightful control over our lives in and through the ministry of the Holy Spirit. Thus, in the power of the indwelling Spirit of Christ, we begin to live as God would have us live.

ζῶντας [ζῶω] pres. part. "**alive**" - [BUT a person] LIVING. The participle is usually treated as adjectival, attributive, limiting an assumed "person", so "*a person who is alive* to God."

τῷ θεῷ [ος] dat. "**to God**" - TO GOD. The dative as above, of reference / respect.

ἐν + dat. "**in [Christ]**" - IN [CHRIST JESUS]. Expressing space / sphere, usually understood in the sense of incorporative union - united to / identified with Christ; "in union with Christ Jesus", TEV. Other possibilities exist: causal, "because of Christ", Harris, Gk.; referring to action in Christ's name; receiving divine blessing in / through Christ. The phrase "in Christ" is used by Paul some 160 times. This is the first use in Romans.

v12

iii] Paul now, on the basis of the new life possessed by all believers in union with Christ, encourages his readers to be what they are. Instead of living in wickedness, let us put our lives to the disposal of God - let us "walk in newness of life", v12-13.

οὐν "**therefore**" - THEREFORE. Inferential / drawing a logical conclusion; "having recognized this truth therefore (v11), don't let"

μὴ βασιλευετω [βασιλευω] pres. imp. "**do not let [sin] reign**" - LET NOT [SIN] RULE, HAVE MASTERY. The present tense is durative, so possibly "continue to reign", although the aspect of an imperative is often indefinite. The present tense may serve to generalize a command, whereas the aorist may make it more specific. "Don't let sin rule your body", CEV; "you must not be controlled by sin", TH.

εν + dat. "**in**" - IN [THE MORTAL BODY OF YOU]. Locative, space, possibly "over your mortal bodies", Moffatt. "Body" is used here in the sense of the self as it acts in the realm of this age, an age corrupted by sin and passing away; "don't let sin rule you", CEV. The problem a believer faces is that we are part of the old age of sin and death, as well as the new eternal age. So, while we live in this body we should strive to resist its old ways.

εις το + inf. "**so that**" - TO, INTO THE [TO LISTEN TO, TAKE NOTE OF, OBEY]. The preposition **εις** with the articular infinitive is usually taken to introduce a consecutive clause expressing result, "with the result that", or hypothetical result, "so that"; "in making you give way to your lusts", Phillips.

επιθυμιας [α] dat. "[its] evil desires" - DESIRES, LUSTS [OF IT]. Dative of direct object after the verb "to obey." "Lusts / passions" is possible, given the reference to "the mortal body", but this is a narrowly sexual translation. Assuming that the "sin" referred to concerns ethical behaviour, then it probably concerns Godly living in general. So, its "appetites", Cassirer

v13

Note the run of the argument so far: an indicative followed by an imperative - our old sinful self is dead in Christ, which fact we should recognize and live out, i.e., be what we are.

μηδε "[do] not" - NEITHER. From v12, "do not let sin reign neither", Negated coordinate construction.

παριστανετε [παριστημι] pres. imp. act. "**do [not] offer**" - PRESENT, PUT AT THE DISPOSAL OF. Often used of offering a sacrifice, here the offering of obedience. See v16 where the word is aor. ind. act. Here, the negated present tense expresses the cessation of an action. "You must no longer put any part of it (the body) to sin's disposal", REB.

τα μελη "**parts (of your) body / any part [of yourself]**" - THE LIMBS, BODY PARTS, MEMBERS [OF YOU]. Accusative direct object of the verb "to present." Here referring to the parts of the body in general, "bodily organs" (hands, mouth, mind); "the various parts of your body", Barclay. "Body" as above; "the self as a person engaged in activity", Best.

τη ἁμαρτια [α] dat. "**to sin**" - TO SIN. Dative of indirect object.

ὄπλα [ον] "**as instruments**" - *as* WEAPONS, TOOLS, INSTRUMENTS. Accusative complement of the direct object "body parts", standing in a double accusative construction and asserting a fact about the object "body parts." "As implements for doing wrong", NEB.

αδικιας [α] gen. "**of wickedness**" - OF UNRIGHTEOUSNESS. Possibly an objective genitive; "weapons *for the purpose of* unrighteousness", Moo, so also

Cranfield, but adjectival, attributive, limiting "instruments" is possible; "unrighteous instruments".

αλλα "but rather" - BUT. Adversative standing in a counterpoint construction; "not, but"

παραστήσατε [**παριστήμι**] aor. imp. "offer" - PRESENT. The change to an aorist tense may say something about the action, for example, a singular action, its commencement (ingressive), or better its totality, "wholehearted and total commitment", Morris, but often an aorist imperative serves to express the immediacy of the command without reference to aspect (the duration of the action). Probably the action is similar to the present tense of "offer"; "you must no longer hand over your life to sinful impulses, but rather go on to hand it over to the divine will."

τω θεω [**ος**] dat. "to God" - [YOURSELVES] TO GOD. Dative of indirect object / interest, advantage; "in God's service", Moo.

ώσει "as" - AS, LIKE. Serving as a comparative particle; **ώς** + **ει** = "as if", although in this context it has a causal edge, "since you are."

ζωντας [**ζωω**] pres. part. "those who have been [brought from death] to life" - *the ones* LIVING [FROM / OUT OF DEATH]. The participle serves as a substantive, but possibly adjectival, "alive", cf., v11.

και "and" - AND *present*. Coordinative.

τα μελη [**ος**] "every part of [yourselves]" - THE *bodily* MEMBERS [OF YOU *as* TOOLS]. Accusative direct object of the verb "to present" with "tools" serving as its accusative complement; as above.

δικαιοσυνης [**η**] gen. "of righteousness" - OF JUSTICE, RIGHTEOUSNESS [TO GOD]. Here in the sense of "right-doing", Williams, and not in the sense of the righteousness which is out of faith. Possibly an objective genitive; "for righteousness", NJB; "instruments which He may use to do righteous deeds", Bruce, but again, as above, possibly adjectival, attributive.

v14

iv] The argument in summary, v14. Dead to sin / no longer under Law; alive in Christ / now under grace. A believer is quite able to live no longer under the dominion of sin because we "are not under law, but under grace." Whereas the law prompts rebellion, the gift of Christ's indwelling Spirit prompts love.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why we can give ourselves to right-doing.

ου κυριευσει [**κυριευω**] fut. + gen. "shall not be [your] master" - [SIN] SHALL NOT LORD IT OVER, RULE OVER, DOMINATE [YOU]. Some take the future as imperatival, eg., Moffatt, but it is surely a statement of fact; "for sin will no longer hold sway over your life", Barclay.

γὰρ "because" - BECAUSE. Introducing a causal clause explaining why sin no longer holds sway over our lives.

οὐ "not" - [YOU ARE] NOT. With **ἀλλὰ**, "but", forming a counterpoint construction; "not, but"

ὑπο + acc. "**under**" - UNDER [LAW BUT] UNDER [GRACE]. Expressing subordination; "under the rule of." A believer is able to get into right-doing, albeit imperfectly, because they are no longer "under" / subject to God's law, which law exposes sin, making it more sinful, **ἀλλὰ**, "but" are now "under" / subject to God's grace, namely his kindness in writing the law on the heart of his children and shaping it within through the indwelling-compelling of the Spirit of Christ. Of course, numerous other interpretations have been offered over time, eg., the counterpoint is between the era of law and the era of grace, the old covenant and the new. "Because you are no longer subject to God's law, but rather his grace."

6:15-23

First rebuttal argument, 6:1-8:39

2. Freedom from slavery, 6:15-23

Set free from the slavery of sin

Argument

In his first rebuttal argument against the nomists' critique that grace, without law, promotes sin / libertarianism, 6:1, 15, Paul argues that a person can only live in one of two domains, either the domain of sin resulting in death, or the domain of righteousness resulting in holiness, and eternal life. When it comes to the practical implications for the righteous in Christ, Paul's view is that justification, by its very nature, promotes right-living, not careless-living.

In v1-14 Paul has used the image of a believer being "united with" Christ in his death and resurrection, which union shapes a life lived to God. Now in v15-23, in response to the absurd claim that a person under grace, apart from the law, is inclined to live in sin, Paul explains that we either dwell in / submit to the realm of sin against God resulting in death, or the realm of righteousness under God resulting in new life. We were all once "slaves to sin" which promoted an "ever-increasing wickedness" leading "to death", but now we are free from the "slavery" (power and curse) of sin. Believers are now "slaves to God" resulting in "holiness" and "eternal life."

In 7:1-6 Paul will go on to explain how slavery to sin is broken by our having been discharged from the authority of the law.

Issues

i] Context: See 6:1-14.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *Slaves of righteousness set free from the slavery of sin:*

The nomist critique, v15, cf., 3:8, 6:1;

*Nomist believers claim that
Paul's gospel of the free grace of God,
through faith apart from the law,
promotes sin.*

Paul's critique of the nomists' false logic, v16-23:

Two dominions, v16:

*Everyone is a slave,
either to the dominion of sin,
or the dominion of grace.*

Believers are slave to righteousness, v17-19:

*A believer is inclined to right-living
because they have been freed from the dominion of sin
and enslaved to the dominion of righteousness.*

Inclusion in the sphere of sin results in a death to God, v20-21;

Inclusion in the sphere of righteousness results in holiness, v22.

Conclusion: death or life, v23.

iv] Thesis: See 3:21-31.

v] Interpretation:

δικαιοσύνη, "**Righteousness**", v18, 19, and also 9:30-10:4; See also Excursus III.

The word can be taken with an ethical sense, "uprightness" Fitzmyer, "covenant compliance", Dumbrell, and so often translated in this passage as "enslave to justice", "slaves of right-doing", Williams. Sometimes there is a forensic implication, of a recognition of covenant inclusion, of being set right with God, so here in v18, 19, "enslaved to right-standing / righteousness before God."

Yet, as Dunn warns, imposing a narrow definition of "righteousness" leads to a slanted interpretation. He thinks that "righteousness", in the present context, is "the gracious power of God which claims and sustains the believer and reaches its final expression in eternal life." It's as if Paul is using the word of a person's state under "the righteous reign of God" / his saving righteousness / his grace, within which sphere a person is *made* right before God, holy, and expresses that rightness in right conduct - a state ("righteousness") which **εἰς ἁγιασμόν**, "leads to sanctification", 6:19.

So, against the notion that a person can live in the realm of grace / righteousness and at the same time live in sin, is countered by Paul's claim that a person lives in either the realm of sin against God, resulting in ever greater sin and ultimately death, or the realm of righteousness / grace resulting in right conduct ("holiness" ???, see below) and ultimately eternal life.

To aid understanding (or possibly add confusion!!), the opinion of some commentators may be worth considering.

- Murray opts for a general sense to the word in this passage - "the righteousness which obedience promotes should ... be interpreted inclusively to refer to righteousness in all its aspects, culminating, indeed, in the consummated righteousness of the new heaven and the new earth."

- Stott thinks it expresses the present life of a believer in Christ by means of justification.
- Cranfield and Schreiner think that it is being used in this passage to describe a believer's present walk in Christ.
- Moo and Fitzmyer think that it refers to right living, "uprightness / conduct pleasing to God", behaviour that is evident of a person's new relationship with God in Christ.
- Mounce, on the other hand, argues that "the righteousness to which obedience leads is the righteousness of personal growth in spiritual maturity."
- Osborne's line is that the "righteousness" of which we are now "slaves" is "both God's declaration that we are right with him and the ethical right living that results from our new status."
- Dumbrell considers that "righteousness", in this context = "the sphere of right standing before God in which believers now serve."

ἁγιασμον, "**Holiness / Consecration / Sanctification**". In v19 we have "slaves of righteousness leading to holiness, **δουλα τη δικαιοσυνη εις ἁγιασμον - εις**, "leading to" (result or end-view, ie., consecutive, or final). This is expanded in v22 where the believer is a slave of God (// "slave of righteousness) **τον καρπον ὑμων**, "your fruit" leading to holiness - "the fruit" taken to be "holiness" itself, or "the fruit of changed lives."

The foundational meaning of **ἁγιασμος** is "set apart for God", but its use in the passage before us has prompted numerous interpretations. Consider the following:

- A moral sense; slaves of righteousness (possessive dative) leading to right conduct;
- In the sense of "consecration", so "leading to an ever-closer identification with God", Dumbrell;
- A state of being pure in the eyes of God // "in the right with God / righteous"; "you reap the fruit of being made righteous, while at the end of the road there is life for evermore", Phillips.
- A moral process, "sanctification", such that "the fruit begins the process of sanctification (of becoming holy)", Morris, the consummation of which is eternal life.

Whether we define "holiness" as a state of being, or a moral orientation in life, or both, Paul's argument seems clear enough: a person in the realm of grace / righteousness is right and tends to act right.

Sanctification: This key word is commonly defined as "the progressive realisation of the person we are in Christ." Yet, the word "progressive" can

lead to error, particularly where obedience to the law is used as a mechanism to "progress" Christ-likeness, to progress holiness. We are best to view sanctification as a product of justification. So, a possible definition is as follows:

As a product of justification, sanctification is a state of holiness, which, in the renewing power of the indwelling Spirit of Christ, we seek to realise in our daily life; albeit, always imperfectly.

In Christ a believer is holy, and on that basis we strive to be holy (indicative / imperative).

Text - 6:15

Freedom from the slavery of sin to slaves of righteousness, v15-23: i] Rhetorical question, as per v1. The question reflects the view of nomist believers who hold that sin is promoted when law is devalued. For nomist believers, law promotes purity / holiness and thus the full appropriation of God's promised blessings. For Paul, grace, through faith, of itself, provides purity / holiness and thus the full appropriation of God's promised blessings, and this apart from the law.

It's important to note that the argument of Paul's opponents is not focused on conversion, it's not over how a person becomes a Christian. The argument is over the Christian life and the part the law plays in the business of living for Christ. In simple terms, we might say, it's an argument over sanctification. Paul argues that a believer's standing wholly rests on the covenant faithfulness of God (it is a "gift", a "grace" of God, of "promise") out of faith (Christ's + ours). Although sin is irrelevant when it comes to our standing before God, it does not "abound" because it is irrelevant. Paul's argument is that a believer, standing right in the presence of God, will be motivated toward right living, rather than sinfulness, and this apart from the law.

τί οὖν "what then?" - WHAT THEN? Possibly, "what shall we say", BDF argues for an ellipsis. Introducing a similar false inference to that of v1, an inference used by Paul's nomist brothers to counter the notion that the Christian life is lived by grace through faith rather than by a faithful adherence to the law, "what inference are we to draw?", v1, Barclay. The inference is that if salvation is all of grace, then sin doesn't matter, but we all know that sin does matter to God, so obviously the "all of grace" theory is flawed.

ἁμαρτησωμεν [ἁμαρτανω] aor. sub. **"shall we sin"** - MAY WE SIN. A deliberative subjunctive. Aorist is constative, indicating "sin in general", Harvey; "seeing we are saved by grace, what's one sin here or there?"

ὅτι "because" - BECAUSE. Here causal, introducing a causal clause.

ὑπο + acc. "**under [law]**" - [WE ARE NOT] UNDER [LAW]. Expressing subordination; "ruled by law", CEV; "slaves", Williams; "under the authority of", Weymouth... is a bit too strong, but "guided by law" is a touch weak.

ἀλλὰ "**but**" - BUT. Adversative standing in a counterpoint construction.

ὑπο + acc. "**under**" - UNDER [GRACE. MAY IT NEVER BE]. Again, the preposition expresses subordination. For Paul, a believer is released from the dominion of sin and death, and thus the dominion of the law, because they have been incorporated through faith (Christ's faithfulness and our faith response) into the dominion of grace / of God's righteous reign, his setting everything right.

v16

ii] Four responses to the rhetorical question exposing the incomparability of law and grace v16-22: a) Everyone is a slave either to the dominion of sin, or the dominion of grace, v16. In this verse Paul states a known fact; we all know that a person is either a servant of sin leading to death (death to God and death to the body), or a servant of obedience (doing what God requires) leading to a state of righteousness / covenant compliance (and thus eternal life, v22, 23).

οὐκ οἶδατε perf. "**don't you know**" - DO YOU NOT KNOW. The negation indicates an answer to the question in the affirmative. A statement may be clearer; "you know well enough", NEB.

ὅτι "**that**" - THAT. Here introducing a dependent statement of perception expressing what they should know.

ᾧ dat. pro. "**when to someone**" - TO WHOM. The dative is adverbial, either temporal, as NIV, or conditional, "if you present yourselves", ESV.

παριστάνετε [παριστήμι] pres. "**you offer**" - YOU PRESENT, OFFER (in the sense of place beside such as in a sacrifice). Customary present tense. The idea is not of being enslaved, but of our offering ourselves as a slave to one of two masters. "Surrender yourselves", TEV.

δουλους [ος] "**slaves**" - [YOURSELVES] SLAVES. Accusative complement of the direct object "yourselves", standing in a double accusative construction and stating a fact about the object "yourselves"; "offer yourselves *as slaves*."

εἰς + acc. "**to [obey] / as [obedient slaves]**" - TO / FOR [OBEDIENCE]. Expressing end-view / purpose; "for obedience / with a view to obedience." "Obedience" in the sense of "being subject to". The two masters we may belong to are either the realm of sin, or the realm of obedience, under which masters we either end up dead to God or righteous and thus alive to God. "You belong to the power you choose to obey", Phillips.

ᾧ dat. pro. "**of the one [you obey]**" - [YOU ARE SLAVES] TO WHOM [YOU OBEY]. The pronoun introduces a nominal phrase, dative of indirect object, possessive; "slaves you are of him whom you are obeying."

ἤτοι **"whether"** - WHETHER. Here used with the disjunctive ἢ to establish a correlative construction implying that there are only two alternatives to choose from; "whether *slaves of sin* into = resulting in death, or *slaves of obedience* into = resulting in righteousness."

ἁμαρτίας [α] gen. **"you are slaves to sin"** - OF SIN. The genitive is adjectival, usually treated as verbal, objective, as NIV, although possessive, is also possible, where the slave / servant belongs to either the realm of sin, or the realm of obedience. There is no article present so the whole power of sin over the human race, ie., capital "S", so Moffatt.

εἰς + acc. **"which leads to"** - TO / INTO. Here consecutive, expressing result; "resulting in death."

θανάτου [ος] **"death"** - DEATH. Paul probably has in mind spiritual death, a death to God.

ὑπακοῆς [η] gen. **"[or] to obedience"** - [OR] OF OBEDIENCE. The genitive as for "sin". What does it mean to be "*a slave of obedience*", to belong to the realm of obedience, to have chosen to be subject to obedience? Both realms, that of sin and that of obedience, are incompatible. One realm is in rebellion against God, and the other in submission to God. One realm leads to death, and the other to life. Paul's thesis is, of course, that for humanity subject to the realm of sin, it is possible to find obedience before God in the one obedient man, Christ. Incorporation in Christ, through faith, entails incorporation in the realm of obedience, and thus righteousness before God, and ultimately life.

δικαιοσύνην [η] **"righteousness"** - [TO, INTO] RIGHTEOUSNESS. Paul's use of the word here is unclear. There is much to support "results in being put right with God", TEV, ie., justification, or more particularly, within the present context, "the sphere of right standing before God in which believers now serve", Dumbrell. See δικαιοσύνη above. Moo suggests that "righteousness" here is "moral righteousness, conduct pleasing to God"; possible, but unlikely.

v17

b) A believer is inclined to right-living because they have been freed from sin and enslaved to righteousness, v17-19. Prior to our union with Christ, we served the dominion of sin, a slave to ever-increasing wickedness, but now we serve the dominion of righteousness, the dominion of God's saving grace leading to holiness, the dominion of "the gracious power of God which claims and sustains the believer and reaches its final expression in eternal life", Dunn - a state of purity before God expressing itself in purity of life. To this end, Paul encourages his readers to be what they are v19.

δε **"but"** - BUT/AND. Transitional, indicating a step in the argument.

τω θεω [ος] dat. **"to God"** - [GRACE, FAVOUR = THANKS, GRATITUDE] TO GOD. A hortatory subjunctive is assumed, "*let us give thanks to God*", with "to God" a dative of indirect object. Paul can express thanks at this point for he knows that his readers have indeed been released from the dominion of sin and are presently experiencing life in the dominion of righteousness through the power of the indwelling Spirit of Christ, and this because of their allegiance to Jesus.

οτι "that" - THAT. Introducing a dependent statement of indirect speech expressing the content of the thanksgiving.

ητε [ειμι] imperf. **"though you used to be"** - YOU USED TO BE. Customary imperfect underlining what was the case; "were then but no longer", Blass. The concessive sense of the clause is assumed, but supported by many translations and commentators.

της ἀμαρτιας [α] gen. **"to sin"** - [SLAVES] OF SIN. The genitive may be classifying as verbal, subjective.

δε "but" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point; "you were once slaves of sin but now you have obeyed from the heart ..."

ὑπηκουσατε [ὑπακουω] aor. **"you .. obeyed / you have come to obey"** - YOU OBEYED. Aorist pointing to a decisive act of believing the gospel, turning to Christ; possibly ingressive, as TNIV. Usually followed by a dative of direct object, ie., **τω τυπω**, although here accusative **τυπον**; "you sincerely obeyed the teaching pattern / the gospel"

εκ καρδιας [α] **"wholeheartedly / from your heart"** - FROM HEART. The prepositional phrase is best treated adverbially; "voluntary and sincere", Hodge, "without reservation", JB.

τυπον [ος] **"form / pattern"** - *to the* FORM, PATTERN, TYPE. Accusative by attraction; a dative of direct object after the verb "to obey." The gospel = the Christian teaching concerning Christ, "the pattern of teaching", NEB.

διδαχης [η] gen. **"of teaching"** - OF TEACHING. The genitive is adjectival, descriptive, idiomatic; "the form / pattern *which was revealed in / derived from* the teaching / gospel which was handed over to you", ie., the genitive "described the source from which the model is derived", Harvey.

εις + acc. "to" - TO, INTO [WHICH]. Spatial, here expressing arrival at; "into which you were initiated", Pilcher.

παρεδοθητε [παραδιωμι] aor. pas. **"you were entrusted / [that] has now claimed your allegiance"** - YOU WERE COMMITTED / DELIVERED OVER TO. Ingressive aorist; the divine passive indicating the stress upon God's action in delivering the readers over to the teaching, although an active sense reads better, "that you received", Goodspeed.

v18

In what sense is a believer "set free" from the dominion of sin? Some commentators stress the moral sense, so "set free from the power of sin." It is certainly true that since a believer is no longer under the law, sin has lost its power to control us. The law empowers sin, makes it more sinful, so without the law, and in partnership with the indwelling compelling of the Spirit of Christ, sin's power is reduced. Other commentators argue that Paul has in mind a legal sense, "set free from the condemnation of sin", a condemnation that ends in spiritual death. It is more than likely that both ideas are present. The transfer from one dominion to another has both legal and moral consequences. See 6:1-14 where this issue is covered in more detail.

δε "-" - BUT/AND. Transitional, indicating a step in the argument, possibly copulative serving to introduce a conclusion / summary.

ελευθερωθεντες [**ελευθερω**] aor. pas. part. "**you have been set free**" - HAVING BEEN SET FREE, RELEASED. Probably an attendant circumstance participle identifying action accompanying the main verb "you were enslaved", although possibly temporal, "when you were set free"

απο + gen. "**from**" - FROM [SIN]. Expressing separation; "away from"

τη δικαιοσυνη [**η**] dat. "**to righteousness**" - [YOU WERE ENSLAVED] TO THE RIGHTEOUSNESS, JUSTICE. The dative is possessive, as above; "slaves of righteousness", ESV. See "**Issues**" above.

v19

At this point Paul qualifies his use of the slavery image. A Christian's relationship to God is not at all unjust, humiliating and degrading, as is slavery; it is a service of perfect freedom - liberation. So, as free men and women, Paul reminds his readers that as they once served the domain of sin to ever-increasing wickedness, they should now serve the domain of God's saving grace leading to holiness - a state of purity before God expressing itself in purity of life. Willy-nilly sinning is not the fruit of grace.

ανθρωπινον adj. "**in human terms**" - HUMANLY [I SPEAK BECAUSE]. The adjective is being used as an adverb of manner. It is usually understood that Paul makes the point that he is using images that are human and therefore limited; I speak "as people do in daily life", BAGD. Dumbrell may well be right when he suggests that the limitation concerns the starkness of the alternatives posed by Paul. It is necessary, **δια**, "because of" (causal) the human struggle to understand eternal verities, to present those verities in a black and white contrast, but of course, truth is inevitably more subtle / shaded.

της σαρκος [ξ κος] gen. "[weak] in [your] natural selves / [your] human [limitations]" - [WEAK] OF THE FLESH [OF YOU]. The genitive is adjectival, attributive, "fleshly limitations" = "your natural limitations", ESV - the difficulty of grasping the significance of what Paul is saying. Other less likely possibilities include, moral weakness, and the weakness of their pre-Christian state.

γάρ "-" - FOR. Here more reason than cause, explanatory; "I know that the stark nature of what I have just said is difficult to grasp so let me put it as simply as I can,"

ὡσπερ "just as" - JUST AS. Along with οὕτως νυν, this conjunction, "as, just", introduces a coordinate comparative construction; "just as you once offered yourselves as slaves to the dominion of sin and lawlessness, so now offer yourselves as slaves to the dominion of righteousness."

παρεστίητε [παριστήμι] aor. "offered" - YOU PRESENTED. Aorist indicates the completeness of the action, so "wholeheartedly offered."

δούλα adj. "as slaves" - [THE BODY, MEMBERS OF YOU] SLAVES. The adjective serves as a substantive, accusative complement of the direct object "the members", of the verb "to present", standing in a double accusative construction and stating a fact about the object "members". The "member" is not quite parts, but rather an individual member or part which represents the whole. Therefore "body" is better, or even just "yourself" - "just as you offered yourselves in slavery to impurity."

τη ακαθαρσια [α] dat. "to impurity" - TO UNCLEANNES. Dative of indirect object. This is a state of sinfulness, sometimes referring to degenerate sexual sinfulness, although not here. This state of sinfulness / uncleanness produces "ever-increasing wickedness."

εις + acc. "[and] to [ever-increasing wickedness]" - [AND TO LAWLESSNESS] TO, FOR = RESULTING IN [LAWLESSNESS]. Expressing purpose / end-view, "with a view to/ for", or result, "resulting in"; "wickedness for wicked purposes", TEV. The preposition may serve to express a doubling of lawlessness = lawlessness on top of lawlessness.

ἀγιασμον [ος] "[leading to] holiness" - [SO NOW PRESENT THE MEMBERS OF YOU SLAVES TO FOR] HOLINESS, CONSECRATION. "Present your members as slaves to righteous, the consequence of which is holiness." The phrase parallels the idea of offering our members to the domain of impurity / sinfulness, the consequence of which is "ever increasing wickedness." Holiness is the consequence of offering ourselves to the domain of righteousness. As noted above, "righteousness" is that sphere of grace, of right-standing before God, in which believers participate in Christ. One slavery leads to "impurity and ever-increasing wickedness", the other to "holiness" - the state of holiness and the moral inclination toward, but not here with a view to a final eschatological

holiness, so Moo. The NIV "holiness", consecration, is unclear, but none-the-less, is better than "sanctification"; see ἁγιασμον in v22.

v20

c) Inclusion in the sphere of sin results in a death to God, v20-21. When a person serves the domain of sin they can't live a righteous life and thus their end is death - a death to God, death eternal.

ὅτε **"when"** - [FOR] WHEN. Temporal conjunction.

της ἁμαρτίας [α] gen. **"[slaves] of sin"** - [YOU WERE SLAVES] OF SIN. The genitive is adjectival, possessive, "slaves belonging to the realm of sin", or verbal, subjective.

ἐλευθεροί adj. **"free"** - [YOU WERE] FREE ONES. The adjective serves as a substantive; lit. "free-ones to righteousness."

ηγ δικαιοσύνη [η] dat. **"from the control of righteousness"** - TO RIGHTEOUSNESS. The dative may express reference / respect; "free with regard to", Moule = "free from." Yet, it seems again that the dative is possessive; "free from possessing the sphere of righteousness." "You were not covered by God's grace", better than the moral sense, "you were free so far as doing right was concerned", Williams, or "you were under no obligation to do what God required", TH.

v21

καρπον [ος] **"[what] benefit"** - [WHAT SORT OF] FRUIT. Accusative object of the verb "to have." The shorter question is to be preferred, "and what gain did that bring you? Things that now make you ashamed, for their end is death", REB, cf. NAB, JB.

ουν "-" - THEREFORE [HAD YOU THEN (at that time)]? Drawing a logical conclusion; "Therefore, what fruit had you then?"

εφ [επι] + dat. **"from"** - UPON [WHICH THINGS YOU ARE NOW ASHAMED]. Probably expressing base / cause; "on the basis of the things of which you are now ashamed."

γαρ "-" - φορ. More reason than cause, explanatory; explaining the worthless benefit of being a slave of the realm of sin.

εκεινων gen. pro. **"those things"** - [THE END, GOAL] OF THOSE *things*. The pronoun serves as a substantive. The genitive is adjectival, of definition / expegetic; "the end which consists of these things, or idiomatic / production, "the end *brought about by* those things", Harvey. "For these things cannot end in anything but death", Barclay.

θανατος [ος] **"death"** - *is* DEATH. Predicate nominative. "Moral and spiritual death", Pilcher, better than "death itself", Cassirer.

v22

d) Inclusion in the sphere of righteousness results in holiness and life eternal, v22. But now, set free from the dominion of sin and death and incorporated into the dominion of God's righteousness and grace, the fruit that flourishes is holiness. The end of sin is greater and greater iniquity leading to death, the end of grace is holiness leading to life eternal.

νυνι δε "**but now**" - BUT/AND NOW. Temporal contrast; the present is now contrasted with the past.

ελευθερωθεντες [**ελευθερω**] aor. pas. part. "**you have been set free**" - HAVING BEEN FREED. Along with "having been enslaved", the participle is adverbial, best treated as temporal, even causal. The aorist indicates a decisive act. "Now that you are set free from the realm of sin (the unregenerate state) and enslaved to the realm of righteousness under God, you have the fruit holiness, and its end, eternal life."

τω θεω [**ος**] dat. "**[have become slaves] to God / of God**" - [HAVING BEEN ENSLAVED] TO GOD. The dative is possibly possessive, as TNIV, or reference / respect. Pauline *short-talk* here requires expansion; "enslaved to God's righteous reign." "Bound to the service of God", REB; "employed by God", Phillips.

υμων gen. pro. "**[the benefit] you [reap]**" - [YOU ARE HAVING THE FRUIT] OF YOU. The genitive is adjectival, possessive; "you are having your fruit" = "the good you derive (from enslavement to righteousness under God) leads to holiness", Berkeley

εις "**leads to**" - TO. Expressing purpose / end-view, "with a view to / for", or result, "results in."

αγιασμον [**ος**] "**holiness**" - HOLINESS, CONSECRATION [BUT/AND THE END ETERNAL LIFE]. See Issues above. Inevitably "holiness" is a state of purity / consecration which a believer possesses in Christ and is at the same time an orientation lived out in life, a state both realised and inaugurated.

v23

iii] Conclusion. So far Paul has made the point that submission to the realm of righteousness results in spiritual life / holiness, whereas submission to the realm of sin results in spiritual death. He now adds the big-picture result, namely, eternal life, and explains how this works. Submission to the realm of sin results in physical death, as well as spiritual death, whereas submission to the realm of righteousness results in eternal life, as well as spiritual life / holiness.

γαρ "**for**" - FOR. More reason than cause, explanatory, and so best left untranslated.

της ἁμαρτίας [α] gen. "**of sin**" - [THE WAGES, SOLDIER'S PAY] OF SIN. The genitive is usually treated as verbal, subjective, "wages which sin pays", Cranfield. Presumably the presence of the article indicates "the realm of sin", rather than a specific personal sin.

θανάτος [ος] "**is death**" - *is* DEATH. Predicate nominative. Physical death, as noted above.

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

χαρίσμα [α] "**the gift**" - THE GIFT. Nominative subject of an assumed verb to-be. "A gift (freely and graciously given)", BAGD. Eternal life is given not earned.

του θεου [ος] gen. "**of God**" - OF GOD. The genitive is descriptive, idiomatic / source, "*that is from* God."

εν + dat. "**in [Christ Jesus our Lord]**" - [*is* LIFE ETERNAL] IN [JESUS THE LORD OF US]. Local, expressing space / sphere; "in union with". Sometimes Paul uses the preposition "through", either way, Jesus is the source of life eternal.

7:1-6

First rebuttal argument, 6:1-8:39

3. Freedom from the law, 7:1-25

Dead to the law, alive in the Spirit

Argument

In this, the third part of Paul's rebuttal argument against the nomist critique that his gospel of grace promotes sin and undermines the fullness of new life in Christ (ie., his gospel promotes libertarianism), Paul explains that a believer, no longer "under the law" / "discharged from the law" / dead with respect to the law, lives "in the new life of the Spirit." In chapter 6 Paul's argument was "dead to sin" = freedom to live for God, now in chapter 7 his argument is "dead to law" = freedom to live for God.

Issues

i] Context: See 6:1-14.

ii] Background: See 1:8-15.

iii] Structure: *A believer, dead to law is alive in the Spirit:*

Proposition, v1:

Death brings release from the law;

Illustration, v2-3:

The analogy of the death of a marriage partner;

Application, v4-6:

Christ has fulfilled our obligation to the law.

Through inclusion in Christ, the believer,

now separated from the law by death,

is free to unite to another, namely,

the guiding power of the indwelling Spirit of Christ.

iv] Thesis: See 3:21-31.

v] Interpretation:

In chapter seven, the rhetorical format of a diatribe continues with the refutation of objections. Paul rebuts the nomists' contention that grace, without law, promotes sin, undermining the full appropriation of God's promised blessings, as opposed to their view that grace + law restrains sin, promoting holiness for the full appropriating of God's promised blessings / the fullness of new life in Christ. But what "law" is Paul speaking about and in what sense is a believer no longer under the law?

We can probably discount law in general, and certainly Roman law. As already noted in these studies, the "law" is most likely the Torah, the law of Moses, but seeing that Paul is addressing the heresy of nomism within the Christian fellowship, it is possible that New Testament ethics, in particular the ethic of Jesus (eg. the Sermon on the Mount) has been incorporated into, or at least used to illustrate, the covenant law (the ten commandments etc.). None-the-less, Paul's focus is clearly on the law of Moses, with circumcision as the visible sign of a person's submission to the Sinai covenant.

The more difficult problem is to understand in what sense a believer is no longer under the law ("is discharged from the law"). The Reformed / conservative view is the most widely accepted understanding of Paul's teaching. The believer is still under the law as "a rule of life", Calvin, but not under the law as an instrument of divine condemnation for sin, ie., a believer is no longer under the curse of the law. So, a believer is free from the law in the sense of free from condemnation.

Some argue that Paul means free from the law as a mechanism for justification, eg. Stuart's old commentary, 1862 ("A believer is dead to all forms of legalism"), but not even "the weak" (nomist believers / judaizers / members of the circumcision party) would hold that covenant acceptance was established by obedience to the law. A believer "will engage in upright living as the result, but not the cause of his salvation", Morris.

New perspective commentators tend to argue that a believer, incorporated in Christ, is no longer under law (the old covenant), but under grace (the new covenant), thus they are no longer bound by Jewish exclusivity ("works of the law") to progress sanctification, but rather proceed in the Christian life by the leading of the Spirit, a law written within the heart. See Jewett and Dumbrell for the law as the mechanism of Israel's national sanctification.

We are better served by understanding Paul's argument in the following terms: By being in Christ, "united" to him in his death and resurrection, we are released from (have died to) the conjoined authority of the dominion of sin, 6:15-23 and the law, 7:1-7 (note the parallel statements in these two passages). Paul has defined the law's prime function / authority in terms of exposing sin, making it more sinful, and thus enacting the law's curse, namely condemnation, to the end that justification (being set-right with God) might be seen to rest wholly on faith (Christ's faith / faithfulness and our faith in his faithfulness) and not obedience to the law. Consequently, a believer, united to Christ and therefore justified, is free from the law with respect to this function (the law is no longer needed to

expose sin and lead the sinner to God for mercy), and as a consequence, is free from the power of sin (sin stirred up by the law), and therefore free to bear the fruit of right-living through the leading of the Spirit, cf., Schreiner 343-344.

So, Paul's argument at this point strikes at the heart of the nomists ("the weak", 15:1) who regard submission to the law as essential to the Christian walk. The law certainly remains a guide to the Christian life, but for a believer to return to the law as a means of restraining sin and progressing holiness (sanctification) for the appropriation of God's promised blessings, not only inevitably promotes sinful living, but serves also to enact the law's curse. The law cannot sanctify, rather it promotes rebellion and ultimately undermines faith. The truth is that a person stands eternally approved in the sight of God, holy before him, by faith, and in this faith, through the indwelling compelling of the Spirit of Christ, they begin to live out the commands of the law, and this apart from the law.

As to whether we die to the law/sin, or the law/sin dies to us, it is probably the latter, but then

vi] Homiletics: *Free from the law*

When I was a little bloke, our neighbour had a wonderful selection of old batteries in his backyard. He was actually a pyrotechnician; that's not a pyromaniac, by the way! Now, I was convinced that my tricycle would somehow go better with a battery tied to the back. Our neighbour read my longing eyes and kindly gave me one, but he could only spare me one. Of course, the tricycle didn't perform as well as I thought it would and so I concluded that an extra battery was needed. Having climbed the fence and strapped on a second battery, I was soon given a very important lesson about theft.

It's an interesting fact of life, that the "don't do it" seems to promote the doing of it. We may not demolish our moral code, but we will certainly test the boundaries. We may not climb the fence and steal all the batteries, but we may steal an extra one. And why is this so? Our reading today gives us the answer. We are "controlled by the sinful nature" and its passions are "aroused by the law."

The ten commandments are displayed in quite a number of churches, and I have always wondered what the intention was in placing them there. Was it to make me a better citizen, a more worthy follower of Christ, or at least, to help restrain my excesses? I have to confess to you, that if that was the intention, it has failed, failed miserably. I have regularly broken most of them, and certainly in spirit, I have broken all of them. The law but reminds me of my corruption, even, at times, making me more corrupt.

Thankfully, the intention of the law to make sin more sinful has a high purpose. Many years ago, the law drove me to the foot of the cross to find mercy, to find a righteousness that is given rather than earned, a righteousness that not only makes me right in the presence of God, but impels me to do right.

These days, when I look upon those marble tablets with the commandments so beautifully carved on them, I am reminded of God's mercy, of his abounding grace. For me, the law has performed its divine task, and so I am "released from the law."

Text - 7:1

Dead to the law and alive in the new way of the Spirit, v1-6: i] Proposition: Death brings release from the law. Given that a believer's old life of sin is dead and buried in Christ, the law's "authority" is superseded; A believer is no longer bound by the law. God's law properly serves to expose sin and drive the sinner to God for mercy, but a believer has found mercy / forgiveness in Christ, and so the law's authority is ended.

ἢ "-" - OR. Here the disjunctive indicates a new step in Paul's refutation of the nomists' objection to his thesis; "Let me put it another way."

αγνοεῖτε [αγνοεω] pres. "**do you not know**" - ARE YOU IGNORANT [BROTHERS]. Best presented positively, given the following causal clause; "Surely you know", Moffatt.

γὰρ "for" - FOR [I SPEAK]. Introducing a causal clause explaining why Paul knows that his readers are *not* ignorant of the matter he is about to introduce; "you are, of course, aware, brethren, for I am speaking to men acquainted with the law", Pilcher.

γινωσκουσιν [γινωσκω] dat. pres. part. "**to those who know**" - TO THE ONES KNOWING [LAW]. The participle serves as a substantive, dative of indirect object.

ὅτι "that" - THAT. Introducing a dependent statement of perception expressing what Paul's readers are *not* ignorant of.

ὁ νόμος "**the law**" - THE LAW. What law? "Mosaic law", Moo; "an objective axiom of political justice that death clears all scores, and that a dead man can no longer be prosecuted or punished", Headlam; "the will of God as a rule of duty, no matter how revealed", Hodge. As noted above, in this passage, it is difficult to know what "law" Paul has in mind, and even whether he is always using the word with a similar meaning. What is Paul speaking about?

- A principle or axiom;
- The law of marriage;
- God's law in general;

- Mosaic law.

The issue is further confused when we try to identify how the "law" relates to Paul's marriage illustration. Note how critical Barrett and Dodd are of Paul's logic here (an anacoluthon?). It seems likely that Paul primarily has in mind the Mosaic law, but given that his opponents, "the weak", the law-bound, are believers, then NT ethics will play their part.

του ανθρωπου [ος] gen. "**a man / over someone**" - [LORDS IT OVER] THE MAN = PERSON. The genitive is adjectival, of subordination, although technically a genitive of direct object over the verb to "lord it over", as NIV. "Lords it over": Have power over", CEV; "is binding", NRSV.

εφ [επι] + acc. "**as [long as that person lives]**" - OVER [AS MUCH TIME HE LIVES]. The proposition here serves to introduce an idiomatic temporal phrase εφ ὅσον χρονον, "over a period of time"; "So long as they live", Phillips.

v2

ii] The analogy of the dissolution of a marriage by the death of a partner, v2-3. As far as a believer is concerned, the law is like a marriage partner. When our marriage partner dies, we are free to marry another. The focus of the analogy is upon the complete cessation of the authority of the marriage partner upon the death of that partner, and of the right of the living partner to form a new relationship.

γαρ "**for / for example**" - FOR. More reason than cause, explanatory, here serving to introduce an illustration; "A married woman, for example, is bound by law to her husband ...", Phillips.

νομω [ος] dat. "**by law**" - BY LAW. The dative is instrumental, expressing means; "by means of."

ὑπανδρος "**a married**" - A MARRIED [WOMAN]. A hapax legomenon (once only use in NT). Literally meaning "under the subjection of a man."

δεδεται [δεω] perf. pas. "**is bound**" - HAS BEEN BOUND. Gnomic perfect. A very strong word, "legally bound", Phillips.

ανδρι [ηρ ρος] dat. "**to her husband**" - [TO THE ONE LIVING] HUSBAND. Dative of direct object after the verb δεω which takes a dative of persons. The participle τω ζωντι [ζωω] "the one living", is adjectival, attributive, limiting "husband", "the living husband"; "A married woman is legally bound to her husband during his life-time", Barclay,

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

εαν + subj. "**if**" - IF [THE HUSBAND DIES]. Introducing a conditional clause, 3rd. class, where the condition has the possibility of coming true; "if, *as may be the case*, *then*"

κατηργηται [καταργεω] perf. pas. "**she is released**" - SHE HAS BEEN RELEASED, ANNULLED, NULLIFIED. The obligations associated with marriage have been fully set aside. "His legal claims over her disappears", Phillips.

απο + gen. "**from**" - FROM [THE LAW]. Expressing separation; "away from."
του ανδρος "**of marriage / that binds her to him**" - OF THE HUSBAND. The genitive is adjectival, classified as descriptive, idiomatic, or verbal, objective; "the law *which binds her to her husband*", so Cranfield, .

v3

αρα ουν "**so then**" - SO THEREFORE. Inferential; drawing a logical conclusion, where αρα simply strengthens the inferential ουν; "Accordingly", ESV.

εαν + subj. "**if**" - IF. Introducing conditional clauses, 3rd. class, where the condition has the possibly of coming true; "if, *as may be the case ... then*"

ανδρι [ηρ δρος] dat. "**another man**" - [SHE MAY BECOME = BE JOINED TO ANOTHER / DIFFERENT] MAN / HUSBAND. Probably a dative of possession; "if she becomes *the wife / partner of* another man." Not necessarily marriage; "if she gives herself to another", JB.

ζωντος [ζωω] gen. pres. part. "**while [her husband] is alive**" - [THE HUSBAND / MAN] LIVING. The genitive participle and its genitive subject "husband", forms a genitive absolute construction, temporal, as NIV.

χρηματισει [χρηματιζω] fut. "**she is called**" - [AN ADULTEROUS] SHE WILL BE CALLED. Gnomic future. "She is branded as an adulteress", Barclay.

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

εαν + subj. "**if**" - IF [*as the case may be, the husband dies, then*]. Conditional clause, 3rd. class, as above. "But if, after her husband's death, she does exactly the same thing (partner another), no one could call her an adulteress, for the legal hold over her has been dissolved by her husband's death", Phillips.

απο + gen. "**from**" - [SHE IS FREE] FROM [THE LAW]. Expressing separation.

του μη ειναι [ειμι] "**and is not**" - [SHE] IS NOT [AN ADULTERESS]. This construction του + inf. usually forms a purpose clause, but here obviously consecutive expressing result; "she is free from the law and as a result cannot *be called / classed / branded* an adulteress." The accusative subject of the infinitive is αυτην, "she".

γενομενην [γινομαι] aor. part. "**even though / if she marries**" - HAVING BEEN JOINED TO [A DIFFERENT MAN / HUSBAND] - The participle is adverbial, usually taken as concessive, as NIV, or conditional, as TNIV.

v4

ii] Application: through inclusion in Christ, the believer, now separated from the law, is free to unite to another, namely, the guiding power of the indwelling Spirit of Christ, v4-6. There is a sense where, like a marriage partner, the law of God has died. In fact, one could say, God has put it to death. This occurred because we found the grace of God's forgiveness in the cross of Christ, in his body offered as a sacrifice for us. As a consequence, we are free to "belong" to another, to marry another, namely, Christ, our risen Lord. Because of this union with the risen Christ, we begin to live the life that Christ lives, we begin to be like him, we begin to "bear fruit for God's glory."

ὥστε "so" - SO THAT, IN ORDER THAT / THUS, THEREFORE [BROTHERS OF ME]. Consecutive conjunction drawing a conclusion. Here expressing a likeness **ὥς** + **τε** = "and so"; "Likewise, my brothers, ...", ESV.

καί "[you] also" - AND = ALSO [YOU]. Adjunctive, as NIV.

εφανατωθητε [**θανατω**] aor. pas. "**died**" - YOU WERE PUT TO DEATH. Punctiliar aorist indicating a single past event, the passive being divine / theological??? Given the marriage illustration, there is debate as to whether we die to the law, so Morris, or the law dies to us. Either way, it is God who puts to death (divine passive) such that we are "released from the claims of the law." For the justified person, the law no longer has the authority to expose and accentuate sin for the purpose of activating a reliance on faith. Of course, "released from the law" doesn't mean released to sin. The law still retains its secondary function of guiding right-living.

τω νομω [**ος**] dat. "**to the law**" - TO THE LAW. Dative of interest, disadvantage, so Moo.

δια + gen. "**through**" - THROUGH. Instrumental, expressing means / agency.

του Χριστου "**of Christ**" - [THE BODY] OF CHRIST. The genitive is adjectival, verbal, subjective, or possessive; "Christ's liberating death", Lenski. Obviously "body" refers to Christ's death on our behalf; "you have become part of the crucified body of Christ", Barclay. Some take "the body of Christ" to mean the church, but this is unlikely here.

εις το γενεσθαι [**γινομαι**] aor. inf. "**that [you] might belong**" - TO THE = FOR [YOU] TO BECOME. The preposition **εις** with the articular infinitive normally introduces a final clause expressing purpose, "in order that", but it may also express result. Result seems best; the consequence of the cross is union with Christ. Possibly carrying the sense "married", ie. married to Christ, but certainly "belonging" to Christ. The accusative **υμεις**, "you", serves as the subject of the infinitive.

ἕτερω dat. adj. "**to another**" - TO A DIFFERENT *one*. The adjective serves as a substantive, dative of possession; "to become to someone" = "belong to someone."

τω ... εγερθεντι [εγειρω] dat. aor. pas. part. "**to him who was raised**" - TO THE ONE HAVING BEEN RAISED. The participle serves as a substantive, dative in apposition to "a different *one*." Instead of belonging to the law, a believer belongs to the risen Christ through his indwelling Spirit.

εκ + gen. "**from**" - FROM [DEAD *ones*]. Expressing source/origin, "out of", or separation, "away from."

ινα + subj. "**in order that**" - THAT [YOU MAY BEAR FRUIT]. Introducing a final clause expressing the purpose of a believer's being joined to Christ; "that we might be useful in the service of God", TEV. Reflecting Paul's point that a person "in Christ" is free from the law, and therefore tends toward righteous-living rather than licentious-living.

τω θεω "**to God**" - TO GOD. A dative of interest, advantage, so possibly "for God's glory."

v5

In our natural fallen state, driven by our sinful cravings, the law served only to arouse our sinful nature to even greater disobedience; it served to expose our sinfulness, stirring us to even greater sin, so confirming our ultimate condemnation.

γαρ "**for**" - FOR. More reason than cause, explanatory; "Let me explain how it is that you have died to the law to belong to another in order to bear fruit to God."

οτε "**when**" - WHEN. Temporal conjunction introducing a temporal clause.

ημεν "**we were**" - WE WERE. The "we" certainly refers to believers, but Paul often has in mind Jewish believers, Israelites who were once under the law of Moses, but who are now "released" from it. Sometimes it is "we apostles", and sometimes it is a royal plural. None-the-less, all believers, who have some sense of "the will of God as rule and duty", can be included in his argument.

εν + dat. "**controlled by / in the realm of**" - IN [THE FLESH]. Local, expressing sphere, as TNIV; "in the natural state of sin", Lenski. The term "in the flesh" has numerous meanings ranging from "being merely human" to "human weakness that succumbs to temptations", as NIV. The term here best describes fallen humanity inclined to sin; "living in accordance with our lower nature", Williams.

των αμαρτιων [α] "**sinful**" - OF SINS. The genitive is adjectival, possibly objective "the passions *that produce* sins", but better attributive, "sinful desires / passions", "sinful cravings", Moffatt, or possibly idiomatic / source,

"passions that come from sins", or verbal, objective, "passions that lead to sins", Harvey. The noun **παθηματα** is usually taken to mean "suffering", but obviously "passions" is the intended sense here.

δια + gen. "**aroused by [the law]**" - BY MEANS OF [THE LAW]. Instrumental, agency, or causal, "efficient cause", BAGD. The law doesn't just expose sin (Chrysostom), but rather arouses it, makes it more sinful. "The law incited them (the sins) to work", Barclay. Note JB "quite unsubdued by the law." It is often argued that the law restrains sin, but this is doubtful, and is certainly not the point here.

ενηργειτο [**ενεργεω**] imperf. "**were at work**" - WERE WORKING. Progressive imperfect indicating a constant activity.

εν + dat. "**in [our bodies] / in [us]**" - IN MEMBERS, BODILY PARTS [OF US]. Local, expressing space. Here **τοις μελεσιν ημων**, "the members of us", = the self; emotional, physical.... "; "in our nature", Phillips.

εις το + inf. "**so that [we bore fruit to death]**" - TO THE = FOR [TO BEAR FRUIT TO DEATH]. The preposition **εις** + the articular infinitive usually forms a final clause expressing purpose, but here consecutive, expressing result, seems best. "When we were living in our carnal state, our sinful passions, stimulated by legal prohibitions, were active in our members and brought forth their deadly harvest of sin", Pilcher.

v6

Yet, a believer, "in Christ", is "released from" the "authority" of the law; we are no longer oppressed by "the old way of the written code"; it is dead to us. Rather, through the indwelling compelling of the Spirit of Christ we begin to "serve in the new way of the Spirit." Through faith in the renewing work of the indwelling Spirit of Christ we "bear fruit for God's glory". Christ's love compels us to begin to live as Christ lives and so we begin to fulfil in our lives the righteous requirements of the law.

νυνι δε "**but now**" - BUT/AND NOW. Transitional, indicating a logical development in the argument with a temporal implication; "but a new situation has arisen", Barclay.

αποθανοντες [**αποθνησκω**] aor. part. "**by dying**" - HAVING DIED. The participle is adverbial, possibly instrumental, as NIV, or causal, "we have been released from the law because we have died to that which held us captive", or even temporal, "when we died"

εν + dat. "**to [what]**" - [WE WERE RELEASED FROM THE LAW (discharged from the law's impost)] IN / BY [WHICH]. Possibly local, expressing space / sphere, or instrumental, expressing means, "by which." The clause may contain an ellipsis (the omitted word **τουτω**, "to that", dative of reference / respect; "having

died with respect to that in which"). Moo suggests "but we have been released from the law, dying *to that in* which we were held captive", Again, our problem rests with who, or what, does the "dying". Those who have the believer dying to the law through their death in Christ, argue for an ellipsis to make sense of the passage. Of course, if the law dies to us, then the passage makes sense in its own right. Lit. "but now, we have been released (aor. pas.) from the law having died (aor. part. [it] having died, eg. temporal "when it died"), by/in (pos. instrumental, "by") which we were being held."

κατειχομεθα [**κατεχω**] imperf. pas. "**once bound us**" - WE WERE BEING HELD, CONFINED, RESTRAINED. The progressive imperfect indicates an ongoing confinement. Crucial to our understanding of this passage is the identification of the old marriage partner, that which "once bound us". There are three possibilities:

- the law,
- the power of sin,
- the "old man of sin", ie. our sinful nature.

Paul may be speaking of our "sinful nature" cf. Rom.7:18, 8:3-4, although in line with v4, it is more likely that the law is that which confined us.

ωστε + inf. "**so that**" - SO AS [TO SERVE]. This construction will normally introduce a consecutive clause expressing result, as in the NIV. It may, on rare occasions, form a final clause expressing purpose; "so that we can serve ...", Moffatt.

εν + dat. "**in**" - IN. Local, state or condition, here expressing a standard.

πνευματος [**α ατος**] gen. "**of the Spirit**" - [NEWNESS] OF SPIRIT [AND NOT IN OLDNESS OF LETTER]. The genitive here, as with **γραμματος**, "of the written code", is adjectival, verbal, subjective, or idiomatic / source, limiting "newness / oldness", of the "newness / new way of living" that derives from the Spirit, as compared to the "oldness / old way of living" that derives from the "letter / written code" / "the obsolete state *determined by* the letter", Harvey. Of course, the genitive could be taken as epexegetic where "Spirit" explains the nature of the "newness", and "letter" explains the nature of "oldness", or even verbal, objective, "now we can serve God in a new way *by obeying* his Spirit", CEV. It is possible that Paul does not have the Holy Spirit in mind, so, "in the new spiritual way", JB, but this is unlikely. Paul is speaking of the new way of living which derives from the indwelling compelling of the Holy Spirit. "To serve in the Spirit is to live the resurrected life, to claim our rightful place in Christ. Dead to sin and freed to live for righteousness, we now live lives that bear fruit for God", Mounce.

7:7-13

First rebuttal argument, 6:1-8:39

3. Freedom from the law, 7:1-25.

Excursus: a) The moral status of the law

Argument

In his first rebuttal of the nomist critique, Paul sets out to repudiate the suggestion that his thesis / proposition (namely, that the righteous reign of God, out of faith, apart from the law, facilitates the fullness of new life in Christ) is antinomian and as such, promotes libertarianism. In the third part of his argument, Paul explains that that a believer, no longer "under the law" / "discharged from the law" / dead with respect to the law, now lives "in the new life of the Spirit." No longer are their sinful passions aroused by the law, now that they are free from the law. Dead to the law = freedom to live for God.

At this point in his argument, Paul draws aside to deal in more detail with the law itself, and in particular, with the suggestion that his thesis implies that "the law is sin / evil" - "that which is good (namely the law) become death to me." Paul "asserts that, far from being sin, it is that which makes him recognise sin", Cranfield.

Issues

i] Context: See 6:1-14.

ii] Background: See 1:8-15.

iii] Structure: *The law is holy, just and good:*

Proposition, v7a:

Paul's gospel of grace does not imply that the law is sinful;

Argument, v7b-11:

The law serves to expose sin for what it is;

Conclusion, v12-13:

The law is righteous, holy and good, v12;

The law serves a good end, it makes sin utterly sinful, v13.

The structural arrangement of v7-25 is open to some debate. Dunn argues that v13 concludes v7-12, but at the same time leads into v14-17; so also Fitzmyer, Osborne, ... Other commentators, for example Dumbrell, Mounce, regard that v12 as the concluding statement, rather than v13. However we handle v13, v7-25 "is a digression from his main line of thought", Barrett.

iv] Thesis: See 3:21-31.

v] Interpretation:

Romans 7:7-25 prompts endless debate. Using the first person singular, Paul speaks in the past tense in v7-13, and the present tense in v14-25. The tendency has been to treat the passage as autobiographical, but at the same time, aligned with what is a common human experience. Paul seems to speak as an unbeliever in v7-13, and then in v14-25, as either a law-bound believer who is affected by recurrent sin, or a believer who is living a low level of Christian life. Chapter 8 is then taken as an exposition of "the victory life."

Some commentators propose a more theological approach suggesting that Paul speaks as a representative Adam confronted by divine law, rebelling against that law and thus facing the consequence of death, cf., Gen.3. Adam was alive apart from the law, but when the commandment came, sin raised its head (the snake) and death ensued.

Taking a salvation-history approach, other commentators have suggested that Paul speaks as a representative Israelite confronted by the law at Mount Sinai, v7-13, and then in v14-25, struggling to live with the law from Sinai to the present day, v14-25. See Cranfield for a list of possible interpretive approaches.

New Perspective commentators tend to see Israel's two stages under the law as that of receiving the law and finding itself under the curse of the law (although for those with the faith of Abraham the law serves as the expression of that faith, or the maintenance of that faith, so Sanders), and then (v13-25) Israel under the law post-resurrection (ie. the old covenant having been replaced by the new).

Our best way forward is to recognise that in v7-25, Paul draws aside from his rebuttal argument, and sets out to dispel the notion that he is suggesting that the law is evil. The law is good and serves a good purpose, namely to expose sin.

Paul is no Luther struggling with oppressive guilt, but he does progress his argument by drawing on his own experience as a person bound under the authority of the Mosaic law. As a Pharisee, he had plenty of experience in this department. Against the critique of the nomists that he devalues the law, even worse, implies that it is "sin", an instrument of evil rather than "good / spiritual", Paul explains, from his own experience, that the law functions to expose sin, making sin more sinful. It does not function, as the nomists argue, to purify, make holy. Although God's law is good and holy, a truth we happily affirm, we are destined to respond in rebellion against it because of our sinful nature. "Who on earth can set me free from the

clutches of my own sinful nature? I thank God there is a way out through Jesus Christ our Lord", v24-25, Phillips.

vi] Homiletics: *The function of God's law*

Our reading today dispels a common myth about the laws in the Bible. It is commonly believed that God gives us the law to restrain sin, keep us on a leash, as it were. Paul exposes this myth with the example of "lust", the sexual sub-section of "covetousness", the tenth commandment. Paul says that this commandment produced in him all kinds of covetousness. When he took onboard the commandment, sin revived and he was done-in. Sin, seized the opportunity afforded by the commandment, deceived him and brought him down. So you see, the law tends to prompt lawlessness.

So, what is the role of God's law?

First, it serves to drive us to Christ. The law serves to expose sin and thus our need for a saviour. This, for Paul, is the prime function of the law - a revelatory task of immense value. For a believer, the law has already served this purpose, but it does often remind us of God's mercy toward us in Jesus.

Second, it gives direction to the Christian life. God's law is designed to shape the life of faith; it is a practical guide for the renewing work of the Spirit.

Text - 7:7a

The moral status of the law - "the law is holy, and the commandment is holy and just and good", v7-12: i] Paul rejects the implication that his thesis implies that the law is sinful. "Am I suggesting that the law is sinful?" It seems likely that Paul's law-bound critics are of this opinion. Paul responds by condemning the suggestion. In no way is Paul implying that the law is evil. Sin is evil, the law but serves to expose evil. Paul will quote the perfect example, the command not to covet, not to allow ego-centric desire, lust, to gurgle within. Of course, the more we are told not to covet, the more we covet.

ερουμεν [ειπον] fut. "**shall we say**" - [WHAT] WILL WE SAY. Deliberative use of the future tense; normally a subjunctive verb.

ουν "**then**" - SO. Here establishing a logical connection, indicating the next step in the argument and so left untranslated; "What further shall we say on these matters? Does my thesis imply that the law is sin?"

ὁ νομος ἁμαρτια "**is the law sin?**" - *is* THE LAW SIN? The verb is assumed. "Is the law sinful", Morris, seems more likely than that the stronger "the law and sin are one and the same thing", Cassirer.

μη γενοιτο "**certainly not**" - MAY IT NEVER BE. A common phrase, used to express a strong denial; "Never".

v7b

ii] The law functions to expose sin for what it is, cf., 5:20, v7b-11. New perspective commentators argue that the law "now" is only a vehicle for sin. Paul's point is valid for the unbelieving nation (of Israel), but not for OT pious Jews whose delight was always in the law", Dumbrell. Yet, it seems more likely that the law has always functioned to expose sin and enact the curse on those who were not covenant compliant. The Sinai law serves to remind the pious Jew that righteousness before God is only possible by adopting the faith of Abraham, for the covenant rests on promise / grace, not obedience / law. Paul's example on covetousness / lust makes the argument.

ἀλλὰ "**indeed / nevertheless**" - BUT. Possibly emphatic, as NIV, but more likely adversative / contrastive; "on the contrary", Morris.

οὐκ ἔγνων aor. "**I would never have known what [sin] was**" - I DID NOT KNOW [SIN]. The aorist is probably inceptive, so "come to know." "Know", of course, is not just intellectual assent, but rather a knowing as a person "knows" their partner in marriage.

εἰ μὴ + imperf. "**except / had it not been**" - EXCEPT. Often treated as introducing a conditional clause, contrary to fact, 2nd. class, where the condition is assumed to be untrue; "if, *as is not the case*, ... *then*." As is often the case in Koine Greek, the particle **ἄν** is omitted in the apodosis (the "then" clause). "If it were not by means of the law, I would not know sin." We could also treat it as introducing an exceptive clause expressing a contrast by designating an exception.

διὰ + gen. "**for**" - THROUGH [LAW]. Instrumental, expressing means: "by means of the law."

τε γάρ "**for**" - ALSO FOR = FOR EXAMPLE. More reason than cause, here introducing a supportive example; "what I mean is", Barclay, "For example", Phillips.

οὐκ ἤδειν [οἶδα] pluperf. "**I would not have known**" - I WAS NOT KNOWING. Most regard the pluperfect is used here as an imperfect, so expressing past durative action, an ongoing knowing / experiencing the sinful desire to covet.

τὴν ἐπιθυμίαν [α] "**what coveting really was**" - DESIRE, LUST. Accusative direct object of the verb "to know." It is possible to convince ourselves that we obey most of the ten commandments, but the tenth, above all others, reminds us that our righteousness is but filthy rags. Covetousness is "the exaltation of the ego", Barrett, "the inward root of man's outward wrongdoing", Cranfield, and gurgles within each one of us independent of something to focus on. Even without the law, we are well aware of this "bent" in our nature, but the law exposes the

"bent" as a corruption of the divine image, exposes sin as sin, draws it out, fires it up, reminding us of our need for redemption.

ει μη "if [the law had not said]" - EXCEPT [THE LAW WAS SAYING YOU SHALL NOT LUST]. As above.

v8

Apart from the law, sin is powerless and relatively subdued. Sin has certainly set up a base of operations in the life of every human and remains fully destructive, but without the law it just doesn't show itself. When faced with the law, sin raises its head and bursts into life. So, in a sense, sin is like a snake lying motionless and hidden and only stirring to take advantage of its opportunity in the giving of a commandment. Well Mark Twain observed when he suggested that humans are like mules, we do the opposite we are asked to do.

δε "but" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

λαβουσα [λαμβανω] aor. part. "seizing" - [SIN] HAVING TAKEN. The participle is adverbial expressing manner; "sin, having set up a base of operations in my life."

αφορμην [η] "the opportunity" - OCCASION, OPPORTUNITY. A base of operations, a launching pad. Accusative object of the participle "having taken." Possibly the commandment is the base of operations from which sin launches itself, although it seems likely that sin has set up a base of operations in our life and the commandment then provides the means by which it launches itself; "opportunity", Dunn = "opportunistically".

δια + gen. "by" - THROUGH [THE COMMANDMENT]. Instrumental, expressing means; "through, by means of."

κατεργασατο [κατεργαζομαι] aor. "produced" - WORKED, OPPRESSED, PRODUCED. "Sin promoted in me, through the commandment, every lust." Note how "through the commandment" can go with "seizing the opportunity", so NIV, but it seems likely that it goes with "produced / promoted".

εν + dat. "in" - IN [ME EVERY KIND OF / ALL KINDS OF LUST]. Local, expressing sphere of operation.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why the commandment served to increase sinfulness, ie., selfish indulgence in immorality. The law served this end "because in the absence of the law"

νεκρα adj. "[sin was] dead" - [WITHOUT / APART FROM LAW SIN *is*] DEAD. Possibly in the sense of "undefined", Mounce, or probably better "inactive / inert", Osborne, "lies dormant", Lenski, awaiting the law to motivate it to life, "useless", "powerless"; "For without law sin is unconscious", Berkeley.

Unaware of the law, we live in innocent bliss, but once we become aware of the full impact of the law, sin raises its head and our real condition of loss is easy to see. Once we come up against the demands of the moral law, any sense of innocence is soon dispelled.

ποτε "**once**" - [BUT/AND] FORMERLY, ONCE. Serving as a temporal adverb, introducing a temporal clause. "Before I knew about the law I was alive", CEV.

εγω "**I**" - I. Emphatic, but use and position. Paul may be speaking theologically in salvation-history terms, of Israel and the giving of the law at Mount Sinai, so Moo, or possibly even as the primal "I", of Adam and the fall, so Kasemann, or as the unconverted Paul, so Calvin, Barrett, Bruce, etc. Yet, it is more likely that Paul is speaking for every human being and their experience of blithe ignorance. Even a Jewish child will, for a time, experience "no conviction of sin", Hendriksen, but sooner or later, the law will drive home the real state of affairs. Even from the grammatical angle, it is appropriate to use the first and second person "to illustrate something universal in a vivid manner", Morris.

εζων [**ζωω**] imperf. "**I was alive**" - WAS LIVING. The progressive imperfect, being durative, expresses an ongoing state. "Alive" in what sense? The answer to this question is controlled by the interpretive approach we take to the passage. For example, if Paul is alluding to Adam and the fall, then "alive" means alive in every sense - alive in the garden, alive to God (walking every evening with God). "I died" would then refer to Adam's (and thus humanity's) inevitable death and separation from God (cast from the garden) due to sin / disobedience. Yet, it seems best to take "I was alive" in the same way we handled "sin was dead", i.e., metaphorically. Like a child who burns its fingers on a hot stove in response to being told "Don't touch the stove", we live in blithe ignorance until the law awakens sin. So, Paul's point is clear enough: "I lived in blissful ignorance, but when the commandment came, sin took control."

χωρις + gen. "**apart from**" - WITHOUT [THE LAW]. Expressing separation; "I lived in my childhood without any consciousness of the law", Pilcher.

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

ελθουσης [**ερχομαι**] aor. gen. part. "**when [the commandment] came**" - [THE COMMANDMENT] HAVING COME. The genitive participle and its genitive subject "commandment", forms a genitive absolute construction, temporal, as NIV. "Came" in the sense of impinged itself on, so "when the command came home to me", Moffatt.

ανεζησεν [αναζωω] aor. "**sprang to life**" - [SIN] REVIVED, SPRANG BACK TO LIFE, LIVED AGAIN. Ingressive aorist. BAGD argues that the prefix **ανα**, "again", has lost its power, so "spring to life", as NIV, not "spring to life again."

εγω απεθανον "I died" - [AND] I DIED. As with "alive", it is difficult to know what Paul means by "died". Does he mean died spiritually, "I died spiritually in that I was separated from God", Junkins, "I died the living death of sin, precursor of eternal death", Sandy and Headlam? Possibly died eternally, condemned before God? Even a moral sense may be intended; "with the coming of the commandment, sin sprang to life and I died unto God" - rebellion became the norm, not righteousness and thus the law's curse enacted God's condemnation with its inevitable eternal death. It seems more likely that Paul continues with a metaphorical sense. We live in blissful ignorance while sin lays dormant, but when confronted by the law, sin springs to life, and we are tripped up and sent sprawling - "our goose is cooked" / "we're done in" / "dudded" / "dead as a Dodo", etc.

v10

The commandments promote rebellion, and this because of the human condition of sin. When faced with the commandment, sin springs into action and our moral intention is well and truly defeated. We are therefore foolish if we think that our Christian life is advanced by attention to the law; the law promotes rebellion, not holiness.

εγω δε απεθανον "and I died" - BUT/AND I DIED. This phrase is usually taken with v9 to form a balanced statement covering v8-9: "apart from the law ... sin is dead I was alive / when the commandment came .. sin sprang to life I died."

και "-" - AND. Connective, left untranslated, possibly even close to **ὥστε και**, "so then", serving to introduce a consequential statement / application. If this is the case, "death / life" may now be substantial theological terms rather than metaphorical terms. It seems though that far too much weight is put on the words "life" and "death" in this context. Paul is simply making the point that sin exploits God's good law for evil.

ευρεθη [εὕρισκω] aor. pas. "**I found**" - *it* WAS FOUND, [DISCOVERED]. With the sense "proved to be", Jewett. Paul is making the point that the problem lies with us and not with the law. "So far as I was concerned", Barclay.

μοι dat. pro. "- " - TO ME / BY ME. Dative of interest, disadvantage / instrumental, means.

ἡ "that" - [*that* THE COMMANDMENT] THE ONE. The article serves as a nominalizer forming a noun phrase standing in apposition to "commandment"; "the commandment, the one for = that promised life."

εἰς + acc. "**was intended to bring**" - TO, INTO = FOR. The preposition "to" probably expresses purpose, as NIV; "the commandment intended to bring life", Moo.

ζῶην [ἡ] "**life**" - LIFE. If Paul is giving theological weight to the word we end up with numerous interpretations:

The Genesis 3 line, the command not to eat of the fruit of the tree of good and evil was a command that intended "life" in every sense of the word for Adam.

A salvation-history line, the giving of the Torah to Israel was for the continuance of the nation under God, "the living of a righteous life unto God"; "the great dilemma is that the commandment was supposed to bring life in the sense of making people right with God and helping them to experience life as he intended. Its true purpose was life-giving, but it 'was found' or 'proved to be' death-bringing. Sin has twisted the true purpose of the law and brought about spiritual death", Osborne. The law, of course, was never intended to make righteous through obedience (although the theoretical possibility was never denied - "my statutes ... by doing which a man shall live", Lev.18:5), but it does certainly serve to make righteous by exposing sin and thus prompting repentance. The Sinai law served to reinforce the prior authority of the Abrahamic covenant, of promise and faith, as opposed to law and works / obedience, and this for covenant inclusion and thus blessing. Yet, this doesn't seem to be the point that Paul is making; for him the law, due to sin, brings death.

A new perspective line; Sanders argues that Israel's eternal standing has always been a matter of God's sovereign grace, and that covenant law was but the mechanism for maintaining that standing, rather than gaining that standing. Ouch! that's the very heresy Paul is condemning. The Sinai covenant was never intended to maintain covenant standing (although it was certainly used that way), nor gain covenant standing; it serves to encourage a reliance on faith (God's faithfulness + our faith response) and serves as a guide for the fruit of faith.

The positive aspects of the Mosaic law may be in Paul's mind when he uses the word "life", but there is a good chance that he is not using the words "death" and "life" here with theological weight. Divine law presents itself to us as a beautifully designed manual for life, but sin locks onto it and twists it for evil ends; it kills us, rather than cleanses us.

αὐτή "-" - THIS. The close demonstrative pronoun is backward referencing to "law". "This" as in "this particular law", "this same commandment", Moo. "This law, the one "to" life (lead to faith and shape righteous living in the covenant community, "a direction to life", Phillips) actually brought death (promoted condemnation)."

εις **"brought [death]"** - TO, INTO = FOR [DEATH]. Here the preposition, which earlier expressed purpose, now expresses result. "Proved death for me", Moffatt.

v11

γάρ **"for"** - BECAUSE. Here introducing a causal clause explaining why the commandment brought death rather than life.

λαβουσα [λαμβάνω] aor. part. **"seizing"** - [SIN] HAVING TAKEN [THE OCCASION, OPPORTUNITY]. The participle is adverbial, possibly instrumental, expressing means; "sin deceived me by seizing an opportunity ..." Sin, latching onto the commandment, springs to life and puts me to death.

δια + gen. **"by"** - THROUGH [THE COMMANDMENT]. Instrumental, expressing means; "through, by means of the commandment."

εξηπατησεν [εξαπατάω] aor. **"deceived"** - DECEIVED [ME]. Constativ aorist. This word may support the Genesis 3 allusion, although it is Eve who is deceived by the serpent (sin). Possibly a reference to Israel's deception, or just a good descriptive of sin.

δι [δια] + gen. "-" - [AND] THROUGH [IT]. Instrumental, expressing means; "deceived me and through it killed me", ESV.

απεκτεινεν [αποκτεινω] aor. **"put me to death"** - KILLED *me*. See "life" above. Either somewhat metaphorical, or used with theological weight, eg., "It was the command of God which sin has used to bring death into its dominate role on the stage of human life", Dunn.

v12

iii] Conclusion, v12-13: a) Paul confronts the inference that the law is sinful by affirming the moral status of the law, v12. There is no verb in the sentence, so the verb to-be must be supplied. Note the reference to "law" as well as "commandment". They most likely mean the same, with Paul simply adding "commandment" because he used the word in previous verses. The law is "a gift of God, given to serve his purpose", Dunn.

ώστε **"so then"** - THUS. Here inferential, serving to introduce a conclusion to the argument of this passage.

μεν "-" - Often used with δε forming an adversative comparative construction; "on the one hand the law is but on the other sin is Paul doesn't bother to carry the contrast through to its logical end. It can also serve by itself as an emphatic marker, which may be its intended sense here; "indeed".

άγιος adj. **"holy"** - [THE LAW *is*] SACRED, HOLY. Predicating nominative adjective. The law is God's law, originates with God and is therefore sacred.

δικαια adj. "**righteous**" - [AND THE COMMANDMENT HOLY AND] RIGHTEOUS, JUST. Predicate nominative adjective. God's law is fair and reasonable. "Fair", Phillips.

αγαθη adj. "**good**" - [AND] GOOD. Predicate nominative adjective. "It is beneficial in its outlook and aim", Morris.

v13

b) Paul confronts the inference that the law is sinful by affirming its positive function, namely "that sin might be shown to be sin." As already noted, the inference, drawn from Paul's thesis by the nomists / law-bound believers that the law is sinful, is rejected by Paul. They simply do not understand that the law does not make holy, but rather exposes sin for what it is, so enacting the divine curse upon sin. As already noted, it is unclear whether this verse links with v7-12, or v14-25.

ουν "**then**" - THEREFORE [*did* THE GOOD]. Inferential, drawing a logical conclusion; "Did, therefore, what was good"

θανατος [**ος**] "**death**" - [BECAME] DEATH. Predicate nominative. Probably still with a metaphorical sense. In Australia, we will often use the phrase "done in" to describe personal damage, or hurt. "Did that which is good wreck my life (do me in), corrupting my behaviour, destroying relationships, even wrecking my relationship with God?"

εμοι dat. pro. "to me?" - TO ME? Dative of indirect object.

μη γενοιτο aor. "**by no means**" - MAY IT NEVER BE. A common phrase, used to express a strong denial; the aorist is consummative. "Certainly not / never!"

αλλα "**but**" - BUT [SIN]. Strong adversative, standing in a counterpoint construction.

ινα + subj. "**in order that**" - THAT. Introducing a final clause expressing purpose, as NIV.

φανη [**φαινω**] "**might be recognised [as sin]**" - IT MAY APPEAR, MAY BE SHOWN [SIN]. Constativ aorist. Seen for what it is. "Sin, at the touch of the law, was forced to express itself as sin", Phillips.

δια + gen. "**it used [what is good]**" - THROUGH [THE GOOD *law*]. Instrumental, expressing means; "by means of the good *law*."

κατεργαζομενη [**κατεργαζομαι**] pres. mid. part. "**to bring about**" - WORKING. The participle is best treated as periphrastic with the verb to-be assumed, so Moo, "sin worked death", but possibly adverbial, modal, expressing manner, so Cranfield, even consecutive, expressing result, "sin resulted in death for me", Moffatt. Cassirer opts for adjectival, attributive, limiting "sin", "it was sin which, so as to be seen in its true light as sin, produced death in me."

μοι dat. pro. "**my [death]**" - [DEATH] TO ME. Dative of interest, disadvantage / dative of possession.

ἵνα + subj. "**so that**" - THAT. Introducing a final clause expressing purpose, or hypothetical result, "so that."

δια + gen. "**through**" - THROUGH [THE COMMANDMENT]. Instrumental, expressing means, as NIV.

καθ ὑπερβολην [η] "**utterly**" - [SIN MIGHT BECOME] EXCEEDINGLY [SINFUL]. The preposition **κατα** turns the noun "excess" into a modal adverb expressing manner, "exceedingly"; "utterly evil", "superlatively sinful", Barrett. Grundmann says, that law unmasks sin "in its demonic character as utter enmity against God."

7:14-25

First rebuttal argument, 6:1-8:39

3. Freedom from the law, 7:1-25.

Excursus: b) The effects of the law

Argument

In his rebuttal of the nomist critique, Paul sets out to repudiate the suggestion that his thesis / proposition (namely, that the righteous reign of God, out of faith, apart from the law, facilitates the fullness of new life in Christ) is antinomian and as such, promotes libertarianism. In the third part of his argument Paul explains that that a believer, no longer "under the law" / "discharged from the law" / dead with respect to the law, now lives "in the new life of the Spirit." No longer are their sinful passions aroused by the law, now that they are free from the law. Dead to the law = freedom to live for God.

In a *digressio* (digression, excursus), Paul has drawn aside from his *refutio* (rebuttal argument) to deal in more detail with the law itself, and in particular, with the suggestion that his thesis implies that "the law *is* sin", 7:7. In the passage before us, Paul continues to argue that sin is the source of all our problems, not the law. Sin enslaves, such that even though we may affirm in our mind the value of God's good law, we end up acting in defiance of it.

Issues

i] Context: See 6:1-14.

ii] Background: See 1:8-15.

iii] Structure: *It is sin that enslaves; not the law:*

Paul's gospel of grace does not imply that the law is sinful, v7a;

Proposition, v14:

The law is spiritual, but humans are bound by sin;

Illustration, v15-20:

The spiritual struggle a person faces in the law.

Argument, v21-25a:

We may affirm the law, but the sinful self has its way.

Conclusion, v25b:

Summary statement.

iv] Thesis: See 3:21-31.

v] Interpretation:

At this point, Paul moves from the past tense to the present tense. This move has prompted many and varied interpretations; See "Interpretation", 7:7-12.

It is often argued that Paul is now speaking of his life as a believer wrestling with indwelling sin (so Calvin, etc.). This line of interpretation has the believer seeking to obey the law of God, but constantly failing and burdened by the power of sin.

In Second Blessing theology, believers, who have not yet received the Baptism of the Holy Spirit, are often identified with this passage. The Spirit-filled believer is then identified with the *set-free* believer described in chapter 8.

Standhal and others reject the Christian piety of sinful-self-examination drawn from this passage. They argue that Paul represents an Israelite under the power of sin and held to it by the law until a solution is found. The solution is in "Jesus Christ" who rescues humanity "from this body of death." The argument that Paul's "I" is representative, that he is expressing a salvation-history perspective (Israel's experience under covenant law), is weighty, but probably not the answer.

It seems likely that Paul's words here are autobiographical. Paul speaks as a person, believer or otherwise, confronted by the law. It is certainly the experience of the believers in Rome who have adopted the notion that submission to the Mosaic law shapes holiness for blessing. Paul wants them to face the reality of their situation, namely, that submission to the law only ever promotes lawlessness.

We can rightly argue that indwelling sin makes it difficult for a person to keep the law, but Paul's argument is somewhat more subtle: the law makes it difficult for a person not to sin. A life lived under the law becomes a struggle because the law's prime purpose is to expose our state of sin and make it "utterly sinful"; its purpose is not to improve our behaviour. If a person uses the law to control evil, to make holy, they will find it makes them "a prisoner of the law of sin at work within" their members. The point of chapter 7 is that a believer is free from the law. Chapter 8 explains the new way of the Spirit apart from the law.

Having said this, it is important to restate the truth that freedom from the law's demands does not mean that we are free to sin. Nor does freedom from the law mean that we are free from sin; as Luther put it, "there is no sinless Christian." Freedom from the law means we are free from the law's accentuation and condemnation of sin for the purpose of prompting repentance / reliance on faith. The law is no longer needed to drive us to

God for mercy, and this because we have found mercy through faith in Christ. With the sinful nature no longer stirred to disobedience by the law's demands, the believer is free to serve God, guided by the law in the new way of the Spirit.

νομος, "Law"; *What is Paul's intended sense of the word in this passage?* Initially, in v14, we have a use similar to that used in the proceeding passages, namely primarily the Mosaic Law, the Torah, extending to divine law in general (ie., inclusive of the ethic of Jesus and the NT in general). The suggested options are as follows:

- Law in a general sense. "the will of God as a rule of duty, no matter how revealed", Hodge;
- A rule or governing principle;
- Anything which exercises power and authority over us;
- The Mosaic Law, the Torah;
- The Pentateuch, the first five books of the Bible.

In v21-25 Paul seems to shift in the way he uses the word "law". In v21 most commentators seem to think that "law" here means "a rule or governing principle", "principle", REB; "principle of life", Barrett. Yet, it is likely that there is no shift in meaning such that "law" primarily means "the Law of Moses", extending to "the will of God as a rule of duty, no matter how revealed."

New perspective commentators lean toward the idea that Paul, in verses 21-25 and in 8:2, sets out to compare the function of "new covenant law", the law written on the heart by the Spirit, with that of "old covenant law", "the law of Moses", written on tablets of stone. That there is no shift in meaning in v21-25 seems best.

See **τον νομον**, "this law", v21, **ἕτερον νομον**, "another law", and **τω νομον του νοος μου**, "the law of my/the mind", v23, **νομω θεου**, "law of God", and **νομω ἁμαρτιας**, "law of sin", v25.

vi] Homiletics: *Indwelling sin*



In the Tom and Jerry cartoons, Tom constantly faces moral dilemmas. When faced with his dilemmas, an angel appears on one shoulder and a devil on the other, both suggesting a course of action. When it comes to dealing with

Tweedy bird, the angel's suggestion does seem best, but the devil's proposal always wins out. Tom just can't resist a Tweedy pie.

In our reading today, Paul speaks as a normal person faced by God's good law. Every human has a sense of a higher good, and yet, the greater our expectation of the good, the greater our rebellion against it. Yes, our condition is "wretched"; we are indeed slaves to indwelling sin.

We may like to think that, as a believer, we are free from the corruption of sin in the inner self, but the truth is there is no sinless Christian. So, let's consider, for a moment, the issue of indwelling sin, our constant foe through life:

1. Every believer struggles with indwelling sin, 1Jn.1:8.
2. Why we continually sin, and why we should remain in a sinful state, is a mystery.
3. No person can excuse their sin. We are always responsible, and are expected to try and do better.
4. God's forgiveness, through Jesus, covers recurrent sin, no matter how regularly we are plagued by it.
5. Ultimately, irrespective of our litany of failures, a person who has put their faith in Jesus will stand perfect before God in the day of judgment.

Next time you ask yourself "who will rescue me from this body that turns life into death?", remember the answer, "God alone can through Jesus Christ our Lord!"

Text - 7:14

God's law is good; it is not "sinful", 7:7. The law does not enslave us, it is sin that enslaves us, v14-25:

i] The law is spiritual, but humans are bound by sin, v14. Paul now sets out to analyse the spiritual struggle of a person confronted by the law. Such has been Paul's experience, an experience common to believers or otherwise, anyone who places themselves under the authority of the law. Through the law the human condition is exposed, a condition of enslavement not caused by the law, but by sin.

γάρ "-" - FOR [WE KNOW]. Here probably resumptive, indicating the next step in the argument; "Further, we know"

ὅτι "**that**" - THAT. Introducing a dependent statement of perception expressing what "we know."

ὁ νόμος [ος] "**the law**" - THE LAW. Nominative subject of the verb to-be. Note the different possible meanings of "law" above; "We know that God's good law ..."

πνευματικός adj. "**spiritual**" - [IS] SPIRITUAL. Probably in the sense of "divine in origin and character", Murray.

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

σαρκινός adj. "**unspiritual**" - [I AM] FLESHLY, OF HUMAN NATURE, CARNAL. Predicate nominative. "Mortal man", TEV, although the stronger sense, "carnal", Phillips, is possible.

πεπραμένος [πιπρασκω] perf. pas. part. "**sold as a slave**" - HAVING BEEN SOLD. The participle with the verb to-be εἰμι forms a periphrastic perfect construction, possibly emphasising aspect. Sold and therefore possessed by, thus, a slave to; "I have been sold", Barrett.

ὑπο "**to [sin]**" - UNDER [SIN]. Expressing subordination; "under sin's control / controlled by the power of sin." Longenecker defines "sin" as "a malevolent force that is both hostile to God and alienates people from God."

v15

ii] Illustration, v15-20. Paul now illustrates the spiritual struggle a person goes through when confronted by the law. The problem we face is that the law tells us what to do, but the sinful nature rises up against the law and drives us into blind disobedience. Paul uses his own experience through life to illustrate the point.

γάρ "-" - FOR. Possibly causal, explaining why "I am unspiritual, ...", but certainly explanatory.

οὐ γινώσκω pres. "**I do not understand**" - I DO NOT KNOW. Given that Paul does "understand" why he breaks the law, namely, through the power of sin, the word probably means "approve", possibly "recognise", Moffatt.

πρασσω pres. "**I am doing / what I do**" - [WHAT] I PRACTISE, WORK. Paul now moves into the present tense and so prompts the debate covered in "Interpretation" above. From a syntactical angle, we may say Paul is using a gnomic present, ie., he speaks as a universal person. "I do not understand my own actions", ESV.

γάρ "**for**" - FOR [NOT WHAT I WANT THIS I DO]. Causal, explaining why Paul does not understand his actions; "because, what I will to do I do not do, but rather, I end up doing the very thing I hate - *the very thing I don't want to do.*"

ἀλλ [ἀλλὰ] "**but**" - BUT [WHAT I HATE THIS I DO]. Strong adversative standing in a counterpoint construction; "on the contrary", Morris.

v16

Sinful rebellion, acted out in defiance of "the good thing", of itself affirms that God's law is good, beautiful. The argument runs accordingly: "We know that

the law is spiritual but that I, on the other hand, am an unspiritual sinner, and this because of my state of confusion in that I end up not doing what I know I should do, but rather do what I know I shouldn't do. So (δε), this behaviour of mine evidences that the problem does not lie with the law, but rather lies with me - 'the law is good', but I am 'a slave to sin'."

δε **"and"** - BUT/AND. Transitional, indicating a step in the argument, possibly here with a consecutive sense expressing result, BDF 442[2]; "So, if I do what"

ει + ind. **"if"** - IF, *as is the case*, [I DO WHAT I DO NOT WANT, *then*]. Introducing a conditional clause, 1st class, where the condition is assumed to be true.

συμφημι pres. **"I agree"** - I AGREE WITH, GIVE ASSENT TO [THE LAW]. The fact that Paul tries to uphold the law shows that he affirms it, even if he can't keep it. Note the interplay between doing and willing.

ὅτι **"that"** - THAT. Introducing a dependent statement of perception expressing what Paul agrees on.

καλος adj. **"[the law] is good"** - [*it is*] GOOD, BEAUTIFUL. Predicate nominative of an assumed verb to-be. The word "suggests the moral beauty and nobility of the law", Denney.

v17

Constant rebellion, in the face of God's good law, shows that our problem is not one of human will, but rather of a deadly condition affecting humanity, namely, slavery to our sinful nature.

νυνι δε **"as it is"** - BUT NOW [IT IS NO LONGER]. Transitional, introducing another consequential step in the argument / logical, rather than temporal; "That being so / the case, it is not I who do the deed but sin that dwells within me", Moffatt. The law may be good, but when it confronts the evil that has possessed human nature, evil takes over and does its thing.

εγω **"I myself"** - I [WORKING]. Emphatic by use.

αλλα **"but"** - BUT. Strong adversative standing in a counterpoint construction.

ἡ οικουσα [οικεω] pres. part. **"[sin] living"** - [THE SIN] DWELLING. The participle is adjectival, attributive, limiting sin; "sin which dwells in me". Sin is "the squatter" "which has its home in me", Barrett.

εν + dat. **"in"** - IN [ME] . Locative, expressing space, metaphorical.

v18

This sinful condition leaves a person powerless when it comes to doing good. Our perilous condition is easily recognised, because although we approve God's

good law, along with the value of keeping it, we are fully aware that we can't keep it.

Note that verses 18-20 repeat the argument of 14-17, although here the point is that Paul, a man in submission to the law, can't do the positive directions, the "do's", of the law ("what is good"), whereas in v14-17 he said he couldn't stop doing the negative directions, the "don'ts".

γαρ "-" - FOR [I KNOW]. More reason than cause, explanatory, so left untranslated. Paul is further amplifying the human condition where "sin living" within, overwhelms "the desire to do what is good."

ὅτι "that" - THAT. Introducing a dependent statement of perception expressing what Paul knows.

ουκ **αγαθον** "**nothing good / good itself [does] not**" - GOOD NOT. Probably with the sense "I know that *the capacity to do* good does not live in me", TH; "my selfish desires won't let me do anything that is good", CEV; better, "I am corrupt."

οικει [**οικεω**] pres. "**lives / does [not] dwell**" - DWELLS [IN ME]. Nothing good resides in the sinful nature (lit. "in the flesh" - fallen nature). "Nothing good has its home in me", Williams.

τουτ εστιν "**that is**" - THAT IS. The sense is ie., *id est.*, explanatory, BAGD 584c, d.

εν + dat. "**in**" - IN [THE FLESH OF ME]. Local, expressing space, metaphorical. "I know from experience that the carnal side of my being can scarcely be called the home of good", Phillips.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why Paul is aware of "the carnal side" of his being, "because I have the desire to do what is right, but"

το ... θελειν [**θελω**] pres. inf. "**the desire to do**" - TO WILL [IS PRESENT]. This articular infinitive forms a substantive, subject of the verb **παρακειται**, "is present", "to will is present in / with me, but to work the good *is* not" = "The ability to wish to do the fine thing I possess; the power to do it I do not possess", Barclay.

μοι "-" - IN ME. The dative expresses association; "with me."

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

το .. καταραζεσθαι "**I [cannot] carry it out**" - TO WORK [THE GOOD *is* NOT]. The articular infinitival phrase, **το ... καταραζεσθαι το καλλον**, "to work the good", serves as a nominal phrase, subject of an assumed verb to-be; "to work the good *is* not *present with me.*"

v19

In this and the next verse, Paul restates his argument. "I find that I am impotent to do the good which I desire; while, contrary to my desire, I practise the evil which I detest", Pilcher.

γάρ "for" - FOR [NOT WHAT GOOD I WILL TO DO, *I do*, BUT WHAT BAD I DO NOT WILL *to do*, THIS]. Possibly causal, as NIV, but better explanatory and so left untranslated.

πρασσω pres. "**I keep on doing**" - I DO, PRACTISE. The present tense is usually taken here as durative expressing ongoing action, as NIV.

v20

"If, then, I detest my actual conduct, it is no longer my real self which is responsible for the evil action, but the evil impulse which is present in my nature", Pilcher. Paul's point is that since he acts against "his own deepest desires, the real culprit must be sin that lives within him", Mounce. For the syntax see v17.

εἰ + ind. "[**Now**] if [**I do**]" - [BUT/AND] IF, *as is the case* [WHAT I DO NOT WANT THIS I DO, *then* NO LONGER I WORK IT, BUT THE SIN DWELLING IN ME]. Introducing a third-class conditional clause where the proposed condition is assumed to be true.

v21

iii] We may affirm the law, but selfish determinism / sin has its way, v21-25a. Paul explains the two ways we experience the law; on the one hand intellectual affirmation, but on the other, selfish determinism. Humanity, under law, faces an ongoing struggle between two impulses; we affirm God's good law, but due to sin, we act selfishly.

The Gk. in v21 is somewhat difficult, mainly due to the emphatic forward placement of **το νομον**, "the law" and the participle "the one willing", and confusion as to the law's meaning (NIV "this law" = "I find this principle at work". Paul still has in mind the Law of Moses, God's law). Lit., "therefore, for me, the one willing, *with respect to* the law, to do good, I find that for me evil is present" = "So, for me (ie., in my experience of service to God under the law), on determining to act on the law's demands in order to do what is right, I find that for me, evil ensues." "So, this is my experience of the Law; I desire to do what is right, but wrong is all that I can manage", Moffatt.

αρα "so" - THEREFORE. Inferential, drawing a logical conclusion / summary.

εὕρισκω pres. "**I find**" - I FIND. "I prove to myself by experience" best carries the meaning of a conclusion reached after observation.

τον νομον [ος] acc. "**this law**" - *with respect to* THE LAW. Probably an adverbial use of the accusative, reference / respect. The law of Moses is primarily

in mind, although, as reflected in the NIV translation, many commentators opt for "principle / law of experience"; see νόμος in the notes above. "So, this is my experience of the Law; I desire to do what is right, but wrong is all that I can manage", Moffatt.

ὃς θέλωντι [θέλω] dat. pres. part. "**although I want**" - [TO, FOR ME] THE ONE WILLING, DESIRING. The participle, brought forward for emphasis, serves as a substantive standing in apposition to the dative pronoun ἐμοί, "to me", dative of interest; "for me, the one willing, *with respect to* the law, to do the good." Often treated adverbially, concessive, as NIV, or temporal, "when I want to do right", ESV, in which case ἐμοί would be the subject of the participle. For more options see Moo.

ποιεῖν [ποιεῶ] pres. inf. "**to do**" - TO DO [THE GOOD]. The NIV treats the infinitive as complementary, but adverbial, final, expressing purpose is better; "in order to do good." See above.

ὅτι "-" - THAT. Introducing a dependent statement expressing what Paul has discovered; "I find that"

ἐμοί dat. pro. "-" - TO / FOR ME [THE EVIL IS PRESENT]. Dative of interest, "for me", but possibly association, "with me", or local, "in me."

v22

"In line with the considerate side of my nature, I affirm God's law, but I am also aware that God's law prompts a different reaction in the corrupt side of my nature, and this reaction overwhelms my affirmation of the law, and further enslaves me to sin", v22-23. In these two verses Paul spells out, in a little more detail, the different ways ("another") we experience God's law. My considerate humane self-delights in God's law, but on the other hand, my corrupted carnal self ("sin at work within my members") powerfully reacts to my affirmation of God's law ("law of my mind") and further enslaves me to sin.

γὰρ "**for**" - FOR. Again, more reason than cause, explanatory, in that v22-23, further develops the point made in v21; "let me explain further: on the one hand my conscience assents to God's law, but thenv23.

κατὰ + acc. "**in**" - WITH RESPECT TO. Here expressing reference / respect; "with respect to my inner being."

τον ἐσω ἀνθρώπον "**my inner being**" - THE MAN WITHIN. This nominal phrase is often defined as "the regenerate self", as opposed to the former unregenerate self, but an unregenerate person is quite capable of a warm acceptance of a moral good - a conscience is not exclusive to believers. "My inner self", Zerwick, is the thoughtful considerate humane self (the "Godward immortal side" of the self, Jeremias) as opposed to the corrupted carnal self. "My conscious mind wholeheartedly endorses the Law", Phillips.

συνηδομαι pres. "**I delight in**" - I REJOICE WITH. "I (a joyful acceptance of) agree with the law", BAGD. "I cordially agree with God's law, so far as my inner self is concerned, but"

του θεου [ος] gen. "**God's**" - [THE LAW] OF GOD. The genitive is adjectival, descriptive, idiomatic / source, "the law *that is from* God", or possessive, expressing a derivative characteristic, "the law *that reflects* God's *character*." The dative "the law" is a dative of direct object after the **συν** prefix verb "to delight in / with."

v23

This verse is complicated by the phrase **ἕτερον νομον**, "different law." The adjective **ἕτερον** probably serves as an adverb, "differently", while "law" still refers to God's law, the Law of Moses. So, "I affirm God's law (v22), but in my inner being I experience the law differently, *on the one hand* waging war against the law viewed by my mind (positive), and *on the other hand*, enslaving me by the law empowered by sin at work in my inner being (negative)." Paul is simply making the point that our inward experience of God's law is twofold: we affirm it, and we deny it.

δε "**but**" - BUT/AND [IN THE MEMBERS OF ME]. Transitional, indicating a step in the argument, here to a contrasting point, as NIV.

νομον [ος] "**another law**" - [I SEE, EXPERIENCE, A DIFFERENT] LAW. Accusative object of the verb "to see." It is often understood in the general sense of anything which exercises power and authority over us; "I see another power operating in my lower nature", Williams; cf., Moo and Cranfield. Morris and Dunn argue that this "different law" is "the law of sin", "something fighting against my mind", CEV. Again, it seems more than likely that Paul uses "law" to primarily mean the "Mosaic law", extending to "the will of God as a rule of duty, no matter how revealed." Verse 23 is then simply repeating a point already made. When "the good thing" (the law) confronts us it prompts affirmation by my humane self ("my mind"), but this affirmation is overwhelmed by my corrupted self ("sin at work within my members"). So, in simple terms, the law is "different" in that we experience it in different ways; the law as it stirs my "mind", and the law as it stirs my sinful self. So, the point Paul has been making, and now reinforces, is that there are **ἕτερον**, "different" ways **βλεπω** "we see = experience" the law. Actually, we would have expected the adverb **ἕτερωσ**, "differently", rather than the adjective; "I experience the law differently in my inner being."

αντιστρατευομενον [αντιστρατευομαι] pres. mid. part. "**waging war against**" -WARRING AGAINST. This participle, as with **αιξμαλωτιζοντα**, "capturing", is adjectival, attributive, limiting "law". The participles stand in a

coordinate construction, joined by **και**, expressing the two different ways the law is experienced.

τω νομω [ος] dat. "**the law**" - THE LAW. Dative of direct object after the **αντι** prefix verb "to wage war" / interest, disadvantage.

του νοος [ους ος] gen. "**of [my] mind**" - OF THE MIND, INTELLECT, UNDERSTANDING, WAY OF THINKING, ATTITUDE [OF ME]. The genitive is adjectival, verbal, subjective; "the law *viewed* by my intellect"

αιχμαλωτιζοντα [αιχμαλωτιζω] pres. part. "**making [me] a prisoner**" - [AND] CAPTURING [ME]. The participle is adjectival, attributive, limiting "law". See "waging war against" above.

εν + dat. "-" - [AND CAPTURING ME] BY / IN. Instrumental, expressing means, or spacial = **εις**.

της αμαρτιας [α] gen. "**of sin**" - [THE LAW] OF SIN. The genitive is adjectival, verbal, subjective, "the law *empowered* by sin".

τω ὄντι [ειμι] dat. pres. part. "**at work**" - THE ONE BEING [IN THE MEMBERS OF ME]. The participle is adjectival, attributive; "sin which dwells within."

v24

Where shall a person, in such a wretched condition, find help? Through faith in Jesus Christ, we are set free from the bondage of sin and death, v24-25a.

ταλαιπωρος ... ανθρωπος - "**wretched man**" - MISERABLE MAN [I AM]. Nominative of address so not "I am a miserable man."

ῥυσεται [ρυομαι] fut. "**will rescue**" - [WHO] WILL RESCUE, DELIVER, SOMEONE FROM THE HANDS OF AN ENEMY. In the NT of God saving his people, often in an eschatological sense, ie. in the last day.

εκ + gen. "from" - FROM. Expressing separation; "away from."

του σωματος [α ατος] gen. "**body**" - THE BODY. Possibly figuratively, "burden [of this death]", "clutches of my sinful nature", Phillips.

του θανατου [ος] gen. "**of death / that is subject to death**" - OF [THIS] DEATH. The genitive is adjectival, attributive, as TNIV; "this dead body."

v25a

τω θεω [ος] dat. "**be to God**" - [GRACE, FAVOUR = THANKS, GRATITUDE] TO GOD. A hortatory subjunctive is assumed, "*let us give* thanks to God", with "to God" a dative of indirect object.

δια + gen. "through" - THROUGH, BY MEANS OF [JESUS CHRIST, THE LORD]. Instrumental, expressing agency; appositional statement. No person can deliver us from our bondage to sin and death, but God has acted to save us "through" Christ.

ἡμῶν gen. pro. "our" - of us. The genitive is adjectival, idiomatic / subordination, "Jesus Christ, Lord over us."

v25b

iv] Conclusion. Under the law, we may affirm its value and directions, but our slavery to sin overwhelms our best intentions. "So then, in my experience, on the one hand, with respect to my mind, I give myself to a law which is designed by God for good intent, but on the other hand, when it comes to my flesh, I give myself with evil intent to God's law." "Slavery with respect to the law of sin" entails the "flesh" reacting to the "law" in defiant rebellion, ie., So, Paul's argument is all about how we personally experience God's law; on the one hand, we affirm it, but on the other hand, we deny it.

αὐτὰ οὖν "so then" - THEREFORE THUS. This construction, where the inferential αὐτὰ serves to reinforce the inferential οὖν, serves to draw a logical conclusion; Paul sums up the argument covering v14-24.

αὐτὸς ἐγὼ "I myself" - I MYSELF. An emphatic construction.

μὲν δε ".... but .." - ON THE ONE HAND, BUT ON THE OTHER HAND Adversative comparative construction.

τῷ ... νοί [ος] dat. "in my mind" - IN = WITH THE MIND. The article functioning here as a possessive pronoun; "my mind." The dative is adverbial, of reference / respect, "with respect to my mind", or instrumental, expressing means, "by my mind."

δουλεύω pres. "[I] am a slave to" - I SERVE. I serve as a slave. Customary present.

νομῷ θεοῦ "God's law" - LAW OF GOD. As with νομῷ ἁμαρτίας, "law of sin", the genitives "God" and "sin" are unclear, but verbal, subjective is likely. The datives "law" and "sin" are datives of direct object after the verb "to serve." As noted above, the sense of "law" is disputed, but probably the law of Moses / God's law in general, is in mind. So, the genitives "of my mind", "of sin" and here "of God", as with "of [the Spirit of] life", 8:2, serve to qualify / limit the noun "law", describing the different ways we experience God's law. So, the phrase, lit. "with the mind I serve the law of God" takes the same sense as serving "the law of my mind" (my experience of the law as it interacts with the godward side of my nature). This is opposed to "the law of sin" (my experience of God's law as it interacts with the corrupt fallen side of my nature), "the law as it is twisted by sin", Moo (a translation Moo proposes but doesn't accept).

τῇ σαρκί [ξ κοῦ] dat. "in my sinful nature" - [BUT ON THE OTHER HAND] IN = WITH THE FLESH [I serve the LAW OF SIN]. The dative is adverbial, of reference / respect, "with respect to my corrupted self", but possibly instrumental.

Paul's "I", as with the "I" of all of us, is tied to the σαρξ, "flesh", rather than the νομος, "mind".

8:1-17

First rebuttal argument, 6:1-8:39

4. Freedom in the Spirit, 8:1-39

New life in the Spirit

Argument

In this, the fourth part of Paul's first rebuttal argument against the nomist critique, that grace, without law, promotes sin / libertarianism (the nomist hold that grace + law promotes holiness), Paul explains that for a believer, holiness / the perfection of Christ, is manifested in our life through the ministry of the Holy Spirit apart from the law, ie., we become what we are, not by law-obedience, but by grace through faith. Paul first reminds us that we are free from the condemnation of sin and the oppression of the law and then goes on to explain that we may now choose to live either a natural life impelled by the law controlled by sin, or a spiritual life impelled by the indwelling Spirit and thus alive under God.

Issues

i] Context: See 6:1-14. It was implied by Paul's law-bound opponents ("the weak", nomists) that his thesis undermines the law's role in making holy for the full appropriation of God's promised blessings. Against their critique, Paul has argued in chapter 6 that "dead to sin" = freedom to live for God, then in 7:1-6 that "dead to law" = freedom to live for God. In 7:7-25, Paul moves aside from his rebuttal argument to deal with the implication that "the law is sin", that it destroys and enslaves. Not so! says Paul; it is sin that destroys and enslaves. So now, back on track, in chapter 8 Paul explains the mechanism by which a believer experiences the freedom to live for God, namely, the ministry of the Holy Spirit.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *Life in the Spirit apart from the law*:

Free from both sin and the law, v1-4;

Service to the Law, or service to the Spirit, v5-11;

The Spirit puts to death the deeds of the body, v12-13;

The Spirit assures us that we are children of God, v14-17.

iv] Thesis: See 3:21-31.

**The righteous reign of God,
out of faith,
apart from the law,
facilitates the fullness of new life in Christ**

A person who is set right with God through faith,
possesses the fullness of new life in Christ,
and this apart from law-obedience.

v] Interpretation:

Paul structures his argument in chapter 8 to explain that through the saving work of Christ, believers, though plagued with sin and the troubles of this world, no longer face condemnation, defeat or separation from God, rather, they are impelled to new life through the indwelling Spirit of Christ. He begins his argument in v1-4, by restating the truth that in Christ Jesus, through his death on our behalf, we are free from the condemnation of sin (ch. 6) and free from the oppression of the law (ch. 7 - "the law of sin and death"). As such, we are free to live for God. Therefore, in v5-11, Paul argues that the believer is faced with two alternatives in the Christian life, one natural, the other spiritual. We may strive to fulfil the law, be controlled by sin and find ourselves at enmity with God, unable to please him, or we may rest on the promise of renewal through the indwelling Spirit and find ourselves alive unto God, beginning to live out the righteousness we possess in Christ. In v12-17 Paul goes on to explain what it means to be led by the Spirit in the Christian life.

vi] Homiletics: *God's renewing Spirit*



The great German theologian, Carl Barth, said of our reading today, that it provides the key to ethics, it says "in principle", particularly in verse 15b, all that we need to know about ethics. Just as our salvation is all about receiving rather than doing, so our growth in Christ-likeness is similarly all about receiving rather than doing.

There are two truths we need to take home with us today:

First; through the Spirit we can start to become the person we are already in Christ, v12-14. Paul encourages his readers to recognise and cooperate with the indwelling Spirit for renewal. Such renewal will bring about an orientation toward righteous living, rather than an orientation toward rebellion. It is not a formula for perfection, but it is the means of progressing toward a Christ-like life.

Second; the Spirit unlocks the power of putting "to death the misdeeds of the body" through the prayer of faith, v15. The theory of the Spirit's

leading is one thing, the practice another. The prayer "Abba, Father" is the practical means of allowing the Spirit to lead us in the business of putting "to death the misdeeds of the body." A prayer to the Father for his aid in the journey of life, empowers us for the journey. A prayer to the Father for renewal, renews us, such that we are renewed in the receiving rather than in the doing. We overcome, by grace through faith.

So then, let the Spirit of Christ renew you.

Text - 8:1

Life in the Spirit through God's saving work in Christ, v1-17: i] A believer is free from the condemnation of sin and the oppression of the law, v1-4. Paul, in the form of a "theological pronouncement", Longenecker, makes the point that believers, through their identification with Christ (though they are still sinful in themselves), are now liberated from the condemnation of the law which served to expose and accentuate sin, v1. The agent of this liberation is Jesus, v2.

αρα νυν "**therefore there is now**" - [*there is*] NOW THEREFORE. The **νυν** is logical rather than temporal, emphasising the inferential **αρα**. Paul now draws a conclusion from what he has already said in chapter 7. The obvious link being to the question "who will rescue me from this body of death?", 7:24, although Barrett suggests that Paul, having digressed in 7:7-25 on the question, "is the law sin", returns to the argument which was cut short at 7:6.

ουδεν "**no**" - NO. A strong negation.

κατακριμα [**α**] "**condemnation**" - CONDEMNATION, JUDGEMENT. Nominative subject of an assumed verb to-be. Most commentators argue that with God, condemnation most likely includes punishment, the carrying out of the sentence, "thus there is no doom now for those who are in Christ Jesus", Moffatt; "punishment", CEV. The word's other use in 5:16 supports this view. Dunn opts for deliverance from eschatological judgment, along with Moo and Morris who suggest "deliverance from the penalty that sin exacts." Bruce opts for "penal servitude" in the sense that a believer has been "pardoned and liberated from the prison-house of sin" and therefore has no need to go on serving the penalty. So, possibly here, freed from oppressive condemnation of sin accentuated by the law.

None-the-less, the idea of condemnation, as distinct from punishment, deserves consideration, particularly in regard the function of the law to expose and accentuate human sinfulness. This was the subject of the previous passage, and so it is more than likely that Paul is simply saying, "so then, the condemning function of the law (exposing and accentuating sin) no longer applies to those who believe in Christ." Cranfield argues this case, suggesting that the condemnation of the law is harking back to 7:1-6, expanding on 6:14b. He

understands "not under law" to mean, not under the condemnation of the law. He believes 8:1 is a restatement of this truth.

τοῖς dat. art. "**for those**" - TO THE ONES. Dative of interest, advantage, as NIV.

ἐν + dat. "**in**" - IN [CHRIST JESUS]. Expressing space, here of incorporative union, "in union with", or association, "with", as a development of the OT idea of God dwelling in the midst of his people, of encamping with. There is also the possibility that this preposition is acting in much the same way as **εἰς**, "toward", as in the sense of "believing in / toward Jesus Christ."

v2

The agent of this liberation is Jesus. In our union with Christ, we are set free from the condemnation of the law. The law served to expose and enhance sin, but now, through the indwelling-compelling Spirit of Christ, the law serves to give life, ie., guide righteous living (enliven us).

γὰρ "**because**" - BECAUSE. Introducing a causal clause explaining why there is no condemnation for believers.

ἐν + dat. "**through**" - IN [CHRIST JESUS]. An instrumental sense is possible, "by means of", as NIV, but local, space, incorporative union, is better, as above. Probably best linked to the verb "freed" and expressing identification with Christ, "union with Christ Jesus has set me / you free."

ὁ ... νομὸς [ὸς] "**the law**" - THE LAW. As already indicated in these study notes, it is likely that Paul has primarily in mind the Mosaic Law, but also extending to include NT ethics (eg., the moral teachings of Jesus). Note the different possible meanings proposed for "law" in this passage:

- Law in a general sense. "the will of God as a rule of duty, no matter how revealed", Hodge;
- A rule or governing principle;
- Anything which exercises power and authority over us;
- The Mosaic Law, God's Law, the Commandments, the Torah;
- The Pentateuch, the first five books of the Bible.

The second and third options are the most popular, eg. C.F.D. Moule writes, "it is the Divine Rule of justification (which alone, as the whole previous reasoning shows, removes 'all condemnation,') and is thus, 'a law' in the sense of 'fixed process.'" New perspective commentators lean toward the idea that Paul is comparing "new covenant law", the law written on the heart by the Spirit, with "old covenant law", "the law of Moses", written on tablets of stone.

τοῦ πνεύματος "**of the Spirit**" - OF THE SPIRIT. The genitive is adjectival, idiomatic / verbal, subjective. The genitives "of the Spirit", and "of sin", as with "of my mind", 7:23, serve to limit / qualify the noun "law", identifying the

different ways we experience the law. "Spirit" here is most likely "the Holy Spirit", rather than "the godward inner self." So, the sense would be: "the law *under the ministration of the Spirit, gives life*", ie. the guiding principles of God's law produce right-living ("life") under the ministration of the Spirit's compelling.

ζωης [η] gen. "**of life / who gives life**" - OF LIFE. The genitive is probably adjectival, attributive, limiting "Spirit"; he is a "life-giving Spirit", or possibly idiomatic / of producer, "the Spirit *that creates* life." Other possibilities are proposed: "life" may be a consequence of being in Christ, or even that "life" describes the function of law, namely, "unto life." "Life", probably as in "eternal life", although possibly in an ethical sense, "enlivening."

ηλευθερωσεν [ελευθερω] aor. ind. act. "**has set [me / you] free**" - FREED, LIBERATED. Constatative aorist. Liberation, in the sense of freedom from the oppressive requirements of the law which served to expose and accentuate sin and thus, the human condition of loss and eternal death, with, of course, the ultimate purpose of driving the sinner to God for mercy. Some commentators argue that this sense of the law's function, articulated fully in Galatians, is not found in Romans, cf., Ziesler. Note the tense - a past completed event. Some suggest it is a gnomic aorist which should be translated in English as a present continuous, but the context does not support this.

σε pro. "**me / you**" - YOU. A textual problem, either "me", NIV, or "you", TNIV, although BDF suggests it is an example of the second person being used for "someone". "Me" is to be preferred.

απο + gen. "**from**" - FROM. Expressing separation; "away from."

της ἁμαρτίας [α] gen. "**of sin**" - [THE LAW] OF SIN [AND OF DEATH]. The genitive is again adjectival, limiting "law", idiomatic / verbal, subjective, or possibly of definition / epexegetic, "the law *empowered by* sin", or objective, "the law, *by highlighting* transgressions leads to death", Dumbrell. God's divine law, interacting with our sinful self, exposing and enhancing sin. The genitive του θανατου, "of death", is also adjectival, idiomatic / product; "*produces / leads to* death." See ἕτερον νομον, "another law", and νομου θεου, "God's law", 7:23 and 25

v3

Paul goes on in v3-4 to explain how Christ has achieved this liberation for a believer. The law was powerless to make us holy, in fact, it made sin more sinful. Christ, the sinless one, legally gave himself as a sin offering for us. The worth of this righteous act was applied to those who identify with Christ. Thus, the believer not only stands right before God, but begins to act rightly. In Christ's resurrection power we find ourselves living, not according to the flesh, but according to the Spirit, ie., we begin to live a righteous life.

γάρ **"for"** - FOR. More reason than cause, explaining how the Spirit is enabled to release us from the law and its inevitable consequence, death; "for God has acted to condemn sin in the flesh by sending his Son as a sin offering, thus doing what the law could not do, in that it was weakened by the flesh"

το αδυνατον adj. **"what [the law] was powerless to do"** - WHAT WAS IMPOSSIBLE [THE LAW]. The verbal adjective (+ the subjective genitive νομου) "powerless = powerless to do [of law]", can be read as active or passive. "The one thing the law could not do", Turner, MHT III; "what was impossible for the law (God has done)", Dunn. What was impossible is not defined, it could be salvation, liberation from sin and death, but better, make holy / sanctify. As already noted, second temple Judaism held that the Torah was designed to shape righteousness in the faithful and thus maintain Israel's covenant standing for the appropriation of the Abrahamic blessings. Paul states that the law is powerless to do this. Of course, this was never the function of the Sinai covenant; it served to reinforce the Abrahamic covenant by identifying the priority of faith.

εν ᾧ **"because"** - IN THAT. As a relative phrase, "in which / that", but possibly causal, "because", as TNIV, providing the reason why the law is powerless.

δια + gen. **"by"** - [IT WAS WEAK] THROUGH, BY MEANS OF. Instrumental, expressing means. Because of the human condition, the law only makes the problem worse. "Weak through the flesh", Morris.

της σαρκος [ξ κος] gen. **"the sinful nature / the flesh"** - THE FLESH. Here, human nature weakened by sin producing "the innate human tendency to flee from God and his will", Ziesler.

πεμψας [πεμπω] aor. part. **"by sending"** - [GOD] HAVING SENT [HIS OWN SON]. The participle is adverbial, probably instrumental, as TNIV. "He did it by sending his own Son", Barclay.

εν **"in"** - IN. Expressing sphere; "sending his Son in a form like that borne by our own sinful nature", Cassirer.

ομοιωματι [α] dat. **"the likeness"** - LIKENESS, SOMETHING MADE LIKE SOMETHING ELSE. Jewett makes the point that "likeness" is not really intended but total identity and involvement.

αμαρτιας [α] gen. **"of sinful"** - [OF FLESH] OF SIN. The genitive is adjectival, attributed, "sinful flesh." Jesus' human nature is in the likeness of such "flesh". Not that Jesus is other than human, only like a human (the docetic heresy), but that he is sinless - like us, except for sin.

περι + gen. **"-"** - [AND] CONCERNING, ABOUT [SIN]. Possibly expressing reference, "with respect to sin", but better expressing advantage, "for"; "so for the purpose of dealing with sin", Cassirer.

κατεκρινεν [κατακρινω] aor. **"he condemned"** - HE JUDGED, CONDEMNED TO DESTRUCTION [SIN]. God destroyed sin which had power over our life, by means of the substitutionary sacrifice of Christ; "he passed a judgment of condemnation on sin", Cassirer.

εν τη σαρκι [σαρξ σαρχος] **"in sinful man / in the flesh"** - IN THE FLESH, BODY, MORTAL BODY, HUMAN NATURE. The prepositional phrase is linked to "condemned", not "sin". Probably referring here to Jesus' death "in the flesh." Jesus, in his mortal body, in his humanity, destroys the power of sin to condemn and control. He does this by means of his sacrifice on the cross, such that those who identify with Jesus find themselves free of sin's power. Sanday and Headlam suggest "because of the flesh"; "because of sin", Thornton; "right within its own field of operation", Cassirer.

v4

ινα + subj. **"in order that"** - THAT. Here forming a final clause expressing purpose.

του νομου [ος] gen. **"of the law"** - [THE JUST REQUIREMENTS] OF THE LAW. The genitive is descriptive, idiomatic / source, "*from / derived from* the law." The perfect demands, just demands, legitimate demands which find their origin in the Law of Moses. Note, it is singular, not plural as in NIV. Christ's act of righteousness (his substitutionary sacrifice) fulfils the Law's requirement, namely, its demand for perfection.

πληρωθη [πληρωω] aor. pas. subj. **"might be fully met"** - MAY BE FULFILLED. Constativ aorist. The Law's demand for perfection is fully met in Christ and in those who identify with him. Cranfield suggests that v4b explains what "fully met" means. He suggests that a life lived in line with the Spirit is how the law is fully met (fulfilled) in us. It is also possible that Paul is illustrating the life of a person who has "fully met" the requirements of the law through their justification. As a consequence, their sinful nature is no longer master (because they are no longer under the law); they are now able to walk "according to the Spirit", of course, without the implication that the walk is perfect. "Might actually be realised."

εν + dat. **"in"** - IN [US]. Expressing space; "in the life of those who live their Christian life, not by the leading of the sinful flesh activated by the law, but by the leading of the Spirit." "Among us", Jewett.

τοις μη ... περιπατουσιν [περιπατω] part. **"who do not live"** - THE ONES NOT WALKING, CONDUCTING THEIR LIFE. The participle serves as a substantive standing in apposition to ἡμιν, "us". There is the "walk" of the sinful flesh, prompted by the law, and there is the "walk" of the Spirit, prompted by grace.

κατα + acc. "**according to**" - ACCORDING TO. Expressing a standard; "corresponding to, in accordance with."

σαρκα [ξ κος] "**the sinful nature / the flesh** - FLESH. Again "flesh" is being used of human nature weakened by sin. A believer may think that they can live a faithful life in compliance with God's law, but our nature, affected by sin, makes it impossible to do so. Confronted by the law, the sinful nature is aroused and acts sinfully (a sinfulness usually covered by a thick layer of self-righteous speck-removal!). The law cannot shape holiness in the life of a believer. The righteousness that is ours in Christ, the what we are, is translated into action by the indwelling compelling of the Spirit of Christ, by grace through faith, apart from the law.

αλλα "**but**" - BUT [ACCORDING TO THE SPIRIT] - Strong adversative standing in a counterpoint construction. "Spirit" is obviously the "Holy Spirit."

v5

ii] A believer must choose between service to the Law, or service to the Spirit, v5-11. In verses 5-8 Paul compares two lives, a natural life and a spiritual life. A person aligned to their corrupt fallen nature ("the mind of the flesh"), and held to it by the law, finds their whole being driven toward sin and thus, hostile to God; they inevitably face judgment. A person aligned to the Spirit ("the mind of the Spirit") finds their whole being driven toward righteousness and thus, they are blessed with life and peace.

γαρ "-" - FOR. More reason than cause. Here possibly serving as a connective and not translated, or serving to introduce an explanation as to the difference between walking by the Spirit and walking by the flesh; "Let me explain, those who liveδε but those who"

οι ... οντες [ειμι] pres. part. "**those who live**" - THE ONES BEING. The participle serves as a substantive; the construction is repeated, but with **οι** only. The identity of these two groups is in dispute. They are often viewed as the unregenerate and the regenerate, but it seems more likely that they are believers, on the one hand nomists / children of the law, and on the other, children of grace. Of course, Paul may just be illustrating two states of existence, such that it is possible for the regenerate to join the unregenerate in living "according to the sinful nature." In Paul's thinking, this occurs when a believer returns to the law to restrain sin and progress righteousness, Gal.3:3.

κατα + acc. "**according to**" - ACCORDING TO [THE FLESH]. Expressing a standard; "according to, in accordance with, in conformity with, corresponding to", BAGD.

φρονουσιν [φρονεω] "**have their minds set on**" - THINK *about*, (have the mind set on something). "Absorbing interest", Morris. Cranfield suggests, "to be

on someone's side, to be of someone's party." This makes more sense. Those believers who tend to be overcome by recurrent sin, constantly falling short of the will of God, are those who rely on their human nature, weakened by sin as it is, to live in accordance with the divine will / the law. Those believers who tend toward a righteous life / holiness, are those who rely on the indwelling Spirit to live in accordance with the divine will.

της σαρκος [σαρξ κος] gen. "[what] the flesh desires" - [THE THINGS] OF THE FLESH. The genitive is adjectival, attributive, "fleshly things", and with the article τα, forms the nominal phrase "the affairs of the flesh", Robertson.

δε "but" - BUT, AND [THE ONES *being* ACCORDING TO THE SPIRIT *think about* THE THINGS OF THE SPIRIT]. Transitional, here indicating a step to a contrasting point, as NIV. The "S/spirit" is obviously the Holy Spirit, so "the affairs of the Spirit."

v6

"Those who have their mind set on the flesh, who, we might say, have a strictly *this-worldly attitude*, experience death", France. A life governed by the Spirit, instead of a *this-worldly attitude* controlled by sin and held to it by law, produces abundant life and peace.

γαρ "-" - FOR. Again, more reason than cause, but probably only in support of γαρ in v5, so continuative. The explanation of what is involved in walking in the Spirit and walking in the flesh runs from v5 through to v8.

το φρονημα [α ατος] "the mind" - THE MIND, CAPACITY TO THINK, REASON. Possibly "way of thinking", although better, "mindset (with its resulting thoughts, assumptions, values, desires)", see Cranfield.

της σαρκος [σαρξ] gen. "of sinful man / governed by the flesh" - OF THE FLESH. The TNIV opts for a subjective genitive, as with του πνευματος, "of the Spirit = *governed by* the Spirit", possibly idiomatic / producer, "*produced by* the flesh / Spirit", or even possessive, "the mind *which belongs to* the flesh." As already noted, the word is being used of human nature weakened by sin; "lower human nature", Barclay.

θανατος [ος] "is death" - *is* DEATH. Predicate nominative of an assumed verb to-be. There is no verb. NIV is probably right by saying that the mindset of the flesh is itself "death". Possibly, the mindset leads to death, "spells death", NEB.

ειρηνη [η] "peace" - [BUT/AND THE MIND OF THE SPIRIT *is* LIFE AND] PEACE. "Life and peace" express life in its full eschatological sense; "real life and every blessing", Barclay.

v7

"Verses 7-8 explain why the mindset of the flesh must lead to death", France. "Why do those of the flesh think on fleshly matters and why are they destined for eschatological judgment? The reason given is *that the mind-set of the flesh is at enmity against God*", Schreiner.

διότι "-" - BECAUSE / THEREFORE. Probably not drawing a logical conclusion, "therefore", but rather causal (instead of **ὅτι**), explaining why the mind-set of the flesh leads to death.

της σαρκος [ξ κος] gen. "**the sinful / governed by the flesh**" - [THE MIND = MIND-SET] OF THE FLESH. The genitive, as in v6; "a mind-set *driven by / directed* by the lower nature." This mind-set Cranfield describes as an "outlook, assumptions, values, desires, and purposes, those who take the side that the flesh share"

εξθρα [α] "**is hostile**" - *is* AN ENEMY = AT ENMITY. Predicate adjective. A strong word expressing hostility.

εις + acc. "**to [God]**" - TO, INTO [GOD]. Here expressing disadvantage / opposition; "against God."

γαρ "-" - FOR. Coordinating with **διότι** and therefore strengthening its causal sense; "that is because / the reason is that the mind of the flesh (**γαρ**) for indeed, it does not submit to God's law (**γαρ**) because it cannot (is unable)."

τω ... νομω [ος] dat. "**to [God's] law**" - [IT IS NOT SUBJECT] TO THE LAW [OF GOD, FOR NEITHER CAN IT BE]. Dative of indirect object. The negated verb "to submit" is a gnomic present tense. Fallen humanity does not submit to God's law, in fact, cannot.

v8

δε "-" - BUT. Introducing a conclusion, "it follows that", Barrett, although possibly just a further step in the argument, in fact, nearly a restatement of v7; "so, those controlled by the flesh", Berkeley.

οἱ οντες [ειμι] pres. part. "**those who are**" - THE ONE'S [IN FLESH] BEING. The participle serves as a substantive; "those who live under its (the unspiritual nature) control", REB.

αρεσαι [αρεσκω] aor. inf. + dat. "**please**" - [ARE NOT ABLE] TO WILLINGLY PLEASE [GOD]. The infinitive is complementary, completing the sense of the negated verb "are not able", and regularly takes a dative of direct object / of persons, here "God". Possibly here meaning "serve", so "cannot do what God's likes", TH. Believers who live in the sphere of the flesh (according to, v5, governed by / belong to, v6) are unable to obey the law.

v9

Paul affirms his readers by assuring them that having received the Spirit, they are no longer in the realm of the flesh. Some of Paul's readers may be living according to the flesh, v5, seeking to advance their Christian life by law-obedience, but such behaviour is stupid when they are actually "in the Spirit" and "not in the flesh", assuming that the Spirit is **εν**, "in", them, ie., has set up camp with them / indwelt, united with, one with them.

ὁμεις pro. "**you**" - [BUT/AND] YOU. Emphatic by position and use.

εν dat. "**controlled [not] by / [not] in the realm of**" - [YOU ARE NOT] IN [FLESH]. The preposition may be adverbial, modal, expressing manner, or instrumental, "controlled by", "ruled by", Cassirer, although "controlled / ruled by" the Spirit is questionable. Better "guided by", so "led by the flesh / Spirit", even "walking by." The preposition may simply be local, expressing sphere, as NIV11, "in the realm of the flesh / Spirit." "You are not carnal", Phillips, not "aligned to the corrupt fallen nature."

αλλα "**but**" - BUT. Strong adversative standing in a counterpoint construction; "not, but rather, you are"

εν πνευματι "**by the Spirit / in the realm of the Spirit**" - IN SPIRIT. Possibly into higher things, "spiritual", Phillips, but better in the sense of associated with the Spirit of God / Christ; "aligned to the Spirit." For **εν**, see above.

επερ + ind. "**if**" - IF INDEED. The **περ** strengthens **ει**, so strengthening the positive assumption of the 1st. conditional clause; "if, it being the case, then the Spirit of God dwells in you", (and Paul assumes it is true), cf., Barclay "if it is true." The clause itself is a 1st. class condition; "if, as is the fact, you are not in the flesh but in the Spirit, then the Spirit of God dwells in you."

οικει [οικεω] pres. "**lives in**" - [THE SPIRIT OF GOD] DWELLS. Durative present; "continues to dwell in / inhabits."

εν + dat. "**in [you]**" - IN [YOU]. Local, expressing sphere. As already noted, the actual intention of this preposition is unclear. Possibly an indwelling of the Spirit is intended, or an incorporative union, or an involvement in the sphere / realm of one's life (so Moo). Laying behind **εν** is the Sinai image of God dwelling in the midst of his people, of pitching his tent with Israel. Obviously something stronger than **συν**, "with", is intended.

ει + ind. "**if**" - [BUT] IF, *as is the case*, [ANYONE DOES NOT HAVE SPIRIT OF CHRIST, *then* THIS ONE IS NOT]. Introducing a conditional clause, 1st. class, where the condition is assumed to be true; "if, *as is the case*, anyone does not have *the* Spirit of Christ, *then* this person does not belong to him." This conditional clause elaborates on the opening clause of this verse, making the point that all believers possess the Spirit. As is always the case in English, the "if" prompts uncertainty,

but uncertainty is not intended here; "Everyone who possesses the Spirit belongs to Christ", and so, if a person has received Christ then they live in the orbit of the Spirit, not in the orbit of their human nature weakened by sin. This being the case, living the Christian life by an effort of the will applied to the law of God is absurd, let alone destructive. A believer progresses their Christian life in hand with the Spirit, not the flesh.

αυτου gen. pro. "**belong to Christ**" - OF HIM. The genitive is adjectival, possessive.

v10

By being in Christ, a person is righteous before God, and the righteousness they possess in Christ drives them toward uprightness (Christ-likeness). Of course, the sinful nature is still present, and so indwelling sin still troubles the believer ("your body is dead because of sin"), yet the believer is not ruled by it as was the case when subject to the law ("your spirit is alive because of righteousness" ie. our being is now free to follow the leading of the Spirit because we are not subject to the law, but rather possesses the righteousness of Christ which is by grace through faith). The result is that the believer begins to live the new life that is a consequence of having been set right before God in Christ; "he who raised Christ from the dead will also give life to your mortal bodies" (life in the sense of godly living rather than rising at the last day, but that also).

ει + ind. "**if**" - [BUT/AND] IF. Introducing a conditional clause, 1st. class, where the condition is assumed to be true; "if, *as is the case*, Christ *is* in you, *then* (**μεν**) on the one hand the body *is* dead because of sin, (**δε**) but on the other hand, the Spirit *is* life because of righteousness."

εν + dat. "**in**" - [CHRIST *is*] IN [YOU]. Local, expressing space; incorporative union. This image may portray regeneration, but more probably, sanctification - the believer being guided by the Spirit of Christ.

μεν δε "**even though**" - ON THE ONE HAND BUT ON THE OTHER. Adversative comparative / correlative construction, here somewhat concessive, as NIV, so Cranfield.

νεκρον adj. "**[your body is] dead**" - [*then* ON THE ONE HAND *although* THE BODY *is*] DEAD. The word is stronger than **θνητον**.

δια + acc. "**because of**" - BECAUSE OF [SIN]. Causal, expressing the cause of this death. Either, the self is defeated because of sin (a moral sense), or is dead, in the sense of being a walking corpse, again, because of the curse of sin. .

το πνευμα "**the spirit / Spirit**" - [ON THE OTHER HAND] THE SPIRIT. Usually taken as the "Holy Spirit" who gives life (most modern commentators), although possibly the "human spirit" which is alive by virtue of justification (so Sanday and Headlam).

ζωη [η] "**gives life**" - *is* LIFE. Again, possibly in a moral sense, or in an eternal sense, resurrection life.

δια + acc. "**because of**" - BECAUSE OF, ON ACCOUNT OF. Causal.

δικαιοσυνη [η] acc. "**righteousness**" - RIGHTEOUSNESS. Possibly in terms of justification, set right before God, "because of the right relationship with God into which you have entered", Barclay. Possibly in terms of right behaviour, "in consequence of uprightness", Goodspeed. Possibly both... Possibly God's own righteousness is intended, "the righteousness *of God*" = "God's saving righteousness", Talbert, so Schreiner.

v11

If the Spirit of Christ indwells us, then we will begin to live the new life of a righteous son of God through the resurrection power of the indwelling Spirit of Christ. The person who identifies with Christ is indwelt by the Spirit of Christ and as a consequence, is enlivened (as Christ was raised to life) morally. They begin to become what they are in Christ.

ει "if" - IF. Conditional clause 1st. class, as above. Turner notes that the use of the future tense in the apodosis gives the protasis a causal sense; "if / because, *as is the case*, the Spirit of him who raised Jesus from the dead dwells in you, *then* he who raised Jesus from the dead will give life to your mortal bodies through his Spirit who dwells in you", cf., MHT III.

του εργαραντος [εγερω] gen. aor. part. "**of him who raised [Jesus]**" - [THE SPIRIT] OF THE ONE WHO RAISED [JESUS]. The participle serves as a substantive, while the genitive is adjectival, relational / possessive, referring to the Holy Spirit who stands in unity with the Father.

εκ + gen. "**from**" - FROM [THE DEAD]. Expressing separation; "away from.

οικει [οικεω] pres. "**dwells**" - DWELLS [IN YOU]. The root meaning of this verb is to make one's home, encamp, pitch a tent, so although usually taken to mean "dwells within you" (εν, "in" = local, incorporative union), the sense may be "encamp with you" (εν "with" = association); "has intimately associated himself with you."

ζωοποιησει [ζωοποιεω] fut. "**will [also] give life**" - [*then* THE ONE HAVING RAISED CHRIST FROM DEAD ONES] WILL MAKE ALIVE. Predictive future. Cranfield, Dunn, Moo, ... understand "life" here in an eschatological sense, of resurrection life in the last day, "eternal life." Yet a moral sense is likely intended, "enliven", so Calvin, Jewett, ...

και "**also**" - AND = ALSO [THE MORTAL BODIES OF YOU]. Adjunctive; "also".

δια + gen. "**because of**" - THROUGH, BY MEANS OF. Instrumental, expressing agency; "doing so by means of his Spirit." "Through his indwelling Spirit", NEB.

του ενοικουντος [ενοικew] gen. pres. part. "lives [in you]" - [HIS] INDWELLING [SPIRIT IN YOU]. The participle is adjectival, attributive, limiting "Spirit", "the Spirit who lives in/with you."

v12

iii] Service to the Spirit as opposed to service to the Law, as experienced in the Christian walk, v12-17. Although our "mortal bodies" are "dead because of sin", yet because "the Spirit of God lives in" us, he will "give life" (enliven - prompt righteous behaviour) to the mortal self, cf. 8:9-11. Therefore, we have an obligation to cooperate with the indwelling Spirit of Christ.

αρα ουν "therefore" - THEREFORE [BROTHERS]. Drawing a logical conclusion.

αφειλεται [ης ου] "[we have] an obligation" - [WE ARE] DEBTORS (someone who owes something to someone) [NOT TO THE FLESH]. This predicate nominative is followed by the dative (sometimes genitive) of the person or thing to which obligation is owed", [not] to the flesh", although Turner classifies the dative here as interest, disadvantage, MHT III. The obligation here is toward God, to orientate our lives toward the Spirit's leading, not the leading of the selfish self, cf., 1:14, Gal.5:3. "We have a duty", Moffatt.

του .. ζην [ζωω] pres. inf. "to live" - TO LIVE. This infinitive seems to introduce an exegetical clause explaining what the "obligation" is not, so Moo. Yet, an articular infinitive would normally introduce a final or consecutive clause expressing either purpose or result. Cranfield suggests that it is consecutive, expressing the consequence of having no obligation to the flesh, namely, not living according to it. The point is that a believer should set the direction of their life, not toward self, but rather toward the Spirit. "We must not live to satisfy our desires", CEV.

κατα + acc. "according to [it]" - ACCORDING TO [FLESH]. Expressing a standard; "in accordance with, corresponding to."

v13

To cooperate with the leading of the sinful nature is to die eternally, a condition easily created where a believer returns to the law to progress their Christian life. To "put to death" (be victorious over) the outworkings of the sinful nature is to live. Paul will explain how this is possible in the following verses.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why our obligation does not consist of living according to the flesh.

ει + ind. "if" - IF. The first of two conditional clauses, 1st class, where the proposed condition is assumed to be true; "if, as is the case, then"

· αποθνησκειν [αποθνησκω] inf. "[you will] die" - [YOU LIVE ACCORDING TO THE FLESH YOU ARE ABOUT, DESTINED] TO DIE. Complementary infinitive, completing the sense of the verb "you are about"; "you are destined to die."

δε "but" - BUT/AND. Transitional, here indicating a step to a contrasting point. Paul establishes a direct contrast between a life lived to the flesh and a life lived to the Spirit.

πνευματι [α ατος] "by the Spirit" - [IF] BY SPIRIT. Usually taken as an instrumental dative, although possibly dative of the person to whom obligation is due, cf., v11.. The Spirit is the instrument by which God overcomes the flesh through the faith of a believer. As already noted in this passage, the human spirit is possibly intended; "but if by/with *your* spirit you deaden the practices of the body." It does seem likely that the person of the Holy Spirit is intended.

θανατουτε [θανατω] pres. "you put to death" - YOU PUT TO DEATH. The idea is of subduing selfish desire, not by pious rigours, but by resting on the Spirit through faith. A continuous sense of this "resting" is intended by the use of the present tense, rather than a single spiritual assault on the sinful self. "You (continue to) cut the nerve of your instinctive actions", Phillips.

τας πραξεις [ις εως] "the misdeeds" - THE PRACTICES (possibly: intrigues, treacheries). "If by the help of the Spirit you put to death the life your animal instincts make you want to live", Barclay.

του σωματος [α ατος] gen. "of the body" - OF THE BODY. The genitive may be classified as: verbal, subjective, the misdeeds *produced* by the body; possessive, the misdeeds *that belong to* the body; or descriptive, idiomatic / source, the misdeeds *originating from* the body. Here with the same meaning as "flesh", the human self as it is affected by sin. Of course, the word does not always have a negative connotation. The context dictates.

ζησεσθε [ζωω] fut. "you will live" - YOU WILL LIVE. Predictive future. What does Paul mean by "live"? Cranfield opts here for "eternal life", but moral behaviour may still be in Paul's mind.

v14

Putting to death the misdeeds of the body is achieved by being "led by the Spirit." It is not a matter of effort applied to the law, but a willing submission to the indwelling Spirit of Christ who, as a work of grace appropriated through faith, will carry out his work of renewal in our lives.

γαρ "for" - BECAUSE. Causal, explaining why "you will live"; here in the terms of a clarification. Those who, with the aid of the Spirit, deaden the impulses of the flesh, will live, and this because, as children of God (believers), they are led by the Spirit.

ὅσος pro. "**Those who**" - AS MANY AS. Nominative subject of the verb "to lead." Inclusive, so "all who", Harvey. The "as many as" are those who put to death the misdeeds of the body, and this because they are "led by the Spirit."

αγονται [αγω] pres. pas. "**led**" - ARE DRIVEN, LED, BROUGHT. The sense of "led" is not just "guided", but rather "controlled, governed by the Spirit", so Moo, Fee, Schreiner, ... Here the passive underlines the controlling influence of the Spirit over the selfish self, by grace through faith. "The sons of God are those who are led by God's Spirit", Bruce.

πνευματι [α ατος] dat. "**by the Spirit**" - BY SPIRIT [OF GOD]. Instrumental / agency, expressing means.

θεου [ος] gen. "**[sons] of God**" - [THESE ARE SONS] OF GOD. The genitive is adjectival, possessive / relational. Possibly explaining "will live", v13b. Eternal life involves divine sonship.

v15

Unlike the law, the Spirit does not enslave us, but sets us free. Barth suggests that v15b says "in principle" all that is necessary about ethics. The business of avoiding what is contrary to God's will and striving toward behaviour that is pleasing to him, is accomplished in the child of God by the indwelling Spirit as a work of grace appropriated through faith, a faith that approaches God in prayer, that cries out "my Father" and looks to the Father to complete his work of renewal.

γαρ "**for**" - FOR. More reason than cause, explanatory, indicating that v15 and v16 are a clarification of v14.

ελαβετε [λαμβανω] aor. "**[the Spirit] you received**" - YOU DID NOT RECEIVE [SPIRIT]. Constatative aorist. The reception of the Holy Spirit is probably intended; "the Holy Spirit whom they have received is not a Spirit of bondage, but a Spirit of adoption", Cranfield.

δουλειας [α] gen. "**slaves**" - OF SLAVERY, SERVITUDE. The genitive is adjectival, attributive, limiting "S/spirit", "an enslaving Spirit", "a Spirit who enslaves." Again, the Holy Spirit is surely intended (the human spirit, Sanday and Headlam; the old covenant, Dunn). The law approached by an effort of the will enslaves, whereas the Spirit gives life. "The Spirit you received does not make you slaves", TNIV.

εις φοβον [ος] "**to fear / so that you live in fear**" - [AGAIN TO] FEAR, TERROR. The preposition εις probably expresses result, "with the result that", but possibly purpose. Here probably "anxiety." Servitude to the law promotes "anxiety", a "fear of failing to come up to the mark of acceptability", Jewett. "To fall back into fear", ESV.

αλλα **"but / rather"** - BUT. Strong adversative standing in a counterpoint construction, "not, but ..."

υιοθεσιας [α] gen. **"of sonship / your adoption to sonship"** - [YOU RECEIVED A SPIRIT] OF SONSHIP, ADOPTION. The genitive is adjectival, of definition, limiting by specifying the S/spirit in mind. "You have received a Spirit of adoption, a Spirit who gives you the freedom of sonship." The word has its origin in the secular world where adoption was a legal practice. The notion of an outsider being included in the family was not foreign to Jews. "You have received the Spirit of adoption as sons", ESV.

εν **"by [him we cry]"** - IN [WHICH WE CRY OUT ALOUD, SHRIEK]. Instrumental, expressing means; "by means of the Spirit believers cry out ..." The crying out may be the cry of spiritual ecstasy, but more likely it is a cry in prayer, an affirmation that God is our Father, so Moo. The thought here is either linked to v15 or v16 and this will be indicated by the position of the full stop - either after "adoption" ("makes you sons") or after "Father." The NIV has it both ways. Cranfield argues that crying "Abba Father" is likely to be the consequence of the gift of the Spirit and therefore the phrase is linked to what precedes rather than what follows.

Αββα **"Abba"** - MY FATHER. A use, other than the vocative, is rare. Originally "daddy", but by the first century the term was no longer childlike. Jesus uses the term to emphasise the filial relationship he possesses with God the Father, while simultaneously including believers in this relationship through identification with him.

ὁ πατηρ **"Father"** - The word is added to either emphasise "abba" or to translate it.

v16

Our adoption into sonship, expedited by the Spirit, produces an assurance of sonship

συμμαρτυρει [συμμαρτυρω] pres. + dat. **"testifies with [our spirit]"** - [THE SPIRIT ITSELF / HIMSELF] JOINS IN GIVING EVIDENCE, / BEARS WITNESS WITH [THE SPIRIT OF US]. Durative present. Our τῷ πνευματι, "spirit", is a dative of direct object after a συν prefix verb "to testify with" / association (Wallace classifies it as a dative of indirect object "to our spirit"). Often translated "with our spirit", although "with" is not demanded and so "testifies to our spirit" may be better given that our natural abilities are unlikely to know the unknowable, ie. the knowledge of sonship is revealed, not deducted. It is likely that all references to the Spirit in this passage so far are to the Holy Spirit, but it is usually accepted that "spirit" here refers either to the charismata, or more particularly "ourselves as acted upon by God", Ziesler, cf., Kasemann, p228, and Cranfield, p403, thus,

"testifies with our spirit." Barrett links the Spirit's testifying with "cry 'Abba Father'" - "The Spirit himself in this way bears witness..." Cranfield links the testimony with "adoption" ("makes you sons"). Only as a work of grace is it possible to know that we are God's sons and it is the Spirit who reveals this knowledge to us, who "testifies to us."

ὅτι "that" - THAT. Introducing a dependent statement of indirect speech expressing what the Spirit testifies.

θεου [ος] gen. "[**children**] of God" - [WE ARE CHILDREN] OF GOD. The genitive is adjectival, relational.

v17

The life we live in Christ is maintained and progressed by the indwelling Spirit of Christ for the full appropriation of God's promised blessings - to share in the glory of Christ.

δε "now" - BUT/AND. Transitional, indicating a step in the argument, here possibly contrastive so as to draw out the implication that as children of God we are heirs of the covenant promises realised in Christ; "but if we are children."

εἰ + ind. "if" - IF, *as is the case*, [CHILDREN *then* ALSO HEIRS]. Introducing a conditional clause, 1st. class, where the proposed condition is assumed to be true; "if, *as is the case*, we are children of God, *then by implication we are* also heirs of the covenant promises."

μεν δε "..... and" - ON THE ONE HAND BUT/AND ON THE OTHER An adversative comparative construction. "On the one hand heirs of God, and on the other hand, fellow heirs with Christ."

θεου [ος] gen. "**of God**" - [HEIRS] OF GOD. The genitive is adjectival, possessive / relational; we are the heirs of God, we inherit his blessings, but it may be classified as verbal, subjective. Cranfield makes the point that "heirs of God" here should not be confused with heirship in Romans 4 and Galatians 3-4. For example, in Romans 4 believers are heirs of the promise to Abraham. Since God does not die, a believer is not an heir in the sense of inheriting the property of a dead parent, but because of our adoption as sons we do inherit, certainly God's blessings, but even in a sense his own being, his glory, his divinity. "If we are children of God then we are heirs of all the promises of God", Barclay; or possibly the stronger, "if we are his (God's) children we share his treasures", Phillips.

συγκληρονομοι [ος] "**co-heirs**" - [BUT] FELLOW HEIRS, CO-HEIRS. Our sonship and therefore, our heirship depends on our identification with Christ. "All that Christ claims as his will belong to all of us as well", Phillips.

Χριστου [ος] "**with Christ**" - OF CHRIST. The genitive is again adjectival, relational; Christ includes us as joint-heirs of the covenant promises.

εἴπερ "if indeed" - SEEING THAT. An emphatic "if". The English implies a condition, ie., if we suffer we will share glory, but the verse is only restating a fact, expressed causally; "because", CEV. "The fact that we are now suffering with Him, so far from calling the reality of our heirship in question, is a pledge of our being glorified with Him hereafter", Cranfield.

συνπασχομεν [συνπασχω] pres. "we share in his suffering" - WE SUFFER TOGETHER WITH *him*. Durative present. The suffering is normally understood as sharing the daily troubles of a child of God as evidenced in the life of Christ (although without any redemptive effect), yet it is hard to see how such suffering has any bearing on sharing glory, or in any way serves as "a pledge of our being glorified" It is more likely that identification with Christ's suffering is intended, which identification guarantees our glory. This being the case, the present tense is durative where the identification began in the past and continues into the present; "we share his sufferings", Moffatt.

ἵνα + subj. "in order that" - THAT [ALSO]. Possibly expressing purpose, "we share in Christ's sufferings in order that we may share in his glory, although a consecutive (consequence / result) sense is more likely; "and as a result we share with him in glory." Our identification with Christ's suffering guarantees our place with him in glory. The causal take of the CEV is less than convincing; "we will also share in the glory of Christ, because we have suffered with him", CEV.

συνδοξασθωμεν [συνδοξαζω] aor. pas. subj. "we may share in his glory" - WE MAY BE GLORIFIED TOGETHER WITH *him*. Constatative aorist. The glory is the glory of the final consummation of all things, so Gaugler. "So that we may also be glorified with him", NAB.

8:18-30

First rebuttal argument, 6:1-11:36

4. Freedom in the Spirit, 8:1-39

Excursus: a) The hope of future glory

Argument

In developing the fourth part of his first rebuttal argument against the nomist critique, Paul digresses by explaining, in more detail, the glory that comes through suffering, v17. The justified believer, no longer facing condemnation, defeat or separation from God, will be plagued with sin and the troubles of this world, as they press toward the full appropriation of the covenant privileges promised the true people of God. Yet, "all things work together for good for those who love God", so suffering inevitably leads to glory.

Issues

i] Context: See 8:1-17. Verses 18-30 serve as a *digressio* (digression, excursus) of Paul's fourth *refutio* (rebuttal argument) against the nomist critique of his thesis.

Dumbrell is not alone when he suggests that the passage "provides the consummation of Romans 1-8. We are introduced by its contents to the great goal of biblical salvation and to the total significance of the advent of the reign of God, the content of the gospel."

Yet, although Paul weighs into his subject with majestic prose, it is best that we view this passage as a digression / excursus - the development of a particular thought raised in his fourth rebuttal argument against the nomist critique, 8:1-17. Fitzmyer nicely identifies this structural move: "Paul has terminated his description of the new Christian life empowered by the Spirit. Now he calls upon three things to assure the Christian that what he has just described is indeed a reality. Three things bear testimony to this new existence: the groaning of material subhuman creation in travail, v18-23, the hope that Christians have, v24-25, and the Spirit itself, v26-27/30." Paul concludes his argument with a hymnic / poetic passage about the love of God realised in the person of Jesus Christ, v31-39.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *Suffering furthers hope instead of suppressing it:*

Proposition: Troubles lift us up where we belong, v18:

Argument:

The groan of creation, v19-22:

It shares in our hope, v19;
It yearns for freedom, v20-22.
The groan of mankind / believers, v23-24.
We yearn, having tasted the first-fruits, v23;
We yearn because hope is not yet, v24.
Exhortation: Wait patiently, v25.
The groan of the Spirit, v26-27;
The Spirit aids us and interceding on our behalf.
Assurance in the face of trouble, v28-30;
"In all things God works for the good of those who love him."

iv] Thesis: See 3:21-31.

v] Interpretation:

Haldane says of this chapter, it "presents a glorious display of the power of Divine grace, and of the provision which God has made for the consolation of His people." Paul moves, in v18-30, to compare the present existence of believers with the future glory that awaits. There is difficulty in the present, but this cannot be compared with the coming glory, v18. The whole of God's creation groans as it awaits that glorious day when the sons of God begin their rule with Christ, v19-22. Along with creation, believers groan, yearning for that day of glory, v23-25. Even the Spirit groans as he empathises with us in our struggle, v26-27. Yet, through all the troubles of life, God's purposes are none-the-less being worked out for those who have put their trust in him. "No matter what the circumstances, that purpose will not be overthrown, and it culminates in final glory", Morris, v28-30.

The sovereign will of God in election: Some argue that in v28-30 Paul teaches "the effectual call" - the second point of Calvinism, resolved at the Synod of Dort in 1619, namely, God's choice of certain individuals for salvation before the foundation of the world).

I would argue that within the wider context, especially chapters 9-11, we see that Paul is not arguing for the divine choice of individuals for salvation, but rather the sovereign choice of a righteous line who obtain a righteousness that comes from God out of faith and who thus, stand approved before God, sharing in the blessings of his glory. This righteous line, this "remnant chosen by grace", is an inclusive people united to the messiah. Christ himself is the faithful child of God, the righteous one; he is Israel, the people of God; he is God's faithful remnant. In Christ, this remnant, this righteous line, is broadened to include those who stand with Abraham, and like him, rest in faith on the faithfulness of God. Through

faith, Israel stands as God's "elect" "remnant", and through faith we Gentiles, the "wild olive shoot", are grafted into the remnant of Israel. This is a product of "God's mercy", of his grace, appropriated through faith.

Entry into the called-out chosen people of God, the remnant, the new Israel, is not a matter of God's sovereign selection of individuals for salvation, but rather a response of faith in the faith / faithfulness (the atonement) of Christ, a response to an invitation. "It is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved", Rom.10:10.

This issue is anything but settled, and I can give personal testimony to this fact, given the so many stimulating debates I have had with reformed brothers and sisters - most of whom are now in glory. I look forward to resuming the debate, or should I say, having it settled!

vi] Homiletics: *Praying in the Spirit*

I guess I was never one for overt expressions of my faith, but I have attended many revival meetings. On one occasion, a very talented singer drifted into a rather strange piece of music which she later described as singing in the Spirit. I well remember a friend made the rather rude comment, "obviously the Spirit isn't a very good musician!" It was a good line, but you know, a bit close to the bone!

On these occasions, some who attended would pray in the Spirit. This involved speaking in tongues. They believed that they were speaking a heavenly language under the power and control of the Holy Spirit. In this state, through the Spirit, their requests were rightly presented to God.

Yet, Paul, in our reading today, is telling us something that we can all identify with. Our life as a believer is filled with ignorance, weakness and poverty. When it comes to prayer, that same ignorance, weakness and poverty abounds. Often we are speechless, yet our state of loss does not leave us lost. We are not left alone in our Christian journey. The Spirit of Christ stands with us, supporting and shaping. When it comes to prayer, he sees to it that what we need to ask of God, in the face of the rough and tumble of life, is asked on our behalf.

As to whether the Spirit asks for us, or teaches us to ask rightly, probably both are true. So, we pray of what we know "according to God's will", and what we don't, we leave in the Spirit's hands. We let the Spirit intercede for us before the throne of God's grace.

Text - 8:18

God's "redemptive purpose in the travail of history", Hunter, v18-30. i] Introduction - Suffering on the path to glory, v18. Paul expands the idea of

suffering touched on in v17, by noting that the present sufferings of God's people can in no way compare with the wonders that we are destined to experience in the day of Christ's return.

γαρ "-" - FOR. Possibly transitional, here introducing a theological declaration (TH) and therefore setting up a new paragraph, but more likely expressing reason, introducing a logical connection to v17, "for", REB. The conjunction **γαρ**, "for", is repeated in the following verses to establish logical steps in the argument.

λογιζομαι pres. "**I consider**" - I THINK, CALCULATE, RECKON. Underlining "strong assurance and not doubt", TH.

ὅτι "**that**" - THAT. Introducing a dependent statement of perception expressing what Paul considers to be true.

του νυν καιρου gen. "**present [sufferings]**" - [THE SUFFERINGS] OF THE PRESENT TIME. The genitive is adjectival, attributive, limiting "sufferings", "the sufferings which we are presently experiencing", although Harvey suggests that it is verbal, subjective. "Present age", rather than "present moment", Morris.

αξια adj. "**worth**" - [are NOT] WORTHY BALANCE, OFFSET. Predicate adjective.

προς + acc. "**comparing with**" - TOWARD = TO BE COMPARED WITH. A rare use of this preposition, "in comparison with", BDF, although as a comparative, the preposition is usually followed by a genitive.

μελλουσιν [μελλω] pres. part. "**that will**" - THE COMING, BEING ABOUT, INEVITABLE [GLORY]. The participle is adjectival, attributive, limiting glory; "for I think that the sufferings of the present time in no way offset (lit. balance) the coming glory which is destined to be revealed in us."

αποκαλυφθηναι [αποκαλυπτω] aor. pas. inf. "**to be revealed**" - TO BE REVEALED. The infinitive is complementary, completing the sense of the participle "being about", although Harvey suggests that it is expegetical.

εις ημας "**in us**" - TO, TOWARD US. The RV, "to us-ward", gives the usual directional sense of the preposition, possibly local, as NIV, "in us", Cranfield, even "*bestowed* upon us", Schreiner, but probably better expressing purpose / end-view, "for us", REB. Indicating who will be transformed, but possibly something more, in the sense of transformed both outwardly and inwardly.

v19

ii] The groan of creation, v19-22. "Paul holds here to the Jewish belief that there was a very close connection between the fate of man and the fate of the created universe", Best. The creation suffers due to human sin, but at the same time, will be set free from its burdens when humanity is set free.

γάρ "for" - As noted above, here used to establish logical steps in the argument.

της κριστεως [ις εως] gen. "the creation" - [THE ANXIOUS DESIRE] OF CREATION [AWAITS THE UNVEILING OF THE SONS OF GOD]. The genitive is adjectival, possessive / verbal, subjective. The word is used of humans, sub-humans, nature, inc. heavenly powers, angels... The creation possesses a bias toward the culmination of all things, but is it the whole of creation, or just nature?

ἡ .. αποκαραδοκια [α] "waits [in eager expectation]" - THE ANXIOUS DESIRE. Paul is saying that nature / creation possesses an innate desire in its makeup, a kind of bias. This desire, or bias, απεκδεχεται, entails an eager looking forward to, an expectant waiting for, the unveiling of the sons of God; a waiting "on tiptoe", Phillips.

των υἱων [ος] gen. "of the sons [of God]" - The genitive is adjectival, usually classified as verbal, objective, but epexegetic, limiting "the unveiling" by making it more specific if possible. The genitive του θεου, "of God", is relational / possessive. Although already God's children, believers have yet to experience what this means. At the moment, it is by faith, not by sight.

την αποκαλυψιν [ις εως] "to be revealed" - THE UNVEILING. Durative present tense. Probably referring to the coming of Christ, and the resurrection and reign of believers in Christ. "It (creation / nature) is waiting for the sons of God to be manifested", Cassirer; "the day when God will show the world who his sons are", Barclay.

v20

At present, the totality of God's creation is devastated, divided, broken, frustrated and groaning - the collateral damage caused by human sin. Like humanity, the creation yearns to be set free from the curse of sin, v20-21.

γάρ "for" - FOR. More reason than cause, as NIV, establishing a logical step; see v19. "The creation was subject to futility"

ὑπαταγη [ὑπατασσω] aor. pas. "was subjected" - [THE CREATION] WAS SUBJECTED. Aorist possibly indicating a single act (constative), eg. the fall; the passive is usually viewed as divine / theological.

τη ματαιοτητι [ις ητος] dat. "to frustration" - TO VANITY, AIMLESSNESS, FUTILITY, THE ABSURDITY OF THINGS Ref. Ecc. Dative of manner. Possibly also "ineffective". Nature was rendered ineffective because sinful humanity used its God-given freedom irrationally. The natural order no longer functions as designed.

ουχ εκουσα adv. "not by its own choice" - NOT WILLINGLY. Instrumental adverbial phrase expressing means, or possibly manner; "not by an act of its own will."

αλλα **"but"** - BUT. Adversative standing in a counterpoint construction, "not ..., but", as NIV.

δια + acc. **"by"** - BECAUSE OF, ON ACCOUNT OF. Here used "to denote the efficient cause" BAGD. God so designed the creation that sin would have its proper consequences, namely, the destruction of order and balance in the creation.

τον ὑπαταξαντα [ὑπατασσω] aor. part. **"the one who subjected it"** - THE ONE HAVING SUBJECTED *it*. The participle serves as a substantive. The agent is possibly Satan, or even Adam, but it is more likely God, "God made it this way", CEV.

εφ [επι] + dat. **"in"** - UPON. Spatial, as NIV, possibly causal, "because of", or better establishing basis / ground, "on the basis of"; "the creation / nature was subjected to frustration on the basis of hope" = "the whole creation was involved in a meaningless frustration but the situation was never hopeless", Barclay.

επιδα [ις ιδος] **"hope"** - HOPE. It is an interesting notion that creation has a future hope, ie. shares in eternity with us, finds its ultimate purpose in eternity.

v21

"The glorious freedom of the children of God" is the ultimate consequence of this subjection, and somehow it will include the animal and vegetable kingdoms. Their eternal purpose will be fulfilled on that glorious day.

διоти "-" - WHEREFORE. Variant reading. Drawing a logical conclusion.

ότι **"that"** - *a hope* THAT. Here introducing an exegetical noun clause explaining the "hope", rather than a causal clause, "because".

και "-" - AND = EVEN. Either adjunctive here, "such that also the creation ...", or ascensive, "even".

ελευθερωθησεται [ελευθερω] fut. pas. **"will be liberated"** - [THE CREATION ITSELF] WILL BE FREED, SET FREE, LIBERATED, RELEASED. Predictive future; divine / theological passive. The future tense indicates that the "glorious freedom" is in the future - probably the day of glory. Again, indicating that nature will be transformed in that day, rather than destroyed.

απο + gen. **"from"** - FROM. Expressing separation; "away from."

της φθορας [α] gen. **"[bondage] to decay"** - [THE SLAVERY] OF THE CORRUPTION, DECAY. The genitive is adjectival, usually classified as verbal, objective, "slavery to corruption", Moule, but it can be viewed as exegetical / appositional, specifying / explaining the bondage / slavery, "corruption which is slavery", so Harvey, even attributive, "corrupting slavery", Turner, MHT III; it is a slavery which entails corruption and decay, just as "freedom" entails "glory"; "servitude to death's decay", Barclay; "shackles of mortality", NEB.

εις **"brought into"** - INTO, TO = FOR. Expressing goal / end-view. The preposition is rendered as a verb in the NIV. Note also, "enjoy", JB; "will obtain", NRSV.

της δοξης [α] gen. **"the glorious [freedom] / the freedom and glory"** - [THE FREEDOM] OF THE GLORY. The NIV, following the AV, which follows Luther, takes the genitive as attributive, so also Wallace, while the TNIV assumes that "freedom" brings with it the associate quality of "glory"; "freedom and glory", JB; "liberty and splendour", NEB. Possibly verbal, subjective, but it seems more appropriate to treat the genitive as epexegetic / appositional, as above; "and to obtain that liberty which amounts to the glory that belongs to the children of God."

των τεκνων [ov] gen. **"of the children"** - OF THE CHILDREN. The genitive is adjectival, possessive.

του θεου [oc] gen. **"of God"** - OF GOD. The genitive is adjectival, relational.

v22

Paul summarises the argument so far: the whole creation is in travail awaiting its redemption; it strains toward eternity. Childbirth is an appropriate image of this straining, since the outcome is glorious. Paul will go on in the following verses to speak about the groaning of the children of God. The natural order strains toward eternity, but so do believers.

ὅτι **"that"** - [FOR WE KNOW] THAT. Introducing an object clause / dependent statement of perception expressing what "we know."

πασα **"whole [creation]"** - ALL [THE CREATION]. "We know", ie., all observant humans can acknowledge that "the totality of" creation is out of whack.

συστεναζει [συστεναζω] pres. **"has been groaning"** - GROANS TOGETHER. Durative present. The creation has been groaning and travailing together in one accord - all in a mess together, "the entire creation sighs and throbs in pain", Moffatt.

συνωδινει [συνωδινω] pres. **"in the pains of childbirth"** - [AND] TRAVAILS IN PAIN TOGETHER. Durative present. The root verb is "suffer birth-pangs", the prefix "with" may be rendered "in all its part [groans as if in the pangs of childbirth]", NEB. The "groaning" is given a positive spin (the ultimate end is positive) with the use of this verb.

αρχι + gen. **"up to"** - UNTIL. Temporal; expressing a period of time up to a certain point.

του νυν **"the present time"** - THE NOW = THE PRESENT. The genitive article του serves as a nominalizer turning the adverb "now" into a substantive, "the present." "Until this very hour", Cassirer.

iii] The groan of believers, v23-25. It is not just the creation / nature that groans, but believers also groan, groan inwardly. There is a deep throb within each one of us, yearning to be set free from the limitations of our mortality. We groan, even though "we have received in the Spirit a foretaste of what the new life will be like." The gentle touch of the indwelling Spirit of Jesus is like a down-payment of the glory to come. So, the Spirit "assures" us that we belong to God. Although we are already "sons of God", we look to the public proclaiming of this fact made evident in the resurrection of our bodies from the grave.

ου μονον δε "not only so" - AND NOT ONLY [BUT ALSO]. The conjunction **δε** indicates the next step in the argument, and with **ου μονον** gives the sense "moreover"; "and not only *creation groans*, (**αλλα και**) but also ourselves, we also ourselves in ourselves groan" This construction **αυτοι**, "ourselves" (intensive pronoun) followed by **ημεις και αυτοι εν εαυτοις** "we also ourselves in ourselves" is an emphatic construction. "This is not only true of the created universe. We too, groan inwardly", Barclay.

εχοντες [εχω] pres. part. "**who have**" - [OURSELVES] HAVING. The participle is adjectival, attributive, introducing an attributive modifier limiting "ourselves", but adverbial, concessive is possible, so Kasemann. "We ourselves who have the Spirit as a foretaste of the future", Moffatt.

την απαρχην [η] "**first-fruits**" - THE FIRST-FRUITS. Direct object of the participle "having". The first picking of the harvest which serves to guarantee the quality and quantity of the harvest; "birth-certificate", BDAG.

του πνευματος [α ατος] "**of the Spirit**" - OF THE SPIRIT. The genitive is adjectival, not partitive, but rather epexegetic, limiting "by specifying "the first-fruits"; this first fruit of the harvest amounts to the gift of the Holy Spirit, a foretaste, a down-payment of what is to come; "the Spirit is given as first-fruits", REB; "The Spirit as the first of God's gifts", TEV; "We have received in the Spirit a foretaste of what the new life will be like", Barclay.

εν εαυτοις "**inwardly**" - [WE ALSO] IN OURSELVES [WE GROAN, SIGH, TRAVAIL]. The preposition **εν** is adverbial forming an adverbial phrase of manner, modifying the verb "groan". "Within" [inwardly] is better than "among" the Christian fellowship.

απεκδεχομενοι [απεκδεχομαι] pres. part. "**as we wait eagerly for**" - EAGERLY WAITING, EXPECTING [ADOPTION, SONSHIP]. The participle is adverbial, probably temporal, as NIV. "While we look forward eagerly to our adoption", REB.

την απολυτρωσιν [ις] "**the redemption**" - THE DELIVERANCE, RELEASE, REDEMPTION. Standing in apposition to "adoption". Probably in the sense of the resurrection of the body.

του σωματος [α ατος] gen. "**of [our] bodies**" - OF THE BODY [OF US]. The genitive is adjectival, usually classified as verbal, objective, but attributive, limiting "redemption" may be better; "our bodily redemption", Berkeley, ie., "our resurrection."

v24

This verse is somewhat confused by the compacting of "hope". Phillips unpacks it well, partly by turning the rhetorical question into an exhortation; "let us remember that hope always means waiting for something that we do not yet possess." It is resurrection-hope that saves us. We have put our trust in the risen Christ as the one who will raise us to life in the last day, who will gain acceptance for us in the sight of God and so assure our place in the eternal realms. The phrase "in this hope we were saved", is best translated "we are saved by hope." Our salvation is a present fact based on our reliance upon a past event and a future promise. This future promise is the hope we look toward.

τη ... ελπιδι [ις ιδος] "**in [this] hope**" - [FOR] WITH / IN [THIS] HOPE. Most regard the dative as locative, "in", but an instrumental sense, "by", seems more acceptable, given that the word "hope" is close to "faith". Our hope (faith) in the promise of eternity in the future through the saving work of Christ in the past, saves us now. "by hope", or a softer, "with this hope ahead", Moffatt.

εσωθημεν [σωζω] aor. pas. "**we were saved**" - WE WERE SAVED. The constative aorist underlines a single act of saving, but not necessarily past tense, so possibly a dramatic aorist; "we are saved", JB note.

βλεπομενη [βλεπω] pres. mid./pas. part. "**that is seen**" - [BUT/AND HOPE] BEING SEEN [IS NOT HOPE]. The participle is adjectival, attributive, limiting "hope"; "hope which is seen", as NIV.

γαρ "**for**" - FOR [WHAT ANYONE SEES, WHY HOPE *for it*]. More reason than cause, explanatory; as a rhetorical question explaining the statement "hope that is seen is not hope." "Who hopes for what he sees?", ESV.

v25

For the present, we look forward to eternity, and we groan as we await that day. Given that our hope is still future, the only proper response is to wait with perseverance for its realisation.

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

ει + ind. "if" - IF, *as is the case*, [WHAT WE DO NOT SEE WE HOPE THROUGH PATIENCE (patiently), *then WE EAGERLY EXPECT it*]. Introducing a conditional clause 1st. class where the proposed condition is assumed to be true. The sense of the conditional clause rests on v24 where Paul points out, with regard to our hope of salvation, "hope that is seen is no hope at all." Now he makes the point that "if we hope for something we cannot see (namely, salvation - such an action is the substance of hoping), then we must settle down and wait for it with patience", Phillips.

δι ὑπομονης [η ης] gen. "**patiently**" - THROUGH PATIENCE, PATIENT ENDURANCE = PATIENTLY. The prepositional phrase, δι + the genitive noun "patience", is adverbial, modal, expressing, manner, "patiently". The word takes the sense of: a capacity to continue to bear up under difficult circumstances*. "Perseverance", NASB. We wait expectantly for our hope to be realised. "When we hope for something we cannot see, then we must persevere with our hope." The Christian life requires fortitude.

v26

iv] The groan of the Spirit in prayer, v26-27. The believer, caught up in the *groaning* of creation with all the frustrations and limitations of life, forced to wait patiently for the day of salvation, is not left alone. Those in Christ have received the Spirit and he assists us in our weakness. The groaning (longing expectation, yearning) of the Spirit has often been interpreted as a reference to speaking in tongues, cf., Kasemann. This is very unlikely. It is the Spirit who groans, groans because he knows our heart (v27), is aware of our weakness, our failings, our total inability to eradicate indwelling sin. In the face of our weakness, our troubles, unable to express our corruption, the Spirit, our *advocate*, pleads on our behalf, making the stuff of our life his own and bringing our brokenness before the throne of grace.

δε "-" - BUT/AND. Transitional, introducing the next step in the argument.

ὡσαυτως adv. "**in the same way**" - LIKEWISE. Comparative; establishing a correspondence with what precedes. "Just as we wait out the time in brave, patient perseverance, so the Spirit helps our infirmity", Lenski.

και "-" - AND = ALSO. Adjunctive, "also"; "in like manner also."

συναντιλαμβανεται [συναντιλαμβανομαι] pres. "**helps**" - [THE SPIRIT] ASSISTS, HELPS. Durative present. A complex compound word: "The Holy Spirit lays hold of our weakness along with (συν) us and carries his part of the burden facing us (αντι) as if two men were carrying a log, one at each end", Robertson.

τη ασθενεια [α] dat. "**in [our] weakness**" - THE WEAKNESS [OF US]. Dative of direct object after a συν prefix verb. Some argue that "weakness" refers to a

shallow prayer life, so Dodd, but the word often takes an ethical sense. Possibly just human frailty. "Joins us in our struggle against our weakness", Junkins.

γάρ "-" - FOR. Introducing a causal clause explaining why the Spirit helps us in our weakness; "because we do not know"

το "-" - THE. The article functions as a nominalizer, turning the interrogative clause introduced by **τί**, "what", into a noun clause, object of "we don't know." Cf., Wallace 237.

τί "**what**" - WHAT [WE SHOULD PRAY]. Interrogative; "what to pray", not "how to pray", cf., NJB, Sanday and Headlam. The issue is over content, not method; "what to pray for." The subjunctive of the verb "to pray" is deliberative.

καθο δε "**we ought**" - AS IS NECESSARY [WE DO NOT KNOW]. The adverb **καθο** here expresses kind / manner (standard, Moule), "as", "as is fitting / as one should", BAGD; "according to what is necessary", Chamberlain. The what is necessary is obviously "God's will", v27, a prayer that aligns with divine truth.

αλλα "**but**" - BUT. Adversative standing in a counterpoint construction, establishing a comparison between what we are unable to do, and what the Spirit is able to do.

το πνευμα [α ατος] "**the Spirit**" - THE SPIRIT [ITSELF / HIMSELF]. Obviously the Holy Spirit, but some argue for the human spirit.

υπερευγγαχει [υπερευγγαχω] pres. "**intercedes**" - INTERCEDES ON BEHALF OF *us*. A strong word for pleading the cause of another.

στεναγμοις [ος] dat. "**with groans [that words cannot express]**" - WITH [UNEXPRESSED] GROANINGS. The dative is adverbial, probably instrumental, expressing means, but manner is possible. The "groaning" is difficult to pin down as the adjective **αλαλητοις** is a hapax legomenon, once only use in NT. Either "unspoken", or "inexpressible / unutterable", Denney, so "sighs too deep for words", BAGD. The NIV takes the line that the Spirit's groanings are "ineffable" to us, "sighs too deep for words", Berkeley, but it is reasonable to hold that they are "unspoken" in that the Spirit does not need to utter them to the Father, since the Father knows the mind of the Spirit, v27.

v27

δε "**and**" - BUT/AND. Transitional connective, indicating a step in the argument, here to a contrasting point; we don't know our own mind, let alone the mind of God, but God knows our mind and the mind of the Spirit who speaks for us, cf., Godet.

ο εργαων [εραωνω] pres. part. "**he who searches**" - THE ONE SEARCHING [THE = OUR HEARTS]. The participle serves as a substantive; "the searcher of hearts", Cassirer.

οιδεν [οιδα] perf. "**knows**" - KNOWS. A dramatic perfect tense treated as a present tense.

τί "-" - WHAT *is in*. Interrogative pronoun introducing an indirect question; "All our thoughts are known to God", CEV.

του πνευματος [α ατος] gen. "**of the Spirit**" - [THE MIND] OF THE SPIRIT. The genitive is adjectival, possessive, so Moo, but possibly verbal, subjective, "how the Spirit thinks", CEV. As noted above, the human spirit may be intended, but it is more likely the Holy Spirit.

ὅτι "**because**" - THAT / BECAUSE [ACCORDING TO GOD]. Possibly introducing a causal clause, "because", as NIV, but also possibly introducing an object clause / dependent statement of perception, expressing what God knows; "knows that the Spirit intercedes." "God knows the intention of the Spirit is to intercede for us in accordance with the divine will", Black.

εντυγχανει [εντυγχανω] pres. " **intercedes**" - *the spirit* PLEADS, INTERCEDES. Durative present. "The Spirit pleads", Barclay.

ὑπερ + gen. "**for**" - FOR, ON BEHALF OF / CONCERNING, ABOUT. Expressing representation / advantage, benefit = "on behalf of / for the sake of"

ἁγιων [ος] "**the saints**" - SAINTS. There is no article, so the prayer is for believers rather than the church. "He intercedes on behalf of those consecrated to God", Cassirer.

κατα + acc. "**in accordance with**" - ACCORDING TO [GOD]. Expressing a standard; as aligned to the divine standard; "because he pleads for God's people in God's own way", NEB.

v28

v] Ultimate assurance in the face of trouble, v28-30. Irrespective of all the difficulties faced in life "the Christian will receive the splendour, as yet unrevealed, but in store for him", Best. This rests, not on a believer's actions, but on the divine will and purpose, realised in Christ, cf., v29-30. Nothing can harm, in a spiritual sense, those who really love God. Rather, our spiritual struggle, in the midst of life's vagaries, helps us to move toward the greater good of our salvation.

δε "**and**" - BUT/AND. Transitional, indicating the next logical step in the argument, as Lenski puts it, "another mighty comfort."

ὅτι "**that**" - [WE KNOW] THAT [TO THE ONE'S LOVING GOD, ALL THINGS HE WORKS TOGETHER FOR GOOD TO THE ONES BEING CALLED ACCORD TO *his* PURPOSE]. Introducing an object clause / dependent statement of perception expressing what "we know."

παντα [πας πασα παν] "**in all things**" - EVERYTHING. The NIV has taken this adjective as an accusative of respect; "with respect to everything" It has

then read the variant nominative ὁ θεός, "God", as the singular subject of the verb συνεργεῖ; "with respect to everything, God works together for the good of" The RSV follows this reading, "in everything God works for good ...", but the NRSV returns to the more traditional reading, "all things work together for good ...", AV. This traditional reading makes more sense, but "all things / everything" is plural, while the verb "work together" is singular. Of course, the adjective "everything" can be viewed as a collective noun. The "all things" most likely refers to the "present sufferings" of v18, which are more likely the "groan inwardly" sort of sufferings, rather than outward persecution.

ὁ θεός [ος] "God" - GOD. Variant reading, probably added to provide the singular verb συνεργεῖ, "work together", with a singular subject. The neuter πάντα, "all things", would seem the more logical subject. It can be either accusative or nominative, but is plural. None-the-less, the favoured translation is "all things work together for good"

συνεργεῖ [συνεργῶ] pres. "works" - WORKS TOGETHER WITH, ASSIST ONE ANOTHER. Assist, help or profit, may be closer to the mark. Paul's point then is that "all things", in the sense of the struggles of our Christian walk, are profitable for those who love God.

εἰς + acc. "for" - TO = FOR. Here in the sense of advantageous, beneficial, or purpose, "contribute toward", Dunn. The inward struggle over indwelling sin, doubts, fears, ... is beneficial when it serves to prepare us, strengthen us.... for eternity. So, the good is not worldly welfare, but rather ultimate salvation and all that this entails.

αγαθόν adj. "the good" - GOOD. The adjective serves as substantive with the sense "the benefit / advantage."

τοῖς ἀγαπῶσιν [ἀγαπῶ] dat. part. "those who love him" - TO THE ONES LOVING [GOD]. The participle serves as a substantive, dative of interest, advantage, the present tense being gnomic; "for those who love God." The dative phrase "to the ones loving God" is emphatic by position. Here lit. "the loving ones", those who love God. Calvin says that such love includes the whole of true religion, but it probably means trust in God, relying on him, accepting his promises.

τοῖς οὕσιν dat. pres. part. "who have been" - TO THE ONES BEING. The dative nominalizer τοῖς with the dative participle and the prepositional phrase "according to his purpose", introduces a nominal phrase standing in apposition to "the ones who love God"; "those who love God, namely, those who have been called according to his purpose."

κλητοῖς adj. "who have been called" - CALLED, INVITED, SUMMONED. Reformed believers argue for an *effectual call* of individuals. Yet, it is likely that

God's effectual call (a setting apart, an election) is of a people to be with him for eternity, rather than of individuals. This called-out people, this "chosen nation", this new "Israel", this "elect", is made up of those who freely respond in faith to the offer of God's grace in the gospel. By identification with Christ, the elect son of God, they become God's elect.

κατα + acc. "**according to**" - ACCORDING TO. Expressing a standard; "in accordance with, corresponding to", but possibly here with the sense "as a result of his intended purpose."

προθεσιν [ις εως] "**his purpose**" - *his* PLAN, INTENTION, PURPOSE, SETTING FORTH. Here, the intention / purpose may be God's, but it can also be ours. That human intention prompts inclusion in God's saving invitation, is an interpretation with a long history, but was opposed by Augustine and later by those of a reformed persuasion. Interestingly, Augustine later argued that God's sovereign choice of the elect was controlled by a foreknowledge of a person's spiritual intentions. This is a two-way-bet and not a sound argument. Better to view the elect as a people incorporated with the one obedient son of God, namely, Jesus. They are incorporated by way of their intentions - a hearing and accepting of the gospel - an incorporation by way of God's sovereign will.

v29

The road to glory, v29-30. These two verses support the contention of v28. They outline five steps in God's purpose to conform his people into the image of Jesus.

ὅτι "**for**" - BECAUSE. Introducing a causal clause explaining why it is that everything works together for good for those who love God, those who are called.

οὓς pro. "**those**" - WHOM. Direct object of the verb "to know ahead of time." It is not "what" he foreordained, but rather persons.

προεγνώ [προεγνώσκω] aor. "**foreknew**" - HE FOREKNEW. Gen.18:19, Jer.1:5, Amos.3:2. God's special knowledge of his people that proceeds even the creation of the world. cf. Eph.1:4, 2Tim.1:9.

προωρισεν [προορίζω] aor. ind. act. "**he [also] predestined**" - HE [και, AND = ALSO] PREDESTINED, FOREORDAINED, DECIDED BEFOREHAND. To mark, limit or define something beforehand. The verb here is aorist, expressing a completed act. It amounts to God's gracious decision, on behalf of the elect, to achieve a predetermined goal.

συμμορφους adj. + gen. "**to be conformed to**" - TO SHARE THE FORM. Accusative complement of the accusative direct object **οὓς**, "those", standing in a double accusative construction and stating a fact about "those". The word expresses a substantial, rather than superficial, conformity to something. Here followed by a genitive, but sometimes a dative. In relation to the noun "image",

this adjective is predicative, taking the 1st. position, asserting a fact about the noun "image"; "conformed to the image" = "formed according to the likeness", Zerwick. "He decided from the outset to shape the lives of those who love him along the same lines as the life of his Son", Peterson, "to become like the pattern of his Son", Barclay. Jesus is the image of God and it was the original purpose of God that we should be conformed to that image / form - take on divinity / sonship: For the present, suffering and obedience, through the power of the indwelling Spirit, furthers sanctification (conformity toward Christ-likeness in this ag). The final glorification at the resurrection fully realises that conformity.

της εικονος [ων ονος] gen. "**the image**" - OF THE IMAGE, LIKENESS. Genitive after the **συν** prefix adjective "share the form / likeness with" / genitive of comparison.

του υιου [ος] gen. "**of [his] Son**" - OF THE SON [OF HIM]. The genitive is adjectival, possessive / relational.

εις το + inf. "**that [he might be]**" - TO THE [HIM TO BE]. This construction introduces a final clause expressing purpose; "in order that he might be."

πρωτοτοκον adj. "**the firstborn**" - THE PRIVILEGED ONE WHO IS GREATLY LOVED. Predicate accusative. It is God's purpose, in foreordaining his elect to be conformed into the image of his Son, that Christ might not be alone in the privileges of Sonship, but that such privileges might be shared by a great multitude of brothers and sisters.

εν + dat. "**among [many brothers and sisters]**" - IN = AMONG [MANY BROTHERS]. Expressing space / sphere, here distributive; "among".

v30

οὓς τουτους και "**those he also ...**" - [BUT/AND] THOSE WHO [HE PREDESTINES] THESE AND = ALSO. The use of the relative pronoun οὓς, "whom", and its antecedent the demonstrative pronoun τουτους, "these", is an emphatic construction, so emphasising the recipients of God's blessings.

εκαλεσεν [καλεω] aor. "**called**" - HE SUMMONED, INVITED. The forming, or gathering together, of the righteous remnant in Christ by means of an open invitation, but see above for a reformed perspective.

εδικαιωσεν [δικαιωω] aor. "**justified**" - [AND WHOM HE INVITED THESE ALSO] HE SET / JUDGED RIGHT IN THE SIGHT OF GOD. "Judged right" is preferred by some, although "set right" is to be preferred in that what God declares so is so. Justification involves a divine act of grace whereby the elect are set right with God, which state prompts a "being what we are" (always imperfectly).

εδοξασεν [δοξαζω] aor. ind. act. "**glorified**" - [AND WHOM HE JUSTIFIED THESE ALSO] HE GLORIFIED. Aorist indicating a completed event. Obviously in this case it is completed in the mind of God. We are glorified, because God

intends to glorify us. Our glorification is a foreordained gift which has yet to come in earthly time terms, but is also a present reality in Jesus who has already been glorified. The righteous reign of God, his setting all things right, is a *now / not yet* reality.

8:31-39

First rebuttal argument, 6:1-8:39

4. Freedom in the Spirit, 8:1-39

Excursus: b) Bound by God's love

Argument

In developing the fourth part of his first rebuttal argument against the nomist critique, Paul digresses by expanding on the glory that comes through suffering, v17. Irrespective of all the troubles of life, troubles within and troubles without, the covenant faithfulness of God, revealed in the death and resurrection of Jesus and realised in the ministry of the Spirit, stands as a divine bond of love that cannot be broken.

Issues

i] Context: See 8:18-30. The function of this passage in the context of Paul's rebuttal arguments is open to some debate. Its "elevated eloquence", Cranfield, has prompted many to see it as a significant conclusion to Paul's argument on justification. Yet, it is more likely prompted by Paul's discussion of glory through suffering, v18-30. Irrespective of the troubles of life, spiritual or physical, nothing can separate us from the love of God in Christ.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: The absolute nature of God's love in Christ:

Sin cannot separate a believer from God's love in Christ, v31-34:

If God is on our side, who is there to oppose us? v31-32;

If God has acquitted us, who is there to condemn us?, v33-34;

Troubles cannot separate us from God's love in Christ, v35-36:

What can separate us from God's love in Christ?

Conclusion: In Christ we are more than conquerors, v37-39;

Nothing can separate us from the love of God in Christ.

iv] Thesis: See 3:21-31.

v] Interpretation:

In this "hymn of triumph", Barrett, of "purple praise", Dunn, this "victory song of salvation assurance", Schmidt, Paul explains that justified believers, though plagued with sin and the troubles of this world, no longer face condemnation, defeat or separation from God, rather, they possess in full the covenant privileges of the true people of God. "If having done the inexpressible in choosing to provide salvation, will not God (v32) freely

give us every gift relating to his salvation? what then can we say to these things? We can only echo with Paul the rhapsodic praise which concludes in v31-39", Dumbrell. As Denney puts it of this passage, "the Christian's faith in Providence is an inference from Redemption."

The structure of the passage is shaped by a series of rhetorical questions in two units, v31-34, 35-39. Having established that sin cannot separate us from God, v31-34, Paul, with his final two-part rhetorical question in v35, sets out to establish that neither circumstance (suffering, "trials and tribulations", Best), v35-37, nor any hostile powers (death, persecution and the like, spirit-powers, terrors now and into the future, nor the "influence of the stars in their courses", Hunter, in fact, "nothing in all creation", CEV), v38-39, can separate us from the love of God in Christ Jesus.

vi] Homiletics: *The encouragement of God's love*

"This is the last step in the climax of the apostle's argument; the very summit of the mount of confidence, whence he looks down on his enemies as powerless, and forward and upward with full assurance of a final and abundant triumph. No one can accuse, no one can condemn, no one can separate us from the love of Christ." These words were written by Hodge in his commentary on Romans and sum up the thrust of Paul's words. Compare Jesus' words in John 10:27-30.

Haldane in his commentary writes, "the feelings of the believer, viewed in Christ, as described in v35-39, form a striking contrast with what is said at the end of the former chapter, where he is viewed in himself. In the contemplation of himself as a sinner, he mournfully exclaims, 'O wretched man that I am!' In the contemplation of himself as justified in Christ, he boldly demands, Who shall lay anything to my charge? Who is he that condemns? Well may the person who loves God defy the universe to separate them from the love of God which is in Christ Jesus their Lord."

"Although at present the whole creation groans and travails in pain together, although even Paul groans within himself, yet all things are working together for his good. The Holy Spirit is interceding for him in his heart; Jesus Christ is interceding for him before the throne; God the Father has chosen him for eternity, has called him, has justified him, and will finally crown him with glory. The apostle began this chapter by declaring that there is no condemnation to those who are in Christ Jesus; he concludes it with the triumphant assurance that there is no separation from God's love. The salvation of believers is complete in Christ, and their union with him indissoluble."

Paul started out this chapter by telling us that therefore there is no condemnation for those who are "in Christ" Jesus. He ends by telling us that therefore there can be no separation from the love of God for those who are "in Christ" Jesus. Good news indeed.

Text - 8:31

"Nothing in the world, or out of it, shall be able to sunder us from God's love in Christ", Hunter: i] With God on our side, everything is ours, v31-32. "Because of what God has done in the death and resurrection of Jesus, the believer has nothing to fear, either in the present condition of the world from evil men and evil spiritual forces, or in the world to come", Denny. Note the common Pauline introduction, "what can we say?"

τί "what" - WHAT. Interrogative pronoun.

οὖν "then" - THEREFORE. Inferential, drawing a logical conclusion; "Therefore".

προς + acc. "in response to" - [WILL WE SAY] TOWARD. Adverbial use of the pronoun, reference / respect; "concerning / in view of", Moule.

ταυτα "this / these things" - THESE THINGS. "What shall we say in response to this argument. Possibly "the whole argument of the epistle so far", Cranfield, but more likely v18-30. "With all this in mind, what are we to say", REB.

ει "if" - IF. Paul is developing a logical argument by using a 1st. class conditional clause where the condition is assumed to be true; "if, *as is the case*, *then*"

ὑπερ + gen. "for" - [GOD *is*] FOR [US]. Here expressing advantage / benefit; taking a participatory sense, as of acting for our benefit; "on the side of", Cranfield.

καθ + gen. "against" - [WHO *is*] AGAINST [US]? Expressing opposition; "against", in the sense of "prevail against." "If God is on our side, who is there to prevail against us", Cassirer. Possibly "there is no one whose hostility we need fear", Cranfield.

v32

Paul now exegetes the conditional clause, v31, here the positive side, while in v33 and v34 he gives us the negative side. "If having done the inexpressible in choosing to provide salvation, will not God freely give us every gift relating to this salvation?", Dumbrell.

ος γε "he who" - WHO INDEED. This construction (rel. pro. + particle γε) is disputed. Best taken as forming a causal clause, "seeing that he spared not", Argyle. Other possibilities include: as NIV, ref. BDF, where the particle is viewed as a meaningless appendage, or "the same God who ..", Lagrange, where

the particle serves to give emphasis to the pronoun; "he who even spared his own Son ..."

ουκ εφεισατο [εφειδομαι] aor. "**did not spare**" - DID NOT SPARE. In the sense of "did not prevent from suffering", TH. Probable allusion to Abraham's intended offering of Isaac, the difference being, that God went ahead with the offering of Christ. "God did not keep back his own Son", CEV.

του ιδιου adj. "**his own**" - HIS OWN [SON]. The adjective serves as a substantive, genitive of direct object after the verb **εφειδομαι**, "spare". Underlining the filial relationship between the Father and Jesus.

αλλα "**but**" - BUT. Strong adversative standing in a counterpoint construction.

παρεδωκεν [παραδιδομι] aor. "**gave [him] up**" - GAVE OVER [HIM]. In the sense of "gave over to die", so "offered up as a sacrifice." The verb is used of Judas betraying, giving up, Jesus. The word expresses strong intent.

υπερ + gen. "**for [us]**" - ON BEHALF OF. Substitution is probably intended, "instead of us", Lenski, although benefit / advantage / representation is possible, "on our behalf"; "for our benefit", Cranfield.

παντων gen. adj. "**all**" - ALL. The "all" is all believers, Jew and Gentile believer alike.

πως ουχι "**how [will he] not**" - HOW NOT. In a rhetorical question **πως**, "how", will "call an assumption into question, or reject it altogether", BAGD, although here the negation produces the opposite sense, "most surely." So, as a rhetorical question, "how can he now not do the less?", Morris. "Surely he will give us everything besides!", Moffatt.

και "- " - AND = ALSO. Adjunctive; "how is it possible that he shall not also ..." The argument Paul is running is that given the unbelievable kindness God has shown toward us, it would be absurd to assume that He would avoid following up with even greater kindness.

συν + dat. "**with**" - WITH [HIM]. Expressing accompaniment / Association.

ημιν dat. pro. "**us**" - [WILL FREELY GIVE ALL THINGS] TO US. Dative of indirect object. What are the **τα παντα**, "all things"? Possibly all things spiritual and material, so Moo, but better, "the sum of all things", Robertson.

v33

ii] If God has acquitted us, no one can condemn us, v33-34. The punctuation of v33 and 34 is not overly clear (possibly a set of questions without answers is intended, see Moffatt), but probably v33b answers the question posed in v33a, while v34b + answers the question posed in v34a. The question in v34a is simply a reworking of v33a. The answer to the first question, "who shall bring any charge against God's elect?" reads "who dare lay a charge against us when God the Judge

pronounces our sentence of acquittal", Hunter. The answer to the second question, "who is to condemn?" reads "there may be many who condemn, but their case will not stand in the heavenly court", Schreiner.

τίς "who" - WHO, WHAT. The question expects a negative answer.

εγκαλεσει [εγκαλεω] fut. "**will bring any charge**" - WILL BRING A CHARGE. Deliberative future. A legal term referring to a charge brought against someone in a court of law. Paul obviously has in mind a court scene.

κατα + gen. "**against**" - AGAINST. Expressing opposition.

εκλεκτων gen. adj. "**those whom [God] has chosen**" - THE ELECT The translation "chosen" is misleading. The adjective serves as a noun. The word refers to God's elect people, the faithful remnant of Israel (actually "an old name for Israel", Black), the membership of which is by identification with Christ, through faith. The lack of the article indicates Paul has in mind, not so much this people as such, but those who are such as these, "whose characteristic is to be elect", Morris. "Who will come forward to accuse God's elect", Cassirer.

θεου [ος] gen. "**God**" - OF GOD? The genitive is adjectival, relational / possessive, "God's elect", ESV. Harvey suggests a genitive of agency, "by God", a rather rare classification, so taking the adj. "elect" as a verbal noun, "chosen by God."

θεος "**God**" - GOD. The position in the Gk. is emphatic. "God himself declares them not guilty", TEV.

ὁ δικαίων [κιδαιω] pres. "**who justifies**" - [is] THE ONE WHO JUSTIFIES. The gnomic present participle serves as a substantive. The verb "to be" is supplied by the NIV. Again, we have this word, so central to the argument of Romans, although this is actually the last time it will be used by Paul in this letter. Of course, we bring to the word our own framework of systematic theology, but leaving aside all the imputed / imparted issues we are left with the base sense of "puts right", either in the sense "God himself declares them not guilty (innocent)", TEV; "gives a verdict of acquittal", Dumbrell, or probably better, "sets right", Jewett. If God sets us right with him, then who dares to bring a charge against us? Jewett rightly notes that the use of the word in this context reminds us that God's justification of the sinner is not simply the forgiveness of the sinner. "Through the death of Christ, God rectifies the relationship between God's self and humans, transforming those who accept the gospel into God's elect", Jewett. Martyn's word choice is "rectification", although there is something incongruous about his confected word.

No one, either ourselves, others, or even the powers of darkness, can bring any sustainable charge against us with Christ as our advocate. In Christ we are perfect, so no charge of imperfection can stick.

ὁ κατακρινων [κατακρινω] fut./pres. part. "**the one who condemns**" - [WHO IS] THE ONE CONDEMNING? In the sense of "pronounce guilty before God." The participle serves as a substantive, nominative subject of an assumed verb to-be. Sandy and Headlam note that "justifies", v33, being a present tense (although it could be a futuristic present, so Black, "God is the one who will justify"), suggests present, rather than future, here. This can only be determined by the word's Gk. accenting, which markings were not part of the original text. So, either is possible, although future seems more likely; "Who will condemn?" Punctuation is the determinate here, see above.

If this verse consists of two questions and a statement, then Christ is in mind, in that he is the only one capable of condemning us and yet his intention is the opposite; "Who is the one with the authority to condemn? Will Christ? No! For he is the One who died for us", LB, cf., Morris, Hunter, Jewett ("that Christ who died for the sake of others should now become a condemner is so preposterous that it would invoke the response of believers in Rome, 'No way!'", Mounce, Fitzmyer.

If, as is likely, we have one question followed by a statement, then the reference may be to God, "who alone can give sentence of condemnation", Dunn, but more likely, the reference is to undefined persons / powers who might bring a charge against us on the day of judgment, but whose charge will not stick, since Christ is on our side; "Who will condemn? *No one!* (implied) For Christ Jesus has", cf., Dumbrell, Schreiner, Best, Barrett ("Satan must be meant"), Moo. "Who can say that God's people are guilty? No one! Christ Jesus died", NCV.

ὁ αποθανων [αποθνησκω] aor. part. "**who died**" - [CHRIST JESUS *is*] THE ONE HAVING DIED. This participle, as with "*the one* having been raised", serves as a substantive standing in apposition to "Jesus Christ." It is also possible to treat both participles as adjectival, attributive, limiting / describing "Jesus Christ", as is also the function of the two following relative clauses "he who is at the right hand of God" and "he who intercedes on our behalf", so NIV. The aorist tense expresses punctiliar action. "Can anyone condemn them [God's elect]? No indeed! Christ died and was raised to life and now he is at God's right side, speaking to him for us", CEV.

μαλλον "**more than that**" - [BUT/AND] MORE, RATHER. Often taken in an alternate sense, "rather I ought to say", Barrett, but better in a surpassing sense, as NIV. "Yes and more, who was raised ...", NJB.

εγερθεις [εγειρω] aor. pas. part. "**who was raised to life**" - *the one* HAVING BEEN RAISED. This constative aorist substantive participle is usually taken as a divine / theological passive, God being the agent, although this classification is often disputed. Possibly, although unlikely, Jesus is the agent so "the Christ who died, and yes, rose from the dead!", Moffatt. As is typical of the NT gospel, the resurrection and ascension are both underlined; we are never left at the foot of the cross.

εν + dat. "**at [the right hand]**" - [WHO ALSO IS] IN, ON, BY [RIGHT *hand*]. Local, expressing space; "at". Expressing the idea of Christ reigning with authority and power because of his privileged position at God's right hand. "Christ reigns in power for us", Phillips.

του θεου [ος] gen. "**of God**" - OF GOD. The genitive is adjectival, possessive.

και "[**and is**] **also**" - [WHO] ALSO. Adjunctive, "also", but possibly emphatic, "who indeed is interceding for us", ESV.

εντυγχανει [εντυγχανω] pres. "**interceding**" - INTERCEDES. The present tense expressing a durative sense, thus, ongoing intercession. Intercede here in the sense of speaking on our behalf at the day of judgment. "Pleads our cause", REB, "as our advocate", Bruce.

υπερ + gen. "**for [us]**" - ON BEHALF OF [US]. Expressing representation / advantage / benefaction; "on behalf of, for the sake of."

v35

iii] Therefore nothing will separate us from the love of God realised in Christ because "we are more than conquerors, even though many opponents and obstacles are erected against us", Schreiner, v35-39. Paul's answer to the question is that no external pressure can separate us from Christ's love. Paul, referring to Psalm 44:22, reminds his readers that persecution and trouble has always pressed in on God's people, but through all this the child of God is victorious. Such pressure cannot break us away from Christ. A believer's security rests on their relationship with Christ, a relationship dependent on faith in Christ. So, our standing before God is not dependent upon our love, obedience, perseverance or faithfulness, rather it rests on what Christ has done for us. At this moment we stand perfected before the throne of the Almighty God. We are eternally secure and are being daily renewed into the image we already possess in Christ. This is not our doing, but rather it is a gift of grace from a loving and merciful God.

τις "**Who**" - WHO, WHAT. With the verb "will separate", setting up a question with a negative response. Impersonal "what" is best, even though the pro. is masc., so Jewett; "any conceivable opponent", Harvey. Paul is simply following the pattern established in v33 and 34; "can anything separate us", CEV.

απο + gen. "**from**" - [SHALL SEPARATE US] FROM. Here expressing separation; "away from."

του Χριστου [ος] gen. "**of Christ**" - [THE LOVE] OF CHRIST. The variant, "love of God", may well be original. The genitive is adjectival, usually taken as subjective, namely "God's / Christ's love for us", against an objective sense, namely "our love for God / Christ." Still, a more natural classification would be possessive, even descriptive, idiomatic / source, "*that is from*." "Who shall separate us from Christ's love for us", Barclay.

θλιψις [ις εως] "**Shall trouble**" - TRIBULATION, OPPRESSION ("pressure", BAGD). "Trouble" best expresses the sense of this word.

στενοχωρια [α] "**hardship**" - [OR] DISTRESS, DIFFICULTIES. From the sense "narrow / confined", so "distress", Barclay.

λιμος [ος] "**famine**" - [OR PERSECUTION OR] HUNGER. "Lacking food", Phillips; "going hungry", Cassirer.

γυμνοτης [ητος] "**nakedness**" - [OR] BEING WITHOUT CLOTHING. "Poverty", TEV.

κινδυνος [ος] "**danger**" - [OR] DANGER, PERIL. "Being beset by danger", Cassirer.

μαχαира [α] "**sword**" - [OR] SWORD, DAGGER, KNIFE. "The threat of force of arms", Phillips; "violence", NJB.

v36

The quote from Psalm 44:22 serves to indicate that trouble is the lot of God's people.

ὅτι "-" - [AS IT IS WRITTEN] THAT. Introducing a dependent statement, direct quote. The usual **καθως γεγραπται**, "as it has been written", introduces the quote.

ἐνεκεν + gen. "**for [your] sake**" - BECAUSE OF [YOU]. The position is emphatic. Causal, expressing the reason for something, here "for Christ's sake", cf., 2Cor.4:11. "On thine account", Berkeley; "for you we face death", CEV; "they kill us in cold blood because they hate you", Peterson.

θανατοουμεθα [θανατωω] pres. pas. "**we face death**" - WE ARE BEING PUT TO DEATH [ALL THE DAY]. The present tense is durative, expressing ongoing action. Probably in the sense of "we daily face danger."

ελογισθημεν [λογιζομαι] aor. pas. "**we are considered**" - WE ARE COUNTED, RECKONED, CONSIDERED. The aorist possibly expresses "an accomplished fact", Morris, ie., gnomic.

ὡς + acc. "**as**" - AS. Not as a comparative, "like", but here expressing a characteristic quality, "as", ie., used for the Heb. predicate accusative, cf., Morris; "we are considered sheep for slaughter", Berkeley.

σφάγης [η] gen. "[sheep] to be slaughtered" - [SHEEP] OF SLAUGHTER. The genitive is adjectival, usually classified as verbal, objective, but it can be viewed as descriptive, idiomatic, limiting sheep; "sheep *which are destined for slaughter*", destined for the butcher. "That are going to be slaughtered", TEV.

v37

No external pressure can separate a believer from Christ's love.

αλλα "no" - BUT. Adversative / contrastive, probably strong, so "none of this fazes us", Peterson.

εν + dat. "in" - IN [ALL THESE THINGS]. Local, expressing space; immersed in this situation. Answering the question in v35. In Christ, we overcome all the circumstances of life; "in everything that happens to us", TH, cf., Turner ("with regard to"), MHT III. The sense may also be "despite all these things", Bruce, "in spite of all these things", Moule.

ὑπερνικωμεν [ὑπερνικω] pres. "we are more than conquerors" - WE ARE COMPLETELY VICTORIOUS, EXCESSIVELY VICTORIOUS. "Supervictors", Fitzmyer. Hapax legomenon, once only use in NT. Expressing something more than a complete victory; "not only to overcome these things, but to emerge triumphant over them", Barclay. The NIV, following the AV which followed the Geneva Bible, makes the point nicely.

δια + gen. "through" - THROUGH, BY MEANS OF. Instrumental / agency, "by means of him who loved us."

του αγαπησαντος [αγαπαω] aor. part. "him who loved [us]" - THE ONE HAVING LOVED [US]. The participle serves as a substantive. Of course, the reference may be to either the Father or to Jesus. If Christ, the aorist may be referring to a single event, namely, his death on our behalf, so Murray, Schreiner, if God, the aorist may refer to "God's love expressed in the gift of his Son", Dunn.

v38

Paul now becomes more personal as he details all the pressures that move against us and try to separate us from Christ. Paul is convinced that none of these pressures can separate us from God's love, expressed and exercised through the person of Christ Jesus, v38-39. The pressures are presented in pairs:

- "Death". This certainly can't separate us from our friendship with Christ. In fact, it is the passage by which that relationship is consummated. Nor can "life". All its distractions, pressures, pains, persecutions, enticements..... even these can't break the bond we have with God in Christ.

- "Angels nor demons". No supernatural power, either good or evil, can break the bond of love.

• "The present nor the future". Neither pressures of this day, nor of tomorrow, no matter how great, can affect our standing before God.

• "The powers of the heights and the powers of the depths". These are spiritual powers, the powers of the stars, astrological powers. Even they cannot break our bond with Christ.

• "Anything else in all creation". This completes the list. Nothing in all creation can interfere with God's love for those who, through their relationship with Christ by faith, are his for eternity.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why we are more than conquerors, "because"

πειπεισμαι [πειθω] perf. pas. "**I am convinced**" - I HAVE BEEN PERSUADED. The intensive perfect expressing a past conviction which persists into the present, "have been and continue to be convinced", expresses a present conviction; "I know for sure."

ὅτι "that" - THAT. Introducing a dependent statement of perception expressing what Paul is persuaded of.

ουτε ... ουτε "neither nor...." - NEITHER [DEATH]. This negated correlative construction is repeated 10 times; "neither .. nor"

ζωη [η] "life" - [NOR] LIVING, WAY OF LIFE. "Life", in the terms of existence, as opposed to "death", is all that may be intended; "I am convinced that there is nothing that is able to turn God's love away from us; it makes no difference whether we die or whether we live", cf., TH. Obviously, "live" along with the troubles of life; "life and its dangers or temptations", Fitzmyer.

αγγελου ουτε αρχαι "[neither] angels nor demons" - [NEITHER] ANGELS NOR RULERS. The angels may be good or evil angels and the "rulers" may be spiritual ("principalities", AV; "superhuman beings", Barclay) or earthly rulers. "Spirit-powers" may well cover Paul's intended meaning for this pair of words.

ενεστωτα [ενιστημι] perf. part. "**the present**" - [NEITHER] THINGS HAVING BEEN PRESENT [NOR THINGS COMING]. This participle is balanced with the present participle **μελλοντα**, "being about to", which follows. Both function as substantives and seem to refer to the tyranny of time, "the present age with its instability and the future age with its uncertainty", Fitzmyer, although the "future" is most likely the immediate future and its "uncertainties", Harrison, i.e., what tomorrow may bring. Neither can hinder the outreach of God's love. "The world as it is and the world as it shall be", NEB.

δυναμεις [ις εως] "any powers" - [NOR] POWERS. Paul's pattern of pairs is disrupted at this point. The word is used of "mighty works / miracles" on earth and of heavenly beings (good or evil) influencing world events. There is some evidence (Byzantine text) that the word should go with "rulers" = "principalities

and powers" = cosmic forces of evil, but the textual evidence is limited. Nonetheless, Cranfield suggests that this sense should be accepted, given Paul's "rush of impassioned thought." Such a "rush" of "thought" could also tie "powers" with "height and depth"; "no power of the heights and no power of the depths", Barclay. Celestial powers may well be in Paul's mind (ie., an astrological reference, cf., Morris, Fitzmyer, Jewett, etc.). Certainly, the supposed authority of the stars was commonly in mind at the time, so the "influence of the stars in their courses", Hunter, has much going for it.

v39

ὕψωμα οὐτε βάθος "**height nor depth**" - [NEITHER] HEIGHT, EXALTATION, NOR DEPTH. "Neither heaven nor hell", Cranfield.

τις κτισις ἕτερα "**anything else in all creation**" - [NOR] ANY OTHER KIND OF CREATURE. Probably a wide generalisation is intended, "any created thing", Moo, Barrett, ..., "nothing in all creation", CEV. Yet, Paul may intend something more specific, eg., no other spiritual power, "conceivable being, even invisible or unknown to human beings", Fitzmyer, cf., Dunn, "any other cosmic factors", Jewett. Possibly "any other mode of being beside those just enumerated", Cranfield.

χωρισαι [χωριζω] aor. inf. "**to separate**" - [WILL BE ABLE] TO REMOVE, SEPARATE [US]. The infinitive is complementary, completing the sense of the verb "will be able"; "Is able to part us from", Barrett.

απο + gen. "**from**" - FROM. Expressing separation; "away from."

του θεου [ος] gen. "**of God**" - [THE LOVE] OF GOD. Usually classed as a subjective genitive, ie., God's love for us, but see above.

της gen. "**that is**" - THE. The genitive article, standing in agreement with the genitive "of God", serves as an adjectivizer turning the prepositional phrase introduced by **εν** into an attributive modifier limiting "God"; "the love of God which is in Christ Jesus our Lord."

εν + dat. "**in**" - IN [CHRIST JESUS THE LORD OF US]. Expressing space / sphere, "focused in on Christ Jesus", or association, "with, in association with" = "in union with", or instrumental, expressing means, "the love of God which is ours through Christ Jesus our Lord", TEV. God's love for us (his covenanted love to the children of faith) is expedited by means of our relationship with (in union with) Christ through faith, cf., Dunn. Also possibly "the Christ event", Fitzmyer, ie., "the cross", Morris; or God's giving of his Son, Moo; or simply "that it is Christ who reveals and defines the love of God", Jewett.

9:1-6a

Second rebuttal argument, 9:1-11:36

The tragic riddle of Israel's unbelief

Argument

Paul has argued that a believer, now excluded from the realm of sin and death and included in the domain of God's grace / righteous reign, by means of faith (Christ's faithfulness + our faith), may fully share in the promised covenant blessings / the fullness of new life in Christ. "The weak" / nomists / members of the circumcision party, have sought to counter this argument. Having dealt with their first argument, namely, that his gospel of grace promotes libertarianism, that it is antinomian, Paul now deals with their second substantive argument, namely, that his gospel is flawed because it has failed to enable Israel to appropriate God's promised blessings in Christ.

In this, Paul's second rebuttal argument against the nomist critique, Paul argues that Israel's failure to appropriate God's promised blessings does not invalidate his word of grace, namely, the gospel mediated by Paul. With respect to Israel, "*don't even think for a moment that God's word of grace has malfunctioned!*", 9:6a. Many Jews have failed to accept "God's word", the gospel of grace, but this doesn't mean that the gospel is somehow flawed.

Issues

i] Context: See 1:1-7. In this, Paul's fifth rebuttal argument against the nomist critique, Paul introduces the subject of the seeming failure of the gospel of grace, with respect to God's historic people Israel, in 9:1-5: "the plight, v1-3, and the privileges of Israel, v4-5", Dumbrell. He then in v6a sets out his proposition upon which his argument is based;

Don't even think for a moment that God's word of grace has malfunctioned.

Paul then advances his argument in three steps covering 9:6b-11:32, with a conclusion in 11:33-36. The three elements of Paul's argument are as follows:

- Not all Jews are part of God's true Israel; it is the remnant according to grace that realises Israel's hope, 9:6b-29;
- National Israel is blinded to the gospel by the heresy of nomism; Israel's present condition of unbelief is due to its own pursuit of law-righteousness, 9:30-10:21;
- Inevitably grace will be vindicated in that Israel's present state of unbelief does not annul God's promises - a representative Israel will be saved, 11:1-32.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *The tragic riddle of Israel's unbelief*:

Introduction, v1-5:

The plight of Israel, v1-3;

The privileges of Israel, v4-5.

The Proposition, v6a:

**"Don't even think for a moment that
God's word of grace has malfunctioned.**

iv] Thesis: See 3:21-31.

v] Interpretation:

Paul's fifth rebuttal argument turns into a major *digressio*, excursus, the function of which has prompted ongoing debate.

Some commentators treat these chapters as "a kind of postscript", an appendix dealing with the "Jewish question", (Augustine, Sanday and Headlam, Dodd, Lloyd-Jones, Beker, ...).

Most modern commentators argue that these chapters are:

- "The climax of Romans", Stendhal (Ellison, Sanders, Beker, Moo, Johnson, ...);

- An integral element of Paul's advancing argument (Dunn, Barrett, Morris, Fitzmyer [3rd and last element in the doctrinal section of the letter, 1 to 11, "justification and salvation through faith do not contradict God's promises to Israel of old"], Schreiner, Cranfield, Jewett [the 3rd proof, of four proofs, of the gospel as the embodiment of the righteousness of God, namely, "the triumph of divine righteousness in the gospel's mission to Israel and the Gentiles"]);

- The key to understanding the letter as a whole; "if we can understand Romans 9-11 correctly, we shall be better able to understand the rest of the letter", O'Neill (Bauer, who argued that these chapters were the hermeneutical centre of the whole epistle). Cranfield argues that "many features of chapters 1 to 8 ... are not understood in full depth until they are seen in the light of chapters 9 to 11". In fact, Morris argues that "Paul's whole argument demands an examination of the Jewish question".

So then, why does Paul's fifth rebuttal argument turn into a major excursus? A number of possibilities have been suggested:

Theological. It is possible that Paul wants to underscore the faithfulness of God to his promises, answering the question "has God's

word failed?" which promises seem not to have worked out with regard to Israel, cf., Dunn;

Paul may wish to provide a "more precise identification" of God's new covenant community, the "remnant chosen by grace", which community will indeed include many Jews like Paul, cf., Dumbrell.

Davies thinks that Paul sets out to establish that the children of promise, believers, are the rightful inheritors of the Abrahamic promises and that therefore the legalist believers in Rome are doing themselves a disservice when they align themselves with historic Israel and its attention to the law

Pastoral. Paul may well be prompted more by pastoral concerns than theological ones; the "equality of Jew and Gentile in God's plan", Dumbrell, occasioning a proper regard for Israel and an acceptance of the "weak" (Jewish believers / law-bound believers) by the "strong" (faith-bound believers - mainly Gentiles), cf., ch.14-15.

Personal. Paul may well be emoting, such that his "reflections of the place of Israel in God's purposes", Davies, are driven by his desire that Israel be saved; a problem that was for Paul "of intense personal concern", Bruce. "He came to his own home and his own people received him not. This is the problem Paul wrestles with in chapters 9-11", Hunter.

Apologetic. Jeremias argued that in these chapters Paul is responding to the criticism that he is anti-Jewish. To convince Jews (Jewish believers?) "that his ministry was pro-Jewish as well as pro-Gentile", Osborne, Paul sets out to establish two positive truths, first, "the Gentiles owe their salvation to the rejection of Israel" and second, "in the long term, God's purposes embrace His own people", Black.

It is not hard to imagine that Paul was motivated by all of the above. He is clearly not wanting to increase the divide between "the weak" (nomist believers, most of Jewish stock with some Gentile disciples) and "the strong" (most being Gentiles). He is clearly distressed that his fellow Jews have, for the most part, rejected the gospel. He is also sensitive to the criticism that he is now anti-Jewish. Yet, it is likely that chapters 9-11 serve to advance his argument and that therefore is theological in nature.

It is widely accepted that, having detailed the consequential blessings of justification, Paul now addresses an obvious question: How can we be sure of these promises when the divine Abrahamic promises seem unfulfilled? Has not God abandoned national Israel? If God's covenant promises to Israel are unfulfilled, how can we be sure they will be fulfilled for us, the children of faith? Has not the Abrahamic covenant failed, 9:6a?

Although a valid question, it seems likely that it is not the question addressed by these three chapters. What seems more likely is that we have here a continuation of Paul's refutation of the nomist critique. Paul is engaged in a contest between two gospels and he now determines to vindicate the gospel of grace; he sets out to refute the nomist critique that his gospel has failed with respect to Israel.

Paul's *word of grace* has made little impact on Judaism, whereas the members of the circumcision party, the nomists, with their commitment to Israel's institutions, particularly the Torah / the law of Moses, were gaining traction, not only in the Jewish community, but amongst Gentile believers. They had even added Pharisee converts to the church in Jerusalem, cf., Acts 15:5. For the nomists, Paul's gospel of righteousness through faith apart from law, not only undermines the pursuit of holiness, and thus blessing, it is divisive and alienates the faithful children of Israel. To this critique Paul declares "don't even think for a moment that God's word of grace ("my gospel"!!!) has malfunctioned!", 9:6a. Israel's failure to accept "God's word", the gospel of grace, has nothing to do with the content of the message itself.

In the following chapters Paul explains in detail why so very few Jews have accepted the gospel:

- Not all Jews are part of God's true Israel, 9:6b-29;
- National Israel's unbelief is driven by the heresy of nomism, 9:30-10:21.
- Israel's present state of unbelief does not annul God's promises - Israel is not doomed to final rejection because a representative whole will inevitably be saved, 11:1-32.

vi] Homiletics: *Islands of isolation*

The children of the 80's and 90's will probably be known as the *me generation*. We moved into the minimum self and insulated ourselves from the endless invasion of our persons by the media, government, associations, and yes, even our local church. Yet now, as we move through this new millennium we are on the way out of *the island of isolation*. Some commentators suggest that we are even now moving into the re-generation, the rediscovery of..... Well, I'm not sure what. Is it the freedom of the 1960's? I think not; more like the Marxism of the early 1900's. Anyway, the Western world is in rediscovery mode.

It's very hard allowing ourselves to be burdened by the troubles of others. Yet, as we saw in our reading today, Paul did not isolate himself from feelings of concern. In fact, he saw his feelings as rightly motivated by his relationship with Christ and confirmed by his renewed conscience.

They were genuine feelings, originating in truth and unaffected by the warp of human nature. Paul allowed himself to have a genuine anguish for his fellow Jews. He mourned their potential loss to Christ.

When it comes to focusing our emotions on the needs of those around us, on whom do we release our limited emotional energy? We see the images of starvation on the TV night after night. We see the mass of humanity surge past us, lost and alone. A broken world lies before us. Yet, I guess our focus, like Paul, is rightly on our kin; our family, friends, neighbours, and yes, of course, our brothers and sisters in the Lord.

No person is an island unto themselves. "She's not heavy mister, she's me sister."

Text - 9:1

Introduction, v1-5: i) "Paul's sorrow at the apparent rejection of his people (by God)", Hunter. The opening verse is designed to emphasise verse 2. It is an emphatic statement where Paul declares that he is speaking truthfully, a fact confirmed both by his conscience and the Holy Spirit.

εν "in [Christ]" - [I SPEAK TRUTH] IN [CHRIST, I DO NOT LIE]. The preposition may carry a local sense expressing space, "in union with Christ", often extending to "under the authority of Christ" (Christ is "the absolute generator of truth", Cranfield), or accompaniment / association, "in connection with." "As a man who has his being in Christ", Cassirer.

της συνειδησεως [ις εως] gen. "[my] conscience" - THE CONSCIENCE [OF ME]. Genitive as part of a genitive absolute construction. The prefix **συν** probably gives the sense, "together with my conscience."

συμμαρτυρουσης [συμμαρτυρω] gen. pres. part. "**confirms it**" - BEARING WITNESS. The participle with its genitive subject "conscience" forms a genitive absolute construction. It would usually be treated as temporal, "as my conscience testifies", NJB, but here possibly causal, "I am not lying, because" The participial clause "my conscience confirms it in the Holy Spirit", serves as a parenthetical statement, as NIV.

μοι dat. pro. "- " - WITH ME. Dative of association; "testifies in support of / witnesses along with", Cranfield.

εν + dat. "**in the Holy Spirit**" - IN [HOLY SPIRIT]. The preposition here is usually taken as instrumental; "under the direction of the Holy Spirit", Barclay, but possibly again accompaniment / association, "in connection with." If "in connection with", the sense is that two witness confirm that Paul is speaking the truth, namely, his conscience and the Holy Spirit.

v2

Paul is filled with anguish for the present state of Israel; his fellow Jews had a full and complete place before the living God, but they are now outside of his grace. For Paul, himself a Jew, it is a great loss.

ὅτι "-" - THAT. Introducing an object clause / dependent statement of indirect speech expressing what Paul speaks in Christ; "*when I say that*"

μοι dat. pro. "**I have [great sorrow]**" - [THERE IS GREAT GRIEF] TO ME. Dative of interest, disadvantage, or possession.

αδιαλειπτος adj. "**unceasing**" - [AND] INCESSANT, CONTINUAL, UNCEASING [PAIN, GRIEF]. There is no distinction between the two phrases "great sorrow" and "unceasing anguish", rather Paul is just using "rhetorically effective doubled expressions", Moo. Paul's anguish for his people is constant, ongoing, and increasing. Obviously the anguish concerns the rejection of Christ as Messiah by the majority of Paul's fellow countryman and thus of God's rejection of national Israel (although not of remnant Israel). "Profound grief", BDAG, with the adjective treated attributively, but of course, it can be taken as a predicate, "my grief is profound."

τη καρδια [α] dat. "**in [my] heart**" - IN THE HEART [OF ME]. The dative is local, expressing space, metaphorical. "My heart is broken" ("a pain that never leaves me", Phillips) and "I am in great sorrow", CEV.

v3

Paul states that if it were possible, he would be willing to trade places with his fellow countrymen. He is willing to forfeit his salvation for them. "If I could".... ie., if it were right and according to the will of God. "I would pray" (NIV "wish").... I would ask this of God. And why this depth of feeling? They are his "brothers", his "own race"; they are members of God's family, but are in rebellion against Him.

γαρ "for" - FOR. Not really causal, rather establishing a connection with v2, or possibly an "explanation of", Cranfield. So, best left untranslated. Paul's anguish obviously concerns the damnation ("anathema") facing his fellow Israelites, a damnation which, if it were possible, he would willing turn upon himself - a Moses-like response.

ψυχουην [ευχομαι] imperf. "**I could wish**" - I WAS PRAYING, WISHING. The sense is debatable since it is unlikely that Paul would actually wish for / pray for his cursing, eg., "I once prayed." The imperfect is best taken as an impossible wish; "I could wish to be cursed from Christ if that were possible, but of course such a wish is impossible", Schreiner, also Cranfield.

εἶναι [εἰμι] pres. inf. "**that [I myself] were**" - [MYSELF] TO BE. Introducing a dependent statement of perception expressing what Paul wished / prayed. The subject of the infinitive, "myself", should be accusative, but sometimes in a personal context the subject takes the nominative case.

ἀναθεμα [α] "**cursed**" - SOMETHING DEVOTED TO DESTRUCTION, ACCURSED. Predicate accusative of the verb to-be. Devoted to God in the negative sense of being set apart for destruction, and particularly here, of separated from Christ. Paul's desire, if it were possible, namely, to be cursed in place of his fellow Israelites, indicates that his concern is for their salvation, not the future restoration of a historical Israel. See Moo for this issue.

ἀπο + gen. "**cut off from**" - FROM, AWAY FROM [CHRIST]. Expressing the sense of separated from a source / alienated. What Paul is theoretically willing to have happen to himself is obviously the situation facing Israel. Yet, why is Israel cut off? The separation of Israel from the divine is usually expressed in terms of Israel's failure to accept Christ as messiah, which failure is true enough. Yet, Paul defines Israel's problem in the same terms as the problem facing law-bound believers, the nomists. Israel's failure is their failure, a failure to recognise that salvation "depends not on human exertion, but on God who shows mercy", 9:16, cf., 9:30-10:21. It is this heresy which blinds Israel to the presence of God's messiah, Jesus, a heresy which even now blinds law-bound believers to the work of the Spirit in their midst.

ὑπερ + gen. "**for the sake of**" - ON BEHALF OF. Expressing representation / advantage; "on behalf of / for the benefit of"

τῶν ἀδελφῶν [ος] gen. "**[my] brothers**" - THE BROTHERS [OF ME]. This word is most often used of believers, and if that is intended here, then Paul has in mind believing Jews. Yet, it is more likely, given the context, that "brother Jews" refers to "ethnic Israel." In fact, Paul actually qualifies ("clarifies", Dunn) his unusual use of "brothers" with "my kindred according to the flesh." Paul's anguish is for his "ethnic brothers" ie., "unbelieving Jews" and the judgment they face having rejected Christ as their messiah.

κατα + acc. "**those of my own race**" - [THE KINSMEN OF ME] ACCORDING TO [FLESH]. Expressing a standard, "in conformity with", or reference / respect, "with respect to their human descent."

οἱτινες pro. "**the people of Israel**" - WHO [ARE ISRAELITES]. Paul is probably still qualifying "my brothers."

v4

ii] Paul lists the privileges of his fellow Israelites, v4-5:

First, they are Israelites. This is a religious term denoting the Jews as God's chosen people.

Second, they are a blessed race:

- Theirs is the adoption as sons - people in a special relationship with God. God is their Father.
- Theirs the Divine glory. God has manifested himself to his people; He has been personally present with his people.
- The covenants, the promised blessings of God. The word "covenants" means the agreements that God has made with his people.
 - The gift of the Mosaic Law.
 - Service to God. Many translations have "worship" here, but the Greek word means "service" - the privilege of serving God.
 - The promises. All the promises revealed in the scriptures.

Third, "theirs are the patriarchs." They are part of the family God chose to deal with throughout history."

Finally, from the Jewish people came the Messiah, Christ. Paul concludes by making two points about Jesus:

- "Who is over all". He is Lord, and therefore, our Lord and master. Phil.2:10.
- "God-blessed forever, Amen." He is blessed of God. The NIV translation is probably not correct. It is unlikely that Paul would confuse his readers by calling Jesus "God over all". Such would imply that Jesus has authority over the Father.

With this list of privileges before Paul, what else can he do but be filled with anguish at the thought that so many of his countrymen had lost everything.

οἱτινες pro. "-" - WHO [ARE ISRAELITES]. Qualitative; "who by their very nature", Harvey.

ὧν gen. pro. "**theirs is**" - OF WHOM *is*. The pronoun is adjectival, possessive; "to whom belong."

ἡ υἰοθεσια [α] "**the adoption as sons**" - THE ADOPTION, SONSHIP. Probably of national Israel's special relationship with the Creator, although as with "brothers" it is a term usually reserved in the NT for believers. This again supports those who argue that Paul is thinking of Jewish believers. God treats them as his sons; "he made them his sons", TEV.

ἡ δοξα "**the divine glory**" - [AND] THE GLORY (visible presence of an invisible god). God's presence with his people. "God showed them his glory", CEV.

αἱ διαθηκαι [η] "**the covenants**" - [AND] THE AGREEMENTS, TREATY, COVENANTS. This could be the law, but is most probably the agreements made with Israel through Moses, Abraham, etc. "They have the glory of God and the agreements", NCV = the covenant and its numerous renewals.

ἡ νομοθεσια [α] "**the receiving of the law**" - [AND] LEGISLATION (making or giving law, the body of law). Paul probably means the gift of and possession of, the Mosaic law.

ἡ λατρεία "**the temple worship**" - [AND] THE SERVICE. "Temple" is not in the Gk. Although the English word "worship" is often used to translate this Greek word, it does not mean worship, i.e., worship in the sense of adoration. It is better translated "service", here in the sense of service to God's ordinances. It is true that the Levitical cult is included in these ordinances, but it is service to the ordinance that is implied, and not cultic observances, temple worship, adoration.... "They have lived to serve God under the umbrella of his promises", Junkins.

The confusion of this "service" word with προσκυνεω (worship, adoration, obeisance) has done a great disservice to our understanding of Christian worship. What we are to do when we gather together with Jesus in a Christian service? We have tended to shift adoration to service and inevitably celebration has replaced adoration.

αἱ επαγγελιαι "**the promises**" - [AND] THE PROMISES. Not just the promises made to Abraham etc., but the full range of prophetic promises made to the people of Israel.

v5

ᾧν gen. pro. "**theirs are**" - OF WHOM. As in v4.

οἱ πατερες [ἡρ ρος] "**the patriarchs**" - *are* THE FATHERS. Abraham, Isaac and Jacob, although probably including all those who were party to the renewing of the covenant agreement.

εξ [εκ] + gen. "**from [them] is traced**" - [AND] OUT OF, FROM [WHOM, THEM] *is* THE CHRIST, MESSIAH]. Expressing source / origin.

το "-" - THE ONE [ACCORDING TO]. The article serves as an adjectivizer turning the prepositional phrase "according to the flesh" into an attributive modifier of "the Christ", "who was according to *their* flesh" = "theirs is the human stock from which Christ came", Cassirer. "The addition of the article strongly emphasises the limitation", BDF, of Christ's association with Israel - only a fleshly link, not spiritual. The preposition *κατα*, "according to", expresses a standard.

σαρκα [σαρξ ος] - "**the human ancestry**" - THE FLESH, PHYSICAL. Speaking of Christ's physical ancestry through the Patriarchs. "The patriarchs are theirs (Israel's), and so too, as far as human descent goes, is Christ himself", Phillips. "Insofar as the material side is concerned", Jewett.

ὁ ων [εμμι] "**who**" - THE ONE BEING. The participle of the verb to-be serves as a substantive, standing in apposition to ὁ Χριστος, "the Christ." See Sandy

and Headlam for an over-the-top dissertation on this tricky clause. Who is "the one being", is it Christ or God? Have we a statement of Christ's deity, as NIV, or at least his divine rule "he who rules as God over all things", Cassirer, or even something like "Christ is God-blessed forever, Amen", or have we here a doxology to God, "May God, supreme over all, be blessed forever", REB? Cranfield takes the view that it refers to Christ, to his lordship. The grammar certainly supports the NIV, although many modern commentators lean more toward a doxology. Still, as Dodd notes, "even though Paul ascribes to Christ functions and dignities which are consistent with nothing less than deity, yet he pointedly avoids calling him 'God'". The messiah "who is greater than us all, praised by God forever, may it be so!", Junkins.

ἐπι + gen. "over" - OVER [ALL]. Spatial, as NIV; "over".

εἰς τοὺς αἰῶνας [ὦν ὠνός] "forever" - [GOD BLESSED] INTO THE AGES [AMEN]. Idiomatic phrase; "for ever and ever!", Barclay. The substantive phrase "God blessed into the ages" stands in apposition to the participle "the one being."

v6a

ii] The proposition to which Paul will argue in chapters 9-11. "**Don't even think for a moment that God's word of grace has malfunctioned!**" It seems likely that Paul's nomist critics claim that Israel's failure to appropriate God's promised blessings is down to Paul's flawed gospel of grace. In response, Paul claims that the problem does not lie with his gospel, but rather lies with Israel itself.

οὐχ οἷον δε "it is not as though" - NOT HOWEVER. A combination of idioms; "it is not as if", Bauer.

ὅτι "-" - THAT. Probably epexegetic, explaining what is "not however"; "what I have just said is not to be understood as meaning that", Cranfield.

του θεου [ος] "God's [word]" - [THE WORD] OF GOD. The genitive may be treated as adjectival, possessive, or idiomatic / source. Paul often uses this phrase with reference to the gospel, but here surely with the more particular sense of "God's gracious purpose of election which has been declared in the bestowal on Israel of the privileges listed in verses 4 and 5", Cranfield, or better, "God's Old Testament word with particular reference to his promises to Israel", Moo. "The declared purpose of God", Sandy and Headlam.

εκπεπῶκεν [πιπῶ] perf. "had failed" - HAD FALLEN AWAY FROM = HAS FAILED, COME TO NAUGHT, WEAKENED. Extensive perfect. In the sense that God has failed to keep his promises. "It cannot be said that God broke his promise", CEV.

9:6b-13

Second rebuttal argument, 9:1-11:36

1. Not all Israelites belong to Israel, 9:6b-29

a) The children of promise are the children of God

Argument

In his second rebuttal argument against the nomist critique that his gospel is flawed (given that most Jews have rejected it), Paul categorically states, with respect to Israel, "*Don't even think for a moment that God's word of grace has malfunctioned!*", 9:6a. Now, in his first argument in support of this proposition, 9:6b-29, Paul sets out to establish that "*not all who are descended from Israel belong to Israel*", Cassirer. Paul argues that the purpose of God never included the salvation of every Israelite. "Salvation was never ethnic, by race, but always by grace throughout Israel's history", Dumbrell. It is the remnant according to grace that realises Israel's hope.

To make his argument Paul examines the life of Ishmael and Esau and their descendants to make the point that "God never made bodily descent the title to a place in his family", Hunter, v7-10; divine prerogative stands over lineage, or personal righteousness, v11-13.

Issues

i] Context: See 9:1-6a.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *The remnant according to grace realises Israel's hope*:

Proposition, v6b:

Not all Israel is part of God's true Israel.

Argument, v7-29:

The children of promise are the children of God:

The evidence of salvation history, v7-13:

The example of Isaac, v7-9;

The example of Jacob, v10-13.

iv] Thesis: See 3:21-31.

v] Interpretation: See 9:1-6a.

In v7-10 Paul establishes the simple truth that it is actually the children of promise who are the rightful inheritors of the covenant promises, not Abraham's descendants by race. A simple examination of Israel's history supports this contention. Both Ishmael and Esau and their descendants,

although properly descendants of Abraham, stand outside God's covenant people; they are not Abraham's children according to promise.

It is important to note that Paul is not arguing for the salvation, or otherwise, of these patriarchs, on the basis of the determined will of God. God covenanted (made promises to) both Ishmael and Esau and their descendants, and their eternal standing with God will depend on their faith response to these promises. Paul is using a salvation-history argument concerning God's determined preservation of the Abrahamic covenant through a God-ordained line, which, of its very nature, never included all the natural descendants of Abraham. For a contra view see Schreiner p496/7.

In v11-13, Paul makes the point that "there was nothing within the persons of Jacob and Esau that could have been the basis for God's choice of the one over the other", Moo.

The issue of divine election in v11-13: This issue is one of constant debate and is usually resolved as follows:

a) God's election of individuals to his remnant people Israel. An election to salvation - that God's call was on the basis of predestination [single, or double], so Calvin, Hodge..., or implicitly so, cf., Schreiner, Luz. Some argue that God's call rests on his knowledge of a future faith-response (that God's call was on the basis of foreknowledge, so Chrysostom), although it should be noted that Paul is here making the point that God's "election / choice" is not in any way consequent on the actions of either Jacob or Esau;

b) The election of Israel itself. The new perspective position views God's election in the terms of Israel itself. "The children of Israel should recognise that their own selection as God's people was solely a matter of God's free choice, and that his purpose continues to unfold solely in terms of what God determines", Dunn;

c) The election of a remnant within Israel, the membership of which is by faith. Taking a *salvation history* approach, "it is election to privilege that is in mind, not eternal salvation", Morris; what Paul has in mind is "the sovereign freedom of God in assigning priority", Mounce. It is likely that God's sovereign grace, his determined covenant mercy, is realised in the establishment and maintenance of a Godly line, a remnant, in which, again in God's sovereign grace, participation is by faith. Paul is affirming that "lineage cannot guarantee election; nor does election presuppose righteousness; but God's election is, rather, a free act of mercy", Throckmorton, Jr.

vi] Homiletics: *Has God's Word failed?*

Have God's promises failed; can we rely on his Word? When we see churches around us closing and being sold off as trendy homes, we are well able to identify with Paul as he watched the vast majority of Jews reject Jesus and his claims on their life. So much for a new Jerusalem, a Zion shaking the whole world.

So, here we are today faced with Christianity on the decline. Yet, in all walks of life, people attach themselves to Jesus; they identify with Jesus. They hear the message of God's grace in Christ, reach out to him and ask for his forgiveness and eternal acceptance. By this act they link themselves to a Godly line, a remnant, a "children of promise", and so share in the saving mercy of God. So, in Christ, Jews, Hindus, Muslims, people with a Christian background, or no church background at all, discover for themselves that God's word has not failed.

Our sense of assurance is often undermined when we think that either God's saving mercy is no longer active in the world, that it can no longer be relied on. Is God arbitrary, even fickle? These are real concerns, but they are left far behind when we see his willingness to welcome anyone who aligns themselves with that one and only true Israelite, Jesus. The fact that so many good people, even friends and family, have ignored Jesus does not in any way interfere with God's eternal plan to gather a people to himself. Every day, someone somewhere discovers God's saving mercy in Jesus.

The faithless push of the crowd is no evidence that God's word has failed.

Text - 9:6b

Not all who descend from Israel belong to Israel, v6b-29:

Proposition: "You cannot count all Israelites as the true Israel of God", Phillips.

Paul is saddened by the state of unbelief among his fellow-Jews. Yet, although all those who are Israelites are rightly the people of God, able to access the privileges of God's covenant agreement with Abraham, not all have accessed those privileges and therefore, not all are part of true Israel. Only a remnant has appropriated God's promised saving mercy, and this, like Abraham, by resting in faith on the faithfulness of God. So, the rejection of Christ by the majority of Jews is sad, but is not unexpected.

γὰρ "for" - FOR. More reason than cause, explanatory; "the truth of the matter being this", Cassirer.

οἱ "[not all] who" - [NOT ALL] THE ONES. The article serves as a nominalizer turning the prepositional phrase **ἐξ Ἰσραηλ**, "from Israel", into a substantive; "the one out of Israel."

ἐξ [ἐκ] + gen. "**descended from**" - OUT OF [ISRAEL *are* ISRAEL]. The preposition expressing source / origin. In the clause, v6b, the verb must be supplied, "are descended from", NIV, "sprung from", Knox, possibly "belongs to", Moffatt, "members of", Harvey. The sense is "not all born Israelites belong to Israel", NJB, and certainly not "the people whom God has specifically chosen include more persons than simply the people of Israel", TH (ie., "Israel" = a "spiritual Israel" which includes Gentile Christians). God's dealings with Israel have always been with a "remnant" of Israel, a "true Israel", a "spiritual Israel", Moo. Abrahamic descent defines Israel, but "the salvation of every single Israelite was never the divine intention" since "the covenant promises of God always necessitated belief", Dumbrell. "Only some of the people of Israel are truly God's people", NCV.

v7

Argument #1: The children of promise are the children of God, v7-13: i] Having stated, in v6b, that the covenant "never applied to the whole of physical Israel", Morris, Paul goes on to establish, in v7-9, the simple truth that it is actually the children of promise who are the rightful inheritors of the covenant promises. He gives the example of Isaac and Ishmael, cf., Genesis 21. Both are descendants of Abraham, but only Isaac, the child promised Abraham and Sarah by God, along with his descendants, "the children of promise", are identified ("reckoned") as Abraham's true children. Of course, God doesn't abandon Ishmael, but his sovereign purpose is worked out through Isaac, not Ishmael. Anyway, the point is, even way back with Abraham's own children, God's true covenant people were not identified on the basis of race, on the basis of genes; from the beginning, blood-lines do not serve to define the true Israel.

οὐδ ὅτι "**nor because**" - NEITHER BECAUSE. It is possible that this construction mirrors the idiomatic **οὐχ ὅτι** ...**ὅτι**; "It's not as if God's word has failed nor is it as if all are the children of Abraham." The trouble is both statements are not parallel. So, it is likely that **ὅτι** is simply explanatory, establishing an appositional statement to "not all who are descended from Israel are Israel." "The truth of the matter is this. Not all who are descended from Israel belong to Israel; not all the descendants of Abraham are his children."

σπέρμα [α ατος] "[his] **descendants**" - [THEY ARE] SEED [OF ABRAHAM]. "Seed" here is used of Abraham's descendants by physical descent.

τέκνα [ον] "**children**" - [*are they* ALL] CHILDREN. Are they Abraham's children, as NIV, or God's children, as TEV, "neither are all Abraham's

descendants the children of God"? Paul is probably not making a distinction, at this point, between Abraham's actual children and his spiritual children, children of faith. Paul is referring to "Abraham's real children", Barclay, "Abraham's true children", REB, ie., those of Abraham's descendants who may rightly claim to be God's covenant people.

αλλ [αλλα] "**on the contrary**" - BUT. Strong adversative; "In point of fact scripture says", Barclay.

εν + dat. "**it is through [Isaac]**" - IN [ISAAC]. Instrumental, expressing means; "by means of Isaac."

σοι dat. pro. "**that your [offspring]**" - [SEED] TO YOU. Dative of possession; "your offspring."

κληθησεται [καλω] fut. pas. "**will be reckoned**" - WILL BE CALLED. The sense is either:

- No more than "shall be" = "in Isaac you shall have your descendants", BAGD;

- "Recognised as" = "it is thy descendants through Isaac that shall be called thy seed", Cranfield;

- "Appointed [by God]" = "through Isaac shall God call individuals to participate in the benefits of the covenant", Moo, cf., Dunn.

It is likely that Paul intends the word in its Old Testament sense here, namely, "named / identified", ie., the second option, rather than the sense of "an effective call that creates what is desired", Schreiner, ie., the third option. "It is through the line of Isaac's descendants that your name will be traced", REB.

v8

τουτο εστιν "**in other words**" - THIS IS. Introducing an explanation of the quoted text; "This means that", ESV.

της σαρκος [ξ κος] gen. "**by physical descent**" - [NOT THE CHILDREN] OF THE FLESH. The genitive is adjectival, attributive (possessive, so Moo), limiting "children".

ταυτα pro. "-" - THESE *are*. The close demonstrative neuter pronoun is resumptive; "these *children of the flesh are not* children of God." This neuter pronoun is interesting, in that it possibly indicates that the comparison being made is not just between Isaac and Esau, and their descendants, expounding the quoted text (Gen.21:12), but between "the true Israel and all Israel", Jewett. This is true of v6b where the comparison is between the covenant people of God = all Israel and the covenant people of God, who through faith, are covenant compliant = remnant Israel / the children of promise. In support of this reality, Paul demonstrates that even when it comes to the natural descendants of Abraham, some qualify as the people of Israel and others don't. That is, Paul's argument in

v7-13 is more tactical than theological. "That is, it is not those who are simply physically Abraham's children", Barclay.

του θεου [ος] gen. "**who are God's [children]**" - [CHILDREN] OF GOD. The genitive is adjectival, possessive (belong to God) / relational (in a relationship with God).

αλλα "**but**" - BUT. Strong adversative standing in a counterpoint construction; "not but"

της επαγγελιας [α] gen. "**[the children] of promise**" - [THE CHILDREN] OF THE PROMISE. The genitive is adjectival, descriptive, idiomatic, "the children *who are the product of* a promise", "the children of the covenant", but possibly possessive, "the children who belong to the promise", Harvey. God determined that the Abrahamic covenant applies to the child of promise, Isaac (the child "born as a result of God's promise to Abraham", Morris), and his seed (= "children of promise"), rather than the child of human management, Ishmael, and his seed. "Who automatically inherit the promise", Phillips.

λογιζεται [λογιζομαι] pres. pas. "**who are regarded as**" - ARE CONSIDERED, RECKONED, CALCULATED. God "regards" them as "Abraham's real descendants", Barclay. Paul likes this word and uses it freely in that it well describes the application of God's sovereign grace. "That are counted as the heirs", NJB.

εις + acc. "**as Abraham's offspring**" - INTO = FOR [SEED = OFFSPRING]. Most translations treat this construction here as standing in for a predicate nominative; "counted as offspring", ESV.

v9

γαρ "**for**" - FOR. More reason than cause, explanatory. Lenski produces a nice paraphrase; "I will give two illustrations (re Isaac and Jacob) in order to help you to understand *promise*, all these prerogatives of Israel which rest on *the promises* (v5) and this expression *the children of the promise*, which, alas, applies to so few of the Israelites."

επαγγελιας [α] gen. "**the promise**" - [THIS *is* THE WORD] OF PROMISE. The position is emphatic, with the genitive indicating that "promise" (anarthrous) serves as a predicate adjective stating a truth about the subject, "word", so Sanday and Headlam, contra Barrett. Harvey proposes that the article with λογος, "word", indicates that the demonstrative pronoun ούτος, "this", is functioning attributively; "a word of promise is this word", Cranfield.

κατα + acc. "**at [the appointed time]**" - ACCORDING TO [THIS TIME]. Temporal use of the preposition, "at", as NIV. The phrase in the LXX takes the sense "at this time next year", but here best left in the air; "in due season", REB.

ελευσομαι [ερχομαι] fut. "**I will return**" - I WILL COME. Predictive future. Referring to God's coming upon Sarah to miraculously render her fertile for the fulfilment of the divine promise.

τη Σαρρα [α] dat. "**Sarah [will have a son]**" - [AND THERE WILL BE] TO SARAH [A SON]. Dative of interest, advantage, "for Sarah", or possession, as NIV.

v10

ii] Esau, a true descendent of Abraham, stands apart from Israel, v10-13. Paul now develops the issue of divine "election" in the choice of Isaac over Esau, an issue which will lead him to examine how this sits with the justice of God in v14ff. The theological issue of divine election that Paul now touches on, further address the issue that *not all who are descended from Israel belong to Israel*. The reality is that God's "plan / purpose" is realised by divine "choice / election" and this is evidenced by a called-out people (by "the one calling") within the seed of Abraham, a "true Israel" within "ethnic Israel" which is apart from race or virtue.

ου μονον δε "**not only that**" - and not only. A transitional phrase in the argument, so, a new paragraph, as NIV, or at least the next point; "And this is not all", TEV.

αλλα "**but**" - [BUT/AND NOT ONLY *so*] BUT. Strong adversative standing in a counterpoint construction; "not, but"

Ρεβεκα "**Rebecca's**" - REBECCA. Predicate nominative, but possibly a nominative absolute; "take Rebecca for instance, her children had the same father ..."

εχουσα [εχω] pres. part. "**were conceived**" - HAVING [A BED = MARITAL BED, SEXUAL INTERCOURSE]. The participle is adverbial, temporal, "when Rebecca became pregnant by our father Isaac", Moffatt, so NEB, The idiomatic phrase κοιτην εχουσα, "having a marital bed" = "conceiving".

εξ [εκ] + gen. "**by**" - FROM. Expressing source / origin.

ενος "**one and the same father / at the same time**" - ONE. "One" what? Moo argues that Paul is actually saying that Rebecca conceived twins from a single sexual act, a single delivery of sperm, so emphasising the particularity of God's choice between Jacob and Esau, so TNIV. There was nothing between them, but God chose between them such that only one was a child of promise. "Also Rebecca, when she conceived children in one act of intercourse with Isaac", Moo.

Ισαακ gen. proper "**Isaac**" - OF ISAAC [THE FATHER OF US]. Standing in apposition to "Isaac", genitive in agreement.

v11

In the Gk., v11-12 is a single sentence: "Even before they were born or had done anything good or bad, the Lord told Rebekah that her elder son would serve the younger one. The Lord said this to show that he makes his own choices and that it wasn't because of anything either of them had done", CEV.

The Gk. sentence is somewhat complex. "The purpose [of God]" is the subject of the sentence and it is modified by the adjectival phrase "according to election / selection", and has, as its main verb, "might remain", standing in a final (purpose) clause with its modifier "not of works but of the calling." The main verb is further modified by the adverbial clause "*the twins* (supplied) not yet having been born nor doing anything good or bad it was said to her"

γαρ "-" - FOR. Transitional, here expressing a hesitation, introducing "a connection with an unexpressed thought in Paul's mind", Cranfield. In fact, Paul actually leaves the grammar of v10 incomplete in order to broach the subject of divine election.

γεννηθεντων [γεννω] gen. aor. pas. part. "**before *the twins* were born**" - [NOT YET] HAVING BEEN BORN. This participle, along with **πραξαντων**, "practising", forms a genitive absolute construction, usually treated as temporal, as NIV, although with **μηπω**, "not yet", possibly concessive; "though the children were still unborn", Moffatt, so ESV....

πραξαντων [πρασσω] gen. aor. part. "**had done**" - [NOR] PRACTISING, DOING [ANYTHING GOOD OR BAD]. The participle as above. As noted above, v7-13 serve to illustrate the truth that not all the children of Abraham are necessarily God's children, which point is easily established by examining the actual children of both Abraham and Isaac and noting that Ishmael and Esau stood outside the covenant family. The point being that inclusion in the covenant family is dependent on something other than *flesh* - or for his nomist readers, *works of the law*. Covenant inclusion is a divine prerogative, a matter of grace, which in Christ is appropriated on the basis of faith. The alignment of law-bound believers with Israel and its traditions (esp. devotion to the Sinai law) in order to shape their Christian lives for the appropriation of God's promised covenant blessings, remains Paul's central concern. Covenant inclusion rests on the covenant faithfulness of God facilitated on the basis of faith (Christ's faithfulness, his atoning sacrifice, and our faith in his faithfulness).

ινα + subj. "**in order that**" - THAT. Introducing a final clause expressing purpose, as NIV.

η προθεσις [ις εως] "[**God's**] **purpose**" - THE PURPOSE, THE PLAN IN ADVANCE [OF GOD]. The "purpose" refers to God's "plan" to call a people to

himself. The genitive "God" is usually treated as verbal, subjective; "God's selective purpose", NEB.

ἡ + acc. "-" - THE [ACCORDING TO]. The article serves as an adjectivizer, turning the prepositional phrase "according to election" into an attributive modifier limiting "the purpose of God", "that God's purpose, which is according to election, might stand." God's plan to gather a people to himself is realised through his sovereign choice, both of a Godly line (remnant Israel) and of the method of inclusion, namely, faith. "God's purpose which is characterised by election", Cranfield.

εκλογην [η] "**election**" - ELECTION, SELECTION, CHOICE. Referring to either the act of choosing, or to those who are chosen. Along with εκλεγομαι, εκλεκτος, "choose", "one chosen", expressing sovereign choice. "In order that the divine purpose with its principle of free electing choice might be exhibited", Pilcher.

μηνι [μενω] pres. subj. "**might stand**" - MIGHT REMAIN, ABIDE, CONTINUE TO BE, NOT FAIL, BE ACCOMPLISHED. That God's purpose will remain, no matter what", Morris. "Might be permanently based", Barclay.

v12

This clause modifies / qualifies the verb "might stand", v11. "That the divine purpose, with its free electing choice, might be permanently based ("might stand"), not on the merits of the persons concerned, but solely on the divine initiative. God's words to Rebecca make the point, 'the elder will serve the younger.'"

εξ [εκ] + gen. "[**not** by [works]]" - [NOT] FROM [WORKS]. Expressing source / origin, "from, out of = on the basis of", or means, "by". Either the result of a person's activity, or the activity itself, so, God's "choice / election" ("divine initiative", Morris) is not dependent on what we do, or the product of what we have done. The sense is probably general ("the choice of 'do' rather than 'work'" indicates that "conduct" is in mind, not "works of the law", Dunn), although Dumbrell holds that the Torah is in mind since Paul wants to establish that neither "pedigree or performance" achieves the "fulfilment of [the] divine purpose." "What God did in this case made it perfectly plain that his purpose is not a hit-or-miss thing dependent on what we do, or don't do, but a sure thing determined by his decision, flowing steadily from his initiative", Peterson.

αλλα "**but**" - BUT. Strong adversative standing in a counterpoint construction. The divine "purpose/plan" is realised through God's initiative and certainly not ours.

του καλουντος [καλω] pres. part. "[**by** him who calls]" - [FROM] THE ONE CALLING. The participle serves as a substantive. The issue here is whether the sense of "call" is that of an *effective call*, so "call" in the sense of "summons", or

"call" in the sense of "invitation." At least we can say that "the divine call is that which gives effect to the divine election. It is the call to a positive relationship to God's gracious purpose", Cranfield.

αυτη dat. pro. "**she [was told]**" - [IT WAS SAID] TO HER (ie., Rebecca, v10). Dative of indirect object. Rather than "God said", the passive serves to avoid the use of the divine name.

οτι "- " - THAT. Introducing a dependent statement, direct quote.

ο μειζων comp. adj. "**older**" - THE GREATER *one* [WILL SERVE THE WORSE = LESSER *one*]. Adjective as a substantive. "The elder shall be the servant of the younger", Cassirer.

v13

Malachi 1:2-3. Best viewed as a summary text covering the issue of divine choice raised in v11-12. The corporate nature of the quote seemingly supports a new perspective position, although surely Paul is using the verse to support the divine prerogative in salvation history. It is also likely that the verse does not support the view that God chooses one group over another, or one individual over another, or believing Jews over the rest of Israel, so Sandy and Headlam, or that God loved Jacob more than Esau, so Fitzmyer, or believers over unbelievers among Israel, so Osborne. God chooses a people of promise, a Godly line, a remnant, and he chooses to include those in that remnant who, like Abraham, rest in faith on his covenant promises. In the end, Christ is remnant Israel, and in union with him, through faith in his faith, the covenant promises are ours.

γεγραπται [**γραφω**] perf. pas. "**[just as] it is written**" - [EVEN AS] IT HAS BEEN WRITTEN. The perfect tense is expressing a completed act with ongoing consequences; "was written and stands written today for us." Idiomatic introduction to a text of scripture.

ηγαπησα [**αγαπαω**] aor. "**I loved**" - [JACOB] I LOVED [BUT ESAU I HATED]. The aorist may be treated as constative, or possibly even gnomic. A very strong word, so also **μισησα**, "hate", although the Hebrew idiom is probably not as strong. Possibly "to Jacob I was drawn, but Esau I repudiated", Berkeley, although not "I liked Jacob more than Esau", CEV. "Love" seems best in that it is an action which does not necessarily depend on anything in Jacob that is worthy of love. Words like "liked" implies that there is something worth loving, as also "drawn *to*." Following this line an appropriate word suiting God's response to Esau would be "I have been indifferent to Esau", Junkins.

9:14-29

Second rebuttal argument, 9:1-11:36

1. Not all Israelites belong to Israel, 9:6-29

b) True Israel consists of a remnant according to grace

Argument

In his second rebuttal argument against the nomist critique that his gospel is flawed (given that most Jews have rejected it), Paul categorically states, with respect to Israel, "*Don't even think for a moment that God's word of grace has malfunctioned!*", 9:6a. In his first argument in support of this proposition, 9:6b-29, Paul sets out to establish that "*not all who are descended from Israel belong to Israel*", Cassirer. Paul argues that the purpose of God never included the salvation of every Israelite. "Salvation was never ethnic, by race, but always by grace throughout Israel's history", Dumbrell.

Having raised the issue of the election of a godly line / a remnant within Israel, Paul now digresses to deal with the issue of divine election. It is likely that Paul's opponents contend that his argument for the divine prerogative to elect a remnant apart from lineage, or personal righteousness, implies "injustice on God's part", v14. In the passage before us, Paul defends the justice of God in election, v14-23, noting that the Gentiles are similarly recipients of God's "mercy", v24, which truth he supports from scripture, v25-29.

Issues

i] Context: See 9:1-6a.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *The remnant according to grace realises Israel's hope:*

Proposition, v6b:

Not all Israel is part of God's true Israel.

Argument, v7-29:

The children of promise are the children of God:

The evidence of salvation history, v7-13;

With respect to God's election of a Godly line, v14-29:

Divine election is according to grace, 14-18;

Divine election is not for all of Israel, v19-23;

Divine election is for both Jew and Gentile, v24-29.

iv] Thesis: See 3:21-31.

v] Interpretation: See 9:1-6a.

A summary of Paul's two-part argument:

"My opponents contend that my argument for the divine prerogative in the election of a remnant by faith, apart from lineage or personal righteousness, *implies injustice on God's part. By no means is this true!* All Israel stood condemned in worshipping the Golden Calf, but God saved a remnant. Even Israel's escape from Egypt was all down to God's sovereign grace. Apart from the gracious mercy of God, Israel would be nothing."

"Of course, some go on to contend: *Why then does God condemn Israel, for we are impotent before God?* Sin has made Israel impotent, and therefore Israel is rightly blamed, but God stays his hand that mercy might be extended toward a remnant in Israel, a people who like Abraham, rest on faith."

Divine sovereignty and human freewill: Although verses 11-23 are a warm encouragement to commentators who support predestination, or double predestination, they have caused consternation amongst those who want to emphasise human choice in salvation, cf., Dodd, O'Neill. Some commentators opt for the middle ground by holding in tension both God's election of individuals to salvation and human responsibility, here arguing that Paul is only dealing with one side of "this perennial paradox", Moo.

In referring to God's omnipotence in terms of his complete sovereignty, Paul is certainly not touching on a radically new idea. An Old Testament Israelite perceived the Creator's hand in every aspect of life, both good and bad. Only we modern-day believers feel compelled to wrestle with the philosophical difficulties caused by holding either / both, divine sovereignty or / and human freedom. In fact, believers, prior to our modern age, would not even be able to get their head around the commonly accepted notion of a non-intrusive benevolent God. In any case, Paul's argument does not concern the salvation, or otherwise, of the individual. Paul's argument concerns the salvation of a corporate entity, the membership of which is by faith and not lineage / race, or effort / worth. God's election is of a godly line / remnant, an election of grace such that that inclusion rests on divine mercy. God's righteous reign is manifested in his gathering of a people who in no way deserve to be gathered to him, a people gathered by grace through faith. See "Interpretation", 9:6b-13.

vi] Homiletics: *Justice and the sovereign will of God*

"Theologians are unwise to systematise the doctrine of election in such a way that no puzzles, enigmas, or loose ends are left", John Stott.

Our reading today has certainly prompted many people to conclude that it teaches predestination and election, namely that it is God's intention "to deliver from curse and damnation those whom he hath chosen in Christ out of mankind and to bring them by Christ to everlasting salvation.", Article XVII of the Articles of Religion in the Anglican Prayer Book. The Bible teaches that God's hand is in all the circumstances of life, both good and bad. How else can we think about an almighty God?

Of course, in our age, surrounded by human freedom, such an idea causes some degree of anxiety, particularly among those who feel the Bible is free of enigmas. The problem lies with our difficulty to think laterally. We moderns tend to be linear thinkers, unable to hold truth in tension. So, we have difficulty with the Biblical ideas of God's sovereignty and human free-will. The simple fact is, both ideas are true and so we just have to live with "this perennial paradox", as Douglas Moo puts it in his commentary on Romans.

Yet interestingly, our passage is not actually about God predestining some individuals for salvation and damning the rest. In fact, such a crude expression of systematic theology would find little Biblical support anyway. What Paul is addressing is the issue of God's supposed injustice in not saving all the descendants of Israel. Paul's answer is that God never intended to save all Israel, because salvation does not rest on a person's race (a descendant of Abraham), or worth (obedience to the law), but rather, on God's gracious mercy, his kindness. Like Abraham of old, it is those who rest in faith on God's mercy who are members of God's chosen people.

All of Israel, in fact, all of humanity, is like a single lump of potter's clay deserving to be formed into nothing more than "a pot for the kitchen", and ultimately, for the tip. Yet God, in his sovereign mercy, has shaped some pots from the clay "designed for the drawing-room." We can argue that such selectivity is not true to God's promises, although God never promised universal salvation. We can argue that it seems unfair, particularly for the pots that end up in the tip, but then, they deserve to be in the tip.

Thankfully, the potter has chosen to produce some works of art from the clay, and who are we to argue the justice of his mercy? Best to take up the free offer of art-status and end up in the drawing room.

Text - 9:14

Argument #2: The true Israel consists of a remnant according to grace, v14-21: i] Having raised the issue of the election of a godly line / remnant within Israel, v11-13, Paul now sets out to argue for the justice of God in his election of a remnant, v14-18. He develops his case by arguing against the objection that the

exercise of God's sovereign grace in calling out a godly line / remnant is unjust, and thus by implication, not true to the Abrahamic covenant.

οὐν "then" - [WHAT] THEREFORE. Inferential, drawing a logical conclusion; "therefore".

εἰπόμεν [εἶπον] fut. "**shall we say?**" - WILL WE SAY? A deliberative future. The phrase is often used by Paul "at a point where he recognises that a false conclusion could be drawn", Cranfield; "are we saying that God is unfair", CEV.

μη "-" - *there is* NOT. This negation in a question expects the answer "no", here "may it never be so."

παρὰ + dat. "-" - [UNRIGHTEOUSNESS] WITH [GOD]. Expressing association, "with"; God has nothing to do with unrighteousness, cf.. BAGD. As for **ἀδικία**, "unjust", in what sense is God not unrighteous ("in his character", Moo) / unfair (in his dealings with Esau, Jewett) / "partial", Murray? Dumbrell suggests "untrue to his covenant undertakings", or more particularly, referring to God's "inconsistency" in his "dealings with contemporary Israel and his dealings with Abraham's offspring in the remote past", Cranfield.

v15

By quoting Exodus 33:19, Paul establishes the basis of his argument. He reminds his readers of Israel's idolatrous flirtation with the Golden Calf at Mt. Sinai. For their apostasy, Israel should have been annihilated, but thankfully God chose to spare many of the people from the consequences of their actions. This called-out remnant of Israel ("the elect") was not saved by human effort or will, but by God's sovereign grace. Paul also reminds his readers that when Israel was called out from Egypt, it was God's heavy hand against Pharaoh that saved his remnant people; their salvation has only ever depended on God's mercy.

γὰρ "for" - FOR. More reason than cause, explanatory, here introducing a confirmation of the statement made in v14; "after all this is what he said to Moses", Cassirer. Scripture confirms the statement in the form of a principle, Ex.33:19. Israel's idolatry, in the making of the golden calf, should properly have resulted in its destruction, but only 3,000 died at the hands of the Levites, cf., Ex.32; a remnant was preserved for the realisation of the Abrahamic covenant. God's glory is properly evidenced in his free "mercy" apart from "rights or piety", Morris, and such evidences his righteousness, not his unrighteousness. Again, reflecting Paul's salvation history approach to this problem, one his readers should well understand since, apart from the mercy of God, all would be lost, so Barrett, Dumbrell.

τῷ Μωϋσῆι [ἡς οὐ] dat. "**to Moses**" - TO MOSES [HE SAYS]. Dative of indirect object.

ὅν ἄν + subj. "**on whom [I have mercy]**" - [I WILL HAVE MERCY ON] WHOMEVER, WHOEVER, WHOMSOEVER [I MAY SHOW MERCY, AND I WILL HAVE COMPASSION ON] WHOMEVER [I HAVE COMPASSION]. The relative pronoun + the particle ἄν (= εἰς) with the subjunctive serves to introduce an indefinite relative clause; "I will have mercy on anyone, whoever he is, that I will show mercy to him in the future", Morris.

v16

Paul draws a conclusion from the quote, namely "everything depends on God's mercy and not on what people may want to do, or even actually do."

ἀρα οὖν οὐ "**it does not, therefore, depend on**" - SO THEREFORE *it is dependent* NOT. The addition of ἀρα with οὖν intensifies the inference; "so therefore". "Introducing an inference from the Exodus word just quoted", Cranfield. The subject "it" must be supplied. Cranfield suggests "God's mercy." The main verb must be supplied, eg., "not a matter of", Moo; "the matter (supplied subject) rests (supplied verb) not on ...", Pilcher. The NIV "depend" is strongly supported, eg. TNT, Barclay, REB...

του θελοντος gen. pres. part. "**man's desire**" - OF THE ONE DESIRING. This participle, as with του τριχοντος, "the one running", and του ελεωντος, "the one having mercy", serves as a substantive. The genitive is best treated as adjectival, descriptive, idiomatic / source, with the present tense best viewed as gnomic; "God's bestowal of mercy does not come from a person's willing, or running, but comes from the God who shows mercy", Moo ("their readiness to do something" or "the actual execution of that desire", Moo; "if salvation were to rest on human willing and human striving we would all be in difficulties", Morris). A reference to "the devout Jew in the intensity of his devotion", Dunn.

ουδε "**or [effort]**" - NOR [OF THE ONE RUNNING]. Serving here as a disjunctive.

αλλα "**but**" - BUT [OF THE ONE HAVING MERCY]. Adversative standing in a counterpoint construction.

θεου [ος] gen. "**God's [mercy]**" - GOD. Standing in apposition to "the one having mercy."

v17

As in v15, Paul further confirms his argument by quoting scripture; "This is what is said to Pharaoh in scripture", Cassirer. The reference to Pharaoh doesn't imply that God raised him up to damn him, rather that he was used to enable the calling out of Israel from Egypt. The reference concerns the preservation of the remnant under the mercy of God. Contra Moo who argues that v17-18, as with v15-16, answers the question "Is God unjust", v14.

γάρ **"for"** - FOR [SAYS THE SCRIPTURE]. More reason than cause, explanatory, as in v15; "and indeed,

τῷ Φαραῶ **"to Pharaoh"** - TO PHARAOH. Dative of indirect object / interest: the words are to Pharaoh and are recorded in scripture for our sake.

ὅτι "-" - THAT. Introducing a dependent statement of direct speech.

ἐξηγείρα [ἐξεγείρω] aor. **"I raised [you] up"** - I AWAKENED, RAISED [YOU]. "Cause to appear", Dunn. Cranfield suggests a general sense is intended, similar to the LXX "you have been preserved", MT root "cause to stand / maintain", even possibly "exist", rather than expressing God's initiative in the actual circumstances of Pharaoh's life, eg., "appoint to a significant role in salvation history", Murray (Pharaoh certainly plays this role, but did God write the part? [Scripture seems to imply that both Pharaoh hardens himself and that God hardens him, cf., Morris p.361]); "I have brought you onto the stage of history", Barclay.

εἰς + acc. **"for [this very purpose]"** - FOR [JUST THIS THING]. Here expressing purpose, BDF 290, as NIV.

ὅτως + subj. **"that"** - IN ORDER THAT, SO THAT. Introducing a final clause expressing purpose, but possibly consecutive expressing result; "for no other reason than to show my power", TNT.

τὴν δύναμιν [ἰς εὐς] **"power"** - [I MAY DEMONSTRATE] THE STRENGTH, POWER. Surely God's saving power in fulfilling the covenant, so Dunn, Dumbrell, "saving power directed toward the deliverance of God's people", Cranfield, rather than his power in judgment upon Pharaoh (Both?, cf., Moo).

ἐν + dat. **"in"** - IN [YOU OF ME]. Possibly local, expressing space / sphere, as NIV, but instrumental, expressing means, seems better; "so that I might demonstrate through you my power", Moo.

ὅτως + subj. **"[and] that"** - [AND] IN ORDER THAT, SO THAT. As above.

διαγγελεῖ το ὄνομα μου **"my name might be proclaimed"** - THE NAME OF ME MAY BE DECLARED, PUBLISHED. Pharaoh's murderous resistance of God's will for Israel will also serve to display ("might be noised abroad", Pilcher) the character of God, encapsulated in his sovereign grace / mercy toward his covenant people (the remnant).

ἐν + dat. **"in"** - IN [ALL THE EARTH]. Local, expressing sphere; "the universal sphere of God's redemptive purpose", Harvey.

v18

"God shows mercy in the gathering of a people who do not deserve to be gathered to him, and where it is his will, he uses human obstinacy to that end." Paul now sums up his argument against the idea that God's justice in election is arbitrary. The realisation of God's sovereign grace has, as its end, the fulfilling of

his promises to Abraham, namely, to gather and preserve an eternal people for himself.

αρα ουν "therefore" - THEREFORE / SO THEN. Inferential, drawing a logical conclusion, with **αρα** strengthening **ουν**; "wherefore therefore", Morris. "So then, it is undeniable", Jewett.

ὃν θελει "on whom he wants to" - HE WILLS WHOM [HE HAS MERCY, AND ON WHOM HE WILLS]. The relative accusative pronoun **ὃν**, "who", serves as the predicate object of the verb **θελει**, "wills". "Everything depends on what God decides to do", CEV.

σκληρυνει [σκληρυνω] pres. "**he hardens**" - HE MAKES HARD, STUBBORN (to cause to be stubborn and obstinate*). The word grouping, noun/pronoun = "hardness", verb, "to be / to make obstinate, stubborn", is often used by Paul to express "an inflexibility and insensibility to the gospel that hinders people from being saved", Schreiner. Here probably in a more general sense of a resistance to the divine will (better than "election to salvation and of reprobation to death", Calvin) which originates from the divine.

Many commentators go into apologetic overdrive at this point in an attempt to protect God's good name, cf., Morris. Yet, as already noted, the scriptures never hesitate to affirm God's hand in everything, without in any way watering down human responsibility. There is also, at this point, a wilting on the part of those who argue for a corporate election, as opposed to the election of individuals for salvation, so Sandy and Headlam. Yet, as already noted, the corporate election of Israel, of a remnant through grace / mercy, is firmly in mind here, for which end Pharaoh is used. None-the-less, "hardening" is, of itself, the consequence of rebellion rather than an unrelated instrument of predestination. Those who refuse God's mercy find their hearts callused; those who reject a clear word from God are left with riddles (eg., kingdom parables Matt.13:10-17). So, hardening is best viewed as an act of judgment which serves the divine will.

v19

ii] Paul now argues for the justice of God in not electing all of Israel, v19-23. Paul argues against the obvious objection that his argument for divine selectivity apart from lineage, or personal righteousness, serves only to abandon the bulk of Israel to divine "wrath", demonstrating that "God is unrighteous, acting contrary to his covenant promises to Israel", Dumbrell. Paul addresses this contention by pointing out that God has the right to draw out from unfaithful Israel a remnant, and that such is not arbitrary, but serves his ultimate purpose of grace - the calling out of a blessed people of God, v23, ie., God has the right to fulfil the Abrahamic covenant as he sees fit. The reality is that all of Israel, due to sin, are rightly "objects of his wrath", but on the basis of God's sovereign grace

/ "mercy" (appropriated out of faith - faith in the faithfulness of God) a remnant is set apart for "noble purposes", and thus "for glory."

It is often argued that in this passage Paul addresses the "hardening" of Israel, in terms of the hardening of Pharaoh, yet it is more likely that the issue is that God draws from the "clay" of Israel "pottery for noble purposes", while setting aside the major part of Israel, a pottery "for common use." Paul's point is that God's justice is maintained in that all Israel rightly faces a "common" end, judgment, yet, God shows "patience" toward "the objects of his wrath, prepared for destruction", in order to "make the riches of his glory known to the objects of his mercy." Such maintains God's justice, fulfilling the Abrahamic covenant.

οὖν "-" - THEREFORE. Usually inferential, but here possibly resumptive / transitional and so left untranslated, or something like, "Now you will say to me."

επεις [ειπον] fut. "**one of you will say**" - YE SAY. Deliberative future. The "you" is emphatic, so not so much "one of you"; "now you will wish to ask me", Cassirer.

μοι dat. pro. "**to me**" - TO ME. Dative of indirect object.

μεμφεται [μεμφομαι] pres. "**blame us**" - [WHY DOES HE STILL] FIND FAULT WITH, BLAME? Durative present tense. Touching on the injustice of divine selectivity, but surely Israel is in mind, rather than Pharaoh, as suggested by many.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why the question is asked.

ανθεστηκεν [ανθιστημι] perf. "**resists / is able to resist**" - [WHO] HAS OPPOSED, RESISTED. The perfect is obviously gnomic, so "who has ever resisted God's will?" Jewett. "Resisted" in the sense of "set oneself against", BAGD. This statement supports the question concerning blame, making the point that accountability cannot be morally applied where it is not possible to resist the divine will.

βουληματι [α ατος] dat. "**[his] will**" - THE WILL, INTENT [OF HIM]. Dative of direct object after the **αντι** prefix verb **ανθιστημι**; "The purposeful intention of God", Schrenk; "purpose / intention", Jewett.

v20

Paul continues to address the critique offered by his nomist opponents, and in so doing furthers the vindication of grace. There is a possible allusion to Isaiah 45:9.

μενουγγε "**but**" - ON THE OTHER HAND, ON THE CONTRARY. Adversative, or possibly resumptive.

ὦ ἀνθρωπε [ος] voc. "**O man / a human being**" - O MAN. Emphatic. Maintaining rhetorical style, "Who are you, my friend", Goodspeed; "my dear sir", Barrett.

σύ pro. "**you**" - [WHO ARE] YOU. The predicate nominative pronoun is emphatic by position.

ὁ ἀνταποκρινομενος [αποκρινομαι] pres. part. "**to talk back to**" - THE ONE ANSWERING AGAIN, REPLYING AGAIN. Durative present tense. The participle serves as a substantive standing in apposition to "you"; "who are you, the man who questions God?" The use of this word "underlines the incongruity of the question", Morris. "That you can object to what God has decided", TH.

τῷ θεῷ [ος] dat. "**God**" - TO GOD. Dative of direct object after the **αντι + απο** prefix verb "talk back to."

μη ερει fut. "**shall [what is formed] say**" - NOT WILL SAY [THE ONE FORMED]. Deliberative future tense. The negation in the question expects the answer "no".

τῷ πλασαντι [πλασσω] dat. aor. part. "**to him who formed / to the one who formed**" - TO THE ONE HAVING FORMED *it*. The participle serves as a substantive, dative of indirect object.

οὕτως adv. "**like this**" - [WHY DID YOU MAKE ME] **THUS?** This modal adverb serves here as a predicate accusative adjective.

v21

Paul's description of humanity as a pot has distressed some commentators (eg., Dodd), but the reality is that due to sin we are all destined for the kitchen and ultimately the tip, unless In any case, the image is of two pots, remnant Israel and Israel. Thankfully, the potter has chosen to produce a work of art from the clay and who are we to argue the justice of his mercy? Best to abandon the menial destined for the tip, and take up the free offer of art-status and end up in the drawing room!!!

ἢ "-" - OR. Disjunctive; introducing an alternative; "What! has the potter no right over the clay?", Moffatt.

οὐκ "[does] **not**" - [HAS] NOT [THE POTTER]. The negation in this question prompts the answer "yes".

ἐξουσιαν [α] "**right**" - AUTHORITY, POWER. Direct object of the verb "has". As NIV, "right" in the sense of "entitled".

ποιησαι [ποιεω] aor. inf. "**to make**" - TO DO, MAKE. The infinitive is epexegetic, explaining the "authority".

αυτο pro. "[the] **same [lump]**" - [OUT OF THE] SAME [LUMP]. Intensive pronoun. "The one batch of clay", Morris.

του πηλου [ος] gen. "of clay" - OF MUD, CLAY. The genitive is adjectival, of subordination; "does not the potter *have* the right over the clay to make from (εκ + gen. "out of / from" = source / origin) the same lump." Obviously potter's clay is the material being referred to.

μεν δε - ON THE ONE HAND [....., BUT ON THE OTHER]. Setting up an adversative comparative / correlative construction; "on the one hand, [one part a vessel for honour], but on the other hand [the other part for dishonour]."

ὁ "-" - THIS [VESSEL]. Accented as a demonstrative pronoun, but of course, accents are a later addition so it may just be an article; "one part a vessel for honour and the other a vessel for dishonour."

εις "for" - TO, INTO [HONOUR = HONOURABLE USE]. Here the preposition is expressing purpose / end view, as NIV.

ατιμιαν [α] "common use" - [BUT/AND = BUT ON THE OTHER HAND, THAT FOR] DISHONOUR = DISHONOURABLE USE]. Not "dishonourable / ignoble" use, but "menial" use. "One article which is designed for the drawing room and one which is designed for the kitchen", Barclay.

v22

Paul continues his argument with a conditional clause covering v22-24, although the apodosis (the "then" clause / the punch line) is assumed; "if God, with the right to punish sin, puts up with sin in order to act with mercy, *then who are you to argue?*"

"If God, with the right to punish sin, patiently puts up with rebellious Israel (v22), in order to gather a remnant according to grace, (v23), *then who are we to argue with him?*" As God endured a Pharaoh, so he endures rebellious Israel, and this so that he might ultimately bestow the riches of his glory on "objects of his mercy", ie., save a people to himself. God's gracious purpose displays both wrath and saving power. Israel, along with all humanity, are rightly objects of God's wrath, "prepared for destruction", yet individual Israelites are not necessarily condemned. As with all people, they can, like Abraham, turn in faith to the source of all mercy, and so in Christ be saved.

δε "-" - BUT/AND. Possibly slightly adversative setting up a contrast with the potter illustration, but better taken as transitional.

ει "if" - IF. Introducing a conditional clause, 1st class, covering v22-23, where the condition is assumed to be true, "if, *as is the case*, *then*"; "if God bore with great patience" There doesn't seem to be an apodosis (a "then" clause). The apodosis is possibly assumed (although some argue that v23 is the intended apodosis), something like: "*Who are you to argue*?" Other possible suggestions: "how much the more then should defiant obstinacy turn into humble praise?" Maurer, or "Why complain about injustice?", Morris"

θελων [θελω] pres. part. "**although choosing**" - [GOD] WANTING, WILLING. The participle is adverbial, probably concessive, "though / although"; "though desirous to display his anger and show his might", Moffatt, so also Goodspeed, TNT, NJB. The participle may be causal, "because", NRSV, REB, even possibly temporal, "while ready to display his anger", Cassirer, Weymouth, although both seem unlikely. The sense of the word is possibly "wanted", TEV, in the sense of "desiring", but better "intending"; "although intending to display"

ενδειξασθαι [ενδεικνυμι] aor. inf. "**to show [his wrath]**" - TO DEMONSTRATE, EXHIBIT, SHOW FORTH [THE = HIS WRATH AND TO MAKE KNOWN THE POWER OF HIM]. As with "to make known [his power]", the infinitive is complementary, completing the sense of **θελων**, "willing", a verb of intention, here as a participle. "Demonstrate" in the sense of reveal God's person, here the God of justice rightly acting against sin, so a revelation exhibiting God as holy. What is on display is God's wrath and power expressed in judgment, which judgment God has [momentarily] stayed in order that / with the result that v23.

ηνεγκεν [φερω] aor. "**bore**" - CARRIED = ENDURED, PUT UP WITH. God patiently put up with Israel's rebellion, staying his hand of judgment. "Endured with much patience", Pilcher; "patiently put up with them", CEV.

εν "**with**" - IN, ON = WITH [LONGSUFFERING]. Here adverbial, expressing manner / accompaniment; "with".

οργης [η] gen. "**[the objects] of wrath**" - [VESSELS] OF ANGER, WRATH. The genitive is adjectival, descriptive, idiomatic, limiting "vessels"; "vessels *which face* divine wrath / *destined for* wrath"; people facing wrath, facing God's righteous judgment; "vessels on whom God's wrath rests", Moo. Absence of an article for **σκευη οργης**, "vessels of wrath", indicates a class of people; "the people he is going to judge in his righteous anger."

κατηριτισμενα [καταρτιζω] perf. mid/pas. part. "**prepared [for destruction]**" - HAVING BEEN PREPARED, MADE READY, RENDERED. The perfect tense expresses a completed action with ongoing consequences, "ripe and ready to be destroyed", Moffatt. The participle is adjectival, attributive, limiting "vessels of anger", most likely in the middle voice (ie., they set themselves up for judgment, although Wallace disagrees), although passive is possible with the agent being sin, or even God in the sense of the one who brings the sinner before the judgment seat to be pronounced guilty. Together with "destruction" (used of the final judgment), forming an attributive modifier limiting an assumed noun, eg., "men and women who deserved nothing but his wrath and who were fit for nothing but destruction", Barclay.

εις + acc. "**for [destruction]**" - TOWARD = FOR [DESTRUCTION, RUIN]. Here expressing purpose / end-view.

v23

και "**what if he did this**" - AND. Coordinative, maintaining continuity with the v22; "And he has acted in this way", Cassirer.

ινα + subj. "**to**" - THAT. Usually understood as expressing purpose, "in order to make known his glory", but a consecutive clause expressing result should not be ruled out. The clause presumably depends on "bore with great patience"; "God waited with patience so that he could make known his rich glory", NCV.

γνωριση [γνωριζω] aor. subj. "**make [the riches of his glory] known**" - HE MIGHT MAKE KNOWN. As noted above, "make known" is not just a revelation of God's glory, but the exhibition of that glory in the active pouring out of his mercy. God reveals himself with powerful pro-active words that achieve their end.

της δοξης [α] gen. "**glory**" - [THE RICHES] OF THE GLORY [OF HIM]. The genitive is adjectival, possibly attributive, limiting "riches", so "God's glorious riches", but "glory" is such a strong word that a partitive sense seems best, "riches consisting especially of the divine glory." Possibly of definition / apposition / expegetic; "riches which are glory."

επι + acc. "**to**" - UPON. Probably spatial, so "to", as NIV, or "upon"; the exhibition of divine glory is evident in the application of mercy upon the remnant, those who are "the objects of his mercy." Possibly also expressing influence; "over the objects of his mercy."

ελεους [ος] gen. "**of his mercy**" - [VESSELS] OF MERCY. Genitive as above; "vessels on whom his mercy rests", Moo.

ὃ pro. "**whom**" - WHICH, WHO. The relative pronoun forms an attributive modifier which further limits σκευη, "objects", "the objects / vessels of his mercy which he has prepared beforehand."

προητοιμασεν [προητοιμαζω] aor. "**he prepared in advance**" - HE PREPARED BEFOREHAND. This active constative aorist is used to express divine determination here, as opposed to the passive in "vessels of wrath having been prepared", v22. The prefix expresses predetermination. "Those to whom he has [already] prepared to receive his glory", TEV.

The idea that salvation results from divine cherry-picking prompts numerous responses. That Paul has in the back of his mind the ultimate salvation of all Israel seems unlikely, although he does argue for the salvation of a representative whole in chapter 11, cf. Cranfield, Dunn. Is this an example of "the training through history and life, not to election", Parry? Of course, Paul may just be stating the way it is, God picks and prepares "the objects of his mercy", cf. Moo, Jewett, Schreiner, Osborne etc. The divine initiative is clearly expressed here, but as

noted elsewhere in these notes, the initiative applies to a corporate entity, rather than individuals. The remnant are the objects of his mercy and these, like Abraham, are the people of faith. Israel may have broken the covenant and so faces annihilation, but God long before determined the way forward for his people, and so has patiently stayed his hand of judgment for the fulfilment of the Abrahamic covenant in the gathering of people by grace, through faith.

εις + acc. "**for [glory]**" - INTO = FOR [GLORY]. Here expressing result; "so that glory might be theirs", Cassirer.

v24

iii] Divine election is for both Jew and Gentile, v24-29. Although this verse presents as if grammatically attached to v23, it is better to end v23 with the presumed apodosis of the conditional clause, "*then who are you to argue?*", and treat v24 as the head statement for a collage of Old Testament citations that serve to conclude the argument commenced at 9:6b. God's grace applies equally to Jewish and Gentile Christians; both groups are *called* on the same basis, namely, grace through faith. Paul supports this proposition from Hosea, 2:23, and 1:10, v25-26, and Isaiah 10:22-23, v27-28, and Isaiah 1:9, v29.

και "**even [us]**" - AND [HE CALLED WHOM]. Simple connective, "and", or adjunctive; "whom also", or ascensive, as NIV; "**And** it is we ourselves who are these vessels of mercy, we whom he has called to himself, not from among the Jews only, but also from among the Gentiles", Cassirer.

ἡμας "-" - US. Accusative complement of the direct object οὗς, "whom", of the verb "he called", standing in a double accusative construction and asserting a fact about "whom"; "and whom he called, *namely* us,"

ἐξ [εκ] + gen. "**from**" - [NOT ONLY] FROM [JEWS]. Serving instead of a partitive genitive; "from among the Jews."

ἀλλὰ "**but**" - BUT [ALSO FROM GENTILES]. Strong adversative standing in a counterpoint construction; "but from the Gentiles too", Barclay.

v25

ὡς "**as**" - LIKE. Comparative, here a short-hand introduction to a text from scripture.

εν + dat. "**in [Hosea]**" - [ALSO] IN [HOSEA HE SAYS]. Local, expressing space. "In *the book of Hosea.*"

το "**who are [not my people]**" - [I WILL CALL] THE [NOT PEOPLE OF ME]. As also with τῆν, the article serves as a nominalizer turning the negated phrase "not *the* people of me" into a substantive, direct object of the verb to call. The NIV "her" = "the one" = the nation of Israel, so "the nation that I did not love", TEV (the passive treated as an active). Hosea named his daughter *Lo-Ruhamah*,

"Without mercy", and his son *Lo-Ammi*, "Not-my-people," to express the state of Israel in the sight of God. But in this verse Hosea speaks of a reversal of fortune for Israel. Paul notes that this reversal is not just for Israel, believers like him, but also for the Gentiles. Those who were not my people I will call my people", NRSV.

λαον μου "my people" - A PEOPLE OF ME, [AND THE ONE NOT HAVING BEEN LOVED, HAVING BEEN LOVED]. This phrase serves as the accusative complement of the direct object "the not the people of me", standing in a double accusative construction and stating a fact about the object "the not people of me *are now* a people of me." The construction is repeated with "the one not having been love, *the one* having been loved."

v26

The people of Israel, scattered, subjugated and now a no-people, "a nobody", under the authority of foreign rulers, will be called, in **τω τοπω**, "that very place where they are", "sons of the living God."

εν + dat. "**in**" - [AND IT WILL BE] IN [THE PLACE WHERE IT IS SAID]. Local, expressing space.

αυτοις dat. pro. "**to them**" - TO THEM. Dative of indirect object.

ζωντος [ζωω] gen. pres. part. "**[children of the] living [God]**" - [NOT A PEOPLE OF ME YOU ARE, THERE THEY WILL BE CALLED SONS] OF LIVING [GOD]. The participle is adjectival, attributive, limiting God, genitive in agreement with the relational genitive "of God." The phrase "living God" is often used in the OT to distinguish YHWH from the dead idols of pagan religions.

v27

δε "-" - BUT/AND. Transitional, indicating a step to the next quotation, "moreover"; "Isaiah maintained this same emphasis", Peterson.

υπερ + gen. "**concerning [Israel]**" - [ISAIAH CRIES] ON BEHALF OF [ISRAEL]. Reference / respect, "with respect to, concerning, regarding", or possibly benefit / advantage, "for the sake of, on behalf of."

εαν + ind. "**though**" - IF [BE]. Introducing a conditional clause 3rd. class where the proposed condition has the possibility of coming true; "if, *as may be the case*, the number of the sons of Israel are as the sand of the sea, *then* the remnant will be saved." The future tense used in the apodosis increases expectancy for the condition's fulfilment. The emphatic construction of the apodosis makes the condition difficult to express in English, so requiring a concessive sense, "even if, only", as NIV etc.

των υιων [ος] gen. "**of the children**" - [THE NUMBER] OF THE CHILDREN [OF ISRAEL]. The genitive is adjectival, partitive / wholative.

ὡς "like" - AS, LIKE. Comparative; "even though the people of Israel are many, just like the countless grains of sand beside the sea."

της θαλασσης [α] gen. "[the sand] by the sea" - [THE SAND] OF THE SEA. The genitive is adjectival, idiomatic, as NIV; "the sand *on* the seashore", Peterson.

σωθησεται [σωζω] fut. pas. "only [the remnant] will be saved" - [THE ONES REMAINING, REMNANT] WILL BE SAVED. Predictive future, with the passive viewed as divine / theological. Note the emphatic nature of the apodosis; "The sons of Israel may be as many in number as the sand of the sea, but it is only the remnant who will be saved", Barclay.

v28

Paul only roughly quotes Isaiah 10:23, adding "bringing to pass, completing" and "cutting short, with haste, speedily." Although the sense of the verse is not overly clear, it is generally felt that the words express promised judgment rather than blessing / salvation; "He is rapidly bringing the whole affair to a speedy conclusion. He will end it in a blaze of godliness, for the Master will make short work of all that is going on, here on earth", Junkins. Dunn disagrees, arguing that the ambiguity of the verse serves to counter the harsh reality of only a remnant being saved. Paul expects more than a remnant, particularly with the incoming of the Gentiles. It may be best to allow the ambiguity to prevail; "Finally and summarily, the Lord will do on earth what he said he would do", Barclay.

γαρ "for" - FOR [*the* LORD WILL DO (execute) *his* WORD]. Introducing a causal clause explaining why only a remnant will be saved.

επι "on" - UPON [THE EARTH]. Spatial.

συντελων [συντελεω] pres. part. "with speed [and finality]" - BRINGING *it* TO PASS, FINISHING *it* [AND CUTTING *it* SHORT]. The participle, as with "cutting short", is adverbial, modal, expressing the manner of God's action, of his doing the word / carrying out his sentence.

v29

This quote from Isaiah 1:9 is "a gasp of gratitude that God had not allowed his people to be totally destroyed, as they richly deserved", Dunn.

ὡς "just as [Isaiah said]" - [AND] JUST AS [ISAIAH HAS SAID BEFORE]. Probably expressing a quality / standard; "in accordance with" "As Isaiah further foretold", Berkeley.

ει μη + ind. αν + aor. "[unless we would become ..]" - IF NOT = UNLESS, *as is not the case* [*the* LORD OF SABBATH LEFT A SEED / AN OFFSPRING TO US, *then* WE WOULD HAVE BECOME LIKE SODOM, AND WE WOULD HAVE BEEN MADE LIKE GOMORAH]. Conditional clause 2nd. class, unfulfilled / contrary to fact,

where the condition is assumed not to be true; "If the Lord of host had not left us offspring, we would have been", ESV.

σαβαωθ "[the Lord] of hosts" - The expressed genitive is adjectival, of subordination; he is the Lord over / who rules over the heavenly host / army.

ἡμιν dat. pro. "us" - TO US. Dative of indirect object / interest, advantage.

σπερμα [α ατος] "descendants" - SEED. For Paul, the "seed" is the seed of promise, the many nations promised to Abraham and now being fulfilled in Christ. The remnant can embrace, not just the faithful of Israel, but also Gentiles. "God has brought together in his new order those of faith, regardless of their national background", Mounce.

ὡς "like" - Comparative.

9:30-10:4

Second rebuttal argument, 9:1-11:36

2. Israel's condemnation is its own doing, 9:30-10:21

a) Israel's unbelief stems from nomism

Argument

In the first part of his second rebuttal argument against the nomist critique that his gospel is flawed (given that most Jews have rejected it), Paul established that not all Jews are part of God's true Israel and therefore it must be recognised that no person can "establish a legitimate claim on God's favour based on national heritage God carries out his purposes with freedom uninhibited by human notions of what ought to be", Mounce.

In the second part of his argument, 9:30-10:21, Paul establishes that God's promises to Abraham always rested on faith and it was Israel's inclination to attain righteousness by obedience to the law of Moses, rather than by faith, that led to the bulk of Jews being excluded from the covenant. "The Gentiles, who did not make righteousness their quest, have found it - and found it by faith; whereas Israel, though it was all their aim, have missed it. Why? Because their method, works, was wrong", Hunter, v30-32a. Israel "missed the climax of salvation-history, 'stumbling' over Jesus Christ, v32b-33, the embodiment of 'the righteousness of God', 10:3, the climax of the law, 10:4, and the focus of God's word of grace in the new age of redemptive history, 10:6-8", cf., Moo.

Issues

i] Context: See 9:1-6a.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *Israel's unbelief stems from its reliance on the law:*

Proposition: Christ is the goal of the law, 10:4

Pursuing righteousness, Israel stumbled over the law, 9:30-33.

Israel's unbelief stems from a dependence on law, 10:1-3.

Propositional statement, v4.

Christ is the goal of the law.

iv] Thesis: See 3:21-31.

v] Interpretation: See 9:1-6a.

It may seem that Paul's gospel of grace has little impact on faithful Jews and is therefore suspect, but in truth, spiritual Israel has always been other than historic Israel, Paul now exposes the root cause of historic

Israel's loss, namely, the heresy of nomism (that law-obedience is essential to restrain sin and to shape holiness [sanctify] for the full appropriation of God's promised blessings [the promised blessings of the Abrahamic covenant = life.]). Paul's opponents, of course, are toying with the same heresy, and if they don't change their ways, they too will face God's wrath.

Δικαιοσύνη, "Righteousness": Again, we come to a passage which is shaped by the word **δικαιοσύνη**, "righteousness" - see Issue in 6:15-23. The sense of the word is certainly confused by the phrases **του θεου δικαιοσύνην**, "the righteousness of God", **την ιδίαν δικαιοσύνην**, "their own righteousness", and **νομον δικαιοσύνης**, "a law of righteousness.". Dumbrell suggests that "the righteousness on view is membership in the New Covenant", but more is probably intended. "Righteousness" is that state of being in the domain of righteousness = "the righteousness of God" / the righteous reign of God / his setting everything right. A person in the domain of righteousness **εκ**, "out of / on the basis of", faith (Christ's faithfulness + our response of faith), judged covenant compliant / right before God and holy, appropriates in full the promised blessings of the covenant. The Gentiles never sought such, but found it through faith, while the Jews thought the key to their standing in the domain of righteousness was law obedience, rather than faith, and so, stumbling over the law; they failed to attain their goal.

Νομον δικαιοσύνης, "law of righteousness." In v31, Paul tells us that the people of Israel pursued, and failed to attain "law righteousness." This phrase has prompted an endless search for its intended meaning. As usual, the genitive is the cause of our woes. These notes take the genitive as adjectival, attributed, "law righteousness", ie., "the righteousness *that comes from* the law", 10:5. Although the likely sense, an attributed genitive here is not widely accepted.

If taken as exegetical, we end up with possibilities like "Israel, who pursued the Law which facilitates / "teaches", Lagrange ["was intended and designed to show", Cranfield] / promises / "demands", Schilier / leads to / points to / "imparts", Cassirer / "by conformity to which they hope [for]", Bruce righteousness (covenant compliance / right-standing before God)." If we don't accept an attributed genitive here we end up with the Jews pursuing the law, rather than righteousness.

Fitzmyer suggests that Paul is using "law" and "righteousness" in a double sense having drawn on the Wisdom of Solomon 2:11 for the term "law of righteousness." Jewett sees irony here and similarly sees Wisdom as the source of Paul's logic. Paul uses the phrase "law of righteousness" to

"depict typical Jewish striving evoking Paul's own zealous pursuance of the law prior to his conversion", an "obedience to the law" in order to achieve "righteousness". Like the unconverted Paul, a faithful Jew may believe he had attained "to a righteousness under the law blameless", but in reality "he did not attain a law" (lit), ie., he did not even come close to completing it and so forfeited the prize, namely, his covenant status. The Law seemingly secures / retains righteousness, the "seemingly" expressing the negative aspect of the Wisdom allusion, and "secures / retains" expressing Jewish nomism. Note that the reverse is grammatically unsound, eg. "the righteousness that comes from obeying / is based on (NRSV) / the law."

New perspective commentators, on the other hand, argue that Israel had "confused the law and the righteousness it speaks of, with works like circumcision which serve to make righteousness a function of Jewish identity (peculiarity / a marker of race).... They confused zeal for God with the fervour for ethnic purity", Dunn. Dumbrell, always with his own *perspective*, argues that Israel rightly applied themselves to the Mosaic law up to the coming of Christ, in that the Mosaic law properly expressed covenant membership and served as a tool for sanctification. After the cross, the Mosaic law neither defined new covenant status, nor served to sanctify, since faith in union with the renewing work of the Spirit now serves these ends. Israel's continued reliance on law-obedience after the cross served only to deny their new covenant membership.

It is likely that we have here a negative reference to the pursuit of law-righteousness, the righteousness *that comes from* the law. This is often taken to express legalism, ie., salvation by obedience to the law, although it is unlikely that Jews thought that obedience attained covenant standing. Israel's problem was nomism, not legalism; Jews used the Mosaic law to restrain sin and thus improve holiness for blessing. This *heresy* undermines the truth that faith is the only means of participation in the domain of righteousness / grace and thus of accessing the promised blessings of the covenant. So, the bulk of Israel failed to attain the promised blessings of the covenant, while some Gentiles did attain them, and this out of faith.

Although the argument here concerns Israel, Paul is always focused on those believers who, at this very moment, were being sucked into the Jewish heresy of nomism with its potential to undermine their standing before God.

Τελος ... νομου Χριστος, "**Christ is the end of the law.**" In 10:4 Paul tells us that "Christ is the culmination / termination of the law", Scholars

are divided as to the sense of this statement. See Moo. Osborne provides a nice summary of the various options, p265. Selwyn, in his commentary on first Peter, argues that the word never means "fulfilment", "consumption", but only ever "end", therefore "termination." Those who accept this view tend toward the traditional interpretation that the "end of the law" means that Christ has put to bed, once and for all, the false idea that law-obedience can "establish" right-standing before God.

Yet, it is hard to believe that even a faithful Jew thought law-obedience could "establish" right-standing. It is certainly likely that they thought that law-obedience could restrain sin to improve holiness for the appropriation of the promised Abrahamic blessings (ie., their problem was nomism rather than legalism). See the new perspective on Paul. Christ has certainly "terminated" the nomist option with his idealised teaching on the law, eg., The Sermon on the Mount. Any sensible reading of the sermon is bound to accept that obedience to God's law is beyond us. Still, although true, this sense seems unlikely here.

Other ways of understanding this idea are:

- a) Christ "completes the law" in the sense of giving us a complete understanding of God's perfect expectations;
- b) Christ "fulfils the law" in the sense of doing it perfectly;
- c) Christ "is the goal of the law", "meeting its entire intention by his obedience of faith", Dumbrell.

Commentators often hold a combination of (a) and (b) and sometimes link it to the meaning "termination." "Christ fulfils the underlying intention of the law and supersedes it", Leenhardt. Sandy and Headlam argue for termination. Cranfield argues that Paul's intention in the passage is to display Christ as the embodiment of the law, but he happily includes fulfilment and termination. The trend seems to be that "end" "implies the cessation of the validity of the old Law", Black.

These notes take the view that the word is best understood as a "goal / purpose / climax", Jewett. The Mosaic law certainly functions to guide the life of faith, but primarily it serves to expose sin and thus point the sinner to God's saving mercy, which mercy is ultimately realised in Christ. Thus "Christ is the goal of the law."

vi] Homiletics: *A saving knowledge*

I was involved recently in a discussion over the essential elements of the gospel. What information is necessary for a person to savingly respond to the gospel? What information must we know to enable us to believe and be saved?

We had actually gone through college together, and he was now an evangelist with the Presbyterian church. He contended that it was essential for a person to know that they are a sinner and thus separated from God, and to understand the atoning work of Christ to rectify this problem. So, when he preaches the gospel he focuses on the cross.

Given the increasing influence of Eastern religions on Western culture, there is weight to his argument. Sin is not an issue in Eastern religions. In Eastern religions the issue is balance, harmony. Getting ourselves back into balance, into spiritual harmony, is the way to gain union with the divine. So, obviously, it is important to establish human loss before the Creator, to make it clear that "there is none righteous, no not one", and so reinforce the truth that a person's standing before God cannot rest on an effort of the will, but only on the redemptive work of Christ.

None-the-less, I still believe that Christology (the person of Christ) lies at the heart of gospel proclamation. In our reading today, Paul tells us that Israel had failed to understand the true character of God. They did not know him as the merciful one, and therefore they did not recognise Christ as the source of God's grace. They just submitted to the law as if obedience secured brownie-points for blessing, and so were blind to God's free grace in Christ. What Israel needed was to understand the uniqueness of Jesus.

Our gracious, kind, living Lord, freely offers the gift of life to all who ask. Eternal life belongs to those who recognise this truth, and act on it.

Text - 9:30

Israel's unbelief stems from its reliance on the law, 9:30-10:4: i] In its pursuit of righteousness, Israel has stumbled over the law, v30-33. "What do we now draw from all this?" How is it that those who never had the law of Moses and so had no reason to pursue covenant membership, end up members, blessed by God's saving mercy, while Jews, who have the law and live it to the full, end up missing out?

It is possible that we have two questions here, v30a and v30b-31, with the second question expecting the answer "yes", cf., NAB. The presence of ὅτι, "that", indicates that a question is intended. Most commentators opt for a statement, but a question should not be ruled out; "shall we say that?"

οὐν "[what] then" - THEREFORE. Possibly just resumptive, introducing a new step in Paul's argument, or inferential, "what then is the conclusion of this discussion?", Sandy and Headlam. Of course, Paul still has in mind the issue of "the place of Israel in God's purposes", Davies.

ερωμεν [ειπον] fut. "shall we say?" - [WHAT] WILL WE SAY? Deliberative future, cf., v14.

ὅτι **"that"** - THAT. Possibly introducing a dependent statement of indirect speech expressing the answer to Paul's question, as NIV, although it may well be causal, as 9:6b (γάρ, "for"); for the Gentiles, who did not"

ἐθνη **"the Gentiles"** - GENTILES. There is no article, so "some Gentiles", Dumbrell, obviously believing Gentiles.

τὰ μὴ διωκόντα [διώκω] pres. part. **"who did not pursue"** - NOT PURSUING, SEEKING, RUNNING AFTER, HASTENING, PRESSING ON. The present tense is probably conative; "were not trying to pursue", TEV. The participle serves as an adjective, attributive, limiting "Gentiles"; "Gentiles, who did not pursue righteousness, have won the race (= "righteousness" ??)."Here probably with the image of a foot race in mind; "striving", "pursuing", even "overtaking".

δικαιοσύνη [η] **"righteousness"** - RIGHTEOUSNESS. See Issues above. Moo suggests that righteousness has two meanings in this passage, but this seems unlikely. Dunn suggests "a righteousness defined by the covenant between God and Israel." Here then lies the dilemma, the Gentiles never strove for righteousness but gained it, Israel strove for it, but lost it. Some commentators think that there is an ellipsis here, the intention being "*law of righteousness.*" See "Interpretation" where "law of righteousness" is discussed, a sense that may be intended here in Paul's use of "righteousness". Phillips attempts to draw out this possible link; "that the Gentiles who never had the law's standard of righteousness to guide them, have attained righteousness, righteousness-by-faith", Phillips. Given that "Gentiles" is "some Gentiles" (believing Gentiles) then Paul may well have in mind this idea. Leenhardt disagrees, stating that "the pagan world did not seek righteousness, for they were ignorant of the law", Leenhardt.

κατέλαβεν [καταλαμβάνω] aor. **"obtained"** - ATTAINED, SEIZED, WON [RIGHTEOUSNESS], cf., BAGD. Consummative aorist, emphasising the end of the action; "Won".

δε "-" - BUT/AND. Here serving to introduce an explanation of, or intensification of "righteousness", so "righteousness, that is, a righteousness of faith."

ἐκ + gen. **"by [faith]"** - [A RIGHTEOUSNESS] OUT OF, FROM / BASED ON [FAITH]. Expressing source / origin, a righteousness "derived from faith in Christ Jesus", Fitzmyer, extending to "based on." Often expressed instrumentally "through faith", NRSV. Yet, as already noted in these studies, "out of / based on faith" does seem to have a technical sense which is inclusive of Christ's faith, his faithfulness to the cross, and our faith in his faithfulness. Right standing before God rests on what God has done for us in Christ ("faith / faithfulness of Christ") and our faith / belief in Christ's faithfulness.

v31

In contrast to (believing) Gentiles who attain righteous, Jews don't. Paul is stressing the irony of a situation where irreligious Gentiles obtain the blessings of the covenant, while zealous Jews don't. Leenhardt nicely summarises Paul's logic here. "The pagan world did not seek righteousness, for they were ignorant of the law, and this ignorance protected them from the difficulty to which Israel succumbed: that is, the bad use of the law, which degenerated into a mere pretext to establish merit and to win (better "advance holiness / righteousness") righteousness."

"but" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

Ἰσραηλ "Israel" - ISRAEL. Israel's failure to realise the covenant is the very danger now facing the Roman nomists. The heresy that has infiltrated Israel, namely nomism, has led to their rejection of Christ ("they stumbled over the stumbling stone"), and it is this very heresy that is now affecting the law-bound believers in Rome (Jewish believers and their Gentile associates).

διωκων [διωκω] pres. part. **"who pursued"** - PURSUING. Conative present tense. The participle is adjectival, attributive, limiting "Israel".

δικαιοσύνης [η] gen. "[a law] of righteousness / [the law] as a way of righteousness" - [A LAW] OF RIGHTEOUSNESS. It seems more than likely that the genitive is adjectival, attributed, where the head noun "law" limits the genitive "righteousness"; The Gentiles did not pursue righteousness ("law righteousness" ???), whereas Israel did pursue a "law righteousness", a nomistic type of righteousness (so Longenecker), and this through their devotion to the law, cf., v32 - this in pursuit of **την δικαιοσύνην την εκ νομου**, "the righteousness that comes from the law", 10:5. For "righteousness" see Issues above. As for "law", it may refer to "a principle, or rule, or order", Murray; "while the chosen people were seeking a law that would put them right with God", TEV (better, "keep them in the right with God"), although the law of Moses, or God's law generally, is more likely. See "Interpretation" above.

οὐκ ἐφθάσεν [φθάνω] - aor. **"have not attained"** - DID NOT ARRIVE, CATCH UP WITH, ATTAIN. Variant "law of righteousness" is an obvious fix-up, so the NIV "it" is not true to the Gk. Presumably Paul still has in mind the Mosaic law, although other possibilities exist, eg., "the law of the Spirit", Origin. A satisfactory explanation of Paul's intent here is allusive so most commentators assume at least a contraction (ellipsis), although a double meaning "law / righteousness" is possible. Possibly "legal righteousness", Bruce, or better "did not succeed in fulfilling that law", NRSV.

εις + acc. "**it / their goal**" - TO *that* [LAW]. This preposition + acc. serves as a predicate nominative; "did not attain the law" = "did not achieve the law's requirements."

v32

Paul's fellow Jews lost their favoured position before God because they pursued it through law-obedience rather than faith. They used the law as a mechanism for advancing their spiritual life, assuming that law-obedience secured an obligation from God. Yet, the purpose of the law is to lead us to rest on the faithfulness of God, to rest on his promised mercy. By failing to understand the true purpose of the law, Israel ultimately stumbled over God's mercy realised in Christ.

δια τί "**why not**" - BECAUSE WHY = WHY? This construction forms a question asking the reason for something; "why?", "why so", Dunn. "Why did Israel not retain their covenant standing having zealously applied themselves to the law of Moses?"

ὅτι "**because**" - BECAUSE. Introducing a causal clause explaining why Israel did not gain what they pursued.

εκ + gen. "**by**" - [*it was* NOT] OUT OF [FAITH]. For εκ πιστεως see την εκ πιστεως, v31. The verb must be supplied in v32a, eg., "they rested on a system of merit ... and not a system of simple faith", Pilcher. The NIV "pursued" is widely accepted, although some argue for a participle, "because seeking / pursuing it not from faith" "Relied on", Moffatt, works well. Even better, "their efforts were not based on faith but, mistakenly, on deeds", REB.

αλλ [αλλα] "**but**" - BUT. Strong adversative standing in a counterpoint construction.

ὥς "**as if**" - AS. The particle here may express "with the thought that", cf. BDF 425(3); "*they pursued righteousness with the thought that it could be attained out of / on the basis of / by works.*" Paul's use of ὥς is important since he is not suggesting that righteousness could be gained by works of the law if one were faithful enough, so "as though it were possible to attain righteousness by means of works", Leenhardt. Note how a supplied verb requires a supplied object, which of course, causes no end of confusion, eg. Schreiner struggles to explain how the object "law" can be wrongly pursued by "works" and properly pursued by "faith". The REB approach above seems best.

εξ εργαων "**by works**" - OUT OF / ON THE BASIS OF WORKS. As for εκ πιστεως.

προσεκαπαν [προσκοπιω] aor. "**they stumbled over**" - THEY TRIPPED UP AGAINST, STRUCK AGAINST. Constative aorist. Schreiner argues for an implicit "therefore"; "therefore they stumbled over the stone that makes people stumble."

Of course, the big question is, what does the stone represent? Possible suggestions include "justification by faith", Mounce, but far better "Jesus the messiah whom the Jews have rejected", Hunter, also Dumbrell, Morris ("the Jews lack of faith prevented them from recognising their Messiah"), etc., God himself is Israel's stone of stumbling, Isa. 8:14, a stone in Zion that will not harm the faithful, but crush the unrighteous. "Christ has become the stone over which they (Israel) stumbled, whereas for those who believe he has become the cornerstone set up by God himself, on which they can build without fear of failure, shame, or stumbling", Fitzmyer.

προσκομματος [α ατος] gen. "**stumbling**" - [THE STONE] OF STUMBLING. The genitive is adjectival, attributive, limiting stone, "they stubbed their toe on a toe-stubbing stone", but possibly idiomatic / producer, a stone *that causes one to stumble*, "the stone that makes people stumble", CEV. Note that the dative "stone" is a dative of direct object after the **προς** prefix verb "strike against."

v33

With a combination of Isaiah 8:14 and 28:16, Paul makes the point that "Israel failed to recognise the stone God laid in Zion, and she bears responsibility accordingly", Morris.

καθως "as" - AS [IT HAS BEEN WRITTEN]. This comparative is used to express a standard introduction for a scriptural quote.

ιδου pres. "see" - LOOK AT, BEHOLD. "Pay attention", TH.

εν + dat. "in [Zion]" - [I PLACE IN ZION] A STONE. Local, expressing space.

προσκομματος [α ατος] gen. "**that causes people to stumble**" - OF STUMBLING. The genitive is adjectival, attributive, limiting "stone", "a stumbling stone", as NIV.

και "and" - AND. Probably epexegetic here, introducing an explanation, "that is to say, a rock on which they will trip", TH.

σκανδαλου [ον] gen. "**that makes them fall**" - [A ROCK] OF OFFENCE. The genitive is adjectival, attributive, limiting "rock". The word primarily refers to "a trap" and thus to the situation faced when trapped, so "a rock to cause them trouble." The image is of a fixed block of stone which, if a person is not careful / does not look where they are going, can cause them to trip and stumble.

ο πιστευων [πιστευω] pres. part. "**the one who trusts**" - [AND] THE ONE BELIEVING. The participle serves as a substantive.

επ [επι] + dat. "in" - ON [HIM]. Possibly causal; "because of him / on the basis of him", but usually taken as spatial, "on, in, upon him", with much the same sense as the way **εις** and **εν** is used with **πιστευω**, "believe into him / on him."

ου καταισχυνησεται [καταισχυνω] fut. pas. "**will never be put to shame**" - WILL NOT BE PUT TO SHAME. Predictive future. Will not be ashamed before God (assurance), so "will never be disappointed", CEV.

10:1

ii] The righteousness that is through faith in Christ, the end of the law, v1-4. "My heart's desire is for the salvation of my people. But alas, they go the wrong way about it - they want to save themselves by works. Faith is the true way", Hunter, v1-4. In v1 Paul declares his love for his fellow Jews and so prays that they may be saved. The subject matter continues, although there is an obvious step in the argument and so we would have expected δε.

αδελφοι [ος] voc. "**brothers and sisters**" - BROTHERS. Vocative; "Brothers in Christ", Morris.

μεν "-" - ON THE ONE HAND. A μεν δε adversative comparative / correlative construction is commenced but abandoned as illogical with δε replaced with γαρ in v2; "*on the one hand I desire but on the other ?????*" Note the reshaping by Hunter above.

της ... καρδιας [α] gen. "[**my**] heart's" - [THE DESIRE] OF HEART [OF ME]. The genitive is probably descriptive, idiomatic / source, "*that is from*", the source of Paul's desire being his heart; "my deepest desire", NEB.

προς + acc. "**to [God]**" - [AND THE SUPPLICATION] TOWARD [GOD]. Spatial, expressing metaphorical movement toward.

υπερ + gen. "**the Israelites**" - ON BEHALF OF. Expressing benefit / advantage, "on behalf of, for the sake of", but possibly reference / respect, so Harris Gk. The NIV rightly takes the liberty of telling us who the "them" are. "My continual prayer to God on their behalf", Pilcher.

εις "**that**" - *is* TO, INTO = FOR [*their* SALVATION]. Here expressing purpose / end-view / aim; "has their salvation as its (the prayer's) purpose", Moule.

v2

There is no question as to the enthusiasm the Jews have in their service to the living God, yet, their religious zeal lacks knowledge. They have no understanding of God's freely-available saving righteousness and end up trying to secure their own self-deserving before God, v2-3.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why, at least partly, Paul has a positive attitude toward his fellow Jews.

μαρτυρω [μαρτυρω] pres. "**I can testify**" - I BEAR WITNESS, TESTIFY. "Can" is unnecessary, as if something Paul can do if asked, rather, "this I will say for them", Barclay.

αυτοις dat. pro. "**about them**" - TO THEM. The dative is obviously adverbial, expressing reference / respect; "concerning them."

ὅτι "**that**" - THAT. Introducing a dependent statement of indirect speech expressing what Paul can testify.

ζηλον [ος] "**zeal**" - [THEY HAVE] A ZEAL. Direct object of the verb "to have." Expressing religious enthusiasm / fervour, a "technical term for Jewish piety", Jewett, "an overwhelming desire to do his (God's) will", Dunn; "I know from experience what a passion for God they have", Phillips.

θεου [ος] "**for God**" - OF GOD. The genitive is usually treated as verbal, objective, so they have zeal "for God."

αλλα "**but**" - BUT. Strong adversative.

κατ [κατα] + acc. "**based on**" - [*it is* NOT] ACCORDING TO [KNOWLEDGE]. Expressing a standard / correspondence; "not in accordance with." "Jews have a zeal for God's honour, but it is not based on knowledge", Dumbrell. The sense is of a knowledge "not with discernment / recognition", Black, and thus Israel failed to recognise God's "saving activity" in Christ. In fact, Jewett argues for a stronger sense in that the "wording places unbelieving Jews squarely in the context of Paul's earlier argument concerning the universal human tendency to suppress the truth developed in 1:18-31."

v3

Cranfield suggests that the two participial clauses, "being ignorant ..." and "seeking" are explanations of Israel's lack of knowledge, v2, and that the main clause "did not submit" is the consequence.

The Jews "are doing everything exactly backwards (= lack of knowledge, v2). They don't seem to realise that this comprehensive setting-things-right that is salvation, is God's business, and a most flourishing business it is. Right across the street they set up their own salvation shops and noisily hawk their wares. After all these years of refusing to really deal with God on his terms, insisting instead on making their own deals, they have nothing to show for it." Peterson.

γαρ "**since**" - FOR. More reason than cause, explanatory, explaining the reason behind Israel's blind zeal.

αγνοουντες [αγοεω] pres. part. "**they did not know**" - NOT KNOWING, BEING IGNORANT OF. Attendant circumstance participle, or adverbial, causal, "because", the present tense best viewed as customary. "This kind of ignorance involves a fundamental misperception of what God wills for the world, indeed, of who God is, as revealed in Christ", Jewett.

του θεου [ος] gen. "**that comes from god**" - [THE RIGHTEOUSNESS] OF GOD. For the function of the genitive here and the meaning of the phrase, see "the righteousness of God" above. Traditionally understood as "that status of being

right with God which comes as his gift", O'Brien, as NIV, ie., a genitive of source, although best taken as possessive / subjective, giving the sense "the saving activity of God", Talbert, "God's dynamic fidelity to his covenant promises", Dumbrell. So, "righteousness of God" in the sense of "God's righteous reign", his putting everything right.

ζητουντες [ζητω] pres. part. "**sought**" - [AND] SEEKING. As with "being ignorant", an attendant circumstance participle expressing action accompanying the main verb "they did not submit", although possibly again adverbial, causal. The present tense is durative, expressing an ongoing searching, a "deliberate and sustained intention", Dunn, in that the word carries an intensive sense. "Sought" probably expresses the idea that "Israel continued to devote itself to all that the Torah commanded in order to establish its status before God", Schreiner.

στησαι [στημι] aor. inf. "**to establish**" - TO ESTABLISH. The infinitive may be classified complementary, completing the sense of "sought", so Harvey, or expegetic, or serving to form a dependent statement of perception expressing what they sought, even possibly adverbial, expressing purpose; see above. Possibly of setting up something that is theirs; "set up", NEB / or validating; "seeking to validate", Jewett / or mandating; "to mandate", Dumbrell.

την ιδιαν "**their own**" - THE / THEIR OWN [RIGHTEOUSNESS]. The variant "their own righteousness" certainly solves the problem of "their own" what? Since "righteousness" is probably intended, we must regard the variant as a nice fix, but not original. Usually translated "their own", although better "that which is peculiar to them", cf., BAGD. Those with a reformed bent understand the "what" as "a righteous status of their own earning", Cranfield, while those of a more liberal mind understand the "what" as a technical righteousness where "the law is used in a misguided way ... to enable sinful man in some way to deserve grace", Leenhardt. New perspective commentators lean toward "their own covenant identification", Dumbrell; Israel's "collective righteousness, to the exclusion of the gentiles", Howard, cf., Wright; "Israel's covenant-consciousness." Dunn; Israel sought to establish "its [own] status [standing] before God", Schreiner. So, taking "righteousness" as above, and assuming Pauline *short-talk*, we end up with: "they set out to find their own way of accessing the promised blessings that belong to the domain of righteousness."

ουχ υπεταγησαν [υποτασσω] aor. pas. "**they did not submit**" - THEY DID NOT SUBMIT TO. Possibly with a consecutive sense; "*and as a result* they did not submit" Moo makes the point that "not submitting is equivalent to not having faith." "The Jews were infused with blind zeal because they did not know and sought and so were unable to rest in the saving mercy of God."

τη δικαιοσυνη [η] dat. "[**God's**] **righteousness**" - [THE RIGHTEOUSNESS] OF GOD. Dative of direct object after the verb "to submit to" / a dative of the

person or thing to which someone is subject to. "The righteousness of God" as above; "God's righteous reign."

v4

iii] Concluding statement, v4. By returning to his thesis Paul identifies the primary source of Israel's problem, and by implication, the problem presently faced by the law-bound members of the church in Rome. Israel thought that the purpose of the law is righteousness, in the terms of sanctification, to which end they were zealous, but the purpose of the law is to expose sin and so drive the sinner to God for mercy, which mercy is found in Christ. Christ is the end purpose / goal of the law rather than self-improvement. The statement is highly condensed and this obviously because Paul is doing nothing more than repeating himself.

γαρ "-" - FOR. More reason than cause, explanatory, introducing an explanation for Israel's failure to access the covenant faithfulness of God expressed in his saving mercy / grace.

τελος [ος] "**the end / culmination**" - [CHRIST *is*] END, GOAL, COMPLETION, TERMINATION, CONSUMMATION, FULFILMENT, RESULT, DECISION. Emphatic by position, ie., in the Gk. the predicate, "end of law", leads. See "Interpretation" above. "Termination", Murray.

νομου [ος] gen. "**of the law**" - OF LAW. The genitive is adjectival, partitive. Mosaic law / God's law in general - "the will of God as a rule of duty, no matter how revealed", Hodge., The "law" as a principle is argued by some, eg. Sandy and Headlam, but Paul always has the Torah primarily in mind.

εις "**so that there may be**" - TO, FOR [RIGHTEOUSNESS]. Morris suggests the following possible meanings: reference / respect, "with reference to"; result, "so that"; or purpose "as a means to righteousness." Usually taken to express purpose, as NIV, so "toward" in the sense of "as a means to [access] righteousness"; "to bring righteousness", Zerwick. Of course, with the sense "God's righteousness" / "the righteous reign of God" / the domain of righteousness / grace, then an adverbial sense may be intended expressing reference / respect, "with respect to, with reference to."

παντι dat. adj. "**for everyone**" - TO EVERYONE. The adjective serves as a substantive, dative of interest, advantage. In the sense of every believer, without distinction.

ω πιστευοντι [πιστευω] dat. pres. part. "**who believes**" - THE ONE BELIEVING. The participle may be classified as adjectival, attributive, limiting "all, everyone", or substantival standing in apposition to "everyone". "Every believer." The law has as its purpose the mercy of God in Christ, freely available to all who have faith, Jew and Gentile alike.

10:5-13

Second rebuttal argument, 9:1-11:36

2. Israel's condemnation is its own doing, 9:30-10:21

b) Only those who trust the Lord will not be put to shame

Argument

Paul continues the second part of his second rebuttal argument against the nomist critique that his gospel is flawed, given the limited response of godly Jews, 9:30-10:21. In the second part of his argument Paul sets out to establish that God's promised blessings to Abraham always rested on faith and it was Israel's inclination to attain God's promised blessings by obedience to the law of Moses that has led to the bulk of Jews rejecting Christ and so finding themselves excised from the covenant. Now in the passage before us, having established that Christ is the "end of the law", 10:4, Paul contrasts two types of righteousness: the righteousness of law, v5, and the righteousness of faith, v6-13.

Issues

i] Context: See 9:1-6a.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *The two ways of accessing the righteous reign of God:*

By means of the Law, v5;

It must be done.

By means of faith, v6-13:

The process is easy, v6-8;

By grace through faith, v9-10;

For anyone, v11-13.

iv] Thesis: See 3:21-31.

v] Interpretation: See 9:1-6a.

Paul sets out to contrast two ways of living within the domain of God's righteous reign, and by doing so, access in full the promised blessings of the covenant.

The first way is the way adopted by second-temple Judaism, as critiqued by Jesus, a way adopted by the members of the circumcision party, judaizers, and presently infecting the Christian church (in Rome). A person who claims standing in the domain of God's righteous reign and strives to obey the law ("does") to progress holiness ("a righteousness of law"), is, as "Moses writes", a person who conducts themselves ("will

live") by means of those laws, v5. As already indicated, Israel has failed at this task, such that, other than a remnant by grace, now stands condemned, and this because the law was never designed to make a person holy. The law serves to expose sin and prompt a reliance on faith. In simple terms, this methodology doesn't work,

The other way of standing in the domain of God's righteous reign is through faith - "a righteousness of faith", a righteousness that is out of / grounded on faith. This is not a quest requiring us to fly to heaven or descend into the deep. In fact, to desire what is already given is like calling Christ down again, or up again from the grave. Standing within God's grace doesn't require a superhuman effort, v6-8. So our participation in "righteousness" is not difficult because all it requires is a heart-felt belief in Jesus as the risen Lord, v9-10. And this participation is open to everyone. All it takes is believing, acknowledging, asking, the Lord Jesus, v11-13. Simple!

An understanding of the word **δικαιοσυνη**, "righteousness", is crucial to the proper interpretation of this passage. See "Interpretation" in 6:15-23, and 9:30-10:4.

vi] Homiletics: *The bounty of God's goodness*

Our Lord gives us so much; a beautiful world; an abundance of good things; the fullness of the harvest; the riches of the earth. All around us we see his hand of mercy and kindness. It is a wonderful world, a gift of a loving God. Thus, we praise him and thank him.

Yet, he gives us more than just the riches of creation. God gives us the riches of his own person - of goodness and love; he gives us the gift of life eternal, salvation. This gift, like the abundance of the earth, is ours for the taking. This rich blessing is for "all who call on him".

So, let us remember "God is gracious to all who call on him."

Text -10:5

The two types of righteousness: i] Accessing the righteous reign of God by means of the law, v5. For a person living within the domain of righteousness to fully appropriate God's promised blessings by law-obedience requires that they do the law, cf., Leviticus 18:5,

γαρ "for" - FOR. Probably transitional, but possibly serving to explain how Christ is the goal of the law in the attaining of righteousness.

την δικαιοσυνην [η] "*about the righteousness*" - [MOSES WRITES] *concerning* THE RIGHTEOUSNESS. The accusative here is adverbial, of respect / reference, as NIV. "Righteousness" = "God's domain of righteousness", the

righteous reign of God whereby he sets all things right. For "righteousness" see above.

ἐκ + gen. "[that is] by [the law]" - FROM [LAW]. Possibly here expressing means, "by means of the law", or origin/source, "derived from the law", Fitzmyer, "comes from the law", Jewett, "based on", RSV. Note how "righteousness out of faith", 9:30, takes the same form. New perspective commentators view this as, if not a positive statement, at least neutral, since they argue that law properly expressed covenant status prior to the coming of Christ. Yet, a negative sense seems best. Life in the domain of righteousness rests on grace through faith, a faith like Abraham's. So, Paul is contrasting the righteousness that rests on the law with the righteousness that rests on faith. One doesn't exist, the other does. Law has never served to attain, maintain, nor progress covenant standing, rather it serves to both lead to faith and actualise faith, always pointing beyond itself to the realisation of God's mercy in Christ.

ὅτι "-" - THAT. Introducing a direct quote from Leviticus 18:5.

ὁ ποιησας [ποιεω] aor. part. "[the man] who does" - [THE MAN] HAVING DONE [THESE THINGS]. The participle is adjectival, attributive, limiting "man". Referring to the pious Jew who ties their standing before God to law-obedience - doing what the law requires; "those who keep the law", JB. Not as the means of gaining right-standing before God, but as the means of maintaining their privileged position by restraining sin, improving holiness (sanctification) for the appropriation of the promised covenant blessings. Of course, the law doesn't work that way, rather, it works to make sin more sinful and so enacts the curse for sin.

ζησεται [ζωω] fut. "will live" - WILL LIVE. This is always a tricky word as it can mean: a) to exist; b) to conduct oneself, and c) to come alive and exist in a resurrected body in eternity. Often the third option is adopted here, "shall have life by it", REB, but the second option is best.

ἐν "by" - IN, BY, WITH, TO [THEM]. The preposition is probably taking an instrumental sense, expressing means, "by means of them", but also possibly expressing space, "shall live in them", ie., "in linkage with them" = doing them completely. A person who strives to obey the law ("does") to advance holiness in the presence of God, is a person who conducts themselves ("will live") by means of those laws; "an impossible task", adds Barrett.

v6

ii] Accessing the righteous reign of God by means of faith, v6-13: a) The process is easy, v6-8. The point of the allusion to Deuteronomy 30:13 is simple enough, although the correlation with Moses' words is less than clear. Paul is making the point that it is simple for a person to participate in divine grace / the

righteous domain / the righteous reign of God / his setting everything right on the basis of / out of faith; it is not a quest requiring us to fly to heaven or descend into the deep. In fact, to desire what is already given is like calling Christ down again, or up again from the grave. Standing within God's grace doesn't require a superhuman effort.

δε "but" - BUT/AND. Transitional, indicating a step in the argument, here contrasting the righteousness of law with the righteousness of faith.

εκ + gen. "[the righteousness] that is by [faith]" - [THE RIGHTEOUSNESS] OF, OUT OF, FROM. Again, possibly an instrumental sense applies, "through faith", TEV; "by faith", NEB, although source / origin is probably intended, eg. "righteousness based on faith", RSV. "The righteousness ... which is grounded in faith", Cassirer.

πιστεως [ις εως] gen. "faith" - FAITH. As already noted in previous studies, "faith" for Paul is not just our "belief", but our faith in the "faith of Christ", his faithfulness to the cross. So, our participation in / share in the righteous reign of God ("righteousness") rests on the faithfulness of Christ and our faith / belief in his faithfulness.

ουτως adv. "-" - THUS, IN THIS WAY [SPEAKS]. Emphatic by position. "Has this to say", Berkeley.

μη ειπης [λεγω] aor. subj. "do not say" - DO NOT SAY. Subjunctive of prohibition. Paul uses a typical literary device of his time by having a virtue speak, here "righteousness". The important observation to make is that it speaks in the words of the Old Testament. Paul alludes to Deuteronomy 30:11-14 where Moses makes the point that the keeping of the law is not beyond the people, i.e., that keeping it would be as difficult as ascending to heaven, or descending into the deep. Of course, sin made the law impossible to keep; gladly righteousness is ours apart from the law. Paul has justification (being set right / declared right before God) say the same thing, namely, what she demands is not difficult since her demand is faith.

εν + dat. "in" - IN [THE HEART OF YOU]. Expressing space / sphere, of thinking secretly, "within yourself"; "do not say to yourself", Barclay.

τις "who" - WHO. Interrogative pronoun.

εις + acc. "into" - [WILL ASCEND] INTO [HEAVEN]. Spatial, "into"; "who could go up to heaven?", Phillips.

τουτο εστιν "that is" - THIS IS = THIS MEANS. As of giving an interpretation, cf., Cranfield.

καταγαγειν [καταγω] aor. inf. "to bring [Christ] down" - TO BRING DOWN [CHRIST]. The infinitive is adverbial, final, expressing purpose. To say that the

righteousness based on faith is beyond human capability is to demand that Christ descend to earth again and deal again with sin.

v7

αβυσσον [ος] "**the deep**" - [OR WHO WILL DESCEND INTO THE] DEEP, ABYSS. Here, the abyss, Sheol, the place of the dead. Paul reworks the actual quote from Deuteronomy ("who will cross over the sea to get it?", Deut.30:13) and makes it fit with Jesus' descent into Sheol (the place of the dead, the tomb, but certainly not our concept of hell), possibly alluding to Psalm 107:26. The point is the same as above; the righteousness out of / based on faith is an easy ask, it is simply a matter of resting on what Christ has done for us. To strive for what is freely ours in Christ is to undermine Christ's completed work. It is like working to repeat what Christ has already done - descending into the abyss to raise him up again.

αναγαγειν [αναγω] aor. inf. "**to bring [Christ] up from the dead**" - [THAT IS] TO BRING UP, RAISE UP [CHRIST]. The infinitive is adverbial, final, expressing purpose / end view.

εκ + gen. "**from [the dead]**" - FROM [DEAD *ones*]. Expressing source / origin.

v8

αλλα "**but**" - BUT. Adversative, as NIV. The righteousness of faith is not a distant and impossible quest but rather is a truth near and easily obtained.

τι "**what**" - WHAT. Interrogative use of the pronoun.

λεγει [λεγω] pres. "**does it say**" - DOES *it* SAY. Referring to the teaching on the "righteousness of faith".

εν "**in**" - [THE WORD IS NEAR YOU] IN [THE MOUTH OF YOU AND] IN [THE HEART OF YOU]. Local, expressing space; "the word is near to you, on your lips and in your heart", Barclay.

τουτ εστιν "**that is**" - THIS IS = THIS MEANS. "This message which is at your fingertips, is the message concerning faith, a message which is the core of our preaching."

πιστεως [ις εως] gen. "**of faith / concerning faith**" - [THE WORD] OF FAITH. Here the "word of faith" is obviously the gospel. Usually classified as a verbal genitive, objective, "a message about / concerning faith", "the word that calls for faith", Harvey, although expegetic, where the genitive limits "message" by specifying is also acceptable, "a message which is all about faith." Of course, as already noted, the word "faith" packages Christ's faithfulness in association with our faith response, so "a message which calls for faith", TH, is too limited. The phrase "the word of faith" serves as a short-hand definition for the gospel. The gospel proclaims God's saving mercy / grace expedited in the

faithfulness of Christ and appropriated through faith. It's not too high or too deep as though it is beyond us.

ὃ κηρυσσομεν [κηρυσσω] pres. "we are proclaiming / we proclaim" - [WHICH] WE PREACH. The present tense is possibly expressing the continued action of evangelising, proclaiming the gospel. The relative pronoun ὃ serves to introduce a relative clause which further limits, by specifying, the "word / message" Paul has in mind; it is the one he and his mission team preaches.

v9

b) The means is through a heart-felt professed belief, v9-10. Paul now explains why the "word is near" us, ie., why it is not difficult to grasp hold of it. "Because" (better than the NIV "that") the content of "the message that calls for faith" is itself simple. The message summarises the person and work of Christ; he is God with us, and because he lives, we can live also. All we have to do is put our trust in Jesus.

ὅτι "that" - THAT. The NIV takes the conjunction as recitative, ie., it introduces the content of the message / gospel, so Morris etc., but a causal sense seems more likely, ie., the way of faith is not beyond us "because" the proclaimed message only requires acceptance; acceptance of Christ as its content, so Cranfield, a content that is simple to grasp, so Moo; "because, if you confess", ESV, so NRSV. Possibly introducing a statement of fact in its own right, so Barclay, CEV. "Accessing the righteousness of faith is really very simple, all you have to do ... / if you declare then you will be saved."

εαν + subj. "if" - IF. Introducing a conditional clause, 3rd. class, where the condition has the possibility of coming true; "if, *as may be the case*, then"

ὁμολογησης [ὁμολογω] aor. subj. "you confess" - YOU CONFESS, AGREE, PROCLAIM. Here most likely it means "acknowledge", Goodspeed, although not necessarily public acknowledgement. This verse does seem to be a confessional formula for a new believer. Note, Paul follows the order of Deut.30:14 with "acknowledge" before "believe". He restates his point in v10 with the more natural order of "believe" followed by "acknowledge".

εν + dat. "with [your mouth]" - IN / WITH [THE MOUTH OF YOU]. The preposition takes an instrumental sense here, as NIV.

κυριον [ος] "[Jesus is] Lord" - LORD [JESUS] Both "Jesus" and "Lord" are accusative, forming a double accusative construction, presumably with "Jesus" as the object and "Lord" as the object complement, as NIV. The confessional formula affirms Jesus as sharing authority with Jehovah, given that "Lord" is constantly ascribed to Jehovah in the Greek Old Testament (LXX). The term "Lord", when applied to Jesus, initially meant "master", but came to convey the very incarnate nature of Christ - God with us. Paul is saying that "Jesus shares

the name and nature, the holiness, the authority, power, majesty, and eternity of the one true God", Cranfield.

και "and" - AND *if*. Here adding a second protasis to the conditional clause; "if and then"

εγ + dat. "[believe] in [your heart]" - [YOU BELIEVE] IN [THE HEART OF YOU]. Local, expressing space; in the centre of our reasoning, mind, given that "heart" in Greek thought is not the centre of our emotions, but the centre of reason.

οτι "that" - THAT. Introducing a dependent statement of perception expressing what is believed.

ηγειρεν [εγειρω] aor. "raised" - [GOD] RAISED [HIM]. Here again the substance of the gospel, the decisive and distinctive belief of Christians. It is the primary article of our faith on which we either stand or fall. If Christ lives then we live also. Paul again identifies the resurrection as the distinctive focus of Christian belief, rather than the crucifixion; a point often forgotten in modern gospel presentations.

εκ + gen. "from [the dead]" - FROM [DEAD ones]. Expressing separation; "away from."

σωθηση [σωζω] fut. pas. "you will be saved" - YOU WILL BE SAVED. Predictive future. Here referring to the eschatological end of all things, thus eternal life.

v10

γαρ "for" - FOR. More reason than cause, explanatory, expanding on v9 / "reiterating verse 9", Schreiner, so establishing the unity that exists between heart and mouth / faith and profession / justification and salvation.

καρδια [α] dat. "*it is with your heart*" - WITH HEART. As with **στοματι**, "mouth", the dative is instrumental, as NIV.

πιστευεται [πιστευω] pas. "you believe" - ONE BELIEVES. Gnomic present tense. An impersonal passive, as with "confess" = one confesses. "For it is the heart's belief in Christ which brings a person into a right relationship with God, and it is the open assertion of that belief with the lips which brings a person to salvation", Barrett. It is not wise to differentiate between believing and acknowledging. Both are but outward and inward expressions of a single act.

εις "[and are justified and are saved]" - TO, INTO [RIGHTEOUSNESS, BUT/AND WITH MOUTH ONE CONFESSES] TO, INTO [SALVATION]. This preposition expresses the direction of the action and arrival at, so faith serves to place a person in the domain of God's righteous reign. Possibly expressing purpose / aim, "for righteousness salvation", even result, "resulting in righteousness salvation."

ὁμολογείται [ὁμολογεω] pres. pas. **"that you profess your faith"** - ONE CONFESSES, PROFESS. Surely not "God will accept you and save you if you tell it to others", CEV. "Profession" is simply the expression of "belief"; Paul is not listing two steps to salvation.

v11

c) The access is for anyone - "Paul's universalising application", France, v11-13. Paul affirms the equality of all humanity before God, either Jew or Gentile. Full participation in God's promised blessings is a gift available to all humanity for the asking; it is simply a matter of faith.

γάρ **"for" / -** - FOR [SAYS THE SCRIPTURE]. Possibly causal, as NIV, or explanatory, explaining the value of belief, indicating that a person's belief in Christ is the issue for Paul, not so much the outward "acknowledgement" of that belief. Yet, given the use of the text, Isa.28:16, γάρ is probably transitional. It seems likely that Paul now, in v11-13, identifies those persons who may access the righteousness of faith, namely, "anyone", Jew or Gentile.

ὁ πιστευων [πιστευω] pres. part. **"who believes"** - [ALL] THE ONES BELIEVING]. The participle serves as a substantive, nominative subject of the verb "to shame."

ἐπ [ἐπι] + dat. **"in"** - UPON [HIM]. Spatial. Rather than with an "into" sense, or even "in", the sense is of putting our weight "on" something, "faith" as a resting on, relying on Christ, a dependence on the promise of new life in Jesus.

οὐ κατασχυνθησεται [κατασχυνομαι] fut. pas. **"will never be put to shame"** - WILL NOT BE SHAMED. Here in the sense of abandoned by God.

v12

γάρ **"for"** - BECAUSE. Introducing a causal clause explaining why it is that "anyone" who believes in Christ will not be put to shame, "because"

οὐ διαστολη [η] **"[there is] no difference"** - [there IS] NO DISTINCTION, DIFFERENCE. The way of salvation that rests on faith (Christ's faithfulness and our belief/faith) is the way to salvation for both Jew and Gentile; "this includes everyone", TEV.

Ιουδαιου [ος] gen. **"between Jew [and Gentile]"** - OF JEW [AND OF GENTILE]. The genitive is ablative, of separation, "between", as NIV.

γάρ **"-"** - BECAUSE. Again causal, explaining why there is no separation between Jew and Gentile; "because"

παντων gen. adj. **"of all"** - [THE HE = SAME LORD *is lord*] OF ALL. The genitive is adjectival, idiomatic / subordination, "over all" / verbal, objective (Harvey). An example of an ellipsis where "is Lord" is assumed. Which "Lord" is intended, God or Christ? Given v9, most likely Jesus is intended.

πλουτων [πλουτεω] pres. part. "**and richly blesses**" - BLESSING / BEING RICH. The participle is without an article and so may be adverbial with the present tense being gnomic. The NIV takes it as attendant on the assumed verb to-be; "is Lord .. and richly blesses." Yet, it may well serve as a substantive standing in apposition to the "same Lord", even adjectival, attributive, "it is the same Lord who is Lord over all, and who lavishes his riches upon everyone who calls on him", Cassirer.

εις "[all]" - TO, INTO. Spatial, expressing the direction of the action, or advantage, "for".

τους επικαλουμενους [επικαλεω] pres. mid. part. "[all] who call on [him]" - [ALL] THE ONES CALLING ON [HIM]. The participle serves as a substantive, modified by the adjective "all", together serving as the direct object of the participle "blessing". In the middle voice the word means call upon, appeal, address. Our word "ask" will probably do and so here Paul identifies another element in the process of Christian belief: believe, acknowledge, ask..... Mind you, there is no mechanical expectation that we must use these elements in some particular order, or even that we must use each one of them independently. In reality, asking is another way of believing, as is acknowledging.

v13

γαρ "for" - FOR. Although often translated here as causal it seems more likely that the conjunction is being used as a stitching device, here for a supportive text from scripture; "and so it (scripture) says in another place, 'everyone who calls on the name of the Lord will be saved'", Cassirer.

πας "everyone" - EVERYONE. Quoting Joel 2:32, Paul again underlines the inclusive nature of salvation - it is for everyone who believes.

ὅς ἄν + subj. "who [calls on]" - WHOEVER [CALLS ON]. Introducing an indefinite relative clause which is conditional here; "whoever calls on the name of the Lord, *then* they will be saved." This construction further generalises the inclusive nature of salvation, and it is for this reason Paul has chosen the text. God's salvation is a universal salvation for all who believe.

το ονομα [α ατος] "the name" - THE NAME. The name = the person. "Everyone who calls, 'Help God!' gets help", Peterson.

κυριου [ος] gen. "of the Lord" - OF LORD [WILL BE SAVED]. The genitive is adjectival, possessive.

10:14-21

Second rebuttal argument, 9:1-11:36

2. Israel's condemnation is its own doing, 9:30-10:21

c) A gospel proclaimed, but rejected by Israel,

Argument

In the passage before us, Paul concludes the second part of his second rebuttal argument against the nomist critique that his gospel is flawed (given that most Jews have rejected it), 9:30-10:21. In this second part of his argument, Paul sets out to establish that God's promised blessings to Abraham always rested on faith and that it was Israel's inclination to attain God's promised blessings by obedience to the law of Moses that has led to the bulk of Jews rejecting Christ and so finding themselves excised from the covenant.

Paul now sums up this argument by stating that participation in the covenant has always depended on a chain of five links: a saving word from God, the conveying of that word, the hearing of that word, believing that word, and a subsequent cry for mercy, v14-15. The problem for Israel is that only a few Jews took heed of the word (only a few believed), v16-17, even though they clearly heard / understood that word (the gospel), v18-19, and so most must look on while those "who did not seek God" end up finding him, v20. Such is the end for a "disobedient and obstinate people", v21.

Issues

i] Context: See 9:1-6a.

ii] Background: *The nomist heresy* 1:8-15.

iii] Structure: *Israel is not without a word from God, but is without faith:*

Proposition, v17:

Faith comes from hearing;

and hearing comes through the preaching about Christ

Argument:

There exists a chain that leads to life, v14-15:

A divine word of grace,

revealed, preached, heard, believed,

and sought in prayer.

Israel has broken the chain, v16-17;

Israel had every opportunity to find life via the chain, v18-19;

Israel's loss is another's gain, v20-21;

Though the opportunity still exists for Israel,

others have found life via the chain.

iv] Thesis: See 3:21-31.

v] Interpretation: See 9:1-6a.

Israel's failure to accept the gospel of God's grace is their own doing; God's word of grace has not malfunctioned. Israel bombed-out by choosing the "righteousness of law", v5, rather than the "righteousness of faith", v6-13. The opportunity for a full participation in the domain of God's righteous reign was freely theirs through the instrument of faith, a faith that comes from hearing the preached message about Christ, v14-17. Did Israel hear the news about the Christ? Yes indeed! Did they understand the message? Of course they did! Israel understood the message, but did not believe and so faces the consequences, v18-19. Israel's loss becomes another's gain, so providing the opportunity for Gentiles to participate in God's righteous reign, v20-21.

vi] Homiletics: *Five gospel principles*

In our reading today we are provided with five factors involved in the evangelistic process. They are factors worth noting:

1. A person is saved when they call out to Jesus, when they ask him for his forgiveness, acceptance and love. Like the thief on the cross, we have to say, "Jesus, remember me." It is so amazingly simple that we often try to add extra requirements, bolster it up a bit. Still, in the end, it is "ask and you will receive, seek and you will find, knock and the door will be opened to you."

2. A person can only ask if they are willing to trust Jesus to do what they are asking him to do. Can this man who lived 2,000 years ago in Palestine, who was taken by wicked men and crucified, and who, it was claimed of him, rose from the dead, can he give life eternal? Is he able to save? It's impossible to be sure about any of this, but belief is taking God at his word; it involves going out on a limb with Jesus.

3. A person can only believe if they get to hear the important news about salvation, the gospel. Believing requires hearing. This involves the effective communication of an understandable message. The message has to be in the language of the hearer, and contextualised for them. And of course, the message must be the gospel; it must be theologically accurate.

4. A person can only hear if there is someone to preach. It is essential that we communicate the message. In our age, one-to-one communication is still effective, but it is the mass-media that most effectively communicates ideas.

5. Finally, a person can only preach if they are sent. It is true that only the gifted are sent to evangelise, yet we are all "to do the work of evangelism", being ready willing and able to "give a defence of the hope that is in us". As a community of believers, we are indeed sent - we are to see to it that the gospel is proclaimed.

So, there it is, the chain of salvation. Let's see to it that the chain remains unbroken.

Text - 10:14

Israel is not without a word from God, but is without faith, v14-21; i] The unbroken chain of life, v14-15. The simple fact is, "everyone who calls on the name of the Lord will be saved." Yet, to call on the Lord for salvation is the last link in a chain that is easily broken:

- Sinners will be saved, will receive God's mercy and forgiveness, if they call out to Jesus.
- Yet, they cannot call upon Jesus unless they believe in him.
- They cannot believe in him without hearing about him.
- And they cannot hear about him unless the message of Christ, the gospel, is preached to them.
- The message cannot be proclaimed unless a preacher is sent by God.

Given the "anyone / everyone" of v11-13, some commentators argue that v14-15 applies to Jew and Gentile alike, cf., Luz, Schreiner. In practical terms yes, but Paul surely has in mind his fellow Jews.

πως + subj. "**how**" - HOW. Interrogative particle with a subjunctive used in a direct question requiring deliberation.

ουν "**then**" - THEREFORE. Usually inferential, "therefore", as NIV, but here primarily transitional, indicating a step in the argument. Some argue that this verse should be attached to v13 as a consequence of the statement made there, but better transitional, and therefore indicated by a new paragraph, as NIV, Barclay, ESV, NRSV,

επικαλεωνται [**επικαλεω**] aor. subj. "**can they call on the one**" - MAY THEY CALL ON *the one*. As with "believe in", "hear", and in v15, "preach (convey a word from God)", "call on" serves as a deliberative subjunctive. The term reminds us that salvation finally comes down to an act of asking, "ask and it will be given." "How can they call for help ...?"

εις ον "-" - TOWARD, INTO WHOM [THEY DO NOT BELIEVE]? Spatial, and often used with much the same sense as **εν**. Here expressing commitment of self to another. Possibly "appeal to someone", Barclay, or "on" as NIV, but better taken as "into", in the same sense as faith is expressed as being "in / into" God / Christ

- a common sense in John's writings. "In whom they have not believed", Williams.

οὗ pro. "of whom" - [AND HOW MAY THEY BELIEVE *into the one*] OF WHOM [THEY DID NOT HEAR]? Genitive of direct object after the verb "to hear"; "how can they believe *in the one* they have not heard of whom" = "in the one whom they have not heard." The verb ακουω, "hear", often takes a genitive as a matter of form (gen. of the person who is heard, acc. of the thing that is heard), so it is not "of whom they have not heard", NIV, ie., heard the message about, so TEV, but rather "how are they to believe in one whom they have never heard", Bruce, ie., of the person heard in the message. It is usually accepted that εις "into / in", must be supplied from the previous clause, as well as the antecedent of "of whom they did not hear", namely, "the one."

κηρυσσοντος [κηρυσσω] gen. pres. part. "someone preaching to them" - [AND HOW MAY THEY HEAR WITHOUT] ONE PREACHING, PROCLAIMING? The participle serves as a substantive, genitive after the preposition χωρις, "apart from, without"; "how can they hear if nobody tells them", Peterson.

v15

The quote from Isaiah 52:7 affirms the preacher, the one who communicates God's saving word, a word the apostles were authorised to communicate to the historic people of Israel. So, the message has been sent.

εαν μη + subj "unless" - [BUT/AND HOW MAY THEY PREACH] IF NOT. Introducing a negated 3rd. class conditional clause where the proposed condition has the possibility of coming true; "if, *as may be the case*, they are not sent, *then* how may they preach?

μη αποσταλωσιν [αποστελλω] aor. pas. subj. "they are sent?" - THEY ARE SENT? Deliberative subjunctive, with the passive usually viewed as divine / theological. Sent by a higher authority, namely God. Referring to the ministry of the gospel. Obviously Israel could not properly respond to God if he (some suggest the church) had not sent messengers to them to proclaim the way of salvation, but in reality he had. "Unless they are sent by God to do so", Barclay.

ως "how [beautiful]" - [AS IT HAS BEEN WRITTEN] HOW [BEAUTIFUL]. Here the particle serves to intensify the adjective "beautiful"; "How beautiful."

οι ποδες [ουσ οδος] "are the feet" - THE FEET. The reference is to Isaiah 52:7. The Jews understood this as a messianic text. The reference to "the feet" reflects the typical use of a body part to represent the whole, so better "how wonderful is the coming of those who bring good news", TEV.

των ευαγγελιζομενων [ευαγγελιζω] gen. pres. part. "of those who bring [good] news" - OF THE ONES BRINGING NEWS. The participle serves as a substantive, the genitive being adjectival, possessive. The "good" is often carried

with "the news / gospel", but of course, "beautiful feet" bring good news while the feet that bring bad news aren't so beautiful. We often forget that the gospel is both good and bad news, depending on how we respond to it.

v16

ii] Sadly, Israel has broken the chain. Most of Israel has not called on the Lord for they have not "harkened" to his word. Paul's point is that the chain which links a person's calling on God for mercy to the sending of his message of salvation has been broken by Israel, broken by their rejection of that message, and it is for this reason alone that Israel now finds itself outside of God's covenant family.

ἀλλ [ἀλλὰ] "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point. We would expect Israel to respond positively to the good news, but "But not all of them paid heed to the gospel", Cassirer.

οὐ πάντες "**not all the Israelites**" - NOT ALL. Possibly a litotes (ironic understatement) = "only a few" , Moo, cf., Meyer. "Israelites" is not stated, but properly assumed.

ὑπακούσαν [ὑπακούω] aor. "**accepted**" - OBEYED, HARKENED TO. "Accepted", NIV is a gentle way of expressing "give credence to", but better "submit to." Clearly we should take this as a belief statement, ie., the broken link is "believing", not "hearing". "Paid heed to", Cassirer / Bruce; "given in to", Moffatt; certainly better than "responded to", NJB.

τῷ εὐαγγελίῳ [οἶν] dat. "**the good news**" - THE IMPORTANT NEWS, MESSAGE, COMMUNICATION. Dative of direct object after the ὑπο prefix verb "to harken to."

γάρ "**for**" - FOR. More reason than cause, explanatory, supporting the assertion that Israel has not always responded positively to God's word; "a message from God is not always received as it should be", Morris.

ἡμῶν gen. pro. "**our**" - [ISAIAH SAYS, LORD, WHO BELIEVED THE MESSAGE] OF US. The genitive is adjectival, possessive / verbal, subjective, "the message *delivered by us*." Note that the noun "message, report" takes a dative of direct object after the verb πιστεύω, "believed"; "gave credence to / harkened to the message delivered by us."

v17

Not all Israelites have responded in faith to (believed) the divine message of salvation, a resistance to divine revelation also experienced by Isaiah, "therefore" v17. The "therefore" doesn't seem to logically advance the argument. Hendriksen suggests "a summarising conclusion", Morris argues for a rounding

up of the argument of the last few verses, "a conclusion", Jewett. Moo suggests that Paul is drawing an inference from v16b, namely, that "faith comes as a result of hearing (and) hearing, the kind of hearing that can lead to faith, can only happen if there is a definite salvific word from God that is proclaimed", Moo. One wonders if systematic theology has got the better of Moo here! It seems likely that Paul is rounding up his argument at this point. Note, there are no verbs in the Gk. and so they must be supplied eg. "comes": "faith / belief comes from / out of the message (heard or preached?) and the message (heard or preached?) comes through / by means of the word of Christ."

αρα "**consequently**" - THEREFORE. Here inferential; "so, the point I am making is this but (v18)"

πιστις [ις εως] "**faith**" - BELIEF. "Belief, you see, can only come from hearing the message", Phillips.

εξ [εκ] + gen. "**comes from**" - FROM. Expressing source / origin.

ακοης [η] gen. "**hearing the message**" - REPORT, MESSAGE. Better, "the act of hearing", with the object supplied, "what is preached." "Before you trust you have to listen", Peterson.

δια + gen. "**through**" - [AND HEARING] THROUGH. This preposition can drift toward a causal sense, "because of / on account of", although with a genitive it is usually instrumental, "through, by means of." Jewett suggests source.

Χριστου [ος] "**[the word] about Christ**" - [WORD] OF CHRIST. The genitive is adjectival, either possessive, the word *that belongs to* Christ, or objective, "the word *about* Christ", so Zerwick, Schreiner, or idiomatic / source, the word *that comes from* Christ, "what is heard has its source in its having been spoken by Christ", Cassirer. Note that "word of God" is more commonly used.

v18

iii] Paul now poses a question: "Now I ask you this, has Israel had the opportunity to hear God's word of salvation / the gospel? They certainly have", v18-19. Paul's quote from Psalm 19:4 supports his case that the covenant's ratification in Christ has universally been communicated to Israel (Paul's practise of preaching to the synagogue first, before taking the gospel to the Gentile community). In the context of this verse, if the answer to the question is "yes", then the quote supports the "yes they have heard", if "no", then the quote takes a concessive sense, "no they haven't harkened, even though" A concessive sense is unlikely.

αλλα "**but**" - BUT. Strong adversative; "but I ask."

μη ουκ "**[did they] not [hear]**" - NOT NOT [DID THEY HEAR]? The object may be supplied, eg. "the message", TEV. The **μη** serves to negate the question producing the answer "no", but **ουκ** negates the verb, so the answer is then "yes",

so Burton, followed by most translations and commentators. It is possible, although unlikely, that the double negative is seeking an emphatic "no" to the question; "they did not hear (in the sense of "harken"), did they? Indeed, they certainly did not." Gifford takes this line with the anticipated "nay verily." Yet, the "hear" is just "hear", not "harken / believe", so Israel did "hear", but didn't "believe".

μενουνγε "of course they did" - INDEED ("indeed *they have*", BDF) / ON THE CONTRARY. An emphatic expression, here either for the positive, as NIV, or the negative, so Kasemann. Positive is best; "Of course they have", Cassirer.

εις "into / to" - INTO [ALL THE EARTH WENT OUT ("rang out", BDAG) THE VOICE OF THEM]. Spatial, expressing the direction of the action and arrival at. The gospel has gone "into all the earth" and "to the ends of the world." For Paul, Rome is probably the "end" of the world, in the sense of the centre of the world, although some think he has in mind Spain.

της οικουμενης [η] gen. "[to the ends] of the world" - [AND TO THE ENDS] OF THE INHABITED WORLD [THE WORDS OF THEM]. The genitive is adjectival, partitive. "To the bounds of the inhabited world", NEB.

v19

Paul repeats the question posed in v18, again most likely expecting the answer "yes". The Jews have no excuse, they heard, but did not believe, v18b-19. The quote, Deut.32:21, from the song of Moses, speaks of the consequences of Israel's infidelity. To anger God consequentially causes them anger in return, here in terms of "a not people" becoming God's people in the place of Israel - a truth supported by Isaiah 65:1, v20.

αλλα "again [I ask]" - BUT [I ASK]. Strong adversative, as in v18. "But I ask", Barclay.

μη ... ουκ "not" - *did* NOT [ISRAEL] NOT. Again, the double negative can be handled in two ways as in v18; "did Israel understand (the gospel)?" Assumed answer is "yes indeed", or "certainly not." So either, Israel did "hear, v18, did "know", in the sense of "understand", v19, but rejected what they heard. This seems the likely sense. The alternate view is that they did not "hear" in the sense of "harken", v18, did not "know" in the sense of "harken", and this from an "obstinate" spirit, v21. Anyway, the point is that they broke the chain outlined in v14-15.

εγνω [γινωσκω] "understand" - COME TO KNOW, KNOW, RECOGNISE. The answer to the question is "yes", Israel did "hear clearly / understood" the gospel. Note, the question may be "did Israel fail to understand that the Nations would be called?", Pilcher, ie. "did Israel not know what Moses first says?". Most

translations agree with NIV, and this does seem to be the extent of the question. "Did Israel take note?", Berkeley.

εγω "I" - [FIRST MOSES SAYS] I. Emphatic by use and position; "I myself."

παραζηλωσω [παραζηλω] fut. "**will make [you] envious**" - WILL PROVOKE TO JEALOUSY [YOU]. Predictive future. Transitive = "make jealous" or "provoke to jealousy". Paul later develops the idea that the incoming of the Gentiles will provoke the Jews into a re-evaluation of their rejection of Christ. Contextually, though, this idea is probably not in Paul's mind here. The point is that the failure of the Jews to act on what they heard has consequentially set them apart from God's mercy, and this while Gentiles find the covenant inclusion that historically belongs to Israel. "Provoke to jealous anger", Moo.

επ [επι] + dat. "**by**" - BY, OVER. Possibly causal, "because of / on the basis of", although better reference / respect, "with regard to", BAGD; "I shall make you jealous with regard to a non-nation", Jewett. Obviously "the Gentiles" is in mind.

ασυνετω adj. "**that has no understanding**" - [A NATION] WITHOUT UNDERSTANDING [I WILL ANGER YOU]. Probably a little stronger in that it would include a lack of morality; "devoid of understanding", Cassirer. God will "provoke to jealous anger", Longenecker, those of his people devoid of understanding.

v20

iv] Quoting Isaiah 65:1-2, Paul restates the idea of a "no people" discovering God, at the expense of the children of the covenant, whose failure to give heed to the one who has held out his hand has brought them to this sad state, v20-21.

δε "**and**" - BUT/AND. Transitional, indicating a step in the argument, here to two contrasting quotes from Isaiah; good news, and bad news.

αποτολμα [αποτολμαω] pres. "**boldly**" - [ISAIAH] IS VERY BOLD [AND SAYS]. A participle might have been expected here, given that the verb is being used adverbially. Paul sees Isaiah moving into a politically sensitive area with these words; it was "fearless", CEV, of him to make this point; "Isaiah actually dares to say", Pilcher.

ευρεθην [ευισκω] aor. pas. "**I was found**" - I WAS FOUND. Constativ aorist. Paul obviously takes Isaiah's words as a reference to the Gentiles, although this may not be the intended sense. "I was discovered", TH.

εν + dat. "**by**" - IN. This variant reading (a less supported second variant is found before "those who did not ask) may seek to correct what would be a strange construction, namely a simple dative following a possessive verb, so Cranfield. None-the-less, it can be treated as a normal dative, "to / for", Turner, MHT III. The reading is found in some LXX versions and so the variant is probably from

Paul's hand, therefore instrumental, expressing means / agency, "by", as NIV. Spatial is possible; "among", Jewett.

τοῖς μὴ ζητοῦσιν pres. part. "**those who did not seek**" - THE ONES NOT SEEKING. As with "the ones not asking", the participle serves as a substantive.

ἐμε "**me**" - ME, [I BECAME VISIBLE TO THE ONES NOT ASKING FOR ME]. The position in the Gk. is emphatic.

v21

This quote well illustrates two key links in the chain of salvation, namely, the saving word from God nicely expressed in his reaching out to Israel, and the need to harken to / take heed of that word, believe, expressed in the description of Israel as "a disobedient and obstinate people."

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting quote from Isaiah.

πρὸς + acc. "**concerning [Israel]**" - TO, TOWARD [ISRAEL HE SAYS]. Here expressing reference / respect; "with reference to Israel", "concerning", as NIV.

ὅλην τὴν ἡμέραν "**all day long**" - ALL THE DAY. A Semitism. Transposed to the beginning of the verse by Paul, presumably to emphasise God's mercy toward Israel, possibly his continuing mercy; "without pause", Jewett.

ἐξεπέτασα [ἐκπεταννυμι] aor. "**I have held out the hand**" - I REACHED OUT [THE HANDS OF ME]. Constativ aorist. Hapax legomenon (once only use in the NT). "I beckoned Israel with open arms", Peterson.

ἀπειθουντα [ἀπειθω] pres. part. "**disobedient**" - [TOWARD A PEOPLE] DISOBEYING. The participle is adjectival, attributive, limiting λαόν, "a people." Possibly with the sense "disbelieving"; "a people who refuse to harken (have faith in the gospel)."

ἀντιλεγοντα [ἀντιλεγω] pres. part. "**obstinate**" - [AND] SPEAKING AGAINST = OPPOSING. The participle is adjectival, as above, the present tense being durative. "Disputatious", describing a people who openly argue against God's saving word / gospel.

11:1-10

Second rebuttal argument, 9:1-11:36

3. The final shape of God's true Israel, 11:1-32

a) God has not cast off all of Israel

Argument

In the first major part of his second rebuttal argument against the nomist critique that his gospel is flawed (given that most Jews have rejected it), 9:6b-29, Paul established that not all Jews are part of God's true Israel and therefore it must be recognised that no person can "establish a legitimate claim on God's favour based on national heritage God carries out his purposes with freedom, uninhibited by human notions of what ought to be", Mounce. In the second part of his argument, 9:30-10:21, Paul established that God's promises to Abraham always rested on faith, and it was Israel's inclination to attain "righteousness" by obedience to the law of Moses, rather than faith, that has led to the bulk of Jews being excluded from the covenant.

Now, in the third part of his argument, 11:1-32, Paul establishes that when it comes to Israel's present state of unbelief, "this is not God's last word. Israel is not doomed to final rejection", Hunter. With this fact as his proposition, 11:1-2a, Paul introduces his argument by first making the point that the existence of a remnant people of faith indicates that God has not totally cast off historic / national Israel, v1-6, although sadly, those from Israel who have not believed now face the consequence of their unbelief, namely, "spiritual insensibility" - divine hardening, v7-10.

Issues

i] Context: See 9:1-6a.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *God has not totally cast off Israel:*

Proposition, v1-2a:

Israel is not doomed to final rejection.

Argument:

God has preserved for himself a remnant, v2b-6;

Unbelief has led to the hardening of the rest, v7-10.

iv] Thesis: See 3:21-31.

v] Interpretation: See 9:1-6a.

The hardening of Israel through disbelief has not, nor will not, prevent the salvation of a true remnant Israel, by grace through faith.

We may place ourselves in the centre of God's will, or outside it. God's promise to Abraham of a universal people of God, realised through his seed, is even now coming to fruition. Sadly, the bulk of Abraham's descendants failed to take hold of what was properly theirs and so strangers take their place in the kingdom of God. Yet, for Paul, the unbelief of Israel is not the last word. Not only were the first believers Jews, but the conversion of the Gentiles will prompt may Jews to jealousy such that they will inevitably seek the covenant blessings that are rightly theirs, then "all (a representative) Israel will be saved", 9:26.

The future salvation of Israel is likely to be representative, not national, ie., it has nothing to do with the Zionist State of Israel, nor even the institutional fabric of the synagogue. In truth, the conversion of the Jews has been an ongoing reality since the first century, and will continue to be.

vi] Homiletics: *Lost to God?*

A young person once told me of an experience he had when he was in his teens. He attended a Friday night youth club at his local church. He didn't come from a church-going family, and he was quite open about the reasons for going to the youth club. His friends went there and it was a top spot to meet girls. One evening the minister came to a club night. He lined everyone up and asked each person individually, "do you go to church?" When he had finished, he had two lines, one for attenders and one for the rest. Then came the crunch. The minister told everyone present that there were two groups present at the club that night. There are those going to heaven and those who aren't. Those not going to church were not going to heaven.

This incident left a mark on this young man and I must say, as he told the story, it left a mark on me. I found it difficult not to cry, but then real men don't cry! Anyway, after his youth-club outing he went home and told his parents what happened and from then on he wasn't allowed to go back to the youth club, not that he really wanted to. As he related the story to me you could feel the anger, the hurt, the offence..... He had carried that hurt with him all those years, the hurt of rejection, even the sense that he was rejected by God.

Our Lord will stand off from us in our rebellion, his words will dry up before us, but he never ever ignores those who cry out to him. If we are willing to look past the riddles of life, to break out of the blinded mob, we

will find him waiting. Our God is a gracious and kind God; he hears the cry of the lost and joyfully carries them to glory.

Text - 10:1

Israel - a remnant of grace with a hardened rump, v1-10: i] Paul opens by posing a question; "has God rejected his people?" He declares emphatically **μη γενοιτο**, "No way." Paul is an Israelite and God has not rejected him. "God did not reject his people."

ουν "[I ask] then" - [I SAY] THEREFORE. Although often inferential, here the conjunction may just express transition, indicating a development in the argument; "let me put a further question then", Cassirer.

μη "-" - [*did* GOD] NOT. Used in a question expecting a negative answer.

απωσατο [απωθεω] aor. "**reject**" - PUT AWAY, DRIVE AWAY, CAST OFF, REPEL, REJECT [THE PEOPLE OF HIM]? Expressing a strong action of pushing away, so here of God pushing away his people; "disowned", Cassirer; "totally repudiated", Phillips; "cast off", Weymouth; "turned his back on", CEV; "fed up with Israel that he'll have nothing more to do with them", Peterson; "abandoned", NJB.

μη γενοιτο "**by no means**" - MAY IT NOT BE SO. Expressing a strong denial. "Certainly not", TEV.

γαρ "-" - FOR. More reason than cause, explanatory; "let me explain."

εγω "**I [am an Israelite myself]**" - I [ALSO AM AN ISRAELITE]. Emphatic by use and position. Paul may be saying that as a Jew he cannot countenance the idea that God would "reject" his people, but more likely he is saying that since he is a Jewish believer, it is not possible to argue that God has totally rejected his people (the NIV "myself" carries this sense)? "How could I agree with that, I who am an Israelite", Barclay.

εκ + gen. "**a descendant [of Abraham]**" - OUT OF, FROM [THE SEED OF ABRAHAM]. Expressing source / origin.

φυλης [η] gen. "**from the tribe [of Benjamin]**" - OF TRIBE [OF BENJAMIN]. The genitive is adjectival, probably descriptive, idiomatic / source, as NIV, or possibly possessive, "*belonging to Benjamin's tribe.*"

v2a

Paul now emphatically states that God "has not cast off his people."

τον λαον [ος] "**[his] people**" - [GOD DID NOT PUT AWAY] THE PEOPLE [OF HIM]. Meaning, "people of Israel", not individual people in Israel.

προεγνω [προγινωσκω] aor. "**[whom] he foreknew**" - [WHOM] HE KNEW / CHOSE BEFOREHAND. Usually understood as a dynamic knowing and therefore election. Often argued as an election of individuals, so Calvin, Hodge, .. but

election of a corporate identity is more likely - "the people as a whole", Moo, so Cranfield, Morris, Murray, Referring to God's election / choice of a people founded on Abraham and his faith-response to the faithfulness of God. Those who take God at his word stand with Abraham under the covenant blessings of God and are rightly identified as God's elect people. This people may be made up of Abraham's descendants (and the stranger within the gates), but never included all of Abraham's descendants (Paul has already made this argument).

v2b

ii] The existence of a remnant Israel, a people of faith, indicates that God has not cast off his people, v2b-6. The 7,000 who stood with Elijah serves as an example of God's preservation of a godly line and thus of the validity of grace, as opposed to law.

ἢ "-" - OR. Here the disjunctive raises an alternative / antithesis. If someone were to think that God has abandoned his elect people then they should consider the example of Elijah; "surely you know what the scripture says in the place where it tells us of Elijah", Cassirer.

οὐκ "don't [you know]" - [DO YOU] NOT [KNOW]. The use of this negation in a question assumes an answer in the affirmative.

ἐν + dat. "about [Elijah]" - IN = WITH RESPECT TO [ELIJAH, WHAT THE SCRIPTURE SAYS]. Possibly adverbial, expressing reference / respect, as NIV, "concerning Elijah"; "with respect to the passage in the scriptures concerning Elijah", or just "in connection with Elijah", Lenski.

ὡς "how" - HOW. Here adverbial, modal, expressing the manner of Elijah's actions; "how Elijah pleads with God", Barclay.

τῷ θεῷ [οἷ] dat. "[he appealed to] God" - [HE PLEADS WITH / TO] GOD. Dative of direct object after the ἐν prefix verb "to plead with."

κατὰ + gen. "against [Israel]" - AGAINST [THE ISRAEL]. Here expressing opposition to (the genitive article with "Israel" simply specifies the case). The prayer of Elijah "is not *on behalf of* Israel, but *against* Israel", Moo. "Against" is a little confusing since Elijah's prayer (1Kin.19:10) is not actually asking that the Lord act against Israel, but is rather a lament over the state of Israel's faith. Elijah assumes that all Israel is faithless, for which assumption the Lord corrects him. "Elijah accused Israel before God", Pilcher, v3, v4 ἀλλὰ "but [what was God's answer to him?]"

v3

Paul shortens the quotation from 1Kings 19:10, 14 somewhat. He reminds his readers that at the height of Israel's apostasy, during the reign of king Ahab,

when the prophet Elijah thought he was the last true Israelite, even then there was a faithful remnant, God's 7,000

κατεσκαψαν [κατασκαπτω] aor. "**torn down [your alters]**" - [LORD, THE PROPHETS OF YOU THEY KILLED, THE ALTARS OF YOU] THEY DESTROYED, DUG DOWN, RUINED, BURNED DOWN. The aorist here may be used to express decisive action; "Razed to the ground", BAGD.

μονος adj. "**[I am] the only one**" - [AND I] ALONE [WAS LEFT BEHIND]. The adjective limits / modifies the **εγω**, "I" in the crisis **καγω**, "and I"; "I alone"

την ψυχην [η] "**[they are trying] to kill**" - [AND THEY ARE SEEKING] THE SOUL [OF ME]. Accusative object of the verb "to seek." The action of the present tense verb **ζητουσιν**, "they seek", may be conative, "they are planning to kill me", or better, durative, as NIV. And they seek my life", ESV.

v4

αλλα "**and**" - BUT. Strong adversative; "But what says the divine oracular response", Pilcher.

ο χρηματισμος [ος] "**God's answer**" - [WHAT SAYS] THE DIVINE REPLY, ORACLE. Hapax legomenon, once only use in the NT. "Authoritative divine answer", Moo.

αυτω dat. pro. "**to him**" - TO HIM. Dative of indirect object; "what says the divine response to him" = "and do you remember God's reply", Phillips.

κατελιπον [καταλειπω] aor. "**I have reserved**" - I HAVE LEFT BEHIND. Here taking the sense "see to it that something is left over", BAGD. Moo notes that this as "one of the seminal remnant texts in the Old Testament."

εμαυτω dat. pro. "**for myself**" - FOR MYSELF. Reflective pronoun, used for emphasis. Dative of interest, advantage.

οιτινες pro. "**who**" - [SEVEN THOUSAND MEN] WHO. Indefinite relative pronoun, qualitative; "who indeed." Not just "who", but "who were of such a character that", Morris. The number "seven thousand" may indicate the idea of completeness, so Dunn.

ουκ εκαμψαν [καμπτω] aor. "**have not bowed**" - DID NOT BOW [THE KNEE]. The aorist verb is usually treated as a perfect, as NIV. In the sense of not accepting the spiritual lordship of Baal; "I still have 7,000 who haven't quit, 7,000 who are loyal to the finish", Peterson.

τη Βααλ "**to Baal**" - TO BAAL. Dative of indirect object. The masculine article **τω** would be expected following the LXX, but sometimes the feminine word "abomination" was used instead of the masculine "Baal" and that probably explains Paul's use of the feminine article here.

v5

As it was in Elijah's day, so it is in Paul's day. There exists a faithful remnant whose standing before God does not depend on their own meritorious works, but on the sovereign grace of God; it depends on God's mercy freely appropriated through faith.

οὕτως οὖν "so too" - SO, THUS / THEN, THEREFORE. Together drawing an inference from the preceding verse (although it may refer to what follows). "Accordingly, therefore", BAGD. Possibly **οὕτως** expresses manner here; "in this manner, therefore,", Jewett.

καί "- " - AND = ALSO. Adjunctive; "also at the present time", Jewett.

ἐν + dat. "**at**" - IN [THE PRESENT TIME]. Temporal use of the preposition. Presumably Paul's own time; "it is the same way now", CEV.

γεγονεν [**γίνομαι**] perf. "**there is**" - HAS COME INTO BEING. The perfect tense usually expresses a present state resulting from a past action, and probably the sense here, so Dunn, although an aoristic perfect is possible, as NIV, "is", Morris; "he has brought into existence a remnant", Moo; "there has come into being such a remnant", Barrett.

λειμμα [**ἄατος**] "**a remnant**" - A REMNANT. Nominative subject of the verb "to become, come into being." Hapax legomenon, cognate of **καταλείπω** "left behind." The idea of a remnant of Israel was propagated by the prophets who spoke of part of Israel surviving the conquest and subsequent deportations of both Israel and Judah and re-establishing the kingdom in Jerusalem / Zion.

κατα + acc. "- " - ACCORDING TO. Here probably causal, "because of God's election of grace", Moo, although usually expressing a standard, "chosen according to the principle of grace", Jewett, "in accordance with grace", Dunn, is possible. The prepositional phrase "chosen by grace" is adjectival, limiting **λειμμα**, "remnant"; "a remnant *which is* chosen by grace."

χαριτος [**ἰς τος**] gen. "**[chosen] by grace**" - [A SELECTION] OF GRACE. This is a highly contentious phrase. Moo argues that the genitive "of grace" is adjectival, limiting "election, selection", so "an election *characterised by* grace" = "a gracious election." "Election" is again best understood in the terms of "the selection" ("God's free and unconditional choice", Dunn) of a corporate identity, rather than of individuals (Schreiner, Morris, etc.), and "grace" is best understood as God's "covenant mercy." So, Paul is referring to the establishment and maintenance of a divine line, as an act of God's sovereign will, based on covenant mercy, appropriated through faith rather than works of the law.

v6

But if the remnant is selected on the basis of grace *appropriated through faith*, then they are not selected on the basis of works *of the law*, because if that were the case, then grace ceases to be grace.

δε "and" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point; "but if it is by grace then it is no longer"

ει + ind. "if" - IF. Introducing a 1st. class conditional clause where the proposed condition is assumed to be true; "if, *as is the case*, it is on / by grace, *then it is* no more of works."

χαριτι [ις ιτος] dat. "**by grace**" - ON / BY GRACE. The dative is instrumental, expressing means, as NIV, although if the sense aligns with **εκ** then a spatial sense may apply; "on *the ground of*."

ουκετι "then it is no longer / then it cannot be" - *then* no more, no longer. The indicative of the verb "to be" must be assumed. What is the subject, the "it"? Possibly "membership in the people of God", Morris; certainly, inclusion in the remnant. We have here a logical, rather than chronological negation, so Jewett. Covenant inclusion was never by works so the sense is: given that inclusion in the remnant is by grace it cannot be argued that it is by works, or even more to the point, "if the remnant is chosen by grace, they are (obviously) not chosen on the basis of the merit of their own works", Pilcher.

εξ + gen. "by / based on [works]" - FROM, OUT OF [WORKS]. Usually taken here to express means consisting of a source; "by / on the ground of", Zerwick.

επει "if it were" - [WORKS *of the law*] SINCE, BECAUSE. Causal, providing the reason why election cannot be by works - for then "grace would cease to be grace", NEB; "In that case", Zerwick, or better, "for otherwise", Cranfield.

η χαρις "grace" - THE GRACE. The presence of the article indicates that we are not dealing with an abstraction, ie., "God's graciousness", but a particular grace, namely, "God's covenant mercy." "The grace no more is grace", Lenski.

ουκετι γινεται "would no longer be [grace]" - NO MORE BECOMES [GRACE]. Works of the law and grace (obedience and faith) for participation in the remnant are mutually exclusive; "ceases in its concrete manifestation to become", Meyer; "grace would not be grace at all", NJB.

v7

iii] The hardening of Israel through disbelief, v7-10. By trying to reinforce and/or progress their standing under the righteous reign of God by law-obedience, most Jews have not only lost out on the promised blessings of the covenant, but their hearts are now hardened to God's mercy. A hardening of the heart has always been God's way of dealing with a people who, unlike their father Abraham, have

failed to respond in faith to his gracious mercy. Thankfully, a remnant Israel, the elect by grace through faith, fully participates in the domain of righteousness.

"Thus, we reach the conclusion, so strange at first sight, that what Israel was seeking, Israel do not obtain; but the elect remnant obtained it. The rest were hardened", Pilcher.

τί ουν "what then?" - WHAT THEREFORE? Inferential, introducing a logical conclusion; "the result of what Paul has been saying", Morris.

ὁ pro. **"what"** - WHAT. What is the relative pronoun "what" referring to? Morris, Moo, Mounce, suggest "righteousness"; Dunn suggests "the benefits of a sustained covenant relationship, including final vindication", which, of course, the Jews wrongly assumed rested on "the righteousness of the law." "That which Israel sought; Israel has not attained."

ἐπιζητεῖ [ἐπιζητεῶ] pres. **"sought so earnestly"** - [ISRAEL] INQUIRED AFTER, SOUGHT AFTER, WISHED FOR. The **ἐπι** prefix intensifies, so a "striving after", while the present tense, being durative, indicates a continued seeking, as NIV. It is possible though, that the present tense was chosen to make it stand out among the surrounding aorists and if so, it would be aoristic.

οὐκ ἐπετύχεν [ἐπιτύχων] aor. **"they did not obtain"** - [THIS] IT WAS NOT SUCCESSFUL, DID NOT OBTAIN. Taking the sense either "to light upon" or "to obtain", here probably the latter. What is the **τοῦτο**, "this", that they failed to obtain? Probably "righteousness", or even "righteousness by faith", Schreiner? See **ὁ**, "what", above.

δε **"but"** - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point. Adversative. The two uses of **δε** in this clause gives the sense; "but the elect obtained it, and the rest were hardened."

ἡ ἐκλογή [ἡ] **"the elect among them"** - THE ELECT [OBTAINED *it*]. Referring to the class of, rather than individuals.

οἱ λοιποὶ [οἱ] **"the others"** - [BUT/AND] THE REST, REMAINING, OTHERS. Who? Possibly all those who are not of the elect, Jews and Gentiles, Morris, "the rest of men" or "the others of Israel", Dodd.

ἐπωροθησαν [πρωρω] aor. pas. **"were hardened"** - WERE MADE STUBBORN, DIM, HARD. Constative aorist, with the passive usually viewed as divine / theological. Often used by Paul to express "an inflexibility and insensibility to the gospel that hinders people from being saved", Schreiner. "They were hardened by God", Cranfield, taking the passive as a divine (theological) passive; or taking a more neutral view, they were hardened by God as a consequence of their own rebellion, cf., Morris. The latter view seems best.

An undiscerning, obtuse, closed mind, of which this word refers, is often a divine punishment for a failure to respond to a clear word from the Lord. So, their

minds were dulled because they continued to promote covenant standing by obedience to the law instead of submitting to the grace of God (God's covenant mercy), which is appropriated through faith. Of course, not everyone accepts the notion of "judicial hardening", Stott, of a "strengthening" of a predisposition, Nanos, but rather follow Calvin and argue for a hardening that produces unbelief.

v8

The quotation is a combination of Deuteronomy 29:4 and Isaiah 29:10. Note how Jesus, in Matthew 13:10-17, uses the same language to justify the proclamation of the gospel in the form of kingdom parables (riddles) rather than a clear word from God. Israel, having rejected a straightforward declaration of the gospel ("the time is fulfilled the kingdom of God / heaven is at hand"), is left with an unclear word from God (a riddle). Yet, even in the riddle, the remnant find truth: "blessed are your eyes for they see, and your ears for they hear."

αυτοις dat. pro. "[God gave] them" - [AS IT IS WRITTEN, GOD GAVE] TO THEM. The position is emphatic; dative of indirect object. The "them" = "Israel".

πνευμα [α ατος] "a spirit" - A SPIRIT. Indefinite. Not God's Spirit, but a person's psychological being, usually with reference to their sensitivity toward God, so "the spiritual self."

κατανυξεως [ις εως] gen. "of stupor" - OF INSENSITIVITY, DULLNESS, STUPOR, TORPOR. The genitive is adjectival, attributive, limiting "spirit", an "unstable spirit"; "God gave them a spirit benumbed into insensibility", Barclay; or probably better, "numbed their senses", Knox.

του μη βλεπειν "[eyes] so that they could not see" - [EYES] NOT TO SEE [AND EARS NOT TO HEAR]. The negated articular infinitive, as with "to hear", usually forms either a purpose or result clause, "in order that / with the result that". Pilcher opts of an exegetical translation, "eyes that did not see", cf., BDF. The LXX version of this quote uses simple infinitives and one wonders why Paul has made them articular. Moo thinks Paul is drawing out the modifying (exegetical) function of the term, "God gave them such eyes that they do not see." None-the-less, purpose seems more likely expressing an intended judicial blindness; "God gave them a spirit of stupor, so that eyes do not see and ears do not hear", Jewett.

εως + gen. "to" - UNTIL [THIS VERY DAY]. Temporal preposition, expressing time up to; "until". Paul's version emphasises the present, not "until this day", but "until this present day". For Paul, the words of the prophet apply to his day, and they apply to the Israel of his day.

v9

In these next two verses Paul quotes Psalm 69:22-23. The psalmist calls for divine retribution upon his enemies, which sentiment Paul applies to his fellow Israelites. Yet, within the wider context, the hardening is not "forever", rather it is continual, relentless, but always with the hope that the people will repent, cf. 11:11-12.

ἡ **τραπέζα** "[their] table" - [LET BECOME] THE TABLE [OF THEM]. In the original setting "cultic table" is obviously intended, referring to the idolatrous worship of Israel's pagan enemies. What has Paul in mind? Both Dunn and Jewett see a reference to the application of food laws by "the weak", ch.14, and the consequential breaking of table fellowship with their Gentile brothers. Yet, this seems unlikely. Cultic activities are surely in mind, here of Israel's devotion to the cultic law for covenant compliance, as against the exercise of faith, a faith like Abraham's. Such brings upon Israel a divine retribution that was properly intended for her enemies.

εις + acc. "-" - TO, INTO = FOR. Here expressing purpose / end-view. This use here of the preposition, and those following, serves as a predicate nominative. Used four times in this verse for dramatic effect. "Let their very food become to them a snare", Cassirer.

παγίδα [**ις** **ιδος**] "**snare**" - A SNARE. Figuratively describing something that brings "danger and death, suddenly and unexpectedly", BAGD.

θηραν [**α**] "**trap**" - [AND TO = FOR] A NET. Paul takes some poetic license with this addition to the LXX quote. Figuratively used of divine judgment.

σκανδαλον [**ον**] "**a stumbling block**" - [AND TO = FOR] A TRAP. That which trips someone up.

ανταποδομα [**α**] "**a retribution**" - [AND TO = FOR] REPAYMENT, RETRIBUTION. Here a negative repayment = divine judgment; "recompense".

αυτοις dat. pro. "**for them**" - TO THEM. Dative of interest, disadvantage.

v10

σκοτισθητωσαν [**σκοτιζω**] aor. pas. imp. "**may [their eyes] be darkened**" - LET BE DARKENED [THE EYES OF THEM]. Again, the judgment of a befuddled mind, the consequence of a refusal to address a clear word from God.

του μη βλεπειν [**βλεπω**] pres. inf. "**so they cannot see**" - NOT TO SEE. This construction, the genitive articular infinitive, usually serves to form a purpose clause; see v8.

συγκαμψον [**συγκαμπω**] aor. imp. "**be bent**" - [AND] LET BEND [THE BACK OF THEM]. Bowed by a heavy load, by grief, weakness, slavery, even bowed down to see, cf., Cranfield. Possibly in the sense that having chosen law-obedience over

faith, that Israel be bent low with the law, so Jewett; "grief and terror", Morris; "spiritual bondage", Denney. Of course, such imagery may not be so specific, but rather serve only to express a general sense of loss under the chastising hand of God.

διὰ + "**forever**" - THROUGH [ALL] = CONTINUALLY. Temporal use of the preposition expressing an extended period of time, "through", + **παντός**, "all" = "always, continually, constantly." "Forever" is a bit too strong, given that Israel's stupor is not "forever", but "continuous and sustained", Cranfield, while God's hand of chastisement is upon Israel. "Keep their backs bowed down continually", Cassirer.

11:11-24

Second rebuttal argument, 9:1-11:36

3. The final shape of God's true Israel, 11:1-32

b) The ingrafted Gentile branches

Argument

Paul continues the third part of his second rebuttal argument against the nomist critique that his gospel is flawed, given the limited response of godly Jews, 11:1-32. In the third part of his argument, Paul makes the point that, with respect of Israel's unbelief, "this is not God's last word. Israel is not doomed to final rejection", Hunter. Having first established that Israel's rejection is not total, 11:1-10, Paul now goes on to speak of the Gentile's inclusion in God's people and their part in the salvation of "all" Israel, v11-24.

Paul's argument in this passage develops in two parts, first, he speaks of his ministry to the Gentiles and his hope that their conversion will prompt Israel to jealousy and inevitably faith, v11-16. Then, in the illustration of the olive tree, the climax of this section, Paul shows that the "hardening" of Israel, due to unbelief, is not necessarily complete. In the illustration of the olive tree, Paul aligns the root with the Abrahamic covenant promises, the natural branches with Jewish believers (the remnant), the ingrafted branches with Gentile believers, and the cut-out branches with unbelieving Israel. If wild branches can be ingrafted, "how much more will these natural branches be grafted back into their own olive tree", v24.

Issues

i] Context: See 9:1-6a. Some commentators tie this section into chapters 14 and 15, the "weak / strong" issue, of Paul seeking to address an anti-Jewish sentiment on the part of the Gentiles, even of Paul seeking to gain Gentile support for his ministry approach (the conversion of the Gentiles prompting a similar response from Israel - ie., when Gentiles stream through the gates of Zion, then surely the kingdom is upon us), cf., Dunn, Jewett, Dumbrell... It would seem, though, that Paul is continuing to establish the fact that God's word of grace has not malfunctioned, 9:6a.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *The inclusion of Gentiles into Israel*:

Proposition v1-2a:

Israel is not doomed to final rejection, v1-2a.

Argument:

God has preserved a remnant elect by grace, v2b-6;
Unbelief has led to the hardening of the rest, v7-10;
A way of grace for Israel, v11-15;

*The salvation of the Gentiles
will provide renewed opportunities
for Jews to find faith in Christ.*

The illustration of the olive tree, v16-21:

*The gospel of grace is not flawed;
it has not failed with regard the salvation of Israel.*

Grace is evident throughout, v22-24:

*Divine grace is evident in both
the hardening of Israel and
in the salvation of the Gentiles.*

iv] Thesis: See 3:21-31.

v] Interpretation: See 9:1-6a.

In making the argument that the gospel of grace has not failed, with respect to Israel, despite evidence to the contrary, Paul argues that the salvation of the Gentiles opens the door for the inclusion again of historic Israel into the domain of the righteous reign of God. Historic Israel is not doomed to final rejection. To develop this argument, Paul uses an illustration of an olive tree.

The olive-tree illustration and its application, serve to drive home the opening argument made in v11-16. As is often the case, not all the elements of Paul's metaphor are specified. The branches are believers, Jew and Gentile; the tree is usually viewed as Israel, sometimes as the Patriarchs, or Christ; and the nourishing root the promised divine Abrahamic blessings, or the remnant itself, ie. Christ + those incorporated in him.

The point of the illustration is open to some debate, eg., it "reveals that the hardening of Israel has been God's work, even though his will is for her salvation", Dumbrell. Most commentators treat the passage as a warning against Gentile arrogance, so Mounce, Barrett, Paul certainly has something to say on this issue and it is the line adopted in the sample sermon. Yet, given that Paul is arguing for the vindication of grace, the illustration primarily serves to support Paul's contention that the gospel of grace is not flawed, that it has not failed with regard the salvation of Israel. The tree remains with some branches cast off and wild shoots ingrafted, but those old natural branches can be grafted in again just as easily as the Gentile branches can be lopped off for unfaith, cf., Dunn, p675.

vi] Homiletics: *The Christ-killers*

The relationship between Christians and Jews has not always been harmonious. In European countries Jews have often been persecuted. For example, in Portugal, Jewish children were forcibly taken from their parents and transported to the colonies, and this even into the nineteenth century. Persecution of the Christ-killers in Nazi Germany was barbarous.

We do well to recognise the spiritual heritage that is ours through Israel, and remind ourselves of the ongoing acceptance of Jesus by many Jews. Such should prompt the warmest of feelings toward those of the Jewish faith.

Today, dispensational prophecy, focused on the emergence of the State of Israel, has also prompted positive attitudes. Yet, our attitude should not be driven by such wild speculation. The illegal and immoral dispossession and subjugation of the Palestinian people by the State of Israel is a blight on international affairs. This very injustice has helped fire Islamic extremism.

Our attitude toward those of the Jewish faith should not be driven by Zionist fervour, but rather by the knowledge of how much we owe to the children of Abraham, and in particular, Jesus, that one faithful Jew upon whom rests the salvation of both Jew and Gentile.

Text - 11.11

The ingrafted Gentiles and their part in the salvation of "all" Israel, v11-24: i] In v11-12 and repeated in v13-15, Paul develops the argument that Israel's "fall" is not irrevocable in that the opportunities for faith, and thus salvation, presently available to the Gentiles, will provide renewed opportunities for Jews to find faith in Christ.

οὐ "again" - [I SAY] THEREFORE. Inferential, drawing a logical conclusion; given that Israel has been "hardened" by God due to their unbelief, is therefore this fall beyond recovery?

μη "-" - NOT [DID THEY STUMBLE]. This negation is used in a question expecting a negative response; here we get the answer "no way!"

ἵνα + subj "so as to [fall beyond recovery]" - THAT [THEY MIGHT FALL]? The construction usually introduces a purpose clause; "did they stumble in order that they might fall?" Instead of "in order that" (implying that God has orchestrated their fall) we may go with a contemplated result (Sanday and Headlam), "with the result that." Chamberlain suggests an object clause, "Israel stumbled so (seriously) that she fell." As for "fall", it is best taken as an irrevocable fall as in the NIV. "Did their error involve them in irretrievable disaster? God forbid!", Barclay.

μη γενοιτο aor. opt. "**not at all**" - MAY IT NOT BE SO. "God forbid", AV = "No way!"

αλλα "**rather**" - BUT. Here a strong adversative, "on the contrary"; "the truth is, that by their false step ...", Cassirer.

τω ... παραπτωματι [α ατος] dat. "**because of [their] transgression**" - IN = BY SIN, TRESPASS [OF THEM]. The dative is instrumental, expressing means, "by means of their trespass", or cause, "because of", Moo, as NIV. The word is used of a specific sinful act, in this case, obviously Israel's rejection of the gospel, ie., their unbelief. Note how Cassirer, also Moffatt, continues with the image of Israel's tripping over.

τοις εθνεσιν [ος] dat. "**has come to the Gentiles**" - [THE SALVATION *came*] TO THE GENTILES. Dative of interest, advantage; "salvation for the Gentiles."

εις το παραζηλωσαι [παραζηλω] aor. inf. "**to make [Israel] envious**" - TO PROVOKE TO JEALOUSLY [THEM]. This preposition with an articular infinitive introduces a purpose clause; "in order that ..." = "so as to provoke them to jealousy"; the accusative subject of the infinitive being αυτους "them". Paul uses Deut.32:21 to develop the idea that the incoming of the Gentiles will prompt Israel to recognise what they have lost and so bring about repentance.

v12

If Israel's unbelief has brought blessing to the Gentiles, Israel's belief will obviously bring even greater blessings to all mankind.

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument, "now if their trespass"

ει + ind. (assumed) "**if**" - IF [*as is the case*, THE TRESPASS OF THEM *means* RICHES FOR THE WORLD, AND THE FAILURE OF THEM *means* RICHES FOR THE GENTILES, *then* BY HOW MUCH MORE THE FULLNESS OF THEM]." Introducing a conditional clause 1st class where the condition is assumed to be true. The verb must be supplied. Morris notes Lenski who says of the syntax that "the condition is one of reality. Only in such conditions can the verb be left out"; to this end the verb "means" is supplied, as NIV.

αυτων gen. pro. "**their**" - OF THEM. The genitive is usually viewed as adjectival, possessive, but possibly verbal, subjective, ie. "their fall" = "they fell", Lenski. So, "their falling *is* world riches and their losing *is* Gentile riches."

το παραπτωμα [α ατος] "**transgression**" - TRESPASS. Referring to Israel's "transgression", v11.

κοσμου [ος] gen. "**[riches] for the world**" - [RICHES] OF WORLD. As with the εθνων, "Gentiles", the genitive is adjectival, attributive, limiting "riches", "world riches" and "Gentile riches", or verbal, objective, "great gain to the world", NJB. "Blessing has come to the world and to the Gentiles by Israel's

persistent disobedience", Dumbrell. "Their sin enriched the world and their failure enriched the Gentiles", Barclay.

το ἥττημα [α ατος] "**loss**" - [AND] THE FALLING SHORT [OF THEM]. The sense of this word is disputed. Some kind of "loss" is intended, probably not a loss in number (Barrett), but rather "defeat", Cranfield, Murray, Morris. "Their overthrow (means) riches for the Gentiles", Cassirer.

πτουτος [ος] "**riches [for the Gentiles]**" - RICHES [OF GENTILES]. This noun refers to material wealth, but obviously here it refers to covenant blessings, although Jewett argues for both material and spiritual blessings that flow to the world through the gospel.

ποσῶ μαλλον "**how much greater riches**" - BY HOW MUCH MORE. For this comparative construction see BDAG, 855.1. The pronoun **ποσῶ**, "how much", is a dative of measure, "by how much", with **μαλλον**, "more", a comparative adverb. In this verse Paul develops a lesser to greater form of argumentation. How much more of what? = "how much more will it issue in the enrichment of the Gentiles", Meyer.

πληρωμα [α ατος] "**will [their] fullness / full inclusion bring**" - THE FULLNESS [OF THEM]. Usually understood to refer to the complete restoration of Israel. If the conversion of the Gentiles is glorious, imagine how more glorious will be the full conversion of Israel. It seems very likely that this "fullness", or "completeness", is a representative whole, rather than all Jews. Even more unlikely is the idea that this "completeness" represents the modern secular state of Israel; "How much more will it mean when no longer the remnant but the whole nation (in a representative sense) becomes the people of God", Barclay. Yet, does Paul have in mind a numerical fullness - the fulfilment of Israel's predestination (ie., full number of Israel)", Meyer? Other possibilities: "the fulfilling of the divine demand", BAGD; "fullness of salvation", Lenski; "Israel's complete acceptance of faith", Zahn; "the total fulfilment of God's promises", Dumbrell; the fulfilment of God's will, cf., Cranfield.

v13

It may seem to Paul's Gentile readers that he has abandoned his fellow countrymen, but in reality, he believes that his Gentile mission will provoke many Jews to accept Jesus, v13-14. These two verses present as a parenthesis "in which Paul specifically addresses Gentile believers", Harvey.

δε "-" - BUT/AND. Probably Paul is continuing his argument, although a transitional step in the argument / a new paragraph is likely, as NIV. If contrastive, "but as regards you Gentiles", if transitional, "now I speak to you Gentiles", Jewett.

ὕμιν dat. pro. "**to you**" - TO YOU, [THE GENTILES, I SPEAK]. Dative of indirect object. The position and use is emphatic, underlining those Paul now addresses, namely, **τοὺς ἔθνεσιν**, "the Gentiles" = "Gentile believers". "Gentiles" stands in apposition to "you"; "I am speaking to you Gentiles", ESV.

ἐφ' ὅσον "**inasmuch as**" - INASMUCH AS. A causal construction - **ἐπι** + acc. pro.; "inasmuch as." Probably best supplied with **τροπον**, "in so far as contrary to what you may be inclined to think", Cranfield. "In so far as I am apostle to the Gentiles I hope to promote the conversion of the Jews."

μέν οὖν "- " - THEREFORE. A confirmatory construction with **μέν** strengthened by **οὖν**; "indeed".

ἐγώ εἰμι "**I am**" - I AM. An emphatic construction, "I am indeed an apostle of Gentiles", Jewett.

ἑθνῶν [ος] gen. "**[an apostle] to you Gentiles**" - [AN APOSTLE] OF GENTILES. The genitive is adjectival, descriptive, idiomatic, "I am an apostle sent to the Gentiles", Cassirer, possibly subordination, "*over the* Gentiles."

δοξάζω pres. "**I make much of [my ministry]**" - I GLORIFY [THE MINISTRY OF ME]. The NIV approach to Paul's intended sense is probably best, but possibly more pointedly "draw attention to its divine purpose", Dumbrell. Possibly simply, "I will take pride in my work", TEV. Possibly "I give thanks to God for the work which he has given me to do", TH.

v14

εἰ "**in the hope that**" - [FOR] IF. Introducing a 1st class conditional clause, although in a conditional clause without an apodosis, as here, that which is anticipated by the protasis (the apodosis, the "then" clause) is included in the protasis as an expressed hope or desire, even sometimes expressing purpose, cf., Burton. "In the hope that perhaps", Zerwick.

πως "**somehow**" - SOMEHOW. Here the indefinite particle introduces hesitation into the expected outcome of the conditional clause; "somehow, in some way, perhaps", BAGD; see "if" above.

παραζηλωσω [παραζηλω] aor. subj./fut. "**I may / will [somehow] arouse to envy**" - I MAY MAKE JEALOUS, PROVOKE TO JEALOUSY. Following **πως** one would expect an aorist subjunctive, as NIV, although a future indicative is possible. Probably "provoke to jealous anger", rather than "make jealous", although we may need to contextualise somewhat in the sense of "stir the Israelites into following the example of the Gentile believers in accepting the gospel", Morris.

την σαρκά [ξ κος] "**own people**" - THE FLESH [OF ME]. Accusative object of the verb "to make jealous"; "My fellow Jews", ESV.

τινας [τις] - pro. "some" - [AND MAY SAVE] SOME, A CERTAIN. Accusative object of the verb "to save." Paul does not have false expectations regarding his own ministry; his hope is that the conversion of some may achieve "fullness", again, of a representative whole.

ἐξ [εκ] + gen. "of [them]" - FROM = OF [THEM]. Here the preposition serves as a partitive genitive.

v15

If Israel's rejection by God brings reconciliation for the world / Gentiles, then Israel's acceptance will herald the coming day of glory and the resurrection of the dead.

γὰρ "for" - BECAUSE, FOR. Usually taken to introduce a causal clause, but possibly explanatory, serving to move the argument forward, and therefore left untranslated.

εἰ "if" - IF [*as is the case*, THE CASTING AWAY OF THEM *brings* RECONCILIATION, *then* WHAT *will mean* THE ACCEPTANCE]. Introducing a conditional clause, 1st. class, where the proposed condition is assumed to be true. The apodosis is in the form of a rhetorical question. Note that, as in v12, the verbs must be supplied.

αὐτῶν gen. pro. "their" - [THE CASTING AWAY] OF THEM. As in v12, it is possible that the genitive is verbal, here objective, of God's rejection of Israel, "their being thrown away by God", cf., Sandy and Headlam. Fitzmyer opts for a subjective genitive, of Israel's rejection of the gospel. Taking "rejection" to mean "loss", the genitive could be viewed as possessive, it was their loss. "If their loss has meant a world reconciled to God."

ἡ ἀποβολή [ἡ] "rejection" - THE CASTING AWAY, LOSS. "Rejection" is possible, given the sense, "throw away" is sometimes carried by this word, but "loss" is better, "if then their fall", Pilcher. The linking of "loss" and "reconciliation" implies that one is dependent on the other, but this is obviously not the case. It is more a matter of opportunity, given that the gospel would have gone out to the Gentiles irrespective of Israel's response (the promised Abrahamic blessings were for the whole world). We see in Paul's own ministry that he would first take the gospel to the synagogue (to the Jews first) and then to the Gentile throng, usually after he was thrown out of the synagogue.

κόσμου [ος] gen. "to the world" - [*brings* RECONCILIATION] OF THE WORLD. The genitive is usually treated as verbal, objective. Obviously the reconciliation of all people of faith, not all people as a whole.

ἡ προσλημψίς [ις εως] "[what] *will their acceptance be*" - [WHAT] *then* THE RECEIVING, ACCEPTANCE *of them*. Hapax legomenon. The acceptance of

someone into an association*. Here of Israel's reception into the community of believers. "To what can we compare their reception", Barclay.

ει μη "but" - EXCEPT. Introducing an exceptive clause expressing a contrast by designating an exception, similar to **αλλα**, and so often translated as "but", as here.

εκ + gen. "[life] from [the dead]" - [LIFE] FROM [DEAD ones]. Expressing source / origin. What is the meaning of this phrase?

- Paul is possibly simply referring to the resurrection of the dead on the last day;
- Some argue for a full restoration of a representative Israel expressed figuratively, "the conversion of Israel", Osborne, which will signal the resurrection, so Bruce, cf., NIVSB, 1723.
- Probably in a more general sense, the fullness of new life in Christ for both Jew and Gentile believers.

v16

ii) The gospel of grace is not flawed; it has not failed with regard to the salvation of Israel, v16-21. In this verse Paul draws together the argument he has made in v11-15. Paul alluded to Numbers 15:20-21 where a sample of bread is prepared for a burnt offering to God, which dedication renders the whole holy. A similar idea is developed where the branches of a tree share the nature of the roots. The point being that the whole of Israel, remnant Israel and unbelieving Israel, share in the spiritual base of Israel, namely, the Abrahamic covenant, and thus it is still possible for unbelieving Israel to discover new life in Christ.

ει "if" - [BUT/AND] IF. Introducing two conditional clauses, 1st. class, where the condition is assumed to be true; "if, as the case is then"

ἡ ἀπαρχὴ [ἡ] "the part of the dough offered as first-fruits" - THE FIRST-FRUIT [HOLY]. Nominative subject of an assumed verb to-be. Here, given **φύραμα**, "lump", the first-fruit is the first piece of the dough made from the first sheaf of grain, a portion which is then cooked and offered to the Lord.

καὶ "[then]" - [then] ALSO. Adjective.

τὸ φύραμα [α ατος] "the whole batch is holy" - THE BATCH, LUMP, LUMP OF DOUGH [AND IF THE ROOT HOLY, ALSO THE BRANCHES]. Nominative subject of an assumed verb to-be. The conversion of some Jews indicates that Israel, as a whole (still a representative whole), has a place in God's future intentions.

v17

The illustration of the olive tree, v17-24.

δε "-" - BUT/AND. Here as a transitional connective, indicating a step in the argument.

ει "if" - IF. Continuing the series of conditional clauses, 1st class, where the condition is assumed to be true; "if, *as is the case*, *then* (v18) do not boast of the branches."

των κλαδων [ος] gen. "**branches**" - [SOME] OF THE BRANCHES. The genitive is adjectival, partitive. "If some of the original branches of the olive tree", Barclay.

εξεκλασθησαν [εκκλαω] aor. pas. "**have been broken off**" - WERE BROKEN OFF. May be described as a divine / theological passive, God does the breaking off. "Have been lopped off", Barclay.

συ δε "**and you**" - BUT/AND YOU. The position of "you" is emphatic.

ων [ειμι] pres. part. "**though [a wild olive shoot]**" - BEING [A WILD OLIVE TREE]. The participle is adverbial, possible concessive, "although you are", as NIV, or temporal "while you have been grafted in", Moffatt, Cassirer, or adjectival, "you who are ...", NASB.

εν + dat. "**among**" - [WERE GRAFTED IN] IN / AMONG [THEM]. Local, expressing space, "among *the remaining* branches", Dunn. Possibly even more specific, "in the place the branches occurred."

συγκοινωνος [ος] "**share**" - [AND BECOME] A CO-PARTAKER. The verb's prefix expresses the idea of sharing "with". Though not of the root-stock, the Gentiles get to share the benefit of the root, ie. the promised divine blessings of the covenant.

της ριζης της πισοτητος της ελαιας "**in the nourishing sap from the olive root**" - OF THE ROOT (AND) OF THE FATNESS OF THE OLIVE TREE. We have here the compounding of three genitives. The first, της ριζης, "of the root", is probably adjectival, partitive, although Cranfield has it as verbal, objective. The second, της πισοτητος, "of the fatness", is attributive, limiting "root", "the fat root", or appositional, "the root of the olive with its fatness", or idiomatic / product, producer, so Harvey. The third, της ελαιας, "the olive tree", is also adjectival, either possessive, "the olive tree's fat root", or idiomatic / source, so Moo. Harvey proposes the translation "the root that produces the richness that comes from the olive tree." "The root" is not found in some manuscripts and και, "and", is added in others.

v18

The Gentiles are spiritually blessed because of their incorporation into God's chosen people, so therefore they should not "boast" (triumph) over Israel,

μη κατακαυχω [κατακαυχομαι] pres. imp. "**do not boast over**" - DO NOT BRAG, TRIUMPH OVER. Meaning "to boast in triumphant comparison of others", Bultman. "Be on your guard not to boast of your superiority over those branches", Cassirer.

των κλαδων [ος] gen. "those branches" - OF THE BRANCHES. Genitive of direct object after the **κατα** prefix verb "to triumph over / against"; "do not glory over the branches."

ει δε + ind. "if you [do]" - BUT IF [YOU BOAST]. Introducing a conditional clause 1st. class where the condition is assumed to be true; "if, *as is the case*, you boast, *then you should remember that*." "But if the case occur that you boast against them", Fitzmyer. The necessary cognitive verb of the apodosis is assumed; "*just remember that you are not supporting the roots of that tree*", CEV.

ου συ "you do not" - NOT YOU. Emphatic by position, underlining the importance of the statement.

βασταζεις [βασταζω] pres. "support" - BEAR, CARRY [THE ROOT]. Gnomic present tense. Take the weight of the branches, or better, nourish the branches. "It is not you that sustains the root", NJB.

αλλα "but [the root supports you]" - BUT [THE ROOT YOU]. Adversative standing in a counterpoint construction, as NIV. "Remember, you aren't feeding the root, the root is feeding you", Peterson.

v19

It is true that God has rejected unbelieving Israel and that Gentile believers now stand in Israel's place, but this is not of works, but of grace through faith. If God didn't spare Israel's unbelief, neither will he spare Gentile unbelief. Be warned! v19-21.

ερεις [λεγω] fut. "you will say" - YOU WILL SAY. An unusual use of the future tense, although the future tense is sometimes used instead of a subjunctive; "you may indeed say"; "Perhaps you think those branches were cut away, so that you could be put in their place", CEV.

The "you" may be characterised as anti-Semitic Gentiles, although better, spiritually superior Gentiles. Those experiencing God's favour can easily assume a position of spiritual superiority, here resting on the assumption that spiritually inferior Israelites were removed to allow the inclusion of spiritually superior Gentiles. Yet, God's favour has nothing to do with us and everything to do with his grace. Those who lost covenant standing did so through unbelief, while those who gained that standing, many being "strangers" to the covenant family, did so only by resting on the faithfulness of God in Christ. There is, therefore, no ground for boasting, and every ground for fear, cf., v21.

ουν "then" - THEREFORE. An inferential sense is unlikely, better taken as resumptive / transitional, serving to introduce another objection and therefore best left untranslated. Here the objector is a Gentile believer.

ινα + subj. "so that [I could be grafted in]" - [BRANCHES WERE BROKEN OFF] THAT [I MAY BE GRAFTED IN]. Probably serving to introduce a final clause

expressing purpose, "in order that", as NIV. The supporting verb **εγκεντρισθω**, "might be grafted in" may be taken as a divine passive, implying a divine imperative, so Cranfield. Yet, although Paul is extending the logic of his argument, it is unlikely that he accepts its conclusion. This is why he places it in the mouth of an interlocutor. The casting off of Israel was not the result of a divine imperative enacted to make room for Gentiles whose inclusion was the result of a divine imperative. Israel was "broken off because of unbelief", v20. Belief, or unbelief, is the basis of inclusion, or otherwise, not the divine purpose enacted on the basis of a perceived worthiness, or unworthiness.

εγω "I" - i. Emphatic by position and use.

v20

καλως adv. "**granted**" - *you may say* WELL, OK. This adverb can imply correctness, being right, accurate, as NIV, but it is probably just a throwaway line expressing superficial agreement, a condescending "true enough (if you want to push the logic of the argument to its extreme), but", Cassirer. Note Jewett provides four possibilities: an outright rejection, "no, thank you!"; ironic concession, "well, well!"; a qualified acceptance, "all right, but"; acceptance, "well said." He opts for the latter.

τη απιστια [α] "**because of unbelief**" - FOR UNBELIEF [THEY WERE BROKEN OFF]. A dative of reference, "with respect to", or possibly interest, even causal as NIV. Gentile boasting is foolish because a person's standing in the sight of God is with respect of faith (Christ's faithfulness and our belief in the efficacy of his faithfulness), not effort, either for a Jew or a Gentile.

δε "and" - BUT/AND. Transitional, indicating a step to a contrastive point; "but you stand fast through faith", ESV.

τη πιστει [ις εως] dat. "**by faith**" - [YOU] BY FAITH [HAVE STOOD]. The dative is instrumental, expressing means, as NIV, or cause, so Cranfield.

μη υψηλα φρονει [φρονεω] imp. "**do not be arrogant**" - THINK NOT PROUD *things*. Obviously not "do not be high-minded", but "do not be haughty / arrogant."

αλλα "but" - BUT. Adversative standing in a counterpoint construction.

φοβου [φοβευ] pres. imp. "**tremble**" - FEAR. Expressing a command. When directed to God the sense is not so much "scared", as "respectful"; "your feelings should not be feelings of pride, but awe", Barclay.

v21

γαρ "for" - because. Introducing a causal clause explaining why Paul's readers should not be conceited, but feel awe; "Do not be conceited, but feel awe. For if God did not spare the natural branches"

ει + ind. "if" - IF. Again, introducing a 1st class conditional clause, "if, as is the case, ... then" Although note the textual variant μη τως, "if God did not spare, perhaps / lest in some way or other he will not spare", probably added to soften the stark nature of the condition.

ουκ εφεισατο [φειδομαι] aor. + gen. "did not spare" - [GOD] DID NOT EXEMPT FROM PUNISHMENT OR INJURY. For the softened condition, "If God cut away those natural branches, couldn't he do the same to you?" CEV, or for the stark condition, "if God did not spare the branches that belonged to the tree by nature, neither will he spare you", Cassirer.

κατα + acc. "natural" - ACCORDING TO [NATURE]. Expressing a standard; "in accordance with nature." The prepositional phrase "according to nature" is best treated as an attributive adjective, "natural branches", as NIV.

των ...κλαδων [ος] gen. "branches" - BRANCHES. Genitive of direct object after the verb φειδομαι, "to prevent trouble"

σου gen. pro. "you" - [then (PERHAPS) NEITHER WILL HE SPARE] YOU. Genitive of direct object after the gnomic future verb "to spare."

v22

iii] Divine grace is evident in both the hardening of Israel and in the salvation of Gentiles, v22-24. The Jews have a greater intrinsic right to covenant inclusion than do the Gentiles, and this being the case, their re-inclusion (on the basis of faith) will be easier to achieve than the inclusion of the Gentiles. The gospel of grace, mediated by Paul, may seem flawed with regard the conversion of Israel, but in reality, it will serve to save Israel in God's good time, and will do so with greater ease than for the conversion of the Gentiles - the natural stock is easier to graft than the wild stock. Yet, God cannot be taken for granted; he is both hard and merciful. At the present moment, the Gentiles have sought his mercy and have received it, but if they reject that mercy, as Israel has, they too will be "cut off".

ιδε [ειδον] aor. imp. "consider" - SEE. As NIV, "you must try to appreciate", Phillips, "pay attention", Jewett.

ουν "therefore" - THEREFORE. Drawing a logical conclusion.

χρηστατητα [ης ητος] "the kindness" - KINDNESS. Accusative object of the verb to "to see = consider." Referring to God's goodness, mercy; "gentile kindness", Peterson.

αποτομιαν [α] "sternness" - [AND] SEVERITY, UNBENDING RIGOUR. Again, accusative object. "Ruthless severity", Peterson.

θεου [ος] gen. "of God" - OF GOD. The genitive is adjectival, usually treated as verbal, subjective, or idiomatic / source.

μεν δε "-" - The adversative comparative construction here establishes a contrast between those who have experienced God's severity due to unbelief, and those who have experienced his kindness due to belief; "*on the one hand* *but on the other*". "Remember his severity to those who fell into sin; remember his kindness to you", Barclay.

ἐπι "[**sternness**] to" - [*on the one hand*] UPON, ON. Spatial.

τούς πεσοντάς [πιπτῶ] "**those who fell**" - THE ONES HAVING FALLEN, FALLEN OVER, TRIPPED UP [SEVERITY, *but on the other hand* ON YOU KINDNESS OF GOD]. The participle serves as a substantive. The image of the branches having been "cut out" is again widened to include the cause; Israel "fell over", they tripped up on faith.

εἰ + subj. "**provided that**" - IF. Introducing a conditional clause, 3rd class, where the proposed condition has the possibility of coming true. It is possible that the causal conjunction ἐπεὶ, "otherwise (because/since)", introduces the apodosis of the conditional clause. Some argue for an ellipsis (a significant omission of words in the sentence) such that we have a compounding of two conditional clauses, with the conditional clause, "if you continue in the kindness" lacking the apodosis, the "then" clause. The verb ἐπιμένης "abide / continue / remain" obviously carries the intended sense of the apodosis; "if you abide, then you will abide." The second conditional clause lacks a protasis, the "if" clause, with the causal clause "since also you will be cut off" providing the sense of the apodosis. The second conditional clause negates the first; see note in v14. So, we end up with "if, *as may be the case*, you abide in *the* kindness, *then you will continue to abide*; if, *as may be the case*, you do not continue to abide then (otherwise) you will also be cut off." Although a messy verse, the NIV expresses the sense of it.

ἐπιμένης [ἐπιμένω] pres. subj. "**you continue**" - YOU CONTINUE. Obviously relational, continue in a faith relationship with God in Christ, abide in Christ, in union with Christ.

τῇ χρηστάτητι [ἡς ἡτος] dat. "**in his kindness**" - IN THE = HIS KINDNESS. The dative is local, expressing space, metaphorical.

ἐπεὶ "**otherwise**" - SINCE = OTHERWISE [YOU ALSO WILL BE CUT OFF]. Here with the sense "otherwise" rather than causal, cf., BDF #456.3.

v23

God's grace, his generous kindness and love, is available to all who seek it, especially to Israel.

δέ "**and**" - BUT/AND. Transitional, indicating a step in the argument, possibly to a contrastive point; "But they also", BAGD.

κακεῖνοι pro. "-" - THOSE *ones*. Ascensive pronoun; "they also, to."

εαν + subj. "**if**" - IF. Introducing a conditional clause 3rd class where the proposed condition has the possibility of coming true; "if, *as may be the case*, *then* they will be grafted in."

μη επιμενωσιν "**they do not persist**" - THEY DO NOT CONTINUE. The "they" is presumably Israel. Paul underlines the key point he has been trying to make, namely, that those Israelites who have not believed in Christ still have a place in the covenant community, which place is theirs simply by resting in faith on the faithfulness of God, as their forefather Abraham did, a divine faithfulness now realised in Christ, ie. his atoning sacrifice.

τη απιστια [**α**] + dat. "**in unbelief**" - IN UNBELIEF [*then* THEY WILL BE GRAFTED IN]. Local dative, expressing space, metaphorical.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining how it is possible for them to be grafted in.

εγκεντρισαι [**εγκεντριζω**] aor. inf. "**[is able] to graft**" - [GOD IS ABLE] TO GRAFT. The infinitive is complementary, completing the sense of the verb "is able."

παλιν adv. "**again**" - [THEM] AGAIN. God has the power to graft unbelieving Israel back into the olive tree again; all that is required is faith.

v24

Summary statement - formed as a lesser to greater argument; "If then how much more" If God is able to gather Gentiles into the kingdom, then he is well able to regather Israel again into the kingdom.

γαρ "**after all**" - FOR. More reason than cause. A causal sense is certainly possible, although it seems more likely that it is explanatory, introducing a concluding explanation, or even emphatic; "And indeed, if you were cut off", Cassirer.

ει + ind. "**if**" - IF [YOU WERE CUT]. Introducing a 1st class conditional clause where the proposed condition is assumed to be true; "if, *as is the case*, *then*"

εκ + gen. "**out of**" - FROM. Expressing source / origin.

κατα + acc. "**[wild] by [nature]**" - [THE OLIVE TREE] ACCORDING TO [NATURE]. Expressing a standard, "in accordance with." The prepositional phrase expresses the nature of something as the result of its natural development or condition*. Not as the NIV has it "you were cut out of an olive tree that is wild by nature", rather "you were cut from your wild olive tree." The Gentile branch was cut from a wild olive tree which it is by nature, and grafted into a cultivated olive tree. The point is that the Jews, although presently cut out, can easily be grafted back. It is easy to graft cultivated stock into its own kind.

παρά + acc. "**contrary to [nature]**" - [AND] AGAINST [NATURE]. Here expressing opposition, as NIV, "against all nature", Barclay, although the prepositional phrase may be treated adverbially, "you were unnaturally grafted into a cultivated olive tree."

εἰς + acc. "**into**" - [WERE GRAFTED] INTO [A PRODUCTIVE / NATURAL OLIVE TREE]. More "into / in" than "to", direction; virtually serving as a simple dative, so Harris Gk.

ποσῶ μαλλον "**how much more readily**" - HOW MUCH MORE. For the syntax see v12. "How much more certainly", Boylan.

οὗτοι pro. "**these**" - THESE ONES. The pronoun serves as a substantive.

οἱ "" - THE ONES [ACCORDING TO NATURE]. Here serving as a nominalizer, turning the prepositional phrase, **κατὰ φύσιν**, "according to nature", into a nominal phrase standing in apposition to "these ones"; "these, the natural branches", ESV.

εγκεντριθησονται [**εγκεντριζω**] fut. pas. + dat. "**will be grafted in**" - WILL BE GRAFTED INTO. Probably a logical future tense, but possibly Paul has in mind a prophetic sense, so predictive, Israel's actual inclusion. The passive voice is usually taken as divine / theological, God does the grafting.

τῆ ἰδίᾳ ελαιᾶ dat. "**their own olive tree**" – ONES' OWN OLIVE TREE. Dative of direct object after the **εν** prefix verb **εγκεντριζω**, "to be grafted in."

11:25-32

Second rebuttal argument, 9:1-11:36

3. The final shape of God's true Israel, 11:1-32

c) God's inclusive people

Argument

Paul now concludes the third part of his second rebuttal argument against the nomist critique that his gospel is flawed, given the limited response of godly Jews, 11:1-32. In the third part of his argument, he sets out to establish that, with respect to Israel's unbelief, "this is not God's last word. Israel is not doomed to final rejection", Hunter. So far, Paul has established that Israel's rejection is not total, 11:1-10, and that the inclusion of Gentiles into God's people is part of God's plan for the salvation of "all" (representative) Israel, v11-24.

Now, in the passage before us, Paul outlines God's universal purpose of mercy for both Jews and Gentiles. Paul asks his readers to note carefully that God's called-out people, spiritual / remnant Israel, finds its ultimate shape in the hardening of part of national Israel and the inclusion of Gentile believers (the vine illustration, 11:11-24). There are three elements in the fulfilment of God's righteous reign, his setting all things right:

- First, the unbelief of the majority of the Jewish people;
- Second, the completion of the incoming of the Gentiles;
- Third, the salvation of "all Israel", with support from the scriptures, v26-27,

In a reflection on the mystery of the "hardening" of Israel, Paul goes on to draw out three implications for his readers, v28-32:

- First, the disobedience of the Jewish people and their subsequent punishment, has in fact, through the sovereign intervention of God, served as a means of salvation for the Gentiles - although it must be recognised that the rejection of the Jewish majority does not imply that Jews are beyond the gospel;
- Second, the disobedience of the majority of God's historic people has served as a means of channelling God's mercy to the Gentiles and in a similar way, his mercy shown to the Gentiles will be a means of channelling his mercy to the Jews;
- Third, Both Jew and Gentile are in bondage to sin - since all humanity is bound by this slavery, it is not possible to escape from God's impartial judgment, other than by his mercy, namely, his impartial redemption in Christ.

Issues

i] Context: See 9:1-6a.

ii] Background: *The Nomist heresy*, 1:8-15.

iii] Structure: *God's plan for the salvation of "all" Israel:*

Paul's argument that God has not totally cast-off Israel is now developed with respect to God's plan for the salvation of "all" Israel:

Proposition, v1-2a:

Israel is not doomed to final rejection.

Argument:

God has preserved for himself a remnant elect by grace, v2b-6;

Unbelief has led to the hardening of the rest, v7-10;

A way of grace for Israel, v11-15.

*The salvation of the Gentiles
will provide renewed opportunities
for Jews to find faith in Christ;*

The illustration of the olive tree, v16-21:

*The gospel of grace is not flawed;
it has not failed with regard the salvation of Israel.*

The grace of hardening, v22-24;

*Divine grace is evident in both
the hardening of Israel and
in the salvation of Gentiles.*

The mystery of Israel's hardening, v25-27:

*Israel's hardening for the salvation of a remnant,
with the inclusion of the Gentiles,
achieves the salvation of "all Israel."*

The mystery explained, v28-31.

Conclusion: grace / mercy is all, v32.

iv] Thesis: See 3:21-31.

v] Interpretation: See 9:1-6a.

It seems likely that the final salvation of Israel is representative, not national (it has nothing to do with the Zionist state of Israel, nor the institutional fabric of the synagogue).

The conversion of the Jews has been an ongoing reality since the first century. So, when Paul says that at the conclusion of God's putting all things right "all Israel will be saved", he is speaking of the full-grown olive tree with some branches removed, some wild shoots grafted in and some of the removed branches grafted back in (an eschatological image). The

hardening of most Jews has already occurred and now Gentiles and Jews are coming to know Christ and are joining together in God's eternal family. As for "the full number of the Gentiles", it is likely that Paul is referring to the end of God's putting all things right, not of a stage which then leads on to God's saving a full number of Jews.

vi] Homiletics: *Bigotry*

When I was a young student we *Prots* would stand on the railway station and make rude gestures toward the *Tikes* as the early train took them to school. They would gesture back, of course. And when it came to football, it was always an all-in brawl. Thankfully, that was the limit of it, and we all grew up. As to who started it, I think it started in a garden many years ago.

It's easy to believe that our group has it over all the others. For football teams and the like, a little bit of friendly competition never goes astray. When it comes to the Christian church, well! that's a different matter.

It was very easy for Gentile believers in the first century Christian church to look down on their Jewish neighbours. The historic children of Israel had indeed opposed God's work of salvation through Jesus the Messiah, and in that act of disobedience they allowed the obedience (in Christ) of the Gentiles. Yet, Paul reminds his Gentile readers that the conversion of the Gentiles would in turn prompt many Jews to give their life to Jesus. And indeed, to this very day, a steady stream of Jews commit their lives to Jesus. In all this there is no ground for conceit on the part of anyone.

It is very easy for us to prop up our own self-worth at the expense of others - to view ourselves as superior, more worthy in the sight of God than other people. In truth though, it's only God's mercy that makes us worthy.

Text - 11:25

The mystery of God's plan of salvation for Israel, v25-32: i] The mystery of Israel's hardening, v25-27. Paul asks his readers to pay attention to his words. "There is a profound truth concealed here (το μυστηριον τουτο, "this mystery"), my brothers, of which I do not wish you to lose sight, lest you become unduly self-satisfied", Cassirer. Israel's hardening for the salvation of a remnant, and the inclusion of the Gentiles, achieves the salvation of "all Israel." There are three elements to the fulfilment of God's plan of salvation: a) The unbelief of the greater part of the Jewish people; b) The completion of the ingathering of Gentile believers; c) The ultimate salvation of God's true Israel, an inclusive people made up of remnant Israel (believing Jews) and Gentile converts.

γὰρ "-" - FOR. More reason than cause, explanatory; Paul now explains "how much more readily will these, the natural branches, be grafted into their own olive tree." Of course, the debate is whether Paul goes on to speak of an ingrafting of the nation Israel, or of a representative Israel, and whether this ingrafting is "now", or in the future. Representative seems best, as does a present ongoing ingrafting. "I want to lay this out on the table as clearly as I can", Peterson.

ἀγνοεῖν [ἀγνοεω] pres. inf. "**to be ignorant of**" - [I DO NOT WANT YOU] TO BE IGNORANT [BROTHERS]. The infinitive is complementary, completing the sense of the negated cognitive verb "I do not want."

τὸ μυστήριον [ὄν] "[**this**] **mystery**". [*as to THIS*] MYSTERY. Accusative of respect, "with respect to" A mystery in the New Testament is a revealed truth for those who have their eyes open to spiritual verities, a truth once hidden, but now revealed. The close demonstrative pronoun "this" refers forward to the *hoti* clause, the mystery of Israel's hardening.

ἵνα μη + subj. "**So that [you may] not [be]**" - LEST [YOU BE]. Introducing a negated purpose clause; "to prevent you from being self-conceited", Moffatt.

ἑαυτοῖς dat. pro. "**conceited**" - [WISE] IN YOURSELVES. Reflexive pronoun, dative of interest, advantage. "Self-opinionated", Berkeley.

ὅτι "-" - that. Here serving to introduce an object clause / dependent statement / expegetic, explaining the substance of the mystery; "It is this, that the partial insensibility which has come to Israel is only to last until", Phillips.

τῷ Ἰσραὴλ dat. "**Israel**" - [HARDNESS IN PART HAS HAPPENED] TO ISRAEL. Dative of interest, disadvantage; "hardness in part has happened for Israel" = "partial obtuseness has come over Israel", Berkeley. Note the intensive perfect tense. "A hardening has come upon Israel", NRSV. As for the noun "stubbornness, hardness", it is used of callusing, so of the dulling of spiritual perception. Israel's disobedience entailed rebellion against God, in particular, unbelief. Hardening is best seen as a consequence of unbelief, ie., a failure to rest on the mercy of God.

ἀπο + gen. "**in part**". FROM [PART]. The prepositional phrase may be treated adverbially, "partly hardened", and is numerical, ie., not all of Israel is unbelieving. Either, "Is not permanent", TEV, or "partial blindness", NEB.

ἄχρι οὗ "**until**" UNTIL. This construction, the preposition ἀχρι + gen. pro., is used instead of ἕως, adverbial, temporal, indefinite future time, "until", as NIV. It is often argued that the unbelief of Israel is temporary and awaits the end of the time of the Gentiles. Paul is simply saying that Judaism was hardened (as a consequential punishment) providing for the inclusion of the Gentiles. This situation will continue until "all Israel is saved", ie., the full gathering of God's people.

το πληρωμα [α ατος] "**the full number**" - THE FULLNESS. The NIV "full number" agrees with most translators who go with the Jewish idea of a particular number of righteous Israelites who will be saved. Paul is obviously applying this idea to the Gentiles, "full quota", Williams. A generalisation may be more appropriate since this is likely a technical concept rather than an actual truth, "until the Gentiles have been admitted in full strength" REB. Paul is speaking of the full incorporation of the Gentiles. Of course, this incorporation is ultimately by grace through faith. The idea illustrates divine grace rather than a set number of believers. Dunn's idea of a number of Gentiles "equivalent to that of Israel" seems rather far-fetched.

των εθνων [ος] gen. "**of the Gentiles**" - OF THE GENTILES. The genitive is adjectival, partitive / wholative.

ούτως adv. "[**and**] so" - [AND] THUS, SO. Argumentative / inferential, rather than temporal, so not "then", as if the salvation of "all Israel" is after the inclusion of "the full number of the Gentiles".

πας adj. "**all [Israel]**" - ALL [ISRAEL WILL BE SAVED]. The "all" is representative, and "Israel" is better understood as "spiritual Israel" rather than the Zionist state of Israel. A spiritual Israel, a new Israel, in a representative sense, will fully realise the Abrahamic promise, but this will not include every Jew. The "all Israel" will consist of believers drawn from ethnic Israel and the Gentile world.

v26

Scriptural quotations which support the manifestation of the mystery to Paul's generation, v26b-27. The messiah has come, gathering God's remnant people from ethnic / national Israel and the Gentile world, and this in fulfilment of the covenant promises. Isa.59:20-21, 27:9.

ὁ ῥυομενος [ῥυομαι] pres. mid. part. "**the deliverer**" - [AS IT HAS BEEN WRITTEN] THE ONE DELIVERING. The participle serves as a substantive.

εκ + gen. "**from**" - [WILL COME] OUT OF. Expressing source / origin; probably referring to the incarnation, of the messiah coming out of the people of Israel, but possibly referring to the parousia where Jesus comes out of heaven, so Cranfield.

Σιων gen. "**Zion**". ZION. Here it probably means the earthly city of Jerusalem as representing the people of Israel, but heaven is a possibility.

αποστρεψει [αποστρεφω] fut. "**he will turn [godlessness] away**" - HE WILL TAKE UNGODLINESS (sin = rebellion against God). Predictive future tense; "remove", Dunn. "He will drive all godlessness from Jacob (the Jewish people)", Barclay.

απο + gen. "**from**" - FROM [JACOB]. Expressing separation; "away from."

v27

ἡ "-" - [AND THIS *is*] THE. The article serves as an adjectivizer turning the prepositional phrase "from covenant of me" into a attributive modifier limiting "this".

παρ [παρά] + gen. "my [covenant]" - [COVENANT] FROM [ME]. Here expressing source, "from beside of"; "the covenant from me", i.e., in the sense of authorship where the preposition takes the sense of movement from beside someone, here God as the author of the covenant. "My very own covenant", Jewett.

αυτοις dat. pro. "with them" - TO THEM. Dative of association, as NIV.

οταν + subj. "when" - WHEN [I TAKE AWAY, REMOVE THE SINS OF THEM]. This temporal construction, οτε + αυ + subj., introduces a temporal clause expressing indefinite future time.

v28

ii] "A reflection on the mystery", Dumbrell, v28-31. The favoured position of the Gentiles has been made possible by Israel's rejection of the gospel and consequential "hardening". This "hardening" of national Israel is neither complete nor final, since it is not in God's nature to go back on his promises.

κατα + acc. "as far as [the gospel] is concerned" - ACCORDING TO [THE IMPORTANT NEWS, GOSPEL]. Here expressing reference / respect; "with reference to, with respect to, in relation to."

μεν δε "-" - ON THE ONE HAND BUT ON THE OTHER. An adversative comparative construction. Punished, yet beloved of God; this is a central point in Paul's argument.

εχθροι adj. "enemies" - *they are* ENEMIES. Predicate nominative of an assumed verb to-be. They didn't accept the gospel and therefore came under the wrath of God. "Enemies of God", NEB, rather than "hostile toward God."

δι [δια] acc. "on [your] account" - BECAUSE OF [YOU]. Possibly taking the sense "with a view to the advantage of"; the punishment of Israel for their rejection of Jesus, serves, in the providence of God, to benefit the Gentiles. Yet, a causal sense is more likely; "because of / on account of you."

την εκλογην [η] "election" - [BUT ON THE OTHER HAND, ACCORDING TO = WITH RESPECT TO] THE CHOICE, ELECTION. Again, we are faced with the "Calvinist / Arminian" issue. The election of Israel is surely intended here, a corporate identity, not the election of individuals for salvation.

δια + acc. "on account of" - [*they are* BELOVED (objects of God's love)] BECAUSE OF [THE FATHERS]. Causal, as above. God is faithful to those he chooses to love. There is no ground for it. He has just chosen to love the family

of Abraham and therefore, he will not withdraw that love. Such will always be so. "Because of their forefathers", Williams.

v29

γαρ "for" - FOR. More reason than cause, explaining how Israel, now enemies of the gospel, will inevitably be loved of God.

του θεου [ος] gen. "Gods [gifts]" - [THE GIFTS AND THE CALL] OF GOD. The genitive is verbal, subjective; The word "grace" and "call" joined by και possibly form a hendiadys where a single idea is being expressed; "it is not in God's nature to go back on his covenantal promises."

αμεταμελητα adj. "are irrevocable" - are WITHOUT REGRET, IRREVOCABLE. The adjective serves as a substantive, predicate nominative of an assumed verb to-be; emphatic by position in the Gk. text. "Something one does not take back", BAGD. "God does not withdraw", Phillips. "The unbreakable nature of God gifts and calling", Schreiner.

v30

God has used the disobedience of Israel to channel salvation to the Gentiles and he will use the obedience of the Gentiles to channel salvation to Israel, v30-31.

γαρ "-" - FOR. More reason than cause, explanatory; introducing an explanation of how Paul's statement in v29 applies.

ὡςπερ οὕτως και "just as so [they] too" - JUST AS SO ALSO. Covering v30 and 31, this correlative construction expresses manner; "in the same way as you formerly disobeyed God, and yet now have been made recipients of mercy through their disobedience, so also they now have disobeyed in order that through the mercy shown you, they themselves also might now receive mercy."

ὕμεις pro. "you" - YOU. Emphatic by use.

ποτε "at that time" - ONCE, FORMERLY. Temporal, probably indefinite; "in the past", Phillips.

ηπειθησατε [απειθεω] aor. "disobedient to" - DISOBEYED. Constativ aorist. Possibly "disbelieve", and certainly that would be the sense here; "rejected God", CEV.

τω θεω [ος] dat. "God" - GOD. Dative of direct object after the verb απειθεω, "to disobey", which takes a dative of persons.

νυν δε "now" - BUT NOW. Temporal adversative construction; "for just as you ... but now you have received mercy"

τη ... απειθεια [α] "as a result of [their] disobedience" - [YOU RECEIVED MERCY] BY THE DISOBEDIENCE. The dative is possibly instrumental, "by means

of their disobedience", but cause seems more likely, "because of their disobedience", indicating the reason for an action. Here, Israel's rejection of God in Christ / gospel

τούτων pro, "their" - OF THESE *ones*. The demonstrative pronoun serves as a substantive, the genitive being adjectival, verbal, subjective.

v31

οὕτως και "so [they] too" - AND SO. "So also"; See v30 above.

ὑμετέρῳ dat. adj. "to you" - [THESE ONES NOW HAVE DISOBEYED THE] YOUR = BELONGING TO YOU [MERCY *from God*]. The possessive adjective, limiting "mercy", stands in a nominal phrase, dative of direct object after the verb "to disobey" (this verb takes a dative of persons), "disobey your mercy *from God*" = "the mercy shown to you." The position of this phrase in the Greek text may support its placement in the first clause of a translated sentence, "in the same way, because of the mercy that you have received, the Jews now disobey God, in order that", TEV. The NIV, and most others translations, go with a logical positioning, taking the placement of this phrase as emphatic, serving to underline God's mercy.

ἵνα + subj. "in order that" - THAT [THEY ALSO]. Introducing a final clause expressing purpose. The rebellion of national Israel hides a merciful purpose of God toward the Jews, as well as toward the Gentiles. Paul's view is that the acceptance of the gospel by the Gentiles will goad many Jews into accepting Jesus as the messiah. This view is evidenced in Paul's own ministry, eg., his collection for the poor in Jerusalem - Gentiles bearing gifts to God's historic people. We should also note that Paul's mission to the Gentiles, as recorded in Acts, is paralleled by Peter's mission to the Jews, a mission not recorded in Acts, but real, none-the-less.

νυν "now" - NOW [MAY RECEIVE MERCY]. A difficult variant reading, which difficulty may well have prompted a scribe to leave it out. The usual principle probably applies, the more difficult reading is likely to be authentic. The "now" is the present dispensation which will end at the return of Christ. This may well support the argument that the conversion of apostate Jewry is a present and ongoing reality, rather than a final-days phenomenon.

v32

iii] Conclusion: All humanity is in rebellion against God, both Jew and Gentile, and we are held to this state of rebellion ("disobedience") by the law. Yet, this confinement to sin ("bound to disobedience"), has as its purpose, the application of divine mercy to all who believe, both Jew and Gentile.

γάρ **"for"** - FOR. More reason than cause, explanatory; introducing a summary statement; "This is the sum of the matter, ..." Both Jews and Gentiles have undergone the same alienation from God, and both can be included in God's remnant Israel on the ground of grace through faith.

συνεκλείσεν [συγκλειω] aor. **"had bound [all men] over"** - [GOD] SHUT UP, MADE A PRISONER, CONSIGNED, CONFINED. Consummative aorist. "Has imprisoned them all in disobedience, ie., put them under compulsion to be disobedient (unlikely!) or given them over to disobedience", BAGD. Possibly in the sense of "imprisoned in disbelief", but better, "rebellion against God", a rebellion ("disobedience") to which we are confined by the law. "Has shut up", NASB.

τους παντας **"all men"** - THE ALL / EVERYONE [TO / IN DISOBEDIENCE]. This "all" is obviously the same as the "them all". All are held to their sin by divine law and all stand under the mercy of God. The "all" may be the elect, or a universal whole, "all people", TEV, or a general all, ie., all who believe, but surely, in the context, it is "all" the disobedient representative Jews who are being prompted "now" to receive God's mercy by the mercy shown the Gentiles, and "all" the disobedient Gentiles who believe in Christ and so receive God's mercy.

ἵνα + subj. **"so that"** - THAT [HE MAY SHOW MERCY TO ALL]. Again, forming a final clause expressing purpose, "in order that", ie., the confining ("bound over") of rebellion ("disobedience") has as its ultimate purpose the delivery of mercy.

11:33-36

Second rebuttal argument, 9:1-11:36

Conclusion, 11:33-36:

The majesty of God displayed in global salvation

Argument

Paul concludes his argument begun in 9:1 with a doxology of gratitude. Many Israelites have failed to appropriate the blessings of the covenant, yet a remnant have, and this remnant, along with an influx of Gentiles, is but a taste of God's faithfulness to his covenant promises. To this end Paul is "lost in wonder, love and praise."

Issues

i] Context: See 9:1-6a.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *A statement of praise to God:*

Praise for God's plan, v33;

Scriptural support, v34-35;

Doxology, v36.

iv] Thesis: See 3:21-31.

v] Interpretation: See 9:1-6a.

Hodge, in his commentary on Romans says of this passage: "The reason why man can lay God under no obligation is, that God is himself all and in all; the source, the means and the end. By him all things are; through his power, wisdom and goodness, all things are directed and governed. God is the source, the constantly working cause, and end of all things. When Paul asks, who has first given to God? The answer is: No one, for of him, through him and to him, are all things. It is for the display of his character everything exists, and is directed, as the highest and noblest of all possible objects. Creatures are as nothing, less than vanity and nothing in comparison with God. Human knowledge, power and virtue, are mere glimmering reflections from the brightness of the divine glory. That system of religion, therefore, is best in accordance with the character of God, the nature of man and the end of the universe, in which all things are of, through, and to God; and which most effectually leads men to say, 'not unto us, but unto thy name be all the glory'"

vi] Homiletics: *The Wonder of God*

"The leading principle of all is, that God is the source of all good; that in fallen man there is neither merit nor ability; that salvation, consequently, is all of grace, as well as sanctification as pardon, as well election as eternal glory. For of him, and through him, and to him, are all things; to whom be glory forever. Amen", Hodge.

There are events, circumstances, which, in a special way, display the hand of God, and reveal a deep "knowledge" of him. These events are part of God's special providence. Special providence concerns his determined purpose to conform a people into the likeness of his Son. From the beginning of time God determined, purposed, to gather a people to himself and to glorify them, Rom.8:28-30.

When we catch a glimpse of God's special providence we are usually taken by the mystery of it all. We can well cry with Paul, "his paths are beyond tracing out." Indeed, "who has known the mind of the Lord?" Yes, the "depth of the riches and of the wisdom and the knowledge of God" are "beyond tracing out".

Text - 11:33

Doxology, 11:33-36. Paul concludes his argument by expressing his "awe at God's unfathomable but wonderful redemption", Dumbrell. God's righteous reign, his setting everything right, is evidenced in the salvation of his remnant people, both Jew and Gentile.

⁵Ω "Oh" - OH. An exclamation expressing deep emotion of awe and wonder.

βαθος [ος] "the depth" - DEPTH. Nominative absolute. Deep in the sense of a deep, or high (depending on how you view it) pile of gold, money, etc. "The inexhaustible and unsearchable fullness of God", Strobel.

πλουτου [ος] gen. "of the riches" - OF RICHES [AND OF WISDOM AND KNOWLEDGE OF GOD]. The genitive is adjectival, attributive, limiting "depth / fullness"; "the rich fullness." The two genitives, σοφιας and γνωσεως, "of wisdom" and "of knowledge", are adjectival, exegetical, of definition, specifying "rich fullness"; "Oh the rich fullness, namely, the wisdom and knowledge of God." The genitive θεου, "of God", is adjectival, possessive / verbal, subjective, "wisdom and knowledge" being personal characteristics of the divine; "wisdom" (a "fullness" that consists of the divine plan of salvation / mercy ????) and "knowledge" (a "fullness" that consists of the totality of God's knowledge). "O the depth of the wealth of the wisdom and knowledge of God."

ώς "how" - HOW. Here as an exclamation / interjection.

ανεξεραυνητα adj. "**unsearchable**" - UNFATHOMABLE [THE JUDGMENTS OF HIM]. Expressing "the complete impossibility of any of the human race penetrating the mind of God", Morris.

ανεξιχνιαστοι [ος] "**beyond tracing out**" - [AND] INCOMPREHENSIBLE, INSCRUTABLE [THE WAYS OF HIM]. "How could man ever understand the reasons for (His) action, or explain the methods of (His) working?", Phillips. The genitive pronoun "of him" is adjectival, possessive / verbal, subjective; "his ways / the ways *accomplished by him*"

v34

Isaiah 40:13. Paul uses this quote and the one following, to support his statement in v33a. Isaiah is not quite saying that God's ways are inscrutable, although Paul certainly uses the quote to this end. The questions asked in this verse are rhetorical and obviously assume the answer "no one", Moo.

γαρ "-" - FOR [WHO KNEW]. Here transitional, but possibly a bit causal; "and so we read", Cassirer.

κυριου [ος] gen. "**of the Lord**" - [THE MIND] OF THE LORD. The genitive is adjectival, possessive.

αυτου gen. pro. "**his**" - [OR WHO BECAME A COUNSELLOR] OF HIM. The genitive is adjectival, verbal, objective; "who is able to give him advice?", Harvey.

συμβουλος [ος] "**counsellor**" - A COUNSELLOR, ADVISOR. hapax legomenon, once only use in the NT. The question intends a negative answer, "no one has the authority or ability to counsel God." For Isaiah, the question relates to the scepticism of Israel with regard to God's promises; for Paul, the issue concerns the majesty of God. Jewett suggests that behind the quote lies a barb directed at the Gentile members of the Roman church whose anti-Semitism has clouded their understanding of the place of Israel in God's plans. This view is widely held in new-perspective circles.

v35

Job 41:3, although certainly not a direct quote. Again, expressing the majesty of God in an ironic statement / question; "what man ever gave God anything that put God in his debt?", Barclay.

προεδωκεν [προδιδομι] aor. "**given to**" - [OR WHO] PREVIOUSLY GAVE, GAVE BEFORE. Hapax legomenon. Referring to a payment made in advance.

αυτω dat. pro. "**God**" - TO HIM. Dative of direct object after the **προ** prefix verb "given to", dative of advantage.

και "**that**" - AND. Here introducing "a result that comes from what precedes", BAGD; "so that."

αυτω dat. pro. "**them**" - [IT WILL BE REPAID TO] HIM. Dative of direct object after the αντι + απο prefix verb "pay back to", dative of advantage.

v36

The construction of this verse involves the piling up of prepositional phrases which serve well to express a final note of praise and adoration.

ὅτι "**for**" - BECAUSE. Introducing a causal clause explaining why the three previous questions would take the assumed answer "No one", "because"

εξ + gen. "**from**" - OUT OF, FROM [HIM]. Expressing source / origin; God is the source of all things.

δια + gen. "**through**" - [AND] THROUGH, BY MEANS OF [HIM]. Instrumental, expressing agency; God is "the medium of existence", Lenski.

εις + acc. "**for him**" - [AND] TO, INTO [HIM ALL THINGS]. Possibly "all things are for him, but more likely in a spatial sense, expressing the direction of the action and arrival at / goal, "he is the goal of them all", Cassirer; "all ends in him", Moffatt; the "all", τα παντα, being the totality of everything.

αυτω dat. pro. "**to him**" - [*may there be* GLORY] TO HIM.. Dative of indirect object after an assumed optative verb to-be. "To God."

εις τους αιωνας "**forever**" - TO THE AGES. Idiomatic temporal phrase, "forever / eternally"; Paul is ascribing all glory to God for eternity.

12:1-2

Exhortations 12:1-15:13

Theme: Present your lives as a living sacrifice to God

Argument

Having completed his theological argument, Paul now turns to the ethical business of believers living together within God's new community, 12:1-15:13. An overarching concern in this section is the community's witness to the world through the life of its members. In the opening two verses, Paul sets the theme for the application of his gospel of grace by stating in clear terms the proper response of those who are redeemed by grace through faith. Believers are to give their whole self to God as living sacrifices. We are not to be shaped by the world, but transformed by God's "good, pleasing and perfect will."

Issues

i] Context: See 1:1-7. In this *exhortatio*, this application of Paul's theological exposition of his gospel of grace, Paul begins with a guiding thematic statement for the exhortations covering chapters 12:1-15:13. As Schreiner puts it, a "believer should be wholly dedicated to God."

Present your lives as a living sacrifice to God, v1-2.

The exhortations that follow present in two major sections. The first, 12:3-13:14, addresses the business of being a Christian community within a pagan environment. In the second section, 14:1-15:13, Paul addresses the business of handling diversity within a Christian community, particularly between "the strong", those who have found freedom in Christ with respect to a strict adherence of the Law of Moses, and "the weak", law-bound believers, who feel duty-bound to comply with the Law of Moses, as traditionally interpreted.

Paul opens his community instructions by encouraging his readers to take the time to discern their spiritual gifts and then to exercise them for the upbuilding of the Christian community, 12:3-8. The glue holding together this diversity of gifts is love. So love, the central and abiding moral imperative for a Christian community, is encouraged, along with some guiding tips on its practical application, 12:9-21. These imperatives operate within a hostile environment, but may well alleviate some of the aggravation often directed toward the Christian community.

In 13:1-7 Paul extends a believer's responsibility for model citizenship to that of respect toward the governing authorities, of obeying the laws of the State and of paying taxes for the administration of law and order. In simple terms, owe no one anything except the debt of love, 13:8-10. In the context of the eschaton,

a Christian community is to cast off darkness, immorality, sensuality, quarrelling and jealousy, and put on Christ-likeness, so making no provision to gratify the desires of the flesh, 13:11-14.

In the second part of his ethical instruction, 14:1-15:13, Paul broaches the touchy issue of how those who see themselves as free from the Mosaic law (most would be Gentiles), and how those who feel compelled to fully obey the law (law-bound Jewish believers and their Gentile associates) are to relate within the Christian fellowship. First, Paul argues that there be mutual respect / tolerance between "the weak" and "the strong"; that the law-bound and the libertines in the church at Rome "welcome" each other, 14:1-12. Focusing on "the strong", Paul denounces insensitivity on their part toward "the weak", 14:13-23. Riding roughshod over the minutia of the law (possibly the Mosaic law in general) is highly offensive to a person trained in the legalistic observance of the Mosaic law. Paul concludes the subject by making the point that each should consider their neighbour's good by emulating the selflessness of Christ, 15:1-13.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *The proposition:*

Present your lives as a living sacrifice to God

Give yourself wholly to God, 1a;

for this is your only proper response, 1b.

Do not be conformed to the world, 2a;

but be transformed in the way you think, 2b;

then you will be able to discern God's will, 2c.

iv] Thesis: See 3:21-31.

v] Interpretation:

The wording of these well-known verses has long caused confusion. Paul is using sacrificial imagery, of presenting an offering to God. The offering that Paul calls for is not a sacrificial animal, but our own **τα σωματα**, "bodies", our own selves, our being - the totality of our faculties. In response to all that God has done for us in Christ, his grace in redemption, as expounded in full throughout chapters 1-11, Paul asks us to "take your everyday, ordinary life - your sleeping, eating, going-to-work, and walking-around life - and place it before God as an offering", Peterson. Such is a "living" sacrifice, rather than a dead one, a sacrifice "holy and acceptable to God."

Confusion is caused by the description of this "sacrifice" as **την λογικην λατρειαν** "spiritual worship", ESV, "spiritual act of worship",

NIV. NIV11 changes the adjective "spiritual" to "proper", but possibly "reasonable / rational / intelligent" would be better. The main problem lies with the word **λατρειαν**, "worship". This is not a word depicting adoration, but rather service, so Paul describes this living sacrifice as "your reasonable service", Barrett.

Text - 12:1

Proposition: "I urge you to offer up your lives as living sacrifices to Christ", v1-2. As a response to the "kindness", "long-suffering" and "love" of God toward us in the salvation won on our behalf by Christ, we are encouraged to offer our whole selves as "living sacrifices", dedicated to the service of God. We are to do this on the basis of the "mercies of God". In Christ we are made perfect sons of God, so be perfect sons, work at it. Such behaviour is reasonable (rational, intelligent) service to Jesus.

ουν "therefore" - THEREFORE. Inferential; drawing a logical conclusion.

παρακαλω pres. "**I urge**" - I EXHORT, ENCOURAGE [YOU BROTHERS]. A strong word used to encourage someone to achieve a difficult objective; "I implore", NEB.

δια + gen. "**in view of**" - THROUGH, BY MEANS OF. The NRSV "by" is most unlikely since this is one of those occasions when this preposition moves from an instrumental sense to a causal sense / basis, even though followed by a genitive, so "because of / on account of."

των οικτιρμων [ος] gen. "**the mercy**" - THE COMPASSIONS, PITY, MERCY. Here of God's mercy in Christ; "great mercy", TEV. What "compassions"? Pilcher is probably on the mark with "in view of these saving acts of the divine mercy (namely, the sacrificial atonement made for our sins and the gift of the indwelling of the life-giving Spirit)".

του θεου [ος] gen. "**God's**" - OF GOD. The genitive may be treated as adjectival, possessive, or verbal, subjective, or idiomatic / source.

παραστησαι [παριστημι] aor. inf. "**to offer**" - TO PRESENT. The constative aorist infinitive introduces an object clause / dependent statement of indirect speech expressing what Paul is exhorting, "I urge that you present ..." As in presenting a sacrifice to God.

σωματα [α ατος] "**yourselves**" - THE BODIES, PHYSICAL BODIES [OF YOU]. We are to offer our life, our being, "our very selves", NEB - be other-person-centred rather than self-centred.

θυσιαν [α] sing. "**as [living] sacrifices**" - *as* A SACRIFICE. Accusative complement of the direct object "bodies" standing in a double accusative construction and asserting a fact about the object "bodies"; bodies "dedicated to his service", TEV.

ευαρεστον adj. "**pleasing**" - [LIVING, HOLY] WELL PLEASING, ACCEPTABLE. The "sacrifice" has three modifiers, namely, the adjectival participle "living", and the adjectives "holy" ("consecrated", Moffatt) and "pleasing". It may well be true, but can we, by our compromised behaviour, ever please God? The word **ευαρεστος** is used in the NT 8 times, mainly by Paul. "Acceptable", Moffatt, is a more appropriate sense.

τω θεω [ος] dat. "**to God**" - TO GOD. The dative could be classified interest, advantage, although the adjective "well pleasing / acceptable" often takes a dative of persons.

την λογικην adj. "**spiritual act of / true and proper**" - *which is* THE RATIONAL, REASONABLE, LOGICAL. The meaning "spiritual" is increasingly accepted, having moved from the AV "reasonable", but Phillip's "intelligent" is closer to the sense of the word. The phrase "the spiritual service of you" stands in apposition to the dependent statement introduced by the infinitive "to present", so "which is your proper service", your "eminently reasonable" service, Schreiner.

λατρειαν [α] "**worship**" - SERVICE [OF YOU]. Service rendered to God, but definitely not worship in the sense of adoration. Three cheers for the old AV, "your reasonable service." "This is your proper service to God as rational people."

v2

Rather than allowing ourselves to be conformed to this age we should submit to the transforming work of the indwelling Spirit of Christ. This renewal progresses through the renewal of our minds as we wrestle with God's Word. It is through a gifted teaching and preaching ministry that we understand God's truth and so both discern what is "good, acceptable and perfect", and then apply that understanding in our daily lives.

μη συσχηματιζεσθε [συσχηματιζω] pres. mid./pas. imp. "**do not conform to the pattern**" - [AND] DO NOT BE CONFORMED WITH, FASHIONED, FORMED, MOULDED. Gnomic present. "Don't let the world around you squeeze you into its own mould", Phillips.

τω Αιωα [ων ωνονος] dat. "**of [this] world**" - TO [THIS] AGE. Dative of rule / direct object after the **συυ** prefix verb "to conform with"; "the world's ways", Barrett.

αλλα "**but**" - BUT. Strong adversative standing in a counterpoint construction, as NIV.

μεταμορφουσθε [μεταμορφω] pres. mid./pas. imp. "**be transformed**" - BE CHANGED, TRANSFORMED. Gnomic present. Note the passive, "let yourself be transformed by God", Cranfield. The prefix may indicate inward transformation, as opposed to outward conforming, but Cranfield argues against this view.

Cranfield argues the two verbs, "conformed" and "transformed" are virtually synonyms. Hendriksen and others doubt this. "There is a basic difference between outward conformity and inward transformation", Morris.

τη ανακαινωσει [ις εως] dat. "**by the renewing**" - IN / BY THE RENEWING. The dative is instrumental, expressing means; "by means of."

του νοου [ους ος] gen. "**of [your] mind**" - OF THE REASONING, THINKING ABILITY, MIND. The genitive may be treated as adjectival, possessive, "the mind's renewal", or verbal objective, "let God re-mould your minds from within", Phillips. Cranfield argues that Paul is referring to that element of our conscious self that entails "moral sensitivity and perceptiveness." Renewal is present tense, indicating an ongoing process of intellectual renewal, obviously through the Spirit; "let God change the way you think", CEV.

εις το δοκιμαζειν [δοκιμαζω] inf. "**then you will be able to test and approve**" - TO PROVE. The articular infinitive + the preposition εις usually forms a purpose clause, "in order that", but result is possible here. The word can mean "prove", "test", but can also mean "approve." The NIV takes two bites of the cherry, but Paul most likely means "test", in the sense of distil out the truth of God's revealed will.

του θεου [ος] gen. "**God's**" - [WHAT IS THE WILL] OF GOD. The genitive is probably adjectival, possessive, as NIV, descriptive, idiomatic / source, "the will revealed *from* God."

το αγαθον και ευαρεστον και τελειον adj. "**his good, pleasing and perfect will**" - THE GOOD AND WELL-PLEASING AND PERFECT *will*. This accusative construction stands in apposition to "will"; "that you may discern what is the will of God, namely, what is good, acceptable and perfect." Rather than appositional, so specifying the "will", the accusatives may be adverbial, consecutive, expressing the result of discerning the will of God. Believers, having their minds renewed by the indwelling Spirit, are then able "to discern the will of God, and so know what is good, acceptable and perfect."

12:3-8

Exhortations 12:1-15:13

i] The marks of a Christian community, 12:3-13:14

a) The exercise of mutual ministry

Argument

Having presented his guiding theme / proposition / paradigm for his ethical exhortations, namely, *present your lives as a living sacrifice to God*, 12:1-2, Paul now deals with the first of a number of practical applications. On the basis of Paul's authority as an apostle ("grace given to me" = the gift of apostleship), he encourages his readers to first discover their spiritual abilities, their God-given gifts, in line with the discerned will of God, and then to exercise them for the building up of the Christian community.

Issues

i] Context: See 12:1-2.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *The exercise of spiritual gifts*:

Mutual ministry requires:

A sober assessment of one's gifts, v3;

A recognition that we are members of one body, v4-5;

A willing exercise of our gifts, v6-8:

Prophesying in accord with our faith;

Serving (in some Word ministry??);

Teaching;

Encouraging;

Giving with generosity;

Leading with diligence;

Caring for the sick, poor, aged and disabled (Cranfield).

iv] Thesis: See 3:21-31.

v] Interpretation:

Paul makes much of the unity / oneness that believers possess in Christ, of being together in a mutual association. This bodily oneness is described in different ways, here of a body with many members, each member with a different function, but each belonging to the one body - oneness and difference going hand-in-hand. It is therefore essential that each member wisely assesses their spiritual abilities, and do so without

exaggerating their own importance. Each member is to exercise their **χαρίσματα**, their "grace-gift", bestowed on them by Christ through the Holy Spirit.

Paul goes on to list some of these gifts, and it seems likely that we should not assume that the list is complete; this is a sample list of seven spiritual gifts:

Prophecy - If we adopt Paul's line in first Corinthians, then obviously he doesn't have in mind primary revelation, but the proclamation of divine truth, in line with the revealed Word of God, both its exposition and application.

Serving - It is unclear what Paul means by **διακονιαν**, "serving". Given its placement between prophecy and teaching, it is unlikely that Paul has in mind social service. Some Word ministry is surely in mind. He is possibly reflecting the appointment of "men of good standing, full of the Spirit and wisdom" for service in the Jerusalem church, Acts 6:1-6. Even so, we have little idea what they were appointed to do, but it seems more than just waiting on tables.

Teaching - The exposition of scripture;

Encouragement - Encouraging the weak hearted. The New English Bible describes this quality as "the gift of stirring speech";

Generosity - Financial support, possibly financial guidance;

Leadership - Administration;

Kindness - Cranfield argues that Paul has in mind the care of the sick, the poor, the aged and disabled.

Whatever the ministry-gift, the believer who possesses it is to apply it wholeheartedly.

vi] Homiletics: *Mutual ministry*



Like so many blokes I have my Man's Cave; my shed. I love to make chips, both in wood and metal; all on an amateur level, of course. I love playing with old stuff, and restoring it, just like this old TEA 20 tractor – a three-year project. Yet, one art I never mastered was working with sheet metal. My son, on the other hand, became a master tradesman in sheep metal. He had a gift for it; I didn't.

We all have personal resources, talents, gifts.... When we give our lives to Jesus our personal abilities can be accentuated and empowered by the Spirit. We may even receive new spiritual abilities to use for the King. We can then use these gifts to exercise a particular ministry within the congregation. Each has their gift, and each is different. Each one of us has a peculiar combination of gifts that make us special and unique, and each one of us can use these gifts to build up the people of God.

So, a congregation is made up of a group of believers possessing diverse abilities for the perfection and extension of Christ's kingdom. There is no pecking order, just different believers with different gifts. Each member is to prayerfully and thoughtfully seek to understand their abilities and then use them within the group for the benefit of the whole.

When it comes to ordained pastors / priests, the Christian church has traditionally used ordination as a means of identifying those gifted to exercise a ministry of the Word. We are not all gifted to handle God's Word, but there are still many other avenues for service in the life of the Christian community and so let each member discern their gifts and apply them for the building up of the body of Christ.

Text - 12:3

The exercise of mutual ministry - believers are to properly assess their spiritual gifts and use them to build up the body of Christ, v3-8. i] the sober assessment of one's gifts, v3. Without employing a *leap of faith* into the dark void of one's imagination, members of a Christian community are directed to wisely assess their spiritual abilities "in accordance with the measure of faith that God has assigned." This phrase is rather vague, but it most likely describes the type of assessment undertaken. It's a spiritual exercise, a godward exercise, rather than a mere assessment of natural abilities.

γὰρ "for" - FOR. A causal sense is unlikely; the conjunction here is more likely transitional, indicating a step in the argument / paragraph marker.

διὰ + gen. "by" - [I SAY] THROUGH. Instrumental, expressing means, "by means of", as NIV. "I say" is more emphatic, so "I exhort", NET.

της δοθεισης [διδωμι] gen. aor. pas. part. "[the grace] given" - [THE GRACE] HAVING BEEN GIVEN. The participle is adjectival, attributive, limiting "grace", the aorist being constative and the passive usually classified as divine / theological; "the grace which was given to me."

μοι dat. pro. "me" - TO ME. Dative of indirect object.

παντι dat. adj. "[I say] to every" - TO ALL, EVERYONE. Emphatic, so Dunn. The adjective serves as a substantive, dative of indirect object.

τω ὄντι dat. pres. part. "**one**" - THE ONES BEING. The participle serves as a substantive standing in apposition to παντι, "all", "to everyone, to those among you", or it can be taken as adjectival, attributive, limiting παντι; "everyone who is among you."

εν + dat. "**of [you]**" - IN = AMONG [YOU]. Spatial; here with the sense "among you."

μη ὑπερφρονεῖν [ὑπερφρονεω] pres. inf. "**do not think of yourself more highly**" - NOT TO THINK MORE HIGHLY, HAUGHTY, SELF-CENTRED. The infinitive introduces a dependent statement of indirect speech expressing what Paul says. Possibly, "go beyond the bounds of wisdom", Calvin, but probably better, we "are not to estimate oneself too highly", Cranfield. The presence of μη indicates a prohibition; "do not ...".

παρ [παρα] + acc. "**than**" - BEYOND. Local, here with the sense "in place of", Porter Gk., or "beyond", so comparative, "than."

φρονεῖν [φρονεω] pres. inf. "[**you ought**]" - [WHAT IS NECESSARY] TO THINK. Complementary infinitive, completing the sense of the verb "it is necessary"; "beyond what is necessary to think" = "than one ought." The second use of the infinitive φρονεῖν, "to think", serves to introduce a coordinate dependent statement further expressing what Paul says; "I say do not, but I say to think =that you think with sober judgment"

ἀλλὰ "**but rather**" - BUT. Strong adversative standing in a counterpoint construction, "not, but", as NIV.

εἰς το σωφρονεῖν [σωφρονεω] inf. "**with sober judgment**" - [TO THINK] INTO THE TO BE REASONABLE, SENSIBLE THINKING, MEASURED, SOBER-MINDED. This construction, an articular infinitive preceded by the preposition εἰς, "to / into", would normally express purpose, but sometimes result; "to be thinking with a view to a sensible appraisal of himself", Wuest. We should "entertain a sober opinion" of ourselves, Cranfield; "take a sane view of", Moffatt; "with sobriety", Fitzmyer.

ὡς "**in accordance with**" - AS [GOD APPORTIONED]. Not as a comparative, "like", but expressing a characteristic quality / manner; "as".

μετρον [ον] "**the measure** / -" - A MEASURE, PROPORTION. "Amount", TEV, runs with the idea of a measured amount given to each believer as God wills, which measure is appropriated by faith, so Schreiner, Dunn, Black, Murray.... The word is usually taken to express a measuring standard, eg., a ruler. "A standard (by which to measure himself) namely (his) Christian faith", Cranfield. In this sense the "measure" is "the standard by which we judge ourselves, namely, our shared faith; thus we look at ourselves on the basis of that common faith

God's grace has allotted to each of us", Osborne, so Morris, Fitzmyer, Moo, Dumbrell, ...

πιστεως [ις εως] gen. **"of faith / the faith"** - OF FAITH. The genitive is adjectival, possibly partitive, but better of definition / exegetical, "a measure which consists of faith", that which God apportioned. As Lenski points out, you can't have a portion of justifying faith, although justifying faith is unlikely to be the sense here. The use of the word "faith" here is somewhat unclear, but Fitzmyer suggests it is "the object believed in, which in the concrete is Christ Jesus." Cranfield and Moo think it is "the common gift of faith given to all believers", while Dunn, Jewett and Schreiner think it is "the unique gifts of faith God gives to each believer", Harvey.

εκαστω dat. adj. **"to each of you"** - TO EACH. The NIV reads this adjective as a dative of indirect object, but its position suggests it is attracted to the dative παντι τω οντι, "to every one being [among you]." Cranfield suggests εκαστος ως αυτω ο θεος, "each as *to what* God apportioned [a portion of faith]."

v4

ii] A recognition that we are members of one body, v4-5. Although each member of a congregation has different gifts shaping various functions (ministries), each function is essential for the benefit of the whole, v4-5.

γαρ "-" - FOR. More reason than cause, explanatory, so best left untranslated.

καθαπερ ουτως **"just as so"** - AS SO Coordinate comparative construction covering v4 and 5; "just as in a single body there are so also / in the same way" "Each of us lives in a body composed of many parts. Now all of these parts do not have the same function. In the same way we are the many parts of the risen Messiah, and each of us plays his proper role in coordination with all the rest of us", Junkins.

εν "-" - IN [ONE BODY]. Local, expressing a state or condition; "we are like the various parts of a human body", Peterson.

μελη [ος ους] **"[many] members"** - [WE HAVE MANY] MEMBERS, BODY PARTS. Accusative object of the gnomic verb "to have"; "just as in a single human body there are many parts (as you well know)", Cassirer.

δε **"and"** - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point; "but these members do not have the same function."

πραξιν [ις εως] **"function"** - [ALL THE MEMBERS DO NOT HAVE THE SAME] ACTION, DEED, FUNCTION. Accusative object of the verb "to have." "Each part of the body has a different use." Paul likes the body illustration with the different parts having their own particular function and uses it in Ephesians, although there Jesus is the head of the body.

v5

οὕτως "so" - SO ALSO, IN THE SAME WAY. See above.

εν + dat. "in [Christ]" - [THE MANY ARE ONE BODY] IN [CHRIST]. Local, expressing space, incorporative union. Due to our incorporation in / union with Christ believers form a unified whole in much the same way as the individual parts of the body form a whole. Note Schreiner who suggests that εν here expresses cause, "because we are united with Christ", or Harris Gk. who opts for an instrumental sense, "by our union with Christ."

οἱ πολλοι adj. "**we, though many**" - THE MANY. The adjective serves as a substantive, subject of the verb to-be.

ἐν σωμα [α ατος] "[**form**] **one body**" - [ARE] ONE BODY. Predicate nominative.

το ... καθ εἷς "**each**" - [AND] EACH ONE [MEMBERS OF ONE ANOTHER]. The prepositional phrase καθ εἷς is adverbial; "signally, individually." The presence of the article το is somewhat strange. Moule suggests it is bad grammar, but it is probably just idiomatic Koine Gk. "Relatively to (adverbial phrase) and that (pronoun), as members of one another", Godet. "Individually (το ... καθ εἷς, idiomatic adverbial phrase), with relation to each individual (αλληλων μελη)", BDF #305. The genitive substantive pronoun αλληλων, "one another" is adjectival, possessive, "members of one another" = "members belonging to one another." The point being made is that believers are mutually dependent on each other.

v6

iii] The exercise of personal gifts, v6-8. As a coordinate unity, believers are to use their individual gifts to build up the body of Christ. Paul lists seven spiritual gifts. It is unlikely that the list is complete, but is rather exemplary. The gifts are obviously endowments of the Spirit, endowments that likely heighten natural abilities. Note that most translations assume an imperative somewhere in this verse, eg., ESV "Having gifts that differ according to the grace given to us, *let us use them*: if prophecy, in proportion to our faith."

δε "-" - BUT/AND. Transitional, indicating a step in the argument.

εχοντες [εχω] pres. part. "**we have**" - HAVING. Given the free flowing nature of the Gk. text through to v21, it is not possible to identify the exact function of this participle, as with some of those that follow. As is often the case in Koine Gk., the sense of a participle remains flexible, rather than fixed. English will often demand a fixed sense, so here we could classify this participle as adverbial, causal; "because we have gifts given us by the grace of God, *let us use them*." We then have an implied imperative as ESV, "let us use the" Robertson opts for

an imperatival participle, but such is a dubious classification, given that most such participles are attendant on an imperative. We are best to follow the NIV and treat it as equivalent to an indicative, technically a periphrastic present with the present tense of the verb to-be assumed.

χαρισματα [α ατος] "**gifts**" - KINDLY GIFTS. Probably here with the more specialised meaning of the word, namely "gifts of the Spirit", spiritual abilities given to, or enhanced in, individuals to enable them to minister in the church for the building up of the congregation.

κατα + acc. "**according to [the grace]**" - [DIFFERING] ACCORDING TO [THE GRACE]. Expressing a standard; "in accordance with." Each believer has different gifts which have come in accord with the gracious kindness of God, i.e., "they are grace-gifts, or *charismata*, and that God is the true source of them", Osborne.

την δοθεισαν [διδωμι] aor. pas. part. "**given**" - HAVING BEEN GIVEN. The participle is adjectival, attributive, limiting "grace"; "the grace which has been given."

ἡμιν dat. pro. "**to each of us**" - TO US. Dative of indirect object.

ειτε ... ειτε "**if**" - WHETHER. A disjunctive correlative construction; "either ... or / whether ... or / if ... or if." Covering the listed gifts, v6-8.

προφητειαν [α] "**your gift is prophesying**" - *it is* PROPHECY, A DECLARATION OF THE WILL OF GOD. Accusative object of an assumed verb to-be. The prophetic function is primarily forth-telling, rather than fore-telling, although the actual function of a New Testament prophet is open to debate. For example, some argue that prophets, as with apostles, only existed in the New Testament church and that with the formation of the New Testament scriptures, the function of prophet became redundant. It is certainly hard to argue for the existence of primary prophecy today, but in a secondary sense, prophecy, as forth-telling, is alive and well.

κατα + acc. "**in accordance with**" - *then prophecy* ACCORDING TO. Expressing a standard. As with all seven gifts there is no verb and so one must be supplied. Most modern translations take the prepositional phrases introduced initially by **κατα** and then **εν**, as indicating an imperative rather than serving to modify the gift. So "if it (the gift/s allotted to each of us) be prophecy, let us prophesy in accord with / in conformity with" Of course, our nomistic tendencies always lead us toward an imperative rather than an indicative!!

την αναλογιαν της πιστεως "**your faith**" - THE PROPORTION, RIGHT CORRESPONDENCE OF THE FAITH. The prophets are to proclaim truth in relationship with / in line with / according to the proportion of the faith. The phrase is compacted and lacks clarity, given that the meaning of the noun **αναλογια** in this context is unclear, and the function of the genitive noun **της**

πιστεως, "of the faith", is similarly unclear. If we take the genitive "of faith" as adjectival, exegetical / appositional, then this "portion", this piece of prophetic word, consists of the faith (the body of doctrine held in common by believers). The prophets have no right to proclaim something which they believe is inspired, but does not align with the body of truth upon which they rely for their salvation. "Let us prophesy such that the truth proclaimed corresponds with the revealed Word of God." A verbal, subjective classification of the genitive "of the faith" gives a similar sense where "the portion" is dictated "by the faith." Schreiner thinks "faith" here is a person's personal faith; "prophecy should be exercised in proportion to ("portion" = by the measure of) one's personal faith", as NIV, ESV, etc. - contra Fee, ..., ie., a possessive genitive. It seems best to treat the clause as follows: "the prophet is to prophesy in relation to the truths of the Christian faith as received."

v7

εἴτε "if" - OR IF. See v6 above.

διακονιαν [α] "**it is serving**" - *it is* MINISTRY, SERVICE. Accusative object of an assumed verb to-be. The word is used of service to the brotherhood (church), either generally, or specifically, eg. giving aid. It may also include a ministry of the word. "Practical service", Goodspeed, but then why put such a ministry in the midst of word ministries?

εἰ + dat. "**then [serve]**" - *then serve* IN [THE MINISTRY, SERVING]. See v6 above for the preposition as a marker of an imperative; "if we have the gift of serving, let us use it in serving", Cassirer. As noted, our inclination toward an imperatival sense should at least force a consideration of a local sense expressing sphere, "in the sphere of service", or an adverbial sense, modal, expressing the manner of serving; "in the manner of our service." The preposition is repeated for all the listed gifts.

ὁ διδασκων [διδασκω] pres. part. "**[if it is] teaching**" - [OR IF] THE TEACHING [*is the gift then teach* IN THE TEACHING]. As with the participles in v8, this participle serves as a substantive, nominative subject of an assumed verb to-be, but note the comment in v6 on the function of participles in the passage. The gift of teaching may be defined as catechetical instruction in the scriptures given to the members of the Christian community by a gifted member.

v8

ὁ παρακαλων [παρακαλεω] pres. part. "**encouraging**" - [OR IF] THE ONE EXHORTING [IN THE ENCOURAGEMENT]. The participle serves as a substantive. As with teaching, the purpose of "encouraging" is the edification of the congregation. Whereas "teaching" is theoretical instruction, "encouraging" is

probably more practical, life-centred guidance; "the pastoral application of the gospel", Cranfield. "The gift of stirring speech", NEB.

ὁ μεταδιδους [μεταδιδωμι] pres. part. "**contributing**" - THE ONE GIVING, OR SHARING WITH SOMEONE. Paul may be speaking of a gift of liberality, giving of our own resources for the building up of others. He may also be speaking of a ministry of the administration of finances, distributing the offerings of the church. This was Calvin's understanding.

εν ἀπλοτητι "**let him give generously**" - IN GENEROSITY, LIBERALITY. Possibly with the sense of "purity", even "simplicity"; the giver must give with pure intent. See Sandy and Headlam.

ὁ προϊσταμενος [προιστημι] pres. part. "**[if it is] leadership**" - THE ONE TAKING THE FIRST PLACE, PRESIDING [IN DILIGENCE]. "Paul is probably referring to those to whom the government of the church was committed. These are the elders who presided over, and ruled, the other members and exercised discipline", Calvin. Others suggest it is leadership in a general sense, which could be exercised by a number of church members in the building up of the congregation. Some commentators actually see it linked to the preceding ministries, in which case it is a ministry of administration of the church's charitable works.

ὁ ελεων [ελεεω] pres. part. "**showing mercy**" - THE ONE SHOWING MERCY. "The person whose special function is, on behalf of the congregation, to tend the sick, relieve the poor, or care for the aged and disabled", Cranfield.

εν ἰλαροτητι [ης ητος] "**do it cheerfully**" - IN CHEERFULNESS. This last example of the prepositional construction used throughout the list of ministries certainly leans toward an adverbial use, expressing manner; "the one who does acts of mercy, with cheerfulness / cheerfully."

12:9-21

Exhortations 12:1-15:13

i] The marks of a Christian community, 12:3-13:14

b) Let love be genuine

Argument

In 12:1-15:13 Paul deals with the practical business of believers living together within God's new community. In the passage before us, Paul speaks of the way of love, of love within the Christian fellowship and its extension to the wider world. The practical implication for Paul is that kindness, in the face evil, will disarm hate.

Issues

i] Context: See 12:1-2.

ii] Background: See 1:8-15.

iii] Structure: *Let there be love:*

The nature of Christian love, v9-16;

Exhortations toward love.

The contrary nature of love, v17-21:

Exhortations toward non-retaliation.

iv] Thesis: See 3:21-31.

v] Interpretation:

A new section is indicated by the lack of a connecting conjunction. Paul heads this section with the key word **αγαπη**, "love", the meaning of which he explains in v9-21. The old AV translation "charity" has long since lost its power, and so most translations opt for "love", even though it carries powerful sexual connotations. It does seem that a word like "compassion" comes closer to its intended sense. The predicate adjective **αυποκριτος**, "sincere", is usually treated imperatively, as are the following ten participles, again indicating our preference for the imperative over the indicative. Paul's words are certainly framed as an imperative, the second expression of presenting our bodies as living sacrifices, v1-2 (the first being that of exercising our gifts, v3-8), but the adjectives and participles more likely describe / specify the "love" which Paul calls on us to offer as a sacrifice, holy and well-pleasing to God.

Paul tells us that the nature of "love" is found in its hatred of evil, compassion toward the brotherhood, respect toward others, spiritual

enthusiasm, hope, fortitude, constant prayerfulness, and practical care toward those in need. Love is expressed in blessing those who persecute us, empathising with people in times of joy and sadness, getting along with people, not being stuck-up, or conceited, forgiving rather than hitting back, seeking the honourable path in life, and living at peace with everyone. Love resists getting even, leaving *justice* with the Lord, and this because evil is best defeated by kindness.

Is Paul contextualising his instructions on love? Paul's instructions may well reflect the hostile environment within which first century Christianity finds itself. This is possibly evident in the exhortations from v17 on, and may explain the placement of the instruction that believers be subject to government authorities, 13:1-7. But it is also possible that Paul, at this point in his treatise, sets out to summarise the church's catechetical instructions on the subject of love within the Christian community, so Fitzmyer, Moo, ... He may even be addressing a situation similar to that faced by the church in Corinth, namely the rash use of spiritual gifts. This certainly fits with the context, given that Paul has just addressed the issue of spiritual gifts. Given also that Paul is about to personally address the touchy issue of division in the Christian fellowship between the "weak" and the "strong", the law-bound and the free in Christ, 14:1-15:13, he may well view the unifying power of Christian compassion as the answer to this divide.

vi] Homiletics: *Let love be sincere*

In our reading today, Paul begins with the words "love must be sincere." Calvin says of this verse, "it is difficult to express how ingenious almost all men are in counterfeiting a love which they do not really possess. They deceive not only others, but also themselves, while they persuade themselves that they have a true love for those whom they not only treat with neglect, but also in fact reject."

Any exhortation on personal morality must focus on the heart. It's one thing practising "brotherly love", "sharing with God's people", "practising hospitality", not taking "revenge", etc.... but what of the condition of the heart? Paul says, "love must be sincere." When it comes to Christian ethics, the deed cannot be separated from the motive.

In ancient Rome the motive was reciprocal - do unto others so that they will do it unto you. In Christian ethics it is "do unto others as you would have them do unto you." The deed of love has worth in itself when it is free from the need of reward.

Of course, Calvin addresses an even deeper level of corruption when he speaks of deeds of love done to veil a heartfelt hate. When we want the acceptance of others, or even the acceptance of God, we are easily tempted to unknowingly veil our hate (our dislike, disdain....) in deeds of love. Release from this soul-destroying condition is actually quite simple. God's acceptance is freely ours in Jesus. When we hold onto Jesus we are 100% accepted in God's sight. If we can accept ourselves as God accepts us, we will not be very worried about the acceptance of others. We are then free from the need to veil our less presentable motives.

Perfection is beyond all of us, but sincerity is attainable. Let us simply take on the mind of Christ by looking to his renewing Spirit.

Text - 12:9

Love, v9-21. As noted in 12:1-8, Paul adopts a stylistic approach from v9 through to v21 where information is piled one upon another. He does this with the use of participles, and a limited number of verbs. It doesn't quite work in English, so we are forced to supply numerous verbs, often treated as imperatives (eg., v9, "love *must be* sincere"), and to guess at the function of the participles.

i] The nature of Christian love, v9-16. Paul has described the situation of *εχοντες χαρισματα*, "having gifts", *δοθεισαν ημιν*, "given to us." He now looks at the gift of love. As indicatives, what we seem to have here are nominative adjectives and nominative adjectival participles limiting "love" by describing / specifying; "The love *which is* not hypocritical, abhorring evil, glued to the good. With brotherly love, *a love which* loves the other dearly; with honour, *a love which* holds others in esteem;" Although a rather condensed construction covering v9-21, this does seem to be Paul's intention. None-the-less, most often the adjectives and the ten participles in this passage are treated as imperatives, with the present tense taken as durative, "always", so Turner, MHT III. Either way, we are to love our brothers and sisters in the sense of showing compassion toward them. Such love must be genuine and not deceitful. We are to oppose what is morally wrong and support what is morally good.

η αγαπη [η] "love *must be*" - *offering your bodies as a living sacrifice entails* LOVE. Today the word carries an erotic and sentimental sense, but in the NT it means something like compassion, being other-person-centred. Most translations assume an imperative verb to-be; "let love *be* unashamed, sincere, the real thing."

ανυποκριτος adj. "sincere" - UNASHAMED. Attributive adjective, limiting love by describing / specifying; "love, *a love which is* unashamed." "Love is to be the real thing, genuine, and not counterfeit", Cranfield; "don't pretend to love", TH.

αποστυγουντες [αποστυγεω] pres. part. "**hate**" - ABHORRING [THE EVIL]. The first of a series of ten nominative participles, the present tense being durative; "always", Turner, MHT III. As with the following participles, this participle may be classified as attendant circumstance, expressing action accompanying an assumed imperative verb like "*offer, let be, ...*", and therefore translated as an imperative. On the other hand, Paul may well intend it to serve as an attributive modifier, further limiting "love" by describing / specifying it; "*a love which breaks with evil and is devoted to good.*" "Hate violently", Dunn.

κολλωμενοι [κολλαω] pas. part. "**cling to**" - CLEAVING TO, GLUED TO, BE JOINED FIRMLY TO. The participle as above. A love that hates evil, flees from it, but joins itself to the good, is passionate for the will of God. "Hold on to", Harvey.

τω αγαθω adj. "**what is good**" - THE GOOD. The adjective serves as a substantive, dative of direct object after the verb **καλλαω**, "to cling to."

v10

We are to show affectionate kindness to our brothers and sisters in Christ, particularly when they are in need. We must always remember, a kindness to a brother is a kindness to Christ.

τη φιλαδελφια [α] dat. "**in brotherly love / in love**" - WITH BROTHERLY LOVE. The first of a series of datives which can be understood in numerous ways, eg., local, "in the sphere of brotherly love"; instrumental, "by means of brotherly love", TH; as a dative of reference / respect, "with respect to brotherly love", Morris, Moo; dative of manner, "as between brothers", Phillips; dative of advantage, "for the brotherhood", Moffatt. The term "brother" for a fellow adherent of a religious faith, is not peculiar to Christianity, but it was used by Christ and adopted by the first believers. "With respect to brotherly love, *a love which loves dearly toward the other*" = "your brotherly love must make you one loving family", Barclay. The gift of love is expressed in "kindness", Hunter.

φιλοστοργοι [ος] adj. "**be devoted [to one another]**" - LOVING WARMLY, CHERISHING, DEVOTED. Again, we have a nominative adjective, presumably modifying an assumed nominative "love", which pattern is repeated by the ten participles in this passage, serving as attributive modifiers, "*offer your bodies as a living sacrifice* (v1-2) with respect to brotherly love, *a love which is devoted toward one another = which makes you one loving family.*" This adjective, as with the ten participles, is usually treated as an imperative. "Tender affection, particularly family affection", Cranfield.

εις + acc. "**to [one another]**" - TO, INTO. Local, expressing the direction of the action, and arrival at.

τη τιμη [η] dat. "**Honour [one another]**" - [PREFERRING ONE ANOTHER] IN = WITH HONOUR. The dative as above; "offer your bodies as a living sacrifice with respect to honour, *a love which* holds other people in esteem"

προηγουμενοι [προηγεομαι] pres. part. "**above yourselves**" - LEADING THE WAY = ESTEEMING HIGHLY [ONE ANOTHER]. As already indicated, these participles are either adjectival, "with respect to honour, *a love which* gives precedence to others", or attendant circumstance, expressing action accompanying the assumed main verb "offer, let be,", v9, so treated as an imperative, "give one another precedence." The word means "to give a lead to." This has prompted translations like "let us have a willingness to let the other man (person) have the credit", Phillips. The gift of love is expressed in "fine courtesy", Hunter.

v11

We are to be dedicated toward God, bubbling over with enthusiasm toward the Holy Spirit and devoted in service to our Lord.

μη οκνηροι adj. "**never be lacking in**" - [IN = WITH A ZEAL] NOT SLOTHFUL, LAZY, SLACKNESS, HESITATING, IRKED BY THE DEMANDS OF (Murray). Again, this adjective is usually treated as an imperative in line with the ten participles in this passage, also treated as imperatives; "be constant in zeal", so Moule. Imperatives make the point well to a Western mind, and from Paul's perspective, a moral instruction is his intent (cf., v1-2), but as already indicated, this set of adjectives and participles are more likely attributive modifiers; "with respect to dedication, *a love which is* never lacking." The phrase highlights the attitude that drives a person to sidestep their responsibilities in favour of as little work as possible. cf. Matt.25:26.

τη σπουδη [η] dat. "**zeal**" - IN = WITH EARNESTNESS, DILIGENCE, DEDICATION. Again, the dative here, as with the two other datives in this verse, may be translated in numerous ways. Probably again a dative of reference / respect works best; "with respect to dedication (toward the Lord / the brotherhood?), *a love which is* never lacking." Other possibilities: dative of cause as in v12, "in zeal" = "by virtue of", BDF, "on the basis of", etc. The gift of love is expressed in "fervour", Hunter.

τω πνευματι [α ατος] dat. "**but keep your spiritual**" - IN = WITH SPIRIT. Dative as above, "with respect to the spirit", although Harvey opts for a local sense; "in the sphere of your spiritual life". "With respect to the human spirit (possibly the Holy Spirit).

ζουντες [ζωω] pres. part. "**fervour**" - BURNING OR BOILING / THE BURNING WITHIN, FERVOUR. Participle, as above; "with respect to the spiritual self, *a love which is* bubbling over with enthusiasm."

τω κυριω [ος] dat. "**the Lord**" - IN = WITH THE LORD [SERVING]. Reference / respect is probably still intended, "with respect to the Lord, *a love which is serving* = dedicated to service." The verb δουλευω, "to serve", normally takes a dative of direct object, so does Paul simply mean "serving the Lord"? "Serving", as a slave serves. Presumably Paul is using this participle in line with the others. Note the alternate reading "time" = the present time, serve it; "seize your opportunities", Barclay.

v12

With a view to eternity, be joyful; in persecution, be patient; in prayer, be constant.

τη ελπιδι [ις ιδος] dat. "**in hope**" - IN = WITH HOPE [REJOICING]. The dative again prompts numerous translation possibilities, eg., a dative of cause; "be joyful in hope, ie. by virtue of hope"; "if you have hope, this will make you cheerful", JB. Possibly instrumental, expressing means, even local, so Schreiner. A dative of reference / respect remains the best all-round option; "with respect to hope, *a love that rejoices*." "Base your happiness on your hope in Christ", Phillips. The gift of love expresses itself in "a radiant hope", Hunter.

τη θλιψει [ις εως] dat. "**[patient in] affliction**" - IN TRIBULATION [ENDURING]. Dative, as above; "with respect to affliction, *a love which endures*." "You must meet trouble with the power to pass the breaking point and not break", Barclay. The gift of love expresses itself with "fortitude in suffering", Hunter.

προσκατεροντες [προσκατερω] pres. part. "**faithful in**" - [IN PRAYER] PERSEVERING. The participle, as above; "with respect to prayer / your prayer life, *a love which perseveres*." "Busy oneself with, be busily engaged in", BAGD. "Faithful" doesn't quite express the "keeping at it" sense, although Paul is not saying that we should keep praying until God gives us what we want. Probably "consistent" carries the sense better than "persevere". The gift of love expresses itself with "consistency in prayer", Hunter.

v13

We must be generous in our dealings with our fellow believers, and offer practical care and hospitality when needed

κοινωνουντες [κοινωνει] pres. part. "**share with [the Lord's people]**" - [to = with the needs of the saints] sharing, contributing, taking part in. Participle as above; "*offer your bodies as a living sacrifice* (v1-2), with respect to the needs of the saints, *a love which* entails practical assistance." Contribute a share", BAGD. "Contribute to the needs of God's people", NEB. Poverty was a fairly serious problem for the early church, as it was for the Roman Empire as a whole.

The genitive adjective **των ἁγίων**, "the holy", serves as a substantive, "the saints = believers", the genitive being adjectival, possessive;

διωκοντες [διωκω] pres. part. "**practise [hospitality]**" - pursuing, seeking [hospitality]. The participle as above, here forming a participial phrase coordinate with "sharing"; "with respect to the needs of the saints, *a love which* offers practical assistance *and which* offers hospitality / is never grudging in offering a meal or a bed to those who need them." The final feature of **αγαπη**, "love" is "open-handed hospitality", Hunter. Accommodation was limited and expensive for travellers, so this exhortation meets a very practical need.

v14

As the master instructed us, let us bless our persecutors, cf., Matt.5:44, Lk.6:27. The phraseology of this passage is reminiscent of the Sermon on the Mount. In v14-16 we have three positive imperatives followed by three negative imperatives. The first two and the last are imperative verbs, the third and fourth are infinitives, taken as an infinitive of command, and the rest are participles usually treated as attendant circumstance / imperative.

ευλογειτε [ευλογεω] pres. imp. "**bless**" - BLESS. In the sense of "invoke God's blessing upon" cf., Murray, Mounce, ...; "call down blessing on", NEB. Calvin says of this exhortation, "although there is hardly anyone who has made such advance in the law of the Lord that he fulfils this precept, no one can boast that he is the child of God, or glory in the name of a Christian, who has not partially undertaken this course, and does not struggle daily to resist the will to do the opposite."

τους διωκοντας [διωκω] "**those who persecute you**" - THE ONES PERSECUTING, PURSUING [YOU, BLESS AND DO NOT CURSE]. The participle serves as a substantive.

v15

Let us stand with those around us in their times of trouble. These words may refer to empathy within the Christian fellowship, but there is no reason why they can't apply to the world at large.

χαρειν [χαρω] pres. inf. "**rejoice**" - TO REJOICE. This infinitive further exegetes "love", *a love that* rejoices with those who rejoice and mourns with those who mourn. As with **κλαιειν**, "to weep, mourn", it is usually classified as an independent infinitive with imperatival force, an uncommon infinitive in the New Testament. Imperatival infinitives are common in secular writings, eg., Homer. "Share the happiness of those who are happy, and the sorrow of those who are sad", Phillips.

μετα + acc. "**with**" - WITH. Expressing association; "in association with."

χαιροντων gen. pres. part. "**those who rejoice**" - *the ones* REJOICING [WEEP WITH *the ones* WEEPING]. This participle, as with **κλαιοντων**, "weeping, mourning", serves as a substantive, even though it is without an article.

v16

When Paul encourages us to "live in harmony with one another" he probably means "agree together, one with another"; "be of the same mind." This exhortation calls on believers to work at unity in the brotherhood, but also possibly encourages a wider sense of community. Paul also denounces snobbery, encouraging us to be willing to associate with people from a lower social stratum. Also, he makes the point that it is dangerous to think too highly of our intellectual ability. "I think and therefore it is true" (rather than "I think and therefore I am"), is a disastrous assumption.

φρονουντες [φρονεω] pres. part. "**live in harmony with**" - THINKING [THE SAME TO ONE ANOTHER]. Again, the participle is usually treated as imperatival, "treat everyone with equal kindness", JB, although this is not quite the sense. Probably better, "be of the same mind", Morris. As already noted, given the condensed nature of v9-21, Paul may be using the participle as an attributive modifier, limiting his key word **αγαπη**, "love", v9; "*a love which involves* living in harmony with one another." Paul is not encouraging us to paper over differences since we are always bound to stand for the truth as we see it.

φρονουντες [φρονεω] pres. part. "**do [not] be proud**" - THINKING [NOT THE HIGH THINGS]. The participle, as above; "*a love which is* not haughty or contemptuous."

αλλα "but" - BUT. Adversative standing in a counterpoint construction. ; "not but"

συναπαγομενοι [συναπαγω] pres. part. "**associate with**" - BEING LED, CARRIED ALONG WITH. The participle as above; "*but a love which* associates with the lowly." We should not be "carried along" by high-mindedness, but rather by "the humble tasks in community", Black. Christians who think they are socially superior are really not standing with Christ.

τοις ταπεινοις dat. adj. "**people of low position**" - THE HUMBLE *things / ones*. The adjective serves as a substantive, dative of direct object after the **συν** prefix verb, "associate with."

παρ [παρα] + dat. "**conceited**" - [DO NOT BECOME WISE] WITH [YOURSELVES]. Here expressing association, "with", but possibly instrumental, "by", "be not wise by your own estimation", or even local, "in your own eyes", Moo; "don't be the great somebody", Peterson.

v17

ii] The contrary nature of love - exhortations for non-retaliation, v17-21. Do not return evil for evil. This exhortation on vengeance is oft repeated in the Bible, even by Jesus, cf., Matt.5:38f, Lk.6:29, 35. Paul goes on to encourage right behaviour; "let your aims be such as all men count honourable", NEB. Verses 17ff are taken as general exhortations for believers in their contact with non-believers, but they can just as easily be viewed as church specific. Again, the verse is controlled by two participles, usually treated as imperative (technically attendant circumstance); "Returning to no one evil for evil! Having regard for good things before all men!"

αποδιδόντες [αποδιδωμι] pres. part. "**do not repay**" - REPAYING. Again, the participle may serve as an imperative, attendant on an assumed imperative like "offer, let be, ...", referencing what Paul urges his reader to do (under the category of "love", v9), namely, offer their bodies as a living sacrifice, v1, so "repay no one evil for evil", ESV. The participle may also serve as an attributive modifier limiting an assumed "love"; "*a love which* does not repay evil for evil."

μηδενι dat. adj. "**anyone**" - TO NO ONE. Emphatic; dative of indirect object.

αντι + gen. "**[evil] for [evil]**" - [EVIL] IN RETURN FOR [EVIL]. Expressing exchange.

προνοουμενοι [προνοεω] pres. part. "**be careful**" - TAKING THOUGHT FOR, HAVING REGARD FOR. The participle, as above; "*a love which is* above reproach in the eyes of all", cf., Moffatt. The exhortation to do what is right in the sight of others is interesting. The NIV sense can easily imply the performance of goodness, but the NEB gets to the heart of it with "let your aims be such as all men count honourable."

ενωπιον + gen. "**in the eyes of [everyone]**" - [GOOD THINGS] BEFORE [ALL MEN = EVERYONE]. Spatial; "in front of, before."

v18

Where possible, be peaceably disposed toward everybody.

ει + ind. (assumed) "**if**" - IF [POSSIBLE]. Introducing a conditional clause, 1st. class, where the proposed condition is assumed to be true; "if, *as is the case*, *then* living in peace with all men."

το εξ υμων "**as far as it depends on you**" - THE FROM YOU. The article **το**, "it, what", is an accusative of respect, so Moule = "with respect to what comes from (**εξ** +gen. = source / origin) you" = "so far as it is in your power." Calvin says of this verse, "we are not to strive to attain the favour of men in such a way that we refuse to incur the hatred of any for the sake of Christ." We are to maintain peace as best we can. "To the extent that it depends on you" Moo.

ειρηνευοντες [ειρηνευω] pres. part. "**live at peace**" - LIVING IN PEACE. The participle, as above: as an imperative, "be at peace with all people"; as an attributive modifier, "*a love which, where possible, on your part, is at peace with all people.* Either way, Paul is encouraging us to live at peace with everyone, not just the members of our Christian fellowship.

μετα + gen. "**with [everyone]**" - WITH [ALL MEN]. Expressing association, as NIV.

v19

Retaliation, in the face of hurt and offence, is a natural response. Paul affirms the standard Biblical line, namely, leave the matter in God's hands.

μη εκδικουντες [εδικικεω] pres. part. "**take revenge**" - [BELOVED] NOT AVENGING. The participle, as above: imperative, "do not take revenge"; or as an attributive modifier, "my beloved ones, *offering your bodies as a living sacrifice entails a love which does not take revenge.*" The word implies a wrong has been done for which a suitable reaction is called for. A believer, standing under the grace of God in Christ, cannot wield the sword of revenge against another sinner, rather we should leave the matter in God's hands, for his mercy, or his wrath. The wrath is best witnessed at Gethsemane. "We give place to wrath only when we wait patiently for the proper time for our deliverance, praying in the meantime that those who now trouble us may repent and become our friends", Calvin.

εαυτους reflex. pro. "-" - YOURSELVES. Serving as the object of the participle "avenging".

αλλα "**but**" - BUT. Adversative standing in a counterpoint construction; "not ... but"

τοπον [ος] "**[leave] room**" - [GIVE] PLACE. Accusative object of the verb "to give." Referring to a space where something goes on, here divine recompense; "Let the wrath of God have its way", Moffatt, although a more gentile approach may be called for; "stand back, and let God punish him, if he so wills", Hunter.

τη οργη [η] dat. "**for God's wrath**" - TO THE WRATH. Dative of indirect object, or adverbial, reference, "with respect to, or possession, "his wrath", "God" understood; "leave it to the wrath of God", ESV.

γαρ "**for**" - FOR [IT HAS BEEN WRITTEN]. Introducing a causal clause explaining why we should "leave it to the wrath of God", ESV.

εμοι dat. pro. "**it is mine [to avenge]**" - [VENGEANCE] TO ME [SAYS THE LORD]. Dative of possession; "vengeance is mine."

εγω pro. "**I [will repay]**" - I [WILL REPAY]. Emphatic by use.

v20

Proverbs 25:21-22, LXX. Render help to anyone in need. An enemy is not necessarily someone outside the fellowship.

αλλα "on the contrary" - BUT. Adversative, as NIV. Introducing a counterpoint to the negation **μη**, "do not", v19.

εαν + subj. "if" - IF [THE ENEMY OF YOU HUNGERS, FEED HIM; IF HE THIRSTS, GIVE HIM A DRINK]. As with **εαν διψα**, "if he is thirsty", the conjunction introduces a conditional clause, 3rd. class, where the proposed condition has the possibility of coming true; "if, *as may be the case*, *then*"

γαρ "-" - BECAUSE. Introducing a causal clause explaining why we should act this way; "because"

ποιων pres. part. "in doing [this]" - [THIS] DOING. The participle is adverbial, best taken as instrumental, expressing means; "by so doing."

σωρευσεις [σωρευω] fut. "heap" - YOU WILL PILE UP. The piling up of good deeds toward an enemy serves to stir their bitter conscience and hopefully move them toward reconciliation with God.

πυρος [πυρ πυρος] gen. "of fire" - [COALS] OF FIRE. The genitive is adjectival, attributive, limiting "coals"; "burning coals." "A burning sense of shame", Moffatt. "Such kindness to an enemy will overwhelm him with remorse", Hunter. An image of "the burning pangs of shame and contrition", Cranfield.

επι + acc. "on" - UPON [THE HEAD OF HIM]. Here spatial; "upon".

v21

Ultimately, good will triumph over evil. "It is the victory of the man who has been justified by faith, who is borne up by the grace of God in Christ, who is indeed confident, but confident in the knowledge of the victorious power of the gospel, and not in any sense of his own moral superiority", Cranfield.

μη νικω pres. mid./pas. imp. "do not be overcome" - BE NOT BE CONQUERED. The change from plural to singular here probably serves to emphasise the personal nature of the exhortation. Present tense = "do not continue to be overcome", but Turner, MHT III, classes this present as perfective, rather than imperfective (ie., durative). Possibly "don't allow yourselves to be overpowered by evil", Phillips, but better, don't "respond to evil with evil", Morris. Take the path of love rather than vindictiveness.

υπο + gen. "by" - BY [THE EVIL]. Possibly instrumental, means, although this is an unusual use of the preposition. Usually, agency would be implied so the substantive adjective **του κακου** may be "the evil one" rather than "evil".

αλλα "but" - BUT. Adversative standing in a counterpoint construction, "not, but".

εἷ + dat. "**with [good]**" - [CONQUER THE EVIL] WITH [THE GOOD].
Instrumental, expressing means / agency, as NIV. "The most powerful weapon
against evil is the good", Mounce.

13:1-7

Exhortations 12:1-15:13

i] The marks of a Christian community, 12:3-13:14

c) Be subject to government authorities

Argument

Paul continues to broach the subject of believers living together within God's new community, particularly with an eye to the community's witness in the world through the life of its members. Having dealt with personal ethics in chapter 12, Paul now deals with a believer's duties toward the civil authorities. Secular authorities are ordained by God to maintain good order for the maintenance of a just society and to this end it is the responsibility of believers to recognise that authority and pay their required dues.

Issues

i] Context: See 12:1-2.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *Civic responsibilities*:

Instruction:

Be subject to secular authorities, v1.

Reason:

Ordained by God, v2;

Serve under God to maintain order, v3-4.

Conclusion:

διο, "therefore", ὑποτασσεσθαι, "submit / recognise", v5a.

A further reason:

Because of conscience - it is the right thing to do, v5b.

Exhortation:

Pay the secular authorities what is due, v6a;

Reason v2-3, is restated, v6b;

The exhortation is expanded, v7.

iv] Thesis: See 3:21-31.

v] Interpretation:

Arguments abound as to whether this section is original. It should be noted that it follows on from Paul's warning on taking vengeance and so it is natural for him to explain why it is appropriate for governments to take vengeance.

The authority of the State: Many commentators feel that this passage gives undue authority to governments, particularly an oppressive government. In underlining the good purpose of government, its authority and responsibility to implement judicial vengeance, Paul is not necessarily implying that we must obey the dictates of a government that commands us to act against the clear will of God. Paul doesn't touch on the issue. Theologians like Calvin and Knox argue strongly for mutual obligations. A government that is no longer an instrument for its citizens' "good", does not deserve their submission. As Jesus instructed us, we give to God what is due to God, and to the State what is due to the State.

A mutual obligations approach seems the most sensible way to handle this issue, but we do need to accept that it is possible to argue for a pacifist, even fatalistic, approach to government authority. Jesus was certainly not pro-active in his dealings with the Roman government. In the end, the secular state is bound by the ultimate purposes of God for the realisation of his kingdom, and this apart from its own agenda. A corrupt government may even go so far as to take our life, but in so doing it will confer on us a crown of glory. Governmental authority is God's minister; it is there to achieve God's ends. So, a disciple's task may well be to submit and get on with the business of making known the good news of the kingdom. It was often said that the quiet and reverent way that the early Christians met their death in the Roman circus, later become the basis for an increasing willingness of the citizenry to give heed to the gospel.

We should also note that this passage does not sanction any particular form of government. A democratic form of government which encourages the inclusive participation of the population does seem to be more in line with God's plan for society than an autocracy, whether benign or not. None-the-less, the present cultural superiority of the West and its divine mission to impose democracy on *less fortunate* third world countries, has very little going for it, particularly when democratic governments are increasingly less inclusive. For example, Australia's participation in the invasion of Iraq was undertaken against the will of some 80% of the Australian population. The truth is, no system of government has the divine imprimatur.

In general terms we can say that Paul encourages us to give government its due right. The governing authorities have a special role under God and we are bound to respect this role, accepting its God given authority to govern. It is God who sets up and overthrows rulers, for no power exists other than under his will. Even the Roman Government of the time, a fully pagan and vicious dictatorship, operated under divine authority. Under God, governments function to provide peace and security,

to encourage social interaction, to curb selfish excess, and to serve as an agent of justice. Thus, governments rightly exercise power through the army, police and judiciary. By this means governments promote peace and give free reign to the gospel. Therefore, believers are bound to subject themselves to government authority, not just out of fear of punishment, but because we know that the state, with all its failings, is a divine institution.

vi] Homiletics: *The authority of the State*

Jehovah's Witnesses have always rejected the authority of the State. Although their view is extreme, even to the extent of defying the State on issues such as National Service, their point of view is reflected in many Christian circles. We tend to be suspicious of secular authorities, believing that little good can come out of *Babel*.

In our reading today, Paul reminds us that government is not a human invention, but is ordained by God and is to be respected by the followers of Christ. Government exists to restrain evil through the "sword" and to fund that role by taxation. Obviously, human society and the development of family and relationships will not proceed without peace. So, government serves an essential good. In particular, the maintenance of order serves to provide for the free access of the gospel.

Kings, like James the first of England, argued for the divine right of kings from this passage. Many theologians have agreed with this approach. Even the Lutheran church, during the time of Nazi rule in Germany, had to wrestle with the issue. Should Hitler be obeyed on the basis of this passage? Lutherans like Dietrich Bonhoeffer, defied the Nazi government during the Second World war, and paid with their lives. How do we reconcile their act of defiance against an evil government with Paul's words in our reading today?

Both John Calvin and John Knox stressed the mutual obligations of the people and the government. As Peter put it, "we ought to obey God rather than man." A government that presses us to disobey God cannot be respected.

Thankfully, most often governing authorities, in accord with divine will, tend to be a terror for those who do wrong, and not for those who do right. This is why, "in all ordinary cases, and this is most of the time, a Christian should obey the law" (*Clark's commentary on Romans*).

There is no divinely ordained form of government, but Christian civilisation has tended to rely on the Biblical principles of liberty, equality and fraternity. In this socio-political frame, freedom ("for freedom Christ has set us free") stands in tension with equality ("we are all one in Christ"), bound together by compassion ("love one another"). With the neutering of

the Christian church, Western civilisation has witnessed capitalism deform as greed slowly replaces compassion. The secular answer to this problem is Marxism, a socio-political frame that depreciates freedom and compassion.

If Western civilisation is not to wither like the Roman empire, we need to remember that submission to the State includes much more than just obedience to the laws of the land. So, let us remember that voting in elections, writing to parliamentarians, understanding current affairs, accepting the will of the majority, are all elements of responsible citizenship.

Text - 13:1

The Christian and the State, v1-7. Paul calls on his readers to "respect" the right of the State to govern and tax (as long as it doesn't infringe God's rule???). The reason for such respect rests with the truth that no authority can exist outside God's authority. The argument and exhortations (v1, 5, 6 and 7) are further examples of a believer's *την λογικην λατρειαν*, "spiritual service", and thus of *αγαπη*, "love", in action.

πασα ψυχη "everyone" - EVERY SOUL, PERSON. Nominative subject of the verb "to submit"; a Hebraism. The following principles apply to all people; "every Christian in Rome", Longenecker.

υποτασσεσθω [*υποτασσω*] pres. pas. imp. + dat. "submit to / be subject to" - LET BE SUBJECT. The present tense is gnomic. "Obey", TEV, is not a good translation; the NIV "submit" is to be preferred. Like Eph.5:21, it is the giving of due place within a framework of reciprocal obligations. Cranfield takes the view that this verb does not express the sense "obey" but rather prompts the reader to "recognise" the authority of the state. Dunn agrees, arguing that "obedience" is not always an appropriate translation for this verb.

υπερεχουσαις [*υπερεχω*] dat. pres. part. "the governing [authorities]" - TO SUPERIOR [AUTHORITIES]. The participle is adjectival, attributive, limiting *εξουσια*, "authorities", dative in agreement with "authorities" which dative is a dative of direct object after the *υπο* prefix verb "be subject to." Civil authorities, not Angelic powers. Longenecker extends the phrase somewhat to "the governing authorities of the empire's capital city."

γαρ "for" - BECAUSE. Introducing a causal clause explaining why believers should submit / recognise, namely "because" rulers are instruments of God's will, although their authority is delegated, not absolute.

ει μη "except" - [THERE IS NOT AUTHORITY] IF NOT = EXCEPT. Here introducing an exceptive clause which establishes a contrast by designating an exception.

ὑπο + gen. "**that which [God] has established**" - UNDER / BY [GOD]. Expressing subordination; "except *an authority which has been established under the rule of God.*"

αἱ ... οὐσαι pres. part. "**The authorities that exist**" - [AND] THE EXISTING ONES. The participle serves as a substantive. Paul would obviously have Rome in mind. An indication that there is probably no form of government that is divinely sanctioned, only that it should act for "the good" under God.

τεταγμεναι εἰσιν perf. pas. part. "**have been established**" - HAVING BEEN APPOINTED, STATIONED. Indicating delegated authority. The participle + the verb to-be forms a periphrastic perfect construction, possibly emphasising durative aspect. Possibly supporting the view that a government that assumes to itself absolute authority, taking to itself divine rights, is no longer a legitimate government under God and may no longer rightly demand the submission of its citizens. The question then arises, and does so constantly through this passage, is it right for the citizenry to rise in revolt against the State when it no longer functions for "the good" of its citizens?

ὑπο + gen. "**by**" - BY [GOD]. The preposition as above. "The authorities which exist are of God's ordinance", Cassirer.

v2

Since all civil authority is ordained by God, to wilfully oppose that authority is to oppose God and come under his judgement.

ὥστε "**consequently**" - SO. Probably consecutive, expressing result, "so that", as NIV; resistance to government has its consequences given that the government is ordained by God. Inferential is possibly, "therefore", as ESV.

ὁ ἀντιτασσομενος [ἀντιτασσω] dat. pres. part. "**he who rebels against**" - THE ONE OPPOSING, RESISTING. The participle serves as a substantive, the present tense being gnomic. A strong verb, therefore, "rebel", "revolt"; "anyone who resists authority is opposing the divine order", Moffatt.

τῆ ἐξουσίᾳ [α] dat. "**the authority**" - THE AUTHORITY. Dative of direct object after the **ἀντι** prefix verb "to resist / set oneself against" / disadvantage.

του θεου [ος] gen. "**God**" - [HAS OPPOSED THE ORDINANCE / DIRECTION] OF GOD. The genitive may be treated as verbal, subjective, or idiomatic / source. "A divine institution", NEB.

οἱ ... ἀνθεστηκοτες [ἀνθιστημι] perf. part. "**those who do so**" - [AND] THE ONES HAVING OPPOSED, RESISTED. The participle serves as a substantive, with the perfect tense expressing a "determined and established policy", Dunn.

κριμα [α] "**judgment**" - [WILL RECEIVE] JUDGMENT. The "judgement" here is either Divine or secular, although both is an acceptable sense.

ἑαυτοῖς ref. dat. pro. "**on themselves**" - TO THEMSELVES. Dative of indirect object / interest, disadvantage.

v3

We are to respect the civil authority and this because its role is to "commend" what is right and good and punish what is evil.

γὰρ "**for**" - FOR. Here more reason than cause, explanatory, explaining that the "judgment" referred to in v2 does not apply to those who "do what is good." Best left untranslated; "It is bad conduct, not good, that inspires fear of those who rule", Cassirer.

φοβος [ος] "**terror**" - [THE RULERS ARE NOT] A FEAR, TERROR. Predicate nominative. "Rulers" (public officials) are either, a cause of fear, or arousing fear. Either way, the State wields the sword (army, police, judiciary.... taxation department!) and this is a terror to those who rebel against the State. Again, if a State does the opposite, is a terror to those who do right, is it a valid "divine institution" and if not, to what extent is it right to oppose such a State? It is often noted that Paul seems to ignore the fact that governments do not always praise the good and punish the evil. Even the Roman Government of the time was far from just. So, what is his point? Calvin felt that Paul was only giving the positive side; he was speaking "of the true and natural duty of the magistrate." This seems the safest approach. It is possible, although unlikely, that Paul is speaking of an ultimate promise. The civilian power will ultimately honour God's servants, whether it is a good or evil government, for it is but an instrument of God's will. It may act justly or unjustly, but in all its actions God will use it as a channel for the establishment of his kingdom. This approach seems somewhat fatalistic (or is it realistic?).

τῷ ... ἐργῷ [ον] dat. "**for those who do [right]**" - TO THE [GOOD] WORK, CONDUCT. Dative of interest, advantage, "for", or reference / respect, "with respect to .." A concrete sense is intended, "those who behave themselves", Black. Note the adjective ἀγαθῷ, "good", is in the first predicate position so giving it emphasis.

ἀλλὰ "**but [for those who do wrong]**" - BUT [TO / FOR THE BAD, EVIL]. Adversative, as NIV.

θελεῖς [θελῶ] pres. "**do you want**" - [BUT/AND] DO YOU [NOT] WANT. The NIV forms a question with the negation μὴ prompting the answer "yes". Turner, MHT III, suggests that a 1st. class conditional clause is intended here, a clause where the condition is assumed to be true - εἰ + ind. must be assumed, see NJB; "if, as is the case, you wish not to fear the authority (to be fearless) then do what is good"

μη φοβεισθαι [φοβεω] pres. inf. "**to be free from fear**" - TO FEAR [THE AUTHORITY (the one in authority)]. The infinitive introduces a dependent statement of perception expressing what is wanted, namely, not to fear the authority / ie., the State.

ποιει [ποιεω] pres. imp. "do [what is right]" - *then* DO [THE GOOD]. The verb obviously serves as an imperative, not an indicative.

εξ [εκ] + gen. "-" - [AND YOU WILL HAVE PRAISE] FROM [IT]. Expressing source / origin.

v4

The civil authority is God's servant for a believer's good when we do what is right, but an agent of wrath when we do what is wrong.

γαρ "**For [he is God's servant]**" - BECAUSE [A SERVANT]. Introducing a causal clause explaining why we can live free from the fear of State sanctioned violence, "because" Stressing again that the State is a divine institution.

θεου [ος] gen. "**God's**" - [HE / IT IS] OF GOD. The genitive may be viewed as adjectival, possessive, or verbal, objective; emphatic by position.

εις το αγαθον "**to do [you] good / for your good**" - TO / FOR GOOD. The adjective is possibly verbal, with the preposition εις expressing purpose / intended result; "working for your good", NEB, "for your benefit", JB. The "benefit" is undefined, and so may range from "the good life" to "the blessings of the kingdom." Kingdom blessings can refer to peace and tranquillity allowing free access of the gospel, through to divine control of government, both good and evil, for the ultimate realisation of the kingdom. As noted above, a fatalistic approach to God's sovereignty is less than helpful. The divine purpose is realised in both good and evil, but that doesn't mean we should sit easily with evil. God is not caught out by human rebellion, nor does he acquiesce to it, and nor should we.

σοι dat. "**you**" - TO YOU. Dative of interest, advantage, or feeling; "for you." The State is instituted for us, not for itself.

δε "**but**" - BUT/AND. Transitional, indicating a step in the argument to a contrasting point, as NIV.

εαν + subj. "**if [you do wrong]**" - IF [YOU DO EVIL, FEAR]. Introducing a conditional clause 3rd. class where the condition has the possibility of coming true; "if, *as may be the case*, *then* [fear]."

γαρ "**for**" - BECAUSE. Here introducing a causal clause explaining why we should fear; "because"

την μαχαιραν [α] "**the sword**" - [HE / IT DOES NOT BEAR, WEAR] THE SWORD, KNIFE [IN VAIN]. Accusative object of the verb "to wear." Here best taken

as the army (for us, police, judicial authority, etc.) rather than a reference to capital punishment.

γάρ "-" - FOR. More reason than cause, introducing an explanation of the State's function under God.

διακονος [ος] "**servants**" - [HE /IT IS] A SERVANT, MINISTER. Predicate nominative. A word regularly used of Christian ministry.

θεου [ος] gen. "**God's**" - OF GOD. The genitive is best taken as adjectival, possessive, but possibly descriptive, idiomatic / source, "he is a servant from God."

εκδικος [ος] "**an agent**" - AN AVENGER. Standing in apposition to the predicate nominative "servant". "His function is to exercise punishment", Barrett; "an agent of punishment", REB.

εις + acc. "**[of wrath to bring punishment]**" - TO, INTO = FOR [WRATH]. Here expressing purpose, end-view; "an avenger for / with a view to wrath" = "his function is to exercise punishment and to demonstrate the divine wrath", Barclay; "to inflict God's punishment", Phillips.

τω ... προσσοντι [πρασσω] dat. pres. part. "**on the wrongdoer**" - TO THE ONE DOING [THE EVIL]. The participle serves as a substantive, dative of indirect object / interest, disadvantage.

v5

A person is inclined to submit to the State because they fear punishment, but also because they know that the maintenance of peace is a societal good.

διο "**therefore**" - THEREFORE. Inferential; drawing a logical conclusion.

ανεγκη "**it is necessary**" - IT IS NECESSARY. A compulsion of some kind, "because" The compulsion is the fear of punishment, "fear of retribution", REB, probably civil, but possible divine necessity, so Dunn. As above, the question is, whose punishment?

υποτασσεσθαι [υποτασσω] pres. inf. "**to be subject to the authorities**" - TO BE SUBJECT. The infinitive serves as the subject of the verb "it is necessary"; "to be subject is necessary." The present tense is best taken as gnomic.

ου μονον δια αλλα και δια "**not only because of ... but also as a matter of**" - NOT ONLY BECAUSE OF [WRATH] BUT ALSO BECAUSE OF. A causal counterpoint construction, causal due to the presence of **δια** + acc., "because of."

την συνειδησιν [ις εως] acc. "**conscience**" - CONSCIENCE. For a believer, the conscience is that part of our being infused by Biblical truth. So, a person's sense of right and wrong, "it is the right thing to do", Phillips.

v6

The administration of law and order is an expensive business and therefore, it is right for the State to levy taxes to fund its God-given role.

γάρ "-" - FOR. More reason than cause, explanatory, although Harvey suggests that it is emphatic here.

δια + acc. "[this is also] why" - BECAUSE OF, ON ACCOUNT OF [THIS AND = ALSO]. Usually δια τουτο is inferential, "therefore", but here it is obviously causal, "this is why", REB.

τελειτε [τελεω] ind./imp. "you pay" - YOU COMPLETE, FINISH = PAY. Possibly imperative, "you must also pay your taxes", CEV.

φορους [ος] "taxes" - TAXES. Accusative object of the verb "to complete = pay." People of the New Testament knew all about taxes. The total rate was around a flat 50%.

γάρ "for" - BECAUSE. Here introducing a causal clause explaining why it is right to pay taxes; "it is right, too, for you to pay taxes for the civil authorities are appointed by God for the good purposes of public order and well-being", Phillips.

λειτουργοι [ος] "servants" - [THEY ARE] SERVANTS, PUBLIC OFFICIALS [OF GOD]. Possibly "public servants". The genitive "of God" is adjectival, possessive, "God's servants", or verbal, objective, "servants to God."

προσκαρτερουντες [προσκαρτερω] pres. part. "who give their full time" - PERSEVERING IN, ATTENDING CONTINUALLY. The participle is adjectival, attributive, limiting "servants"; "they are public servants who continually give their attention to this very thing."

εις αυτο τουτο "to governing" - TO / FOR THIS THING. An awkward construction used to replace a dative; "to this very thing", ESV. The verb προσκαρτερω, "to persevere in", will often take a dative, but it would be misleading here. Difficult to render in English so best handled in a general way; "and to these duties they devote their energies", TEV.

v7

Paul concludes with an exhortation to "respect" and "honour" ("respect" in the Greek is "fear") the State, and in particular, to pay taxes when and where they are due. This verse echoes Mark.12:17, and is prompted by the requirement that we must pay back a debt owed. cf., 1 Peter 2:17 and Proverbs 24:21. So, we owe a debt to God and we owe a debt to government. It is possible therefore, that the meaning of 7b is not to distinguish respect to greater and lesser governmental authorities, but rather the respect we owe to God and government.

πασιν dat. adj. "everyone" - [GIVE THE DUES] TO ALL *men*. As with the series of datives in this verse, this adjective is a dative of indirect object. Is this "pay all

that you owe", CEV; "pay all men (everyone) what is due to them", Barclay; "pay them", ie., the tax collectors, TEV? An injunction to pay our dues to the tax collector seems best. "The dues" are what is owed, in the terms of an obligation.

τω dat. "**if you owe**" - [*give* THE TAXES, TRIBUTE] TO THE *one* [*owing* THE TAXES, TRIBUTE]. The article particularises the nouns, the dative being a dative of indirect object / reference, respect. This elliptical construction is repeated four times in all: "taxes / tribute", "revenue = tolls levied on goods", "fear = respect", and "honour". Longenecker thinks **φορος** is a city tax and **τελος** covers tolls and government revenues. "Whatever taxes you owe", Morris.

φοβον [ος] "**respect**" - *give* THE FEAR *to the one owing* THE FEAR. Most likely of showing respect ("reverence", Phillips) to those in authority, and similarly **τιμην**, "honour", of honouring the official status of secular authorities. It is possible that since the word is often used of God, secular authorities may not be in mind, so possibly a "fear God and honour the emperor" line is in mind.

13:8-10

Exhortations 12:1-15:13

i] The marks of a Christian community, 12:3-13:14

d) Let love be practical

Argument

Having explained a believer's duties toward the civil authorities, 13:1-7, Paul goes on to speak of the duty to love one another, for "love is the fulfilling of the law." For Paul, the Mosaic law gives shape to love.

Issues

i] Context: See 12:1-2.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *An instruction toward love:*

Instruction:

Take on the obligation of love, v8a.

Reason:

It fulfils the law, v8b.

Scriptural support, v9.

Conclusion:

Love does no harm to the neighbour, v10a;

Love fulfils the law, v10b.

iv] Thesis: See 3:21-31.

v] Interpretation:

Against the critique of his nomist opponents, the judaizers, members of the circumcision party, who claimed that Paul was out to devalue the law, that he was antinomian, a libertarian, Paul continues his ethical instructions, moving to the very heart of the Mosaic moral code.

Addressing the issue of the debt owed to secular government, prompts Paul to speak of a debt that is never discharged; this is the debt of love toward one's neighbour. Referring to some of the specific neighbourly commandments, Paul shows that neighbourly laws are all fulfilled in the single command to love. The command to love can be summarised in the negative as seeking not to harm a neighbour: seducing his wife, murdering him, stealing from him, coveting his possessions, Paul says of the law of love that it is the "fulfilment of the law." The noun *πληρωμα*, "fullness

/ fulfilment", probably means "complete"; love completes God's law, fully realises its intent, sums it up.

vi] Homiletics: *Ethics*

"I shall no longer ask myself if this or that is expedient, but only if it is right", Alan Paton.

In our reading today, Paul gives us an insight into God-given "right". He gives us a summary of Biblical morality as it relates to our fellows, a summary of the "debt", or obligation that we owe others; the obligation of love.

The ethical principal Paul gives us comes from the Old Testament as well as the New, it is the ethic of love. This ethical principle is the most profound of moral rules: "love your neighbour as yourself."

There are four points worth considering about this moral rule:

1. Love is a "debt" or obligation that we owe one another, v8. No one is an island unto themselves; we all share the human condition and we are responsible for each other.

2. Love naturally flows to our family and friends, and our brothers and sisters in the Lord, but as Jesus teaches us, it doesn't stop there.

3. Love is a debt we will never fully pay, v8. It is a "continuing debt" in that it is impossible for a sinful person to "complete" every detail of the law.

4. Love shows itself in practical care, v9,10. "Love does no harm to its neighbour." This is an important point because people often say they are doing something out of love, but in the end, what they do is sometimes very harmful.

So there we have it, the debt of love.

Text - 13:8

The Law gives shape to obedience, the essential nature of which is love, compassion, v8-10: There is one debt which will always be outstanding, and this because it is impossible to clear. The obligation we must try to clear and never will, is our obligation to love. This love toward "one another" is a self-giving compassion toward the brotherhood. To show this compassion is to "fulfil the law"

οφειλετε [οφειλω] pres. imp. "**debt**" - [TO NO ONE] OWE [NOTHING]. The present imperative expresses continued action; "Do not owe anything to anyone." The double negative μηδενι μηδεν, "to no one nothing", is emphatic by use.

ει μη "**except**" - EXCEPT. Serving to express a contrast by designating an exception. Possibly here "but", although "except" is better, as NIV.

το αγαπαν [αγαπαω] pres. inf. "**the continuing debt to love**" - TO LOVE [ONE ANOTHER]. The articular infinitive serves as the subject of the subordinate clause.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why love is owed to another.

ὁ ... αγαπων [αγαπαω] pres. part. "**whoever loves**" - THE ONE LOVING. The participle serves as a substantive.

τον ετερον "**his fellowman / others**" - THE OTHER. The other what? Most likely "his neighbour", Cassirer.

πεπληρωκεν [πληρωω] perf. "**has fulfilled**" - HAS FULFILLED [*the LAW*]. The perfect is gnomic; in the sense of realised its intent, completed it. "To love your neighbour is to fulfil the whole law", Barclay.

v9

The thought expressed in v8b is now confirmed. Paul quotes some examples from the second table of the Ten Commandments and then quotes the summary of this table from Leviticus 19:18.

γαρ "-" - FOR. More reason than cause, explaining how love fulfils the law; best left untranslated.

το "**the commandments**" - THE [YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET]. The singular neuter article serves as a nominalizer, gathering the four sample commandments and the catch-all indefinite relative clause, "whatever ...", into a nominal construction, subject of the verb "are summed up"

ει τις [+ ind.] - "[**and**] whatever" - [AND] IF ANY [OTHER COMMANDMENT]. Introducing an indefinite relative clause; "whatever other commandment there is", Berkeley.

ανακεφαλαιουται [ανακεφαλαιωω] pres. pas. "**are summed up**" - IS SUMMED UP. The gathering up of a large number of details under a single statement or heading.

εν + dat. "-" - IN [THIS WORD]. Locative; expressing space; "in this one precept", Cassirer.

τον πλησιον adv. "[**love your**] neighbour" - [YOU SHALL LOVE] THE NEIGHBOUR [OF YOU]. Accusative object of the verb "to love", a future indicative of command (as are the four other commands in this verse). The "neighbour" was always a fellow Jew, but it could extend to "the stranger within your gates." A direct application in Christian circles would be a fellow believer, a brother or sister in the Lord. This is reflected in an instruction like "do good to all men", but "love the brotherhood". Yet, God sends "rain on the just and the unjust alike", and Jesus' use of a Samaritan (in no way a neighbour to a Jew) in the Parable of

the Good Samaritan, reveals that, when it comes to perfection, love is not particularised.

ὡς "as" - AS, LIKE [YOURSELF]. Comparative; "in the same way as." The command that we love our brother as we love ourselves is not promoting self-love as such, rather it recognises our selfishness and uses this self-interest as a gauge to define, in practical terms, our obligation toward others.

v10

The golden rule in reverse. The exercise of love does not disadvantage a brother

οὐκ ἐργάζεται [ἐργαζομαι] pres. mid. "**does no harm**" - [LOVE] DOES NOT DO, WORK [HARM, EVIL]. The present tense is best taken as gnomic. "Love toward a neighbour does not work evil." The commandments give shape to the law of love and therefore, perfect love perfectly fulfils the law (an impossible ideal).

τῷ πλησίον adv. "**to a neighbour**" - TO THE ONE NEAR = NEIGHBOUR. The adverb is turned into a substantive by the nominalizer τῷ; dative of indirect object / interest, advantage.

οὖν "**therefore**" - THEREFORE. Drawing a logical conclusion / inferential.

πληρωμα [α ατος] "**the fulfilment**" - [LOVE IS] THE COMPLETION, FULFILMENT. Predicate nominative of an assumed verb to-be. "Love, which is faith in action, fulfils (completes) what is involved in the law (law of Moses)", Dumbrell.

νομου [ος] gen. "**of the law**" - OF LAW. The genitive is usually taken as verbal, objective; "love fulfils the requirements of God's law", NLT.

13:11-14

Exhortations 12:1-15:13

i] The marks of a Christian community, 12:3-13:14

e) Put on the Lord Jesus Christ

Argument

Paul now concludes the general ethical section of his letter, encouraging his readers to recognise that their salvation is nearer now than when they first believed; "the night is far gone, the day is at hand." Therefore, we are to put off drunken revelries, sexual sins and sins that destroy relationships, and put on Christ. When Paul speaks of putting on Christ he is speaking of putting on Christ-likeness, of living under Christ's guiding hand, rather than the impulses of the flesh.

Issues

i] Context: See 12:1-2.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: Putting on the armour of light:

Proposition:

The return of Christ is near at hand, v11-12a.

Instruction:

Be clothed in light; "behave decently", v12a-13b;

Put off orgies, drunkenness, immorality quarrellingv13b;

Put on Christ rather than the desires of the flesh, v14.

iv] Thesis: See 3:21-31.

v] Interpretation:

The immediacy of the second coming of Christ is not as pressing as in his letters to the Thessalonians, but none-the-less, Paul gives due weight to the return of Jesus in this letter to the Romans. A believer needs to live in the expectation that the hour is nigh. The "this", **τουτο**, in v11, is backward referencing, probably encapsulating the totality of the ethical instructions covering 12:1-13:10. We are to do "this" because the dawn of the new age is upon us, the dark night is nearly over. We are to put off darkness and put on light; put off drunken orgies, unrestrained promiscuity, and jealous strife; we are to put on Christ-likeness rather than gratify the desires of the flesh. We are to clothe "ourselves in the moral habits of him who is the Captain of our salvation", Hunter.

vi] Homiletics: *The debt of love*

In our reading today Paul gives us two motivations for living out the debt of love, of compassion:

1. The immanence of Christ's return, v11-13. In the New Testament, the motivation of Christ's second coming is often used to promote right living. There are two underlying prompts to this motivation. First, our friendship with Christ prompts us to want to honour him in our lives. Second, self-preservation reminds us to never forget the day when all will be called to account.

2. The impelling love of Christ, v14. When we look to the indwelling Spirit of Christ in faith, we are impelled to be like Christ. To clothe ourselves with Jesus involves allowing the imparting of his righteousness through the renewing work of the Spirit.

So there we have it, a debt for which we must give account.

Text - 13:11

Ethics and the coming of Christ, v11-14. Paul places discipleship in the context of Christ's return. Knowing that Christ will one day return, serves as an effective motivator for Christian service, cf., 1Thess.5:1-11. "Since the end of the world is coming soon, Christians should not linger in sin, but take very seriously the call to show actual righteousness and goodness in their lives", Best.

Και τούτο "and do this" - AND THIS. "And this" is a particular Greek form used to further develop a previous point; "besides this", ESV. Possibly referencing all of the ethical instructions covering 12:1-13:10, so Schreiner. The NIV follows Moulton in expressing the verse as an imperative with **ποιειτε** assumed. The assumed verb may be indicative **λεγω**, "I say this". The developed point being made is that we are to love our neighbour in the knowledge that Christ's return is near.

ειδοντες [οιδα] perf. part. "**understanding**" - KNOWING. Usually treated as a dramatic perfect. The NIV treats the participle as adverbial, modal, expressing the manner of the assumed imperative "to do" (similarly with an assumed "I say" - "*I say* this knowing ..."). Possibly serving as an indicative finite verb, so Jewett, cf., MHT 1, or even an imperative; "In doing this you must know that the decisive hour has come", TNT.

τον καιρον [ος] "**the present time**" - THE TIME, SEASON, FITTING SEASON. Accusative object of the participle "knowing". Paul is encouraging us to read what is going on around us, the intertwining of circumstance in the passing of time. Christ's death and resurrection is central to understanding this big picture. Paul, in the early part of his ministry, expected Christ's return during his own lifetime. Later, he accepted that he would not be alive at the time of the second

coming. Here, Paul is non-committal, but he certainly sees the time getting away. The present moment is not a time for sleep; it is a time to be prepared. Of course, given that life is short, the day of judgement is indeed drawing near. "It is high time", Cranfield.

ὅτι "-" - "THAT. Here exegetical, introducing an explanation of the content of a knowledge of the time, namely that the hour has come / is already, and "the night is far gone."

ὥρα **εγερθησαι** [**εγειρω**] aor. pas. inf. "**hour**" - *the HOUR* [ALREADY FOR YOU OUT OF SLEEP] TO BE AWAKENED. The infinitive is exegetical / appositional, specifying / explaining "hour"; "the hour, namely to awake from sleep." The infinitive following this noun "implies (a temporal) necessity", Burton, so "the hour when it is time to wake up." The accusative subject of the infinitive is **ὕμας**, "you".

εξ + gen. "**from [your slumber]**" - OUT OF [SLEEP]. Expressing separation; "away from."

γαρ "**because**" - BECAUSE. Introducing a causal clause explaining why a believer should awake from their sleep (their lack of "readiness for the imminent crises", Cranfield), namely, "because" of the immanent return of Christ.

εγγυτερον [**εγγυς**] comp. adv. "**nearer**" - [NOW OUR SALVATION] *is* CLOSER, NEARER. The comparative adjective is used for an adverb. Paul is most likely speaking of the parousia in time terms. He sees Christ's return as very close.

ἢ "**than**" - OR = THAN. Here the disjunctive is used as a comparative.

ὅτε "**when**" - WHEN. Temporal conjunction introducing a temporal clause; "when we first took the decision to believe", Barclay.

επιστευσαμεν [**πιστευω**] aor. "**we first believed**" - WE BELIEVED. The aorist is obviously ingressive; "when we began to believe / became believers", Morris.

v12

Paul encourages his readers to put aside evil behaviour and strive for righteousness. To make his point, he uses images of light and dark. The darkness is of this age, while the light is of the age to come. This age *conforms* us to its ways, and they are the ways of selfishness. The age to come is of goodness and we must be *transformed* into its ways. So, let us put on the life-style of the age to come as we put on clothes, or as in this case, as we put on armour.

προεκοψεν [**προκοπτω**] aor. "**nearly over**" - [THE NIGHT] HAS ADVANCED, GONE FORWARD [AND THE DAY HAS DRAWN NEAR]. The perfective aspect of the aorist doesn't work in English if we want to express the sense "advance", so requiring the perfect "has advanced", but better as NIV.

ουν "**so**" - THEREFORE. Inferential, drawing a logical conclusion; inferential.

αποθωμεθα [αποτιθημι] aor. mid. subj. "**let us put aside**" - LET US PUT AWAY. Hortatory subjunctive with the aorist being punctiliar / constative.

του σκοτους [ος] gen. "**of darkness**" - THE WORKS [OF THE DARKNESS]. The genitive is adjectival, descriptive / attributive, limiting works, "dark works" / idiomatic, "works *which are characteristic of the dark.*" They are dark works, satanic, works of the Devil.

ενδυσωμεθα [ενδυω] aor. mid. subj. "**put on**" - [AND] LET US PUT ON. As with **αποθωμεθα**, "put aside, cast off", a hortatory subjunctive, middle = "ourselves", the aorist being punctiliar, expressing decisive action. The Christian life is one of warfare and so we put on this goodness in the midst of a battle which propels us, "conforms" us, toward darkness. We clothe ourselves with goodness by putting on the righteousness of Christ, by grace through faith, and then look to him to work his work of renewal in our lives - to make us what we already are in him.

του φωτος [ως ωτος] gen. "**of light**" - [THE WEAPONS] OF THE LIGHT. The syntax as for "of the darkness." A category of military equipment, armour, that which is required for battle, cf., Eph.6:13; "We must clothe ourselves in the armour *which is characteristic of the light.*"

v13

The believer is to live a Christ-like life-style in the present moment as if they were living in the age to come, the age of light.

περιπατησωμεν [περιπατεω] aor. subj. "**let us behave**" - LET US WALK ABOUT. Hortatory subjunctive with the aorist being ingressive. Referring to the Christian walk, ie., behaviour, conduct. Paul illustrates the darkness with three pairs of evil behaviour: drunken revelries, promiscuous debauchery and jealous brawling. Of course, drunkenness is the mother of all these.

ευσχημονως adv. "**decently**" - BECOMINGLY, DECENTLY. Adverb of manner. Modifying the verb "walk / behave"; used originally of graceful dress, but later of decent conduct.

ως "as" - as. As Moo notes (also Harvey), there are two ways to handle the phrase "as in day." The particle **ως** may be adverbial, modal, expressing the manner of the walk, so Cranfield, cf., MHT III p158; "as if *we were* in the day." Yet, **ως** may introduce a concrete example here where we assume the participle **ουσης**, "being"; "**as being** in the day." Moo opts for the latter, reflecting Paul's *now/not yet* eschatology. A temporal sense for the construction is suggested by Turner, MHT III; "during / while in the day."

εν + dat. "in" - IN. Local, expressing space, in a temporal sense.

ημερα [α] dat. "**the daytime**" - *the* DAY. Most commentators suggest that "the day" is the eschatological day; "under the sign of the new day", Kasemann.

Given the now / not yet reality of the new age, realised / inaugurated, although we live in the darkness of this age, we also live in the brilliance of the new age, and therefore we should live, not as children of the dark, but of the light.

μη κωμοις [ος] dat. "**not in carousing**" - NOT IN ORGIES. This adverbial dative, as with the other listed evils, is modal, expressing manner. "We can't afford to waste a minute, we must not squander these precious daylight hours in frivolity and indulgence, in sleeping around (**μη κοιταις**, "not bed" = sexual intercourse) and dissipation, bickering and grabbing everything in sight", Peterson.

και "and" - AND [DRUNKENNESS, NOT IN SEXUAL IMMORALITY AND DEBAUCHERY, NOT IN STRIFE AND JEALOUSY]. The three sets of nouns joined by a coordinate **και** my well be hendiadys, each pair expressing a single idea. So we may have "drunken orgies", Dunn, "unrestrained promiscuity", Harvey, and "jealous strife", Cranfield.

v14

Instead of focusing on the dark, "how to gratify the desires of the flesh", Paul instructs his readers to clothe themselves with Christ. The idea here is likely to be practical, rather than subjective; it entails dispensing with the works of darkness and practising the works of light, "actively renounce sin and vigorously embrace righteousness", Schreiner.

αλλα "rather" - BUT. Adversative standing in a counterpoint construction; "not, but put on the Lord Jesus Christ", ESV.

ενδυσασθε [ενδυω] aor. mid. imp. "**clothe yourselves**" - PUT ON [THE LORD]. The aorist, being punctiliar, expresses decisive action, while the middle voice gives the sense "put on yourselves", as NIV. Given the context, it is likely that the idea of putting on Christ is not of putting on his righteousness, ie., Paul is not talking about justification. The identification in this passage has ethical / moral implications, a striving to put on a Christ-like lifestyle. Paul is concerned here with the impartation of Christ's righteousness whereby we die to the power of sin and rise to new life, renewed daily by the indwelling Spirit of Christ. In practical terms, it would be foolish for a believer, renewed by the Spirit, to "deliberately make provision for the satisfaction of the flesh's desires", Cranfield.

Ιησουν Χριστον "Jesus Christ" - JESUS CHRIST. Standing in apposition to "Lord".

προνοιαν [α] "**think about**" - [AND DO NOT DO = GIVE] FORETHOUGHT, PROVISION, PLANNING. Accusative direct object of the verb "to do." We are to focus on Christ rather than let our mind run loose and plan for sinful gratification.

της σαρκος [ξ κος] gen. "**of the flesh**" - OF THE FLESH. Emphatic by position in heading the clause, as is **επιθυμιας**, "desires, lusts", by ending the

clause - rather difficult to express in English. The genitive is usually treated as adjectival, verbal, objective, "for the flesh"; "and make no provision for the flesh", ESV.

εἰς "-" - TO / FOR [LUSTS]. Here expressing purpose, "a provision for / for the purpose of the lusts"; "[in order] to arouse its appetites", Cassirer.

14:1-12

Exhortations 12:1-15:13

ii] The weak and the strong, 14:1-15:13

a) Let there be mutual respect between "the weak" and "the strong"

Argument

In 14:1-15:13, Paul broaches the touchy issue of the relationship, within the Christian fellowship, of "the weak" and "the strong" - "the weak" being those who feel compelled to fully obey the law (most would be Jewish believers and, in varying degrees, affected by the heresy of nomism), and "the strong", those believers who see themselves as free from the Mosaic law (most would be Gentile believers). First, Paul argues that there be mutual respect / tolerance between "the weak" and "the strong"; that the *law-bound* and the *libertines*, in the church at Rome, "welcome" each other.

Issues

i] Context: See 12:1-2. Paul now moves to the second part of his ethical instruction, 14:1-15:13. In giving instructions concerning the relationship between "the weak" and "the strong", Paul advances the principle *judge the sin, not the sinner*.

ii] Background: *The Nomist heresy* 1:8-15.

The weak and the strong: Throughout this letter, Paul has sought to expose the flawed theology of his opponents, the Judaizers, members of the circumcision party, law-bound Jewish believers (and their Gentile associates) who are infected by the heresy of nomism. The heresy is likely to have impacted all of Paul's missionary churches, and Paul seems well aware of its presence in the church at Rome. Denouncing the sin is one thing, but Paul now extends the hand of fellowship to the sinner. He expresses respect for their piety and calls on "the strong", those whose religious proclivities are somewhat less reserved, to not only "welcome" the law-bound brother, but to take care that by careless "freedom" they don't undermine the faith of "the weak."

Some scholars argue that "the weak" are Jews rather than Jewish Christians, cf., Mark Nanos, *The mystery of Romans and the Jewish context of Paul's letter*, 1996. At the other extreme there are those who hold that "the weak" are believers who have been influenced by pagan asceticism.

It seems more than likely that "the weak" are Jewish believers, and that the peculiarities Paul associates with "the weak" relate to Jewish piety. So, the "days" Paul refers to are probably Jewish holy days, and the food / meats he refers to are those approved for consumption by Leviticus (kosher food). There is an outside

possibility that the food referred to is food offered to Idols, as in Corinth, although Paul doesn't indicate that this is a problem in Rome.

iii] Structure: *Healing divisions in the church:*

Instruction, v1-3:

Accept the weak in faith, v1-2;

Do not despise or condemn, v3.

Reason, v4-13:

It is improper for a believer to judge others, v4;

Following the dictates of our own conscience, v5-6;

A believer serves Christ rather than self, v7-9.

A believer is responsible for their own actions, v10-13:

We will all stand before God's judgment seat;

Each must give an account before God for their own actions.

iv] Thesis: See 3:21-31.

v] Interpretation:

In the section before us, Paul refers directly to "the strong", those who know that their standing before God is secure in Christ, given that they possess the fullness of God's blessings apart from works of the law, and this on the ground of grace through faith. Paul's focus is on "the strong", and in addressing them, he encourages them to be considerate toward "the weak." This term, "the weak", probably covers all those believers who are committed to the Torah / the Law of Moses, the majority of whom would be Jews. This group would be made up of those believers who feel a cultural necessity to comply with the Mosaic law, along with those who are affected, in varying degrees, by the heresy of nomism. "The strong" are not to be harsh and judgmental, nor allow their Christian liberty to lead the weaker law-bound brother astray. Paul wants his fellow Jewish believers to rest on grace, and not be alienated from it by the insensitivity of Gentile church members. "For freedom Christ has set us free", but not at the cost of another's freedom.

Paul and the Law: It has been suggested that "the weak" believers were concerned with the hygiene and cultic laws of the Old Testament, and that this *fetish* interfered with their Christian freedom. Yet, such a view ignores the theological depth of Paul's letter. It is more likely that Paul is critical of the way "the weak" use the law as a whole, not just cultic laws. Believers are not just free from the hygiene and cultic regulations of the Old Testament, but of the law itself as a means of appropriating divine favour, namely, the promised Abrahamic blessings.

Paul's devaluing of the law does not imply that a believer is free to sin. The believer is free from that which makes sin more sinful, namely, the law as God's instrument to expose sin. Paul's focus is on the wrong use of the law, its use as an instrument to progress sanctification and thus promote divine favour - covenant blessings. Nomism does not promote holiness; all it promotes is sin. Right standing in Christ, of itself, promotes right living. Paul certainly does not suggest that the law is an evil thing. The law is a good thing corrupted by our evil. Nor does Paul suggest that the law serves no function for a believer. For a believer, it no longer serves to accentuate sin and drive us to God for mercy, but it does serve as a guide in the Christian life. As to what law Paul is referring to, it is the whole of the moral law: the Old Testament Torah, and certainly for a believer "the law" includes the teachings of Jesus and the apostolic regulations.

It is worth noting that in Romans, Paul will often characterise nomism in terms of "touch not, taste not" as this best illustrates the way it expresses itself. He also makes much of circumcision, a sign which visibly illustrates a willing submission to the law of Moses. Such descriptives should not be taken too literally, as if the problem Paul deals with is limited to the externals of the Torah. New perspective commentators have slipped into this error.

It should also be noted that Paul's critique of law-obedience, of law-bound believers, is not in the terms of legalism, ie., obedience to the law in order to earn salvation. Paul's critique focuses on nomism, ie., obedience to the law in order to progress sanctification for blessing. This issue, of course, is one of ongoing debate in the interpretation of Romans.

vi] Homiletics: *Judge not*

"Judge not lest you be judged." "First pull the log out of your own eye before trying to pull the speck out of your brother's eye". How easy it is to judge others. Even with all these wonderful words from Jesus, his disciples still took time out to judge others. Like the time they came across someone preaching for Jesus who was not one of the apostolic band. "Will we stop him Lord?' They asked." Jesus had to remind them, "he who is not against us is for us." If he's on our side, why try to stop him?

Even today we easily slip into judging members of other churches. Lines like, "they are not Spirit-filled", "they don't have the full gospel", "they are not Word-centred", "they are liturgical", "they are catholic", Within the Anglican communion there are slurs like: "they are high church", "they are low church", "dear me, they use candles there!" We so easily judge the spiritual qualifications of others simply because they are different to us. Their style of worship, churchmanship..... is used to

condemn them. Paul clearly denounces such behaviour and reminds each one of us that we should be concerned for our own standing before the Lord, for each of us will have to answer for ourselves.

"None of us lives to ourselves alone". If "we belong to the Lord" then we belong to each other and have no right to condemn each other. Each of us will have to give an account to God for our own actions. That's enough to keep us busy.

Text - 14:1

Tolerance - healing division in the body of Christ, v1-14: "Welcome the one whose faith is weak", v1. "The weak" should be fully included in the Christian fellowship, without quarrelling over their religious sensibilities. An improper understanding of the law, as it relates to sanctification, necessarily has to be confronted and corrected, and this with compassion, but it is improper to try and correct a person's cultural inclination toward a strict adherence to the law

δε "-" - BUT/AND. Transitional, indicating a step in the argument - not translated.

προσλαμβανεσθε [προσλαμβανω] pres. imp. "accept" - RECEIVE, TAKE TO ONESELF, TAKE TO ONESELF SOMEONE BEFORE ANOTHER. Gnostic present. "Extend a kind welcome to", NAB.

τον ασθενουντα [ασθενευω] part. "the one [whose faith] is weak" - THE ONE BEING WEAK. The participle serves as a substantive. Jewett suggests that the verb takes the sense "excessively observant in a religion." Believers who are weak = their understanding of the gospel is defective, they have not fully understood the significance of a salvation that is by grace through faith, apart from works of the law, ie., they are "trust and obey" Christians. Again, the reader will understand that freedom from law-obedience does not mean freedom to sin. "Weak in the faith", Barclay.

εν + dat. "-" - IN [FAITH]. The preposition here is adverbial, reference / respect; "with respect to, concerning, in relation to faith." What is meant by faith here? It seems best to follow Schreiner who argues that the meaning is the same here as throughout the rest of the letter, namely faith / reliance on Christ for the full appropriation of the promised blessings of the covenant. Those "whose faith is weak" are those who are divided in faith, "yes" for Christ, but also "yes" for the Law; Christ alone is not enough. Other suggestions: Cranfield argues that in the present context it means "the assurance that one is permitted by one's faith to do some particular thing." Moo thinks Paul is using the word "faith" in the same way he uses "conscience" in 1 Corinthians 8-10.

εις "-" - TO, INTO. Here expressing purpose / end view; "in order to / with a view to."

διακρίσεις [ις εως] "passing judgment" - [NOT] DISTINGUISHING, DIFFERENTIATION / DISPUTE, QUARREL. Probably "quarrelling over disputable matters", TNIV, is better than the NIV "passing judgment", "pass judgment", Moffatt. Yet, the exhortation is more likely for the "strong" and so moves toward a meaning like "criticising" - "criticising their views", Williams, "a critical analysis of his inward reasonings", Wuest; So, probably the word means "a critical insensitivity toward the religious sensibilities of others".

διαλογισμων [ος] gen. "**on disputable matters**" - OF THOUGHT, OPINION / DOUBT, DISPUTE. The genitive is usually taken as verbal, objective, so Moo. Again, numerous meanings are possible, but the matters are probably not disputable, rather they are "doubtful points", NEB. "Misgivings", REB, is not bad, even "doubts", Weymouth.

v2

The problem defined - A fracture in the Christian fellowship exists between those who feel free / are without compulsion regarding matters of religious form, and those who feel bound / are compelled to comply with religious form.

μεν δε ".... but ..." - *on the one hand* [ONE MAN BELIEVES TO EAT] BUT *on the other hand* [THE ONE BEING WEAK EATS VEGETABLES]. An adversative comparative construction.

ὅς pro. "**one person's**" - WHO. The relative pronoun takes on "an embedded demonstrative", Harvey; "the one who."

πιστευει [πιστευω] pres. "**faith**" - BELIEVES. Gnomic present. Possibly used here in a general sense, "one person (a believer) thinks that it is appropriate to eat all foods", but given v1, the belief is likely to be a faith-act, ie., action based on an understanding of Biblical truth; "one person (a believer) believes = holds it true under the Lord, that it is appropriate to eat all foods."

φαγειν [εσθιω] aor. inf. "**allows them to eat**" - TO EAT. The infinitive introduces an object clause / dependent statement of perception, expressing what the "one person" believes, although it also functions to complete the assumed verb; "one man believes (under the Lord) that he is able to eat anything."

ὁ ... ασθενων [ασθεω] pres. part. "**whose faith is weak**" - [BUT/AND] THE ONE BEING WEAK. The participle serves as a substantive. "The weak", as defined above.

λαχανα [ό] "**only vegetables**" - [*believes* TO EAT] VEGETABLES. Possibly referring to a vegetarian, so NIV, although "only" (not in the text), but more likely alluding to someone who eats kosher foods, as dictated by Old Testament food regulations. "While those whose faith is weak *believe (under the Lord) that they are only able* to eat kosher foods."

v3

Paul exposes the lack of respect / tolerance between the weak and the strong, of the law-bound ("the weak") judging the libertines ("the strong"), and the libertines despising the law-bound. Both groups should welcome each other, v3-9.

ὁ εσθίων [εσθίω] pres. part. "**the one who eats**" - [LET NOT] THE ONE EATING [DESPISE THE ONE NOT EATING]. The gnomic present participle serves as a substantive, a construction repeated in this verse; "the one eating, let him not despise the one not eating, and the one not eating, let him not judge the one eating."

μη εξουθενειτω [εξουθενεω] pres. imp. "**must not look down on / must not treat with contempt**" - DESPISE. Lit. "to make absolutely nothing of"; "not despise", Moo.

μη κρινετω [κρινω] pres. imp. "**must not condemn / must not judge**" - [AND THE ONE NOT EATING] LET HIM NOT JUDGE [THE ONE EATING]. Probably something stronger than just deciding on whether their behaviour is right or wrong, so NIV, "condemn", or maybe the softer "criticise", Moffatt.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why members should not be despised / condemned; "because" Both groups should welcome each other as God welcomes each believer.

προσελαβετο [προσλαμβανω] aor. mid. "**has accepted**" - [GOD] RECEIVED. Better "welcomed", Moffatt.

αυτον pro. "**them**" - HIM. Who is the him? We are best to follow Jewett who argues that it refers to both the "weak" and the "strong". Moo thinks it refers to the "strong", while Dunn suggests it refers to the "weak".

v4

It is easy to judge, or despise, those we don't agree with, but the truth is, there is only one Judge, and he will determine who stands and who falls.

συ pro. "**you**" - [WHO ARE] YOU. Emphatic by position and use, emphasising the "you" in "who do YOU think you are?". Jewett sees it as a "put-down question."

ὁ κρινων [κρινω] pres. part. "**to judge**" - THE ONE JUDGING. The participle serves as a substantive standing in apposition to "you". With the word "judge", is Paul narrowing his criticism down to "the weak" and their tendency to judge the free-wheeling behaviour of "the strong", or are his words still directed to both parties? Dumbrell, for example, opts for a criticism directed to "the weak", but the context seems to imply that Paul still has both parties in mind.

αλλοτριον adj. "**someone else's [servant]**" - *the* STRANGE, OTHER [SERVANT]? Describing something that belongs to another; "who are you to pass judgment on the servant of another?", ESV.

τω ιδιω dat. adj. "**to his own / to their own**" - TO ONE'S OWN [LORD HE STANDS OR FALLS]. Dative of interest, advantage, but possibly also means, or reference / respect; emphatic by position. The servant (believer) is responsible to their own master (Christ) and therefore, it is not the place of another to condemn them.

σταθησεται [ιστημι] fut. pas. "**he will stand**" - [BUT/AND] HE WILL STAND. The Lord will see to that. Possibly "succeeds", Goodspeed, but surely the intention is of standing in the last day, in the day of judgment. "And what is more, he will stand, because the Lord will make him stand", Barclay.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why he will stand.

στησαι [ιστημι] aor. inf. "**to make [him] stand**" - [THE LORD IS ABLE] TO MAKE [HIM] STAND. The infinitive is complementary, completing the sense of the verb "is able"

v5

Each believer seeks to honour the Lord in their behaviour, whether in their piety, or in their liberty, v5-6.

γαρ "-" - FOR. Variant reading where the textual support is divided. Its inclusion is certainly the more difficult reading. If read, it is transitional.

μεν δε "-" - *on the one hand*, [ONE *man* ESTEEMS A DAY ABOVE *another* DAY] BUT ON THE OTHER HAND [ANOTHER *man*] An adversative comparative construction.

κρινει [κρινω] pres. "**considers**" - JUDGES, ESTEEMS. Gnomic present tense. Obviously, not used here in the sense of "condemn", but rather "consider", "regard" and thus similar to the use of **πιστευω**, "believes", in v2.

ημεραν [α] "**one day**" - A DAY. Accusative direct object of the verb "to judge = consider." A particular day is intended, most likely the Sabbath and ancillary holy day. A pietist is usually very particular in their observance of the Sabbath, and / or "the Lord's Day", Sunday.

παρ [παρα] + acc. "**more sacred than another**" - ABOVE [A DAY]. Possibly "in reference to", Sandy and Headlam, so "regards one day in reference to another day, *as having more importance*", but not necessarily "more sacred." The natural sense of the preposition + acc. is "beside", then moving to comparison, "in comparison to", then moving to a difference in the comparison, as here, so "one person considers one day as better than another."

ὅς ... κρινει πασαν ἡμεραν **"another considers every day alike"** - [BUT/AND] ANOTHER JUDGES / ESTEEMS EVERY DAY *the same day*. "The others (the strong) take no account of special or holy days", Dumbrell; they judge them "to be the same", Moo, assumed.

πληροφορεισθω [πληροφορεω] pres. pas. imp. **"should be fully convinced"** - LET HIM BE CERTAIN, ASSURED. Gnomic present tense; "Convinced fully", BAGD.

εν + dat. **"in"** - [EACH MAN] IN [HIS OWN MIND]. Local, expressing space, metaphorical. Paul is articulating the danger of behaving in line with another person's convictions rather than our own. "Each of us needs to understand the motivation behind our own actions."

v6

ὁ φρονων [φρονεω] pres. part. **"he who regards / whoever regards [the day] as special"** - THE ONE SETTING THE MIND ON, THINKING OF, REGARDING [THE DAY]. The participle serves as a substantive, the present tense being gnomic. "Intent on a particular day rather than others", BAGD.

κυριω [ος] dat. **"[does so] to the Lord"** - IN LORD [REGARDS *it*]. Although without an article, Jesus is probably intended. Most likely a dative of interest, advantage; "in honour of the Lord", BDF. Possibly locative, "in the realm of", or reference / respect, "in regard to." Given the word order, and particularly the opening address in v1, Paul is intent on reminding "the strong" that the piety (performance of law, both camel law [moral law] and insect law [minutia = health regulations, etc.]) of the "weak" (law-bound believers) is not unholy in itself. Piety performed to access grace (ie. advance standing before God for blessing) is damning, but piety performed in honour of the Lord is holy. Those freed from the shackles of the law are often tempted to condemn outward piety and to impose their libertine ways on those of tender conscience. Such impositions can be very destructive.

ὁ εσθιων [εσθιω] pres. part. **"whoever eats meat"** - THE ONE EATING [TO LORD EATS *it*]. The participle serves as a substantive, the present tense being gnomic. The comparison seems to be between those who abstain for special days, they φρονεω, "think = consider, give regard to" the day, and those who do not abstain because they have no special regard for the day. Both acts can be κυριω, "for the Lord", ie., dative of interest, advantage.

γαρ **"for"** - FOR [HE GIVES THANKS TO GOD. AND THE ONE NOT EATING TO LORD DOES NOT EAT]. Possibly causal, so NIV, "because", TEV, but it is more likely serving as a connective, introducing a new comparative clause with an assumed ὁ εσθιων, "the one who eats", so, "the person who eats (does not regard special days) gives thanks to / for God (dative of interest), και and the person

who does not eat, *that is, the person who* does not eat for the Lord / who eats in honour of the Lord, he also gives thanks to / for God."

τω θεω [ος] dat. "**to God**" - [AND GIVES THANKS] TO GOD. Dative of direct object after the verb "to give thanks."

v7

A follower of Christ strives not for their own gratification, but for the gratification of Christ. All believers strive toward the ideal of service to Christ, v7-8.

γαρ "**for**" - FOR. More reason than cause, explanatory, in that Paul moves from the specifics of celebrating special days to / for the Lord, or not celebrating special days to / for the Lord, to the general principle of living to / for the Lord; "This indeed is how the matters stand. None of us lives to be his own master, and none of us dies to be his own master", Cassirer. The point Paul is making in v7-8 is that believers are mutually interdependent on the Lord, and this applies to life as well as death.

ημων gen. pro. "**[none] of us**" - [NO ONE] OF US. The genitive is adjectival, partitive / wholative.

εαυτω dat. pro. "**[lives] to himself**" - TO / FOR HIMSELF [LIVES, AND NO ONE TO HIMSELF DIES]. Either a dative of interest, advantage, "for his own advantage", "the life and death of each of us has its influence on others", JB, or a dative of reference / respect, "with reference to himself alone", "none of us lives as his own master and none of us dies as his own master", NAB. Given v8, a dative of respect is possibly best. When it comes to the intended sense, Dunn argues that "to live for oneself" means "to live selfishly."

v8

γαρ "**for**" - because. Here introducing a causal clause explaining why a believer does not live / die to themselves / to their own master.

τε τε ... "-" - and. This coordinate construction establishes a close link between the statements in this verse; "both and"

εαν + subj. "**if**" - IF, *as the case may be*, [WE LIVE TO THE LORD, *then*]" The first of a series of conditional clauses, third class, where the condition has the possibility of coming true.

τω κυριω [ος] dat. "**to the Lord**" - TO THE LORD [WE LIVE]. Probably again a dative of interest, advantage, "for *the honour of* the Lord." An instrumental sense is possible, "by the Lord", belonging to the Lord and thus enabled to live. Reference / respect is also possible.

αποθνησκωμεν [αποθνησκω] subj. "**we die**" - [IF] WE DIE [TO THE LORD WE DIE]. As in v7, the question is, in what sense do we die? Physical death is preferred

by most commentators, especially given v9, but a metaphorical (rather than spiritual) death, in the sense of a putting aside of worldly privileges out of respect for the Lord, should be considered. In the context, such a "death" would involve keeping certain days holy, eating certain foods, etc.

οὖν "so" - THEREFORE. Inferential; drawing a logical conclusion.

εἰν τε εἰν τε "whether" - WHETHER [WE LIVE OR] WHETHER [WE DIE]. This coordinate construction serves for εἶτε ... εἶτε, a disjunctive comparative construction.

του κυριου [ος] gen. "belong to the Lord" - [WE ARE] OF THE LORD. The genitive is adjectival, possessive. as NIV. The "Lord" here surely means Christ, so Moo.

v9

Jesus is Lord over all believers - legalists and libertarians,

γαρ "for [this reason]" - FOR. More reason than cause, explaining how living and dying to the Lord, and belonging to the Lord, is realised, namely, through Christ's death and resurrection.

εις τουτο "this reason" - TO THIS. The preposition εις expresses purpose, while the pronoun τουτο references forward and back. The purpose of Christ's death and resurrection was so that we might belong to the Lord, v8, and that Christ might be Lord over both the dead and the living, v9. Together, the cross and the empty tomb achieve the final victory, enabling our purchase for God.

εξησεν [ζωα] aor. "returned to life" - [CHRIST DIED AND] LIVED. The aorist is probably inceptive / ingressive, where the beginning of the action is emphasised, so "came to life again", NEB, "sprang to life", rather than "lived".

ινα + subj. "so that" - THAT. This construction may introduce a final clause, expressing purpose, as NIV; "Christ died and rose again in order that he might be Lord over the living and dead." Yet, this seems a rather strange sense, so it is more likely that the *hina* clause is epexegetic, specifying τουτο, "this"; "It was for this that Christ died and rose again, (namely) that he might be Lord both of the dead and of the living", Cassirer.

κυριευση [κυριεω] aor. subj. "he might be the Lord" - HE MIGHT RULE OVER. "He" is either Christ or God, but Christ is to be preferred. Possibly again an ingressive aorist, "he might become"

και και "... and" - BOTH AND. A correlative construction.

νεκρων gen. adj. "of ... the dead" - OF DEAD ones. The adjective serves as a substantive, genitive of direct object after the verb κυριεω, "to rule over"; "Lord over the dead and the living." "Dead ones" as above, i.e., a believer bound under the legal requirements of the Lord.

ζωντων [ζωω] gen. pres. part. "**the living**" - [AND] OF LIVING *ones*. The participle serves as a substantive even though it is without an article, genitive of direct object after the verb "to rule over." Note the order, we would expect living and dead. Probably following the order of the first part of the verse. Note also the possibility of a metaphorical sense as noted above. Given the extent of Christ's lordship, he is Lord over both the libertine and the legalist.

v10

Paul now places the judgmental attitude of the weak / nomists, and the contemptuous attitude of the strong / libertines within an eschatological context - we must all face the day of judgment, v10-11.

δε "-" - BUT/AND. Transitional, indicating the next step in the argument, although Jewett argues that it introduces a contrastive point here, "but".

συ "you" - YOU. Emphatic, "you then", TEV.

εξουθενεις [εξουθενω] pres. "**look down on**" - [WHY DO YOU JUDGE THE BROTHER OF YOU, OR WHY INDEED] DESPISE [THE BROTHER OF YOU]? In the sense of "treat with contempt." The genitive σου, "of you", is adjectival, relational. "Why do you look down on your fellow Christian", REB.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why we should not judge / despise a brother, either: because we will inevitably face judgment, or because they will inevitably face judgment.

παραστησομεθα [παριστημι] fut. "**we will [all] stand before**" - [ALL] WILL STAND BESIDE. Predictive future. "Stand before" when God is the intended object.

τω βηματι [α] dat. "[**God's**] **judgment seat**" - THE PLATFORM, THE JUDGMENT SEAT [OF GOD]. Dative of direct object after the παρα prefix verb "stand before." The variant genitive "of God" is adjectival, possessive. The sense is "all of us will stand before God to be judged by him", TEV.

v11

In quoting this text, Paul seems to align the introductory assertion from Isaiah 49:18, "the Lord", with God, and Isaiah 45:23, the worship of the nations, with Christ.

ζω εγω "**As surely as I live**" - [FOR IT HAS BEEN WRITTEN], I LIVE [SAYS *the LORD God*]. A statement in the form of an oath - an eternally living God is well able to complete what he says; "as I live", ESV.

οτι "-" - THAT. Introducing a dependent statement of direct speech expressing the words said by the Lord which are covered by the oath.

καμψει [καμπτω] fut. "**will bow**" - WILL BEND [EVERY KNEE]. An expression of adoration.

εμοι dat. pro. "**before me**" - TO ME. This dative may be classified as a dative of interest, advantage, or dative of direct object when the verb **καμπτω** takes the sense "bow before."

εξομολογησεται [**εξομολογεω**] fut. "**will confess / will acknowledge**" - [AND EVERY TONGUE] WILL CONSENT FULLY, ACKNOWLEDGE [TO GOD]. "Acclaim", Kasemann; "give praise to God", Moffatt. Note that the LXX adds an accusative "God" to "will confess / acknowledge" for meaning sake. This is treated as an accusative of respect, so "with respect to God." Paul similarly adds the dative "God", probably also for meaning sake, and so as **εμοι**, "to me", is adverbial, reference / respect, the dative "to God" is probably reference / respect; "with respect to God every knee will bow and every tongue confess."

v12

Paul now summarises his argument so far, v12. Given that we must all answer for ourselves in the day of judgment, there is little point in busying ourselves with the supposed failings of others.

αρα ουν "**so then**" - THEREFORE. Inferential, drawing a logical conclusion.

ημων gen. pro. "**[each] of us**" - [EACH *one*] OF US. The genitive is adjectival, partitive. The phrase itself is emphatic, so Jewett.

λογον [ος] "**an account**" - [WILL GIVE] A WORD = REASON, ACCOUNT. The word is sometimes used of keeping an account, a ledger. Paul has encouraged us not to be critical of a brother or sister, of their piety or their liberty, now he implies we should be critical of ourselves, since each of us will stand before the Judge to give an account.

περι + gen. "**of [ourselves]**" - CONCERNING [HIMSELF]. Reference; "about, concerning ourselves."

τω θεω "**to God**" - TO GOD. Dative of indirect object. Not found in some manuscripts, but certainly implied, and most likely original, so Cranfield, Moo, Dunn, Harvey, ...

14:13-23

Exhortations 12:1-15:13

ii] The weak and the strong, 14:1-15:13

b) Pursue what makes for peace and for mutual upbuilding

Argument

Having called for Christian toleration, v1-12, Paul now directly addresses the "strong" believers and calls for consideration, v13-23. Paul denounces the insensitivity of the "strong" in their behaviour toward the "weak". Riding roughshod over the minutia of the law (possibly the Mosaic law in general) is highly offensive to a person trained in the legalistic observance of the Mosaic law. Such behaviour only forces the "weak" to rely more on law-obedience than faith. To undermine the faith of a brother brings upon us the condemnation of God.

Issues

i] Context: See 14:1-12. There is much to commend the view that v13a, "therefore stop judging", concludes the exhortation for the argument developed in v1-12, while "don't put stumbling blocks in your brother's way" introduces the argument developed in v14-21.

ii] Background: *The weak and the strong* 14:1-12.

iii] Structure: *Let "the strong" to consider "the weak"*:

Indifference toward the sensibilities of others, v13-23:

Instruction, v13:

*Do not undermine a person's faith
by insensitive behaviour.*

Principle, v14:

*Nothing is unclean in itself,
except for the person who regards it as unclean.*

Explanation, v15-18:

Unloving, v15;

Undermines the gospel of grace through faith, v16;

Antithetical to the realisation of the kingdom of God, v17-18.

Application, v19-21:

Pursue peace and edification.

Conclusion, v22-23:

*Blessed is the person
who does not insist on their liberty*

at the expense of another.

iv] Thesis: See 3:21-31.

v] Interpretation:

With an eye to the Lord's instruction on creating temptations to sin / "stumbling blocks", cf., Mk.9:42, Paul warns his readers against taking on this role and so undermining the faith of a brother or sister. Getting to the heart of the matter, Paul affirms the Lord's teaching on unclean foods, but with a qualification, cf. Mk.7:14-23. With reference to Levitical food laws, Jesus teaches that nothing is unclean in itself, yet Paul points out that for a believer who gives weight to these instructions, unclean foods are unclean and so, out of Christian love, their piety needs to be respected. For "the strong", those who have found freedom in Christ, by grace through faith, to act insensitively toward "the weak", law-bound believers, can only sully the doctrine of God's free grace through faith in the eyes of "the weak." Membership in God's new community, the kingdom of God, is not about matters of form, but is about new life in the Spirit. Such is pleasing to God.

Our behaviour impacts on our brothers and sisters and so therefore we should act in a way that achieves peace and mutual upbuilding. Given Jesus' teaching on unclean foods, we know that everything is clean in itself, but that doesn't mean that we can exercise our Christian freedom at the expense of another. It is far better to abstain from some food that offends a brother or sister than to eat and so undermine their faith.

So, a believer who, through faith, has found freedom in the grace of God, should keep that freedom to themselves and God rather than flaunt it before a brother or sister who is yet to experience the fullness of the freedom they possess in Christ. To goad a law-bound believer ("the weak") into acting against their conscience is unconscionable because it may well reinforce their reliance on the law. A person is fortunate when they don't bring God's judgment upon themselves by insisting on their own freedom at the expense of a weaker brother or sister's faith.

vi] Homiletics: *The load of liberty*

Those who observe the worship forms of our many different Christian denominations, will have noticed rather strange goings-on in the Anglican church. From around the 1980's onward, low-church Evangelical Anglican churches have slowly replaced the Prayer Book with a free-flowing semi-Charismatic style of worship. Of course, all this was done in defiance of ordination promises, but it was argued that the paraphernalia of Anglican ritual and form is a burden of legalistic piety operating against the gospel.

This is rather strange point of view, because at the time of the great evangelical revival in England, during the nineteenth century, this was the very reason offered by the Wesleyan revivalists who left the Church of England. The Evangelical revivalists stayed in the established church, because in their view, "the gospel is power of God unto salvation", not worship forms, outmoded or otherwise.

Every church has its conventions and we all know that the kingdom of God is not about conventions; what day to go to church, how to baptise, when to sit, when to stand, how to pray, how to dress Yet, to make an issue about conventions is to contradict the command of Christ. If we claim that worship-form is irrelevant to the kingdom of God, then to demand liberty at the cost of offending the piety of others, is to condemn myself by what I approve (v22). If it is right to describe the worship-form of the Anglican church as liturgical, and if there are many other churches around which provide alternate less-formal forms of worship, then it is an abuse of liberty for me to seek to impose a happy-clappy form of worship on a group of believers who are committed to a liturgical form. It is a very offensive act, and certainly would not "lead to peace and mutual edification." To demand one's freedom at the expense of the religious sensibilities of others, is to "no longer act in love."

Of course, the very act of demanding a change in worship-form undermines the notion that form is irrelevant. It denies the claim that "all food is clean", that worship style is neutral to the gospel. The claim that one worship style is superior to another denies the notion that the kingdom of God is realised "not by might nor by power, but by my Spirit says the Lord God Almighty". To give weight to religious form is actually to join the "weak".

A believer, who is freed from scruples, should retain that liberty to themselves rather than make it a burden on others (v22).

Text - 14:13

Let the strong consider the weak, v13-23; i] Introduction: Indifference toward the sensibilities of others may serve to undermine their faith, v13. The "strong" (free-from-the-law believers) are not to be insensitive in their dealings with the "weak" (law-bound believers).

As already noted the

οὐν "therefore" - THEREFORE. Inferential; drawing a logical conclusion. Given that we must all give account of our life, "let us therefore"

κρινόμεν [κρινω] pres. subj. "**let us [stop] judging**" - [NO LONGER] LET US JUDGE [ONE ANOTHER]. Hortatory subjunctive, the present tense being durative,

expressing continuing activity - no longer continue to pass judgment. Often understood in the sense of "mutual recriminations" between the "weak" and the "strong", although it is more likely that Paul has the "strong" in mind. The sense of "judge" has to be determined within the context of v1-13. "Mutual recriminations" seems unlikely. It is likely that Paul is addressing the uncaring, critical assessment of the "weak" by the "strong". The "weak" are being viewed as unspiritual legalists who rightly deserve to be disparaged and given little consideration within the Christian fellowship. Such an attitude prompts a willingness to feast on a pork spare-rib at the church barbecue in front of a kosher believer. "Therefore, let us banish insensitivity from amongst us."

αλλα **"instead"** - BUT [RATHER JUDGE THIS]. Strong adversative standing in a counterpoint construction. We should not "judge" one another, but we should critically assess ourselves on the issue of tripping up a brother and determine not to do it.

το μη τιθεναι [τιθημι] pres. inf. **"never to put"** - NOT TO PUT. The articular infinitive introduces a noun clause standing in apposition to **τουτο**, "this"; "rather judge this, *namely*, not to put a stumbling block or cause of offence to / for the brother" = "let this be the judgment at which you arrive, that you must never put a stumbling block in the way of a brother, or do anything else which might entangle him", Cassirer.

προσκομια [α ατος] **"a stumbling block"** - A STUMBLING STONE. Direct object of the infinitive. A stone that trips up, although actually referring to the bait-stick on a trap, so "entrap" and "cause ruin."

Paul concurs with the "strong" and their freedom under the gospel to ignore food regulations, although probably a wider principle applies, namely, freedom from the law as such (it is unlikely that the issue of food / meat offered to idols is in mind here, since Paul condemns the practice due to its Satanic associations, cf., 1 Corinthians [note his argument there is his typical "yes, but"]). The law has only ever served to expose sin and guide faithful living, and has never served to maintain / progress holiness. Given the outpouring of the Spirit and his indwelling renewal, *camel law* may still guide, but *insect law* is next to worthless. Yet, riding roughshod over the law (*insect law* would be the most noticeable casualty) not only causes offence to a law-bound believer, but could trip them up in the "faith and practice" department, Barrett. Of course, how they are tripped up is somewhat of a mystery. Most commentators opt for *a divided heart*, i.e., a believer who is cajoled by peer-pressure to act against their conscience; "to act without regard to one's own conscience is to enter into destruction through the dissolution of the self", Jewett. Yet, surely it is more likely that the libertine behaviour of "the strong" would actually serve to reinforce the law-bound stance of "the weak", so causing them to retreat into the security of the law in the face of

unbridled freedom, so causing them to drift toward the heresy of nomism and its inevitable consequence, divine condemnation. So, by retreating into the law, their salvation, which is by grace through faith and not works of the law, is undermined. It is more likely that this is the "stumbling-stone" in Paul's mind. At any rate, it seems that the exhortation is to the "strong", so Moo, Dunn, Dumbrell, although Jewett, Barrett, disagree.

τῷ ἀδελφῷ [οῦ] dat. "**in your brother's way / in the way of a brother or sister**" - TO A BROTHER. The dative is probably local, of space, "before a brother", as NIV, but possibly interest, disadvantage, "a trap for your brother."

v14

ii] Principle - nothing is unclean in itself, except for the person who regards it as unclean, v14. Cranfield argues for a parenthesis here, "inserted asyndetically (missing an identifying conjunction), introduced for the purpose of making clear both Paul's own acceptance of the basic assumption of 'the strong' and at the same time the fact that there is an important qualification of that assumption", 14b. Paul is persuaded by the words of Jesus himself that the minutia of the law (all the purity regulations of the Old Testament, food etc.) have little application in the life of a believer, but that doesn't give him the right to ride roughshod over the conscience of others.

ἐν + dat. "**as one who is in [the Lord Jesus]**" - IN [LORD JESUS]. Possibly local, expressing space, incorporative union, "as a man united to the Lord Jesus", Cassirer, but possibly adverbial, reference / respect, "with regard to the Lord Jesus", even instrumental, expressing means, so Longenecker. The phrase often carries an idiomatic sense expressing the authority on which something is based; "All I know of the Lord Jesus convinces me", REB.

πεπεισμαι [πειθῶ] perf. pas. "**I am fully convinced / being fully persuaded**" - [I KNOW AND] HAVE BEEN PERSUADED. The intensive perfect expresses the fact that Paul has been convinced and continues to be convinced. An "emphatic" statement, Cranfield.

ὅτι "**that**" - THAT. Here introducing an object clause / dependent statement of perception expressing what Paul knows, namely, that It is possible that **ὅτι** here introduces a quotation, a "citation from the dominical tradition"; "that 'Nothing is profane of itself'", Jewett.

οὐδεν "**no food**" - NOTHING. Strong negation. "No kind of food", Dumbrell.

κοινων adj. "**unclean**" - *is* COMMON. Predicate adjective of an assumed verb to-be. Probably "ceremonially impure", BAGD. Obviously alluding to Jesus' teaching on the issue of clean and unclean foods, Mark 7:19b. Food, of itself, is neither holy nor unholy.

διὰ + gen. "**in [itself]**" - THROUGH [ITSELF]. Instrumental, expressing means, "by means of itself (variant, "him" = Christ)", or as NIV, local, spatial.

εἰ μὴ "**but if**" - EXCEPT. Usually serving to express a contrast by designating an exception, but "after a negative joined to a noun, it may be used in such a way that it refers to the negative alone; then it may be seen as an adversative", Morris, as NIV. Although the indicative verb must be assumed, the sentence is still conditional; "but if, *as is the case*, someone considers that something *is* uncommon, *then* for that person *it is* uncommon." In the end, what we have is a qualification; no food is unclean in itself **but** we need to remember that there are many believers who unquestionably hold that certain foods are unclean.

τῷ λογιζομένῳ [λογίζομαι] dat. pres. part. "**anyone regards**" - TO THE ONE RECKONING, COUNTING, THINKING, SUPPOSING. The participle serves as a substantive, dative of interest; "for anyone who thinks it unclean." The verb takes the sense "be of the opinion", BDF. The law-bound believer who classifies food as clean and unclean cannot disregard this classification on the basis of a whim. For the pietist, unclean foods are unclean; they are viewed as repugnant to God.

εἶναι [εἶμι] inf. "**as**" - [A CERTAIN SOMETHING, ANYTHING] TO BE [COMMON]. The infinitive introduces an object clause / dependent statement of perception expressing what is regarded, reckoned, considered, namely "that something is unclean, common." The accusative subject of the infinitive is **τι**, "something", and the accusative object is **κοινὸν**, "unclean, common."

ἐκεῖνῳ dat. pro. "**for him**" - TO THAT ONE [*it is* COMMON, UNCLEAR]. The pronoun serves as a substantive, dative of interest. Usually understood in the sense "if a man considers a food to be defiling and yet eats, he does in fact defile his conscience", Pilcher - for him it becomes unclean, even though not unclean in itself. Can something we think has the power to make us impure, but which does not have that power, then make us impure if we actually do it? The logic is somewhat obtuse! The point Paul is making is that if a person believes that something is impure, then to their way of thinking, it is actually impure and thus offensive to God. This being the case, we can't just fly in the face of their sensibilities simply because we know that it actually isn't impure.

v15

iii] Explanation, v15-18. We do not show love to a brother if we are insensitive to their scruples, undermining their faith by making an issue out of what is ultimately irrelevant.

γὰρ "- " - FOR. More reason than cause, explanatory, as NIV, although if v14 is a parenthesis, then this verse picks up on v13b, and thus **γὰρ** is causal, "don't place a stumbling block or hindrance before a brother, v13, because if your brother"

ει + ind. **"if"** - IF. Introducing a conditional clause, 1st class, where the condition is assumed to be true; "if, *as the case is, then*"

λυπείται [λυπεω] pres. pas. **"is distressed"** - [THE BROTHER OF YOU] IS PAINED, GRIEVED, HURT. Gnomic present. A bit more than "upset", so "seriously upsets", Phillips; but better "injured", Pilcher. "Injured" in the sense that the unthinking act undermines the integrity of the law-bound believer's faith, so Murray.

δια + acc. **"because of"** - BECAUSE OF [FOOD]. Causal, "because of, on account of", possibly instrumental, means / agency; "On account of something as unimportant as food", Morris.

περιπατεῖς [περιπατεω] pres. **"you are [no longer] acting"** - *then* YOU WALK ABOUT [NO LONGER]. Describing the Christian life as "a walk", so "your conduct is no longer based on love", Barclay.

κατα + acc. **"in"** - ACCORDING TO [LOVE]. Expressing a standard for conduct, "in accord with, in conformity with"; "governed by", Harris Gk.

μη τῷ βρωματι [α ατος] **"[do not] by [your] eating"** - NOT BY THE FOOD [OF YOU]. The dative is probably instrumental, as NIV, cf., Moule, or causal, "because of food / what you eat." "That you eat", is assumed; "just because you eat certain foods, you must not allow that to ruin the man for whom Christ died", TH.

απολλυε [απολλυμι] pres. imp. **"destroy"** - RUIN, DESTROY. The present tense indicates ongoing destruction, an eating away of a person's integrity, dividing their heart, rather than alluding to the final judgment, contra Schreiner who argues for eschatological ruin.

εκεινον pro. **"brother / someone"** - THAT MAN. The position of the distant demonstrative pronoun is emphatic.

υπερ + gen. **"for"** - ON BEHALF [OF WHOM CHRIST DIED]. Expressing representation / benefit, advantage.

v16

Referring to using one's freedom in the gospel of God's free grace in such a way that it is debased in the eyes of the "weak", who, as a consequence, retreat back into the bondage of law-obedience.

ουν "- / **therefore**" - THEREFORE. Inferential, drawing a logical conclusion; "Therefore, do not"

μη βασημεισθω [βλασημew] pres. imp. pas. **"do not let be spoken of as evil"** - LET NOT BE SPOKEN AGAINST, BLASPHEMED AGAINST. Iterative present tense. Lit. "let not your good be blasphemed against." The point of the argument being, "don't let the good thing of yours be spoken against by allowing that good thing to damage a brother."

το αγαθον adj. "**you know is good**" - THE GOOD [OF YOU]. Nominative subject of the verb "to blaspheme", with the genitive pronoun "of you", adjectival, possessive; "The good thing of yours." What is the good thing? Possibly the gospel of God's free grace in Christ (ie., Paul's gospel), or Christian freedom, liberty, as regard the law, so Jewett, or the blessings of the covenant, so Dunn. This freedom will be viewed negatively within the Christian fellowship if it is seen to cause harm to a brother. This then undermines the way of grace and strengthens law-obedience for sanctification, ie., nomism.

v17

Verse 17 "sums up the central theological point that Paul makes in v13-23", Moo. Christ's "kingdom is not of this world"; it is not about either eating, or not eating, either drinking, or not drinking. The kingdom is a spiritual reality expressed through such qualities as justice, peace and joy, all of which are realised through the indwelling Spirit of Christ.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why the "good" must not be blasphemed, v16, so Morris, although Cranfield includes the point made in v15. "Don't impose your freedom on others, because"

ἡ βασιλεια του θεου "the kingdom of God" - THE KINGDOM OF GOD. A commonly used designation in the gospels, but rarely used by Paul, other than references to the eschatological kingdom. Best understood as the rule / reign of God, possibly even comparable to Paul's "righteousness of God" = God's righteous reign, his setting all things right; "God's rule in our lives is not related to matters of eating and drinking", TH. Taken this way the genitive **του θεου** would be classified verbal, subjective, rather than possessive. Dumbrell's take on the kingdom, particularly as it is expressed in this verse, is interesting. He defines the kingdom as "the kingdom of God's allegiance", which reality is exhibited in "righteousness (evidence of divine acceptance), peace (the resulting condition) and joy (the inner attitude and hope)" - somewhat overly sophisticated!

ου εστιν [ειμι] pres. "**is not a matter of**" - IS NOT [EATING AND DRINKING]. Allegiance to God and his eternal reign, does not exhibit freedom (eating and drinking) at the expense of a brother, but exhibits the qualities / fruits of the Spirit, Gal.5:22; "righteous action, joy, peaceful state of mind", Barrett; ie., "ethical qualities", Moo (not "the righteousness before God which is God's gift", "peace with God", cf., Cranfield, Schreiner). "The kingdom of God does not consist of eating, or not eating, drinking, or not drinking. It consists of justice, peace and joy", Barclay.

αλλα "but" - BUT. Strong adversative standing in a counterpoint construction.

εν "in [the Holy Spirit]" - [RIGHTEOUSNESS AND PEACE AND JOY] IN, BY [HOLY SPIRIT]. Possibly local, expressing space, metaphorical, incorporative union, but instrumental, expressing agency, seems best, "given by the Holy Spirit". All three qualities are given by the Holy Spirit, not just joy by itself.

v18

Those who curtail their freedom for the sake of a brother, act in a way that is acceptable to God and well deserve the approval of their fellow believers.

γάρ "because" - FOR. More reason than cause, most likely calling for a conclusion, an end to the logical sequence of Paul's argument, so "whoever thus serves Christ is acceptable to God and approved by men", ESV.

ὁ δουλευων pres. part. "anyone who serves" - THE ONE SERVING, ENSLAVED TO. The participle serves as a substantive, nominative subject of an assumed verb to-be; "Everyone who shows himself a servant of Christ", REB.

τῷ Χριστῷ [ος] dat. "Christ" - CHRIST. Dative of direct object after the verb **δουλεύω**, "serve as a slave."

εν + dat. "in [this way]" - IN [THIS]. The prepositional phrase is somewhat illusive. Possibly local, expressing space / sphere; "on this *matter*", i.e., on the ground of the package outlined in v17. Possibly adverbial, expressing manner, referring to our service to Christ; "he who thus shows himself to be a servant of Christ (in this way) finds glad acceptance from God", Cassirer. Submitting to Christ in the *matter* of restraining one's freedom for the sake of a brother is possibly the *matter* in mind, although Cranfield argues that it is in the *matter* of the three qualities in v17b, particularly "the righteousness before God which is God's gift", for it is only this "righteousness" which can gain God's good pleasure, i.e., "the one supreme virtue", Lenski.

ευαρεστος adj. "is pleasing" - *is* ACCEPTABLE. The sense "pleasing", as a servant would please his master, is commonly adopted, Jewett, Morris, Moo, Dunn, Schreiner, Osborne, Hunter, Barrett, Fitzmyer; "divine commendation", Dumbrell; "well-pleasing", Cranfield; "brings pleasure to God", Mounce. God can be "pleased" with the righteousness we possess in Christ, but can he be "pleased" with what, in practise, is our limited capacity to restrain our freedom for the sake of a brother? Better to take the sense as "acceptable to God", "acceptable to the will of God" = in line with the will of God and thus behaviour that is honouring to God; "in this way is acceptable to God", REB. Of course, if the *matter* is the "righteousness" that is ours as a gift (i.e., Christ's righteousness), then such is certainly well pleasing to God. The verb to-be is assumed

τῷ θεῷ [ος] dat. "to God" - TO GOD. Dative of indirect object.

δοκιμος adj. "approved" - [AND] APPROVED. The word means "able to stand the test", "approved by testing", valuable, excellent, pure, "esteemed", Jewett,

"respected", Moo. They are "acceptable" to God and therefore should be acceptable to their brothers.

τοὺς ἀνθρώπους [ος] dat. "by men / receives" - BY MEN. The dative is possibly instrumental, agency, as NIV, or simply a dative of direct object.

v19

iv] Application - Aim at mutual unbuilding rather than offend a brother or sister over matters of minutia, v19-21. In our Christian community we should act in a way that maintains fellowship and builds others up.

ἀρα οὖν "therefore" - SO THEN. Inferential, drawing a logical conclusion; "So then, on the basis of the argument so far"

διωκόμεν [διωκῶ] pres. sub. "let us make every effort to do" - LET US PURSUE. Hortatory subjunctive, although an indicative variant exists - commentators are divided, but Moo and Cranfield opt for a hortatory subjunctive. In the sense of "promote a cause", Oepke.

τῆς εἰρηνης [ῆ] gen. "what leads to peace" - [THE things] OF PEACE [AND THE things OF BUILDING UP, EDIFICATION]. As with τῆς οἰκοδομης, "of building up, edifying", the genitive here is adjectival, attributive, limiting "things"; those things which make for peace between believers (obviously not the peace that God gives) + those things which build up believers (edify); "what makes for each other's peace and edification", Zerwick. Jewett notes Paul's "all things to all men" approach here. If our freedom serves to reinforce the law for the law-bound believer then we should restrain our freedom; become all things to all people that by all means we may save some.

τῆς "-" - THE [INTO ONE ANOTHER]. The genitive article here serves as an adjectivizer, turning the prepositional phrase εἰς ἀλλήλους, "for one another", into an attributive modifier limiting "edification", "mutual edification", as NIV. The preposition εἰς expresses advantage here, "for".

v20

Paul again makes the point that a believer should not undermine the faith of a "weak" brother or sister by making an issue out of matters of religious form.

μη καταλυε [καταλῶ] pres. imp. "do not destroy" - DO NOT RUIN, DESTROY. Cease an ongoing, or habitual action. The meaning of this word is disputed.

του θεου [ος] gen. "of God" - [THE WORK] OF GOD. The genitive may be treated as a adjectival, possessive, or verbal, subjective; "what God has done." Commentators are divided as to what work Paul is referring to, but we are best served by Cranfield who opts for God's work in the life of the "weak" brother. Again, it is likely that the issue concerns the selfish application of freedom by the

"strong" which results in the "weak" retreating to the safety of law-obedience, which then may serve to undermine their faith and thus their security in Christ.

ἐνεκεν + gen. "**for the sake of [food]**" - FOR THE SAKE OF, BECAUSE OF [FOOD]. Causal. The position in the Gk. is emphatic, "not for the sake of food [should we] destroy the work of God", not for the sake of something that is unimportant.

μὲν ... ἀλλὰ "...., **but ...**" - *on the one hand* [ALL food IS PURE], **BUT** *on the other hand* [...]. Adversative comparative construction; Jewett suggests a concessive sense here, cf., BAGD 502. "It is quite true that all things are pure, **but** it is quite wrong for any man to make the Christian way more difficult for others by what he eats", Barclay.

παντα "**all food**" - ALL things. Given the context, "food" must be assumed, but then Paul's instruction covers all "insect" law (purity regulations). The phrase, "all food is clean", was probably a slogan commonly used by the "strong" to affirm their liberty in Christ.

καθαρα adj. "**clean**" - are GOOD. Predicate adjective. "Free from anything that soils, or corrupts", Morris. "Everything is indeed clean", NRSV.

κακον adj. "**bad**" - [BUT] EVIL, BAD, WRONG. "But it is wrong for you to make others fall by what you eat", NRSV.

τω ανθρωπω [ος] dat. "**for a man / for a person**" - TO / FOR THE MAN. Dative of interest, disadvantage.

τω ... εσθιοντι [εσθιω] dat. pres. part. "**to eat anything**" - EATING. The participle, with its attached prepositional phrase **δια**, serves as an attributive adjective limiting **τω ανθρωπω**, "man"; "*it is a bad thing* for a man who eats by means of a stumbling stone." "The one eating" is most likely the "strong man", not the "weak man". The "strong man" eats freely and undermines the faith of the "weak man", rather than the "weak man" eats against his conscience.

δια + gen. "**that causes someone else to**" - BY MEANS OF, THROUGH [STUMBLING]. This prepositional phrase is difficult to translate. The preposition, although followed by a genitive, does not seem to be instrumental. It is probably adverbial, denoting "manner of action", BDF, Zerwick..., "with offence", AV, probably with a causal slant, "in a way that causes stumbling", Harvey. Most commentators opt for attendant circumstance, "who eats and gives offence", NASB. So, the type of eating Paul is referring to is an eating which causes someone to stumble, as NIV. "It goes ill with the man who eats his food in such a way as to prove a stumbling block to another", Cassirer. Most commentators argue for attendant circumstance, identifying action accompanying "eating"; "it is bad for a person who eats with stumbling", Jewett = "while causing another to stumble", Moo.

v21

This verse summarises "the basic practical point that Paul makes in vv.13-23", Moo - it is far better to respect the minutia of the Mosaic law than to drive a pious believer back into the security of law-obedience because of insensitive license. The reference to wine, likely to serve as a hypothetical example of legalistic piety, is often used of not drinking alcohol so as to not lead another person to drink and alcoholism. Yet, the context is all about undermining faith, causing a person to fall back on the law to progress their Christian life.

το μη φαγειν [εσθιω] aor. inf. "**not to eat**" - [*it is GOOD*] NOT TO EAT [FLESH NOR TO DRINK WINE NOR *to do other acts of piety*]. Constativ aorist / punctiliar, point of action, although not necessarily referring to a specific incident as argued by Dunn. This articular infinitive, in conjunction with the infinitives **μηδε πειν**, "not to drink" and the supplied infinitive, "not to do" = "*to do other acts of piety*", forms a nominal phrase, subject of the assumed verb to-be; "not to eat meat, nor to drink wine, nor *to do anything else, is good.*"

εν + gen. "-" - IN / BY [WHICH THE BROTHER OF YOU STUMBLES]. The prepositional phrase formed by **εν** + the dative pronoun **ᾧ**, is possibly temporal, "while your brother stumbles", or causal, so Turner, MHT III, or even adjectival, limiting a supplied "anything"; "do anything that makes your brother stumble", Cassirer. On the other hand, we may simply treat **εν** as local, expressing space / association; "in connection with which your brother stumbles", Lenski. An instrumental sense is also possible, "or do anything by which your brother stumbles", NASB. As noted above, the "stumble" is most often defined as "the weak in faith, under pressure from the arguments and example of the strong, doing what they still think is wrong", Moo. Yet, it seems more likely that the "stumble" is the flight of the "weak" to the security of law-obedience in the face of the licence of the "strong".

v22

v] Conclusion, v22-23. It is very likely that v22a gathers up Paul's argument in a concluding exhortation that the strong keep the convictions of their faith to themselves. Note the NIV "so", although it is not in the Gk. The emphatic "you" gives the sense of "so I want to make this point to you," Then, in v22b-23 Paul reinforces his point with an observation: "fortunate is the person who does this, v22b, but not so for the person who doesn't, v23.

ἥν pro. "**so whatever [you believe]**" - [*so YOU, the FAITH*] WHICH [YOU HAVE]. Variant pronoun, usually taken as original. The pronoun **συ**, "you", is emphatic by use and position. The accusative noun **πιστιν**, "faith", most likely takes Paul's usual meaning - "a trusting, obedient response to the gospel", Jewett;

"trust and reliance on God", Schreiner. For Paul, "faith" often has a double meaning, with the stress on both meanings or either one. So, "faith" consists of the faithfulness of Christ on our behalf, ie. "faith of Christ" + our "faith" in his faithfulness / the cross. Of course, Paul is not encouraging the "strong" to keep their faith to themselves, but rather the convictions of their faith to themselves. This is not clearly expressed, but certainly implied by the context, a "conviction stemming from one's faith in Christ", Moo. Many commentators understand "faith" here, and in v23, as "conviction", but this is unlikely, eg., "as for the conviction that you hold", Cassirer. Better, "as for the convictions of your faith, look on these as matters which concern only you yourself in the sight of God."

κατα + acc. "**about these things**" - BY / ACCORDING TO [YOURSELF]. Here spatial, direction, "toward yourself", ie., "the convictions of your faith (ie., your libertine views) keep to yourself before God (ie., keep between yourself and God)", cf., BAGD, 406, Moo, Fitzmyer, etc. "Do not let conviction carry the day when by it untold harm will occur to others", Dumbrell. Jewett argues that the preposition here expresses a standard, "in accordance with / in conformity with", referring to "a consistency between belief and action in a social context", ie., act out what you hold to be true before God. This view is supported by v22b if understood as "you are fortunate if your behaviour and belief are coherent", Peterson. Possibly reference / respect, so Harvey.

ενωπιον + gen. "**between**" - BEFORE [GOD]. Spatial; "before the eyes of God." Omitted in some manuscripts, but regarded as original by most commentators.

μακαριος adj. "**blessed**" - HAPPY, BLESSED. Often translated as "happy", but the intention is "happy under God", so therefore "blessed" as NIV, possibly "fortunate". In what sense is "the one who does not have to judge himself in what he approves", fortunate? Again, a difficult sentence to translate:.

- Option 1: It seems likely that the sentence supports the statement made in v21, 22a. A person is fortunate when they don't bring God's judgment upon themselves by insisting on their own freedom at the expense of a weaker brother's faith (ie., undermining the faith of the weaker brother by driving them back to the security of law-obedience), cf., Haldane.

- Option 2: Most commentators opt for a commendation, on Paul's part, to those who have no reservations regarding what they hold to be true, and therefore have no need to judge themselves, "fortunate not to have a prickly conscience", Hunter; "a man is truly happy if he does not condemn himself when he does what he thinks is right", TH.

ὁ μη κρινω pres. part. "**the man who does not condemn**" - THE ONE NOT CONDEMNING, JUDGING [HIMSELF]. The participle serves as a substantive. "Fortunate are those who have no reason to reproach themselves" (option 2,

above), but better, "fortunate are those who do not bring God's judgment upon themselves", (option 1).

εἰ + dat. "**by**" - IN / BY [WHAT HE APPROVES]. For option 2, the preposition is best understood as instrumental, "by what they approve". For option 1, a local sense is better, "in" = "in the matter of", "in the matter of that which they approve / hold to be true." Reference / respect is also possible; "with respect to what he has decided is right."

v23

It is often understood that Paul now addresses the situation faced by the weak who are being led into acting against their conscience by the license of the strong, those who have no need to reproach themselves with regard the eating of unclean foods etc.; "when a person does not feel sure, nor believe that a thing is clean, how can he do else than sin?" Chrysostom. Yet, it is more likely that Paul still has the actions of the "strong" in mind, actions that drive the "weak" back to law-obedience, and inevitably nomism.

δέ "**but**" - BUT/AND. Transitional, indicating a step to a contrasting point, as NIV.

ὁ διακρινόμενος [**διακρίνω**] pres. part. "**the man who has doubts / whoever has doubts**" - THE ONE EVALUATING, CONSIDERING, DECIDING, DETERMINING / DISAPPROVING, CRITICISING, DISPUTING, PASSING JUDGMENT / DOUBTING, WAVERING. The participle serves as a substantive. Usually taken to mean "doubting", and thus referring to the "weak" who eat with doubts, due to the witness of the "strong", and who are thereby condemned by God for their eating. Yet, it is more likely that the word applies to the "strong" and moves toward a meaning like "criticising", as it does in 14:1 - welcome a brother who is over-scrupulous, without "passing judgment on disputable matters", NIV; "entering into a debate (quarrelling) over mere matters of opinion", Cassirer; "criticising their views", Williams; "a critical analysis of his inward reasonings", Wuest; We are probably closer to the mark if we take the word to mean "a critical insensitivity toward the religious sensibilities of others". Paul is most likely using the word **κρίνω** "judge" in the same sense, see v13. The sense is probably something like (elliptical, to say the least!), "but as for those who are insensitive toward the piety of others and so eat without respecting the weaker brother, their end is divine judgment, for their actions do not spring from faith."

κατακεκριται [**κατακρίνω**] mid./pas. perf. "**is condemned**" - HAS BEEN CONDEMNED. The perfect expressing a state of condemnation, "takes upon himself the condemnation of God's judgment", Stuhlmacher, but possibly proleptic, a future condemnation. Taken as passive, the voice may be classified as theological / divine; God does the condemning.

εαν + subj. "-" - IF [HE EATS]. Introducing a conditional clause 3rd. class where the condition has the possibility of coming true; "if, *as may be the case*, he eats, *then* he has been condemned."

ὅτι "**because**" - FOR. Here serving to introduce a causal clause explaining why he is condemned.

εκ + gen. "**[is not] from**" - [*it is* NOT] OUT OF, FROM, OUT FROM. Expressing source / origin, here serving to introduce a general maxim used by Paul to support his previous statement. The maxim makes the point that apart from faith in Christ, nothing we do is pleasing to God, all is of sin, and this because "our righteousness is but filthy rags." The prepositional phrase most likely expresses an ablative idea of source, or separation; "what is not based on faith is sin", Barclay, or "any act that does not spring from faith is sin", Berkeley.

πιστεως [**ις εως**] gen. "**faith**" - FAITH [AND ALL WHICH NOT OUT OF FAITH IS SIN]. As above "faith" does not mean "conviction", but rather "trust in God".

15:1-13

Exhortations, 12:1-15:13

ii) The weak and the strong, 14:1-15:13

c) Live in harmony with one another

Argument

In 15:1-13 Paul concludes his counsel to "the weak" and "the strong", making the point that each should consider their neighbour's good by emulating the selflessness of Christ; "we who are strong ought not to please ourselves." The strong have the freedom and therefore the latitude to make concessions for the sensibilities of the weaker brother and sister - to consider others before ourselves is to act in a Christ-like manner.

Issues

i) Context: See 14:1-12. Paul continues to broach the touchy issue of how law-bound and libertine believers are to relate within the Christian fellowship

ii) Background: *The weak and the strong*. 14:1-12.

As already noted, "the weak" are most likely law-bound believers, most with a Jewish background. These believers were of great concern to Paul because their stress on the doing of righteousness, on the doing of piety, can easily lead them to adopt the heresy of nomism, the belief that law-obedience serves to appropriate divine favour for blessing. The fullness of new life in Christ is by grace through faith. For Paul, holiness, and thus the appropriation of the promised Abrahamic blessings, rests on faith in the "faith of Christ" (the faithfulness of Christ - his atoning sacrifice) and not on "works of the law".

As for "the strong" (note, Paul includes himself in this group - "we who are strong"), they were made up of believers who have found freedom in Christ (most of Gentile stock). They knew that the totality of God's promised blessings is theirs in Christ, now and for eternity, such that their salvation is in no way affected by the imperfection of their Christian walk.

iii) Structure: *"The strong" should consider "the weak"*:

Concluding instruction:

Let "the strong" consider "the weak", v1

Principle:

Each should work for the edification of the other, v2.

Theological support:

The example of Christ, v3a;

Psalm 69:9, v3b;

The purpose of Biblical instruction, v4.

Wish-prayer:

May all be of the same mind, v5-6.

Summary conclusion:

Instruction restated;

Accept others as Christ accepted you, v7.

Theological support restated, v8-9a;

*Christ the servant of Jews
in order that the Gentiles may praise God.*

Scriptural support:9b-12:

Ps.18:49, Deut;32:43, Ps.117:1, Isa.11:10.

Blessing, v13.

iv] Thesis: See 3:21-31.

v] Interpretation:

Paul's argument that the freedom a believer possesses in Christ does not give them the freedom to ride roughshod over the sensibilities of others, is now brought to a conclusion. The strong should be willing to carry the weak, "bear their infirmities." Paul draws on the example of Christ to support his exhortation, and this with reference to Psalm 69.

After reworking his argument, Paul brings it to a conclusion in v7-12, calling on his readers to "accept one another" in the same way Christ accepted them. Indicating that the law / grace issue aligns to some degree with the Jew / Gentile (racial) issue, Paul explains how God's work of salvation in Christ is realised through both Jews and Gentiles, so providing the basis for mutual acceptance. As the scriptures make clear, Jews and Gentiles are together in God's new family in Christ.

Paul concludes with a wish-prayer; he desires that his readers may experience divine hope with all joy and peace, v13.

vi] Homiletics: *Christian liberty*

I am the product of an age when freedom was encouraged, when children were allowed to test the boundaries of life for themselves. Mind you, it did produce some broken bones, but we quickly learnt to respect nature. I remember an old politician, on the day of his retirement, commented how politicians feel a sense of satisfaction at the amount of legislation they enact in any one year, without ever realising that as each year passed, they were slowly eroding the very freedom they cherished.

Freedom is a precious gift, but it comes with responsibilities. When Paul writes to the libertines in the Roman church, he reminds them of the service they owe due to "God's mercy"; they have obligations. In their particular situation they were riding rough-shod over the sensibilities of their "weaker" brothers and sisters. These weaker brothers were pious conservative law-orientated believers (most were believing Jews). Being free from the law of Moses did not give them the freedom to act immorally. Being the "strong" in Christ, the free in Christ, does not mean being the sinful in Christ.

Consider some of the principles Paul lays on these libertines, these "strong" believers:

- Help the weak, 15:1-2.
- Follow the self-denying example of Christ, 15:3-6.
- Welcome one another, 15:7-13.

Christian liberty is seen in freedom for service, not freedom for sin. A believer who is relying on Christ will find within themselves a desire to honour Christ. Of course, the limitations of the old Adam will have his way, but in general, we will want to honour Christ.

So, let us use our freedom in service to our Lord

Text - 15:1

Unity through love, v1-13; i] Instruction - the strong must consider the weak. Using Christ as the perfect example, Paul encourages his readers to put up with the limitations of their brothers and sisters rather than seeking to please themselves.

δε "-" - BUT/AND. Transitional, indicating the next step in the argument.

ἡμεῖς "we" - WE. Emphatic by use. With the first person plural, Paul now includes himself among the "strong"

οἱ δυνατοί adj. "**strong**" - THE STRONG, CAPABLE. The articular adjective serves as a substantive, standing in apposition to **ἡμεῖς**, "we". They are the ones who know that their standing in the sight of God is not gained, maintained or progressed by obedience to the law, but by grace through faith. "Strong in the faith", TEV.

βασταζειν [**βασταζω**] pres. inf. "**to bear**" - [OUGHT] TO CARRY, BEAR. Gnostic present tense. As with **μη ... απεσκειν**, "not to please", the infinitive may be classified as complementary, completing the sense of the verb **οφειλομεν**, "are obligated = ought". "Bear", in the sense of "put up with", misses the point, "help", TEV, is closer, but the NEB, other than the sexist "men", is spot on with "accept as our own burden the tender scruples of weaker men." "Carry" as Christ carried our weakness. The "strong" have no need to, nor should they, refocus on

the law, but they can be gentle with a brother who is law-bound and so not offend their sensibilities.

τα ασθενηματα [α ατος] "**failings**" - THE WEAKNESSES. Standing as the accusative object of the infinitive. Possibly "burdens", TEV, here the burden of their religious sensibilities.

των αδυνατων gen. adj. "**the weak**" - OF THE ONES NOT STRONG. The articular adjective serves as a substantive. The genitive is adjectival, verbal, subjective, or possessive. Paul has referred to **τον ασθενουντα τη πιστει**, "the weak in faith", in 14:1, 2, and now those who have **ασθενηματα**, "weakness", he uses the word **των αδυνατων**, "the not strong." The word identifies law-bound Jewish believers who do not understand the full extent of justification, and will never understand it if the "strong" constantly offend their religious sensibilities on Jewish cultural matters, matters such as those identified at the Jerusalem conference, ie., eating meat offered to idols, strangled, un-bled and marrying within prohibited relationships, Act.15:20.

εαυτοις dat. pro. "**ourselves**" - [AND NOT TO PLEASE] OURSELVES. Dative of direct object.

v2

ii] Principle: each should work for the edification of the other, v2. Those who are strong should bear the encumbrances of the weak and not act in a way that pleases themselves; they should act in a way that builds up their neighbour.

ημεις gen. pro. "**[each] of us**" - [EACH *one*] OF US. The genitive is adjectival, partitive / wholative.

αρεσκετω [αρεσκω] pres. imp. "**should please**" - LET HIM PLEASE. Gnostic present. Cause him to be happy, blessed; "let each of us please our neighbour."

τω πλησιον adv. "**neighbour**" - THE / HIS NEIGHBOUR. The dative nominalizer **τω** enables the adverb to serve as a substantive, dative of possession; "to the neighbour" = "his / our neighbour." A brother in the Lord is obviously intended.

εις + acc. "**for**" - TO, TOWARD, FOR. Here expressing purpose / end-view, as NIV.

το αγαθον adj. "**good**" - THE GOOD. The article with the adjective likely conveys a possessive sense; "their good." In the sense of a "benefit", spiritual profit.

προς + acc. "**to [build him/them up]**" - TOWARD = WITH A VIEW TO, LEADING TO [BUILDING UP, STRENGTHENING]. Here expressing purpose / end-view"; with a view to building up. Possibly building up the Christian community (cf., NEB. Weak + strong), but more likely the "weak". Build up what? Possibly their faith, in the sense of their dependence on Christ rather than on the law.

v3

iii] Christ, the example of love, v3-4. Consider the example of Christ, in no way did he please himself. Christ willingly accepted the concentrated hatred of mankind so as to save mankind, so it would be rather ungrateful of us if we couldn't accept a little inconvenience for the sake of a brother. As expressed in Psalm 69:9.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why each should please their neighbour.

και "even" - AND = EVEN. Ascensive, as NIV.

ηρσεν [αρσκω] aor. "please" - [CHRIST] PLEASSED [NOT]. Constativie aorist, i.e., denoting the point of occurrence of the action of the verb. Christ didn't live for his own benefit, for his own happiness, his own good pleasure.

εαυτω dat. pro. "himself" - HIMSELF. Dative of direct object after the verb "to please" / interest, advantage.

αλλα "but" - BUT. Strong adversative standing in a counterpoint construction; "but".

καθως "as [it is written]" - AS [IT HAS BEEN WRITTEN]. This comparative is typically used to introduce a scriptural quote. .

των ονειδιζοντων [ονειδιζω] gen. pres. part. "[the insults] of those who insulted [you]" - [THE REPROACHES] OF THE ONES REPROACHING [YOU]. The present tense is iterative with the participle serving as a substantive, the genitive being classified as adjectival, verbal, subjective, or possessive. "People insulted you, but what they said has really insulted me", ATH, Ps.69:9.

επ [επι] + acc. "on [me]" - [FELL] ON [ME]. Spatial; "upon me."

v4

In an aside, Paul explains why he supports his case with an Old Testament verse. These scriptures speak of Christ and they were written, not just for their day, but also for us, that we might grow in Christ-likeness.

γαρ "for" - More reason than cause, explanatory, introducing an explanation which is somewhat left-of-field. The verse is virtually parenthetical, or at least a digression. Paul has just backed up his exhortation with a verse of scripture, and so now, probably for his Gentile readers, he explains how this verse of scripture is apt. "*Scriptural references from the Old Testament, such as this one, are apt in that everything written in the Old Testament was written for our instruction.*" Best left untranslated; "All those writings of long ago were written for our instruction", Berkeley.

ὅσα ... προεγραφή "everything that was written in the past" - WHATEVER THINGS WERE WRITTEN BEFORE. Obviously referring to the Old Testament scriptures, so "everything written in the scriptures."

εἰς + acc. "to" - INTO = FOR. Expressing purpose / end-view; "for our teaching."

τὴν διδασκαλίαν [α] acc. "teach" - THE TEACHING. The prime function of the law, namely, to make sin more sinful, has found its fulfilment in Christ and is therefore, no longer applicable to a believer, yet the Old Testament still speaks of Christ and is therefore, a source of sound teaching.

τὴν ἡμετέραν adj. "us" - OF US. This possessive adjective serves here in the place of an objective genitive, ie., we receive the teaching.

ἵνα + subj. "so that" - [WERE WRITTEN] THAT. Most likely introducing a final clause expressing purpose, the intended purpose of the teaching; "in order that ...we may maintain our hope", NEB.

διὰ + gen. "through" - THROUGH, BY MEANS OF. Instrumental, expressing means; that by the instrument of teaching scriptural truth, hope might be established in a believer's life. "By steadfastness...." NRSV.

τῆς ὑπομονῆς [η] gen. "endurance" - PERSEVERANCE, ENDURANCE. "Fortitude", Barclay

τῆς παρακλήσεως [ις εως] gen. "encouragement" - [AND THROUGH] THE COMFORT, CONSOLATION. Possibly "exhortation", but "consolation" is better, so Cranfield.

τῶν γραφῶν [η] "of the scriptures / taught in the Scriptures" - OF THE WRITINGS. The genitive is probably descriptive, idiomatic / source; an endurance and encouragement ἀπο, "derived from" the scriptures. It is likely that this source applies to both "endurance" and "encouragement". "Which the scriptures give", Barclay.

ἔχωμεν [εχω] pres. subj. "we might have [hope]" - WE MAY HAVE [HOPE]. The present tense, being durative, indicates ongoing hope, even growing hope: "hold fast their hope", Cranfield; "go on hoping", Moo.

v5

iv] Wish-prayer: may all be of the same mind, v5-6. Paul rounds off his exhortation with a prayer for Christian unity; "May God, who is the source of endurance and encouragement and has made the scriptures the source of both in our daily walk, enable you to live together in harmony."

δε "-" - BUT/AND. FOR. Transitional, indicating a step in the argument and so left untranslated; possibly "now may the God"

τῆς παρακλήσεως [ις εως] gen. "who gives endurance" - [THE GOD] OF ENDURANCE [AND ENCOURAGEMENT]. This genitive, as with the ones that follow,

is adjectival, idiomatic / producer, product; "I pray that God, from whom fortitude and encouragement come", Barclay.

δωη [διδωμι] aor. opt. "**give**" - GIVE. Used here to express a desire. "I pray that God"

ὑμιν dat. pro. "**you**" - TO YOU. Dative of indirect object.

φρονειν [φρονεω] inf. "**a spirit of unity**" - [THE SAME THING] TO THINK / HAVE IN MIND, SET ONE'S MIND ON. The infinitive forms a nominal phrase, direct object of the verb "to give"; "give the same thing to think" = "may grant to live in Christ-like harmony with one another", Barclay. Paul's "prayer", his wish / desire, is either, that his readers have a single mind on matters of the Christian faith, or that they be united, in harmony with each other, "agree with one another", NEB. The second option is best. They may still disagree on issues of theology, but at least they can recognise their unity in Christ.

εν + dat. "**among / toward**" - IN [ONE ANOTHER]. Local, space; "among one another", Jewett.

κατα + acc. "**as you follow**" - ACCORDING TO [CHRIST JESUS]. Expressing a standard; "in accordance with Jesus Christ" = "live in Christ-like harmony", Barclay. Is it follow the example of Christ or the will of Christ?

v6

Paul's greatest wish for his readers is that they will be a united group. By being one, they give glory to God; they honour him.

ινα + subj. "**so that**" - THAT. Introducing a final clause expressing purpose - the object of "living in harmony with one another" being the glorification of God.

ομοθυμαδον adv. "**with one heart / with one mind**" - WITH ONE ACCORD, IN UNITY OF MIND. The adverb is modal, expressing manner; "all of you together", TEV. Originally, a term used of political solidarity.

εν "**and mouth / and one voice**" - *and* IN = WITH [ONE MOUTH]. The preposition is most likely adverbial, expressing either manner, or means; "with one voice", ESV. The "all of you together" serves as an instrument of the glorification of God.

δοξαζτηε [δοξαζω] subj. "**you may glorify**" - YOU MAY GLORIFY. "Declare openly your good opinion of."

και "[**God**] **and** [**Father ...**]" - [THE GOD] AND [FATHER]. Possibly ascensive, where God is taken as an absolute, "God, even the Father..." AV.

του κυριου [ος] gen. "**of** [**our**] **Lord**" - OF THE LORD [OF US]. The genitive is adjectival, relational.

Ιησου Χριστου gen. "**Jesus Christ**" - JESUS CHRIST. Standing in apposition to "Lord" and thus genitive in agreement.

v7

v] Summary conclusion: The basis of mutual love, v7-12. God's mercy in Christ binds as one both Jew and Gentile, circumcised / law-bound and uncircumcised, therefore "welcome one another." Paul begins with the exhortation "accept one another", v7, explains the ground upon which the exhortation rests, v8-9a, supports this from scripture, v9b-12, and concludes with a wish-prayer, v13.

διο "-" - THEREFORE. Inferential, drawing a logical conclusion; given the argument so far, the believers in Rome should

προσλαμβανεσθε [**προσλαμβανω**] imp. "**accept**" - RECEIVE, WELCOME [ONE ANOTHER]. "Accept each other fully", not just tolerate.

καθως "**just as**" - AS. Comparative; we should accept one another in the same way as Christ has accepted us, but possibly causal, "because", so Cranfield, Moo.

και "-" - ALSO [CHRIST RECEIVED]. Adjunctive; "in the same way also Christ received us."

υμας "**you**" - YOU. Variant "us".

εις "**in order to bring**" - TO, INTO. The preposition here expresses purpose / end-view; "for God's glory." Is it the unity of believers or the union of the lost to God that brings him praise?

του θεου [**ος**] gen. "**[praise] to God**" - *the* GLORY, PRAISE [OF GOD]. The intent of this genitive is unclear. The NIV has opted for a verbal genitive, objective, "praise to God"; "with every intention of honouring God", Junkins. Other possibilities are: verbal, subjective, "and as a result the glory of God will shine for all to see"; or possessive, "in order to display God's glory"; or idiomatic / source, "glory from God." Possibly adverbial, reference, "glory with respect to God." Possessive, seems best; "Christ received you (Gentiles) for God's glory", ie., "for the glory of his truth and his mercy", Lenski.

v8

With particular reference to "the strong", Paul supports his exhortation in v7 by reminding his readers that Jesus was a Jewish Messiah fulfilling the promises given to the Patriarchs, and so, given that the Gentiles have reaped the benefits of God's mercy toward his historic people, special consideration should be given to Jewish believers.

γαρ "**for [I tell you]**" - FOR [I SAY]. Here more reason / explanatory than cause, providing the theological basis for the exhortation "accept one another." "Let me explain: Christ became a servant to the circumcised in order that the Gentiles might glorify God for his mercy", v8-9a.

γεγενησθαι [γινομαι] perf. pas. inf. "**that [Christ] has become**" - [CHRIST] TO HAVE BECOME. Intensive perfect. Technically the infinitive forms a dependent statement of indirect speech expressing / stating what Paul tells his readers; "I tell you that" = "Let me explain ..."

διακονον [ος] "servant" - A SERVANT. Christ has come to help / do good for / serve.

περιτομης [η] gen. "**of the Jews**" - of *the* CIRCUMCISION. The genitive is usually taken as verbal, objective, "a servant to the circumcised", ESV, but adjectival, possessive may be the intended sense such that Christ / the messiah belonged to the circumcised, not their property, but their special portion of divine mercy - "to the Jews first", as Paul often said. "The Jews" is the intended sense, although the lack of an article in the Gk. seems to indicate that not all Jews are in mind, i.e., the messiah's ministry is for those of the circumcision / Jews who possess the faith of Abraham, i.e., believing Jews.

υπερ + gen. "**on behalf of [God's truth]**" - FOR. Expressing advantage / benefit; "for the sake of", although possibly representation, "on behalf of", as NIV, or even purpose, "to show", ESV, so Moo and Schreiner.

θεου [ος] gen. "**God's [truth]**" - [*the* TRUTH] OF GOD. The genitive is adjectival, possibly idiomatic / source, "truth *from* God", but it is usually classified as verbal, subjective, although better possessive, especially when "truth" is read with its Old Testament sense of "faithful"; "to show God is faithful" TEV, "to show God's truthfulness" RSV, i.e., it is in his character to do what he says he will do.

εις το βεβαιωσαι [βεβαιωω] inf. "**to confirm**" - TO CONFIRM, MAKE FIRM, ESTABLISH. This construction, the preposition **εις** with the articular infinitive, usually forms a purpose clause, "in order to confirm the promises made to the patriarchs", but also sometimes a consecutive clause expressing result, "with the result that the promises made to the patriarchs were confirmed" = "so confirming the promises made to the patriarchs." This phrase introduces a clause that serves to illustrate God's faithfulness, "by making good his promises to the patriarchs", NEB, namely, the creation of a people of God through whom the whole world is blessed. "Guarantee", Jewett.

των πατερων [ηρ ρος] gen. "**made to the patriarchs**" - [THE PROMISES] OF THE PATRIARCHS. The genitive is usually treated as verbal, objective; "the promises given to the patriarchs", ESV.

v9

The quotations, Ps.18:49 (poss. 2Sam.22:50), Deut.32:43, Ps.117:1, Isa.11:10. All illustrate that God always intended the Gentiles to be included with Israel to the glory and praise of his name.

Psalm 18:49. Paul has taken this as a messianic Psalm which promises a proclamation of praise among the Gentiles, in and through the messiah's evangelists (possibly the apostles).

Deuteronomy 32:43 is a summons that the Gentiles rejoice with God's people. Psalm 117:1, makes the same point.

Isaiah 11:10. This is a promise that the one who will rule the nations is the one in whom the Gentiles will find their hope, and he is a Jewish messiah, the shoot from the root of Jesse.

δε "- **and, moreover**" - BUT/AND. Transitional, here indicating an added point; "and at the same time", Jewett. The promise to Abraham was fulfilled in Christ for Israel, but also for the Gentiles who reap the benefits. Given this fact, Gentile believers (the "strong") should defer to Jewish believers (the "weak").

δοξασαι [**δοξαζω**] aor. inf. "**that [the Gentiles] might glorify**" - [THE GENTILES] TO GLORIFY, EXTOL, VENERATE [GOD]. The infinitive as **εις το βεβαιωσαι**, v8; "and in order that the Gentiles might glorify God", ESV. The accusative subject of the infinitive is **τα εθνη**, "the Gentiles."

υπερ gen. "**for**" - FOR [*his* MERCY]. Usually understood to express representation here, "on behalf of, for his mercy", but possibly used instead of **περι**, expressing reference / respect, "concerning, with reference to the mercy *which was shown to them.*"

καθως γεγραπται "**as it is written**" - AS IT HAS BEEN WRITTEN. A common phrase serving to introduce a scripture reference. The conjunction **καθως** introduces a comparison, while the perfect tense is used for the verb to express the firm and constant nature of scripture.

δια + acc. "**therefore**" - BECAUSE OF THIS. This causal construction usually takes an inferential sense, as NIV.

εξομολογησομαι [**εξομολογω**] fut. "**I will praise**" - I WILL GIVE PRAISE. Although the word normally means "confess", in the LXX it takes the sense "praise" when followed by a dative, as here.

σοι dat. pro. "**you**" - TO YOU. Dative of direct object after the verb "I will praise."

εν + dat. "**among**" - IN [GENTILES, PEOPLES, NATIONS]. Local, expressing space; distributive, "among."

τω ονοματι [**α ατος**] dat. "**of [your] name**" - [AND I WILL TWANG (play the harp, sing psalms)] TO THE NAME [OF YOU]. Dative of indirect object / interest, advantage; "for God".

v10

μετα + gen. "**with [his people]**" - [AND AGAIN HE SAYS, REJOICE GENTILES], WITH [THE PEOPLE OF HIM]. Expressing association; "with his people", NASB

v11

επαινεσατωσαν [επαινω] aor. imp. "**sing praises**" - [AND AGAIN, PRAISE, ALL THE GENTILES, THE LORD, AND] LET PRAISE [HIM ALL THE PEOPLES]. Imperative of command.

v12

του Ιεσσα gen. "**[the root] of Jesse**" - [AND AGAIN ISAIAH SAYS, THERE WILL BE THE ROOT] OF JESSE. The genitive is adjectival, partitive, or looked at another way, relational. A "scion", in the sense of "a new shoot", is a better understanding of the word. "Descendent of Jesse", "a member of the family of Jesse."

ο ανισταμενος [ανιστημι] pres. mid. part. "**one who will arise**" - [EVEN] THE ONE RISING UP. A rising up in the sense of appearing. The participle serves as a substantive, possibly passive, rather than middle; "the one raised up, brought into being" by God.

αρχειν [αρχω] pres. inf. "**to rule**" - TO RULE OVER. Here the infinitive expresses purpose; "in order to rule."

εθνων [ος] gen. "**over the nations**" - OF GENTILES, NATIONS. Genitive of direct object after the verb "to rule over."

επ [επι] + dat. "**in**" - ON [HIM]. Possibly causal / basis, "because of him / on the basis of him", but here local / space, for the object of the "hope", "in / on him"; "upon him shall the Gentiles rest their hope", Berkeley.

ελπιουσιν [ελπιζω] fut. "**will hope**" - [GENTILES] WILL HOPE. Predictive future. The Gentiles will look with confidence toward him.

v13

vi] Blessing, v13. Paul expresses a desire for his readers to experience joy, peace and hope within the fellowship, rather than discord, and this through the power of the indwelling Spirit of Christ.

πληρωσαι [πληρω] aor. opt. "**May fill**" - [AND] MAY FILL [YOU THE GOD]. The optative expresses a wish, a wish-prayer, as NIV. The sense is "cause you to be fully happy".

της ελπιδος [ις ιδος] gen. "**of hope**" - OF HOPE. The genitive may be classified as adjectival, idiomatic / product, producer, or source; "your hope", Moffatt; "source of hope", TEV.

χαρας [α] gen. "**with [all] joy [and peace]**" - OF [ALL] JOY [AND PEACE]. The genitive is adjectival, idiomatic / of content, "full of all joy"

εν τω πιστευειν "**as you trust in him**" - IN THE BELIEVING. The NIV / TNIV has taken the preposition **εν** as temporal and has supplied the object of the

"believing", namely, "in him", cf., Moo. The preposition may well be instrumental, expressing means; "by means of your faith in him", so Wallace, or even causal, so Turner, MHT III, "because you trust", NLT.

εις το περισσευειν [περισευω] pres. inf. "**so that [you] may overflow**" - [FOR YOU] TO ABOUND. This construction serves to introduce a final clause, expressing purpose, "in order that / so that", as NIV. The accusative subject of the infinitive is ὑμας, "you".

εν + dat. "**with [hope] by**" - IN [THE HOPE] BY [THE POWER OF THE HOLY SPIRIT]. It seems likely that the first use of the preposition expresses reference / respect, "with respect to", and that the second use expresses means; "so that you may abound with respect to hope by the power of the Holy Spirit."

15:14-22

Personal Matters and Doxology, 15:14-16:27

ij Paul, apostle to the Gentiles

Argument

From 15:14 to 16:23, Paul deals with a range of personal matters. In this passage, 15:14-22, Paul covers a number of subjects. First, in verse 14 he expresses confidence in his readers' goodness, knowledge and ability to instruct others. Then in verses 15-16 he explains the basis of his bold writing: he is a minister (an apostle) of Jesus Christ, with a particular brief to evangelise the Gentiles. He also explains his purpose in writing, namely, to remind the Roman believers of truths they already knew, so that they "might become an offering acceptable to God". Finally, in verses 17-22 he explains his missionary work and outlines his practise of preaching the gospel in areas where Christ has not yet been proclaimed.

Issues

i] Context: See 1:1-7. Paul now concludes his pastoral letter / treatise:

First, in 15:14-22, Paul explains his calling as apostle to the Gentiles. Having now detailed the gospel of grace to the believers in Rome, they will have a better understanding of his commission to plant Gentile churches throughout the Empire.

In 15:23-33, Paul explains how he is about to head back to Jerusalem to deliver the collection for the poor saints in Jerusalem. The collection evidences the solidarity that exists between Jew and Gentile in the gospel, and will serve as a witness to the gospel - when Gentiles shower gifts upon Israel then surely the Kingdom of God is upon us. Paul goes on to speak of his intention to extend his mission into Spain, and this with the support of his readers. To this end, he solicits their prayers, v30-33.

The letter moves toward its conclusion with Paul's personal commendations and greetings, 16:1-16. By naming his many associates, Paul is able to show that his gospel has wide acceptance.

None-the-less, there are those who contend against Paul's gospel, and so he goes on to warn his readers of the many false teachers who "do not serve the Lord Jesus, but their own appetites", v17-20. Paul winds-up with team greetings, v21-24, and a concluding doxology, v25-27.

ii] Background: *The nomist heresy* 1:8-15.

iii] Structure: *Paul's mission strategy*:

An opening word of encouragement to his readers, v14;
The purpose of Paul's apostolic ministry, v15-16;
The nature of Paul's mission, v17-22.

iv] Thesis: See 3:21-31.

v] Interpretation:

Paul has explained the nature of his gospel, critiqued it, applied it, confronted the thorny issue of "the weak" and "the strong" / the law-bound and the free in community, and now he explains how his unique call to serve as apostle to the Gentiles necessitates his priestly role to make the gospel of God's grace known throughout the Gentile world. So far, Paul has proclaimed the gospel from Jerusalem to Illyricum, always with the aim of preaching where Christ was not known, and this with the intent of not building on another's foundation.

vi] Homiletics: *Boasting in God's work*

When I faced a selection committee for ordination, one of those present asked me when was the last time I had led someone to the Lord? I had to admit that I had never led anyone to the Lord. The question bothered me for many years until I concluded that the business of making disciples was something God handled. My responsibility was to see that God's message of salvation in Christ is communicated widely and well.

Jesus instructed his disciples to go into the whole world, proclaiming the good news of God's eternal mercy freely available in Christ. We can easily think that gaining "scalps", building congregational numbers, somehow represents gospel ministry, and this all down to our own ingenuity. Paul the apostle understood that "leading the Gentiles to obey God" is God's business, not Paul's. We do well to adopt the same point of view.

When it comes to evangelism, we are but ambassadors for Christ, and in this alone we boast.

Text - 15:14

Paul and his ministry, v14-22; i] Address, v14. Given the degree of lecturing in this letter, Paul now balances his advice with an expression of warm confidence in the Christian standing of his readers.

δε "-" - BUT/AND. Transitional, indicating a step in the argument.

αυτος εγω "[I myself [am persuaded]" - [I HAVE BEEN PERSUADED / HAVE CONFIDENCE, MY BROTHERS, AND = EVEN] I MYSELF. Emphatic construction in

the Gk. "Personally", Zerwick; "I am *personally* quite certain", Moffatt. The verb "I have been persuaded", is perfect, expressing a continued state of confidence.

περι + gen. "-" - CONCERNING [YOU]. Reference / respect, "concerning, about, with respect to, with reference to [you]"; "concerning you", NASB.

ὅτι "that" - THAT. Introducing a dependent statement of perception expressing of what he is persuaded of.

και "-" - AND = ALSO. Here adjunctive; "that you yourselves are also full of goodness"

αγαθωσυνης [η] gen. "of goodness" - [YOURSELVES ARE FULL] OF GOODNESS. The genitive is adjectival, idiomatic / of content; "filled full of." Probably the quality of "love" that Paul has been referring to, a goodness that is expressed in "moral excellence", Leenhardt.

πεπληρωμενοι [πληρω] perf. pas. part. "filled" - HAVING BEEN FILLED. The participle is probably adjectival, of definition, expegetic / appositional, further limiting the adjective "full"; "that you are full with goodness, (namely) filled with all kinds of knowledge and well able to give advice to each other", Barclay. Of course, it may be adverbial, either instrumental, "you are full of goodness by means of being filled with all knowledge", or causal, "because you have been filled ...". Either way, it seems likely that the "goodness / love" that Paul mentions is driven and shaped by full knowledge. So, Paul recognises that the Roman church is "filled with all knowledge", possessing knowledge of the Christian faith. Paul does not doubt their general knowledge, rather his letter has addressed a specific knowledge, the knowledge that a person who is set right before God on the basis of Christ's faithfulness, appropriated through faith, stands holy and righteous before God and is therefore fully endowed with the promised blessings of God's grace (the indwelling compelling renewal of the Holy Spirit, a law written on the heart, etc.) and this apart from works of the law. The consequence of such knowledge is indeed "goodness / love".

πασης gen. adj. "with all" - OF ALL [KNOWLEDGE]. The genitive is adjectival, of content; "filled full of all knowledge" = "filled with all knowledge", ESV.

δυναμενοι [δυναμαι] pres. pas. part. "competent" - BEING MADE ABLE [ALSO]. The participle as for **πεπληρωμενοι** above. Adjectival, or adverbial, consecutive, expressing result; "with the result that you are able to instruct one another." You "have the knowledge required to enable you to give enlightened direction and guidance to one another", Junkins.

νουθετειν [νουθετω] inf. "to instruct" - TO ADMONISH, WARN [ONE ANOTHER]. The infinitive is complementary, completing the sense of the participle "being made able." "Instruct / teach" is probably a bit too limiting, so

better, "correcting what is amiss", Morris; "able to give advice to each other", Barclay.

v15

ii] The purpose of Paul's apostolic ministry, v15-16. Paul balances his sensitivity in writing to the church, with his right, as apostle to the Gentiles, to explain to Gentile believers his understanding of the gospel ("my gospel" = a contextualised gospel for Gentiles, particularly as it relates to grace through faith apart from works of the law).

δε "-" - BUT/AND. Transition, indicating a step to a contrasting point; "But on some points I have written to you very boldly", ESV.

ὑμῖν dat. pro. "**you**" - [I WROTE] TO YOU. Dative of indirect object.

τολμηροτερον adv. "**quite boldly**" - COURAGEOUSLY, BOLDLY. Comparative adjective serving as an adverb, so "somewhat boldly", Cassirer; "more freely", Godet.

απο + gen. "**on some points**" - FROM [PART, MEASURE]. The preposition here is adverbial; "from part" = "in part" = "partially. What does this phrase qualify? Possibly "boldly" as NIV, even possibly "written [in part]", "on some points", Goodspeed, "in parts of this letter", TH, "in places", TNT, even "you", ie., too bold for part of the church in Rome, cf., Barrett, but better "in part as a reminder", Jewett, Fitzmyer, ie., Paul's letter does touch on parts of what they know, but also moves beyond what they know.

ὡς "**as if**" - AS = IN ORDER TO. NIV11 opts for an adverbial use, final, expressing purpose, "in order to", "I have written ... to remind you", so Schreiner, Harvey, ...; "so as to remind you, NASB.

επιαναμιμνησκων [**επιαναμιμνησκω**] pres. part. "**to remind [you]**" - REMINDING [YOU]. The participle is adverbial, possibly final, expressing purpose, "in order to remind you", although only "in part" as a reminder; "I have written to you with considerable boldness, *to remind* you of [some of] what you already know", Barclay, but modal, expressing manner, is more likely, "by way of reminder", Moo; "by way of [partly] refreshing your memory, I have written", Moffatt.

δια + acc. "**because of**" - BECAUSE OF, ON ACCOUNT OF. Causal. Related to "boldly" rather than "written", so Cranfield, Moo.

την χαριν [**ις εως**] "**the grace**" - THE KINDNESS, GRACE. The "grace" which Paul is referring to is God's kindness in appointing him as apostle to the Gentiles; Paul's "whole apostolic ministry", Dunn.

την δοθεισαν [**διδωμι**] aor. pas. part. "**gave**" - having been given. The participle is adjectival, attributive, limiting "grace", the aorist is constative; "the grace which was given to me."

μοι dat. pro. "me" - TO ME. Dative of indirect object.

ὑπο + gen. "-" - BY [GOD]. Expressing agency.

v16

Paul admits that he has taken a liberty with his readers, although much of what he has said serves only to remind them of what they already know. None-the-less, it is appropriate for him to do this because he has a special ministry to the Gentiles. God has graciously given him the task of making known the gospel to the Gentiles.

εις το + inf. "[to be]" - FOR ME [TO BE]. This preposition + the articular infinitive of the verb to-be usually forms a purpose clause, obviously referencing "the grace given to me", v15, "in order that ...", although Lenski argues for result, with the result that Paul was able to serve Christ as a minister to the Gentiles. The accusative subject of the infinitive is με, "me".

λειτουργον [ος] "minister" - A MINISTER, SERVANT. Sometimes taken as "priestly service", Moo, or Levitical service, Cranfield, but it is more likely that Paul is using the word in its general sense of "servant", Paul is a servant of Jesus Christ to the Gentiles; his "ambassador", Jewett.

Χριστου Ιησου gen. "of Christ Jesus" - OF CHRIST JESUS. The genitive is adjectival, possessive.

εις + acc. "to" - TO, INTO [THE GENTILES]. Probably expressing advantage, "for the Gentiles"; "that I might function simply as his agent, to represent him among the Gentiles", Junkins.

ιερουργοντα [ιερουργω] pres. part. "with the priestly duty of proclaiming" - ADMINISTERING / PERFORMING SACRED SERVICE / FUNCTION [THE IMPORTANT NEWS (gospel) OF GOD]. This is a rather tricky clause. This participle forms a participial clause that modifies "a servant of Christ Jesus to the Gentiles". The participle itself being adverbial, probably modal, expresses the manner of Paul's being a servant of Christ, although instrumental is possible, expressing the means of being a servant of Christ, ie., "by means of priestly service to God's gospel". "The gospel" το ευαγγελιον is most likely an accusative of reference / respect, "by being a serving priest with respect to the gospel", and probably, as NIV, rightly expanded to "with respect to the preaching of the gospel". The genitive του θεου, "of God", is probably a genitive of origin, "the gospel that comes from God", Moo. The clause is probably best set up as a new sentence in apposition to "a servant of Jesus Christ to the Gentiles". "[That is] I was entrusted with the sacred task of presenting the wonderful news (the gospel) to the Gentiles", Junkins. So, Paul characterises his "ambassadorship" for Christ as "a verbalised (ie. his gospel preaching ministry) form of priesthood", Jewett.

ἵνα + subj. "so that" - THAT. Here consecutive, expressing result, "with the result that / so that", or final, expressing purpose, "in order that". Expressing "the purpose behind God's giving His gracious commission to Paul to be Christ's 'servant / priest' with regard to the Gentiles by his service of the gospel", Cranfield.

των εθνων [ος] gen. "the Gentiles" - [THE OFFERING] OF THE GENTILES [MAY BE ACCEPTABLE]. The genitive is adjectival, of definition, exegetical; "the offering consisting of the Gentiles may be acceptable", Cranfield. The genitive is probably not verbal, subjective, where the offering is the obedience of the Gentiles. By means of his gospel ministry, Paul is able to offer (προσφορα = a votive offering LXX) to God of believing Gentiles, an offering which is acceptable (very acceptable = well-pleasing) to God. The notion of God being pleased with human actions is not commonly expressed, since his "good-pleasure" is limited to repentance, and this because our "righteousness" is but "filthy rags". This word is not found in the LXX and only 3 times in the NT.

ἡγιασμενη [ἀγιαζω] perf. pas. part. "sanctified" - HAVING BEEN MADE HOLY, SANCTIFIED. The participle is adjectival, of definition, appositional, the perfect tense being intensive; "acceptable, namely, sanctified by the Holy Spirit." The OT makes clear that a sacrifice / offering must be pure / holy to be acceptable to God. Gentile believers, through the gospel, are acceptable because they have been made holy in the Holy Spirit. Here Paul refers to the Spirit's ministry of regeneration, of new birth, a new birth which rests on the faithful obedience of Christ on the cross. Paul is also referencing "his gospel", justification by grace, whereby a person is right before God, and thus holy, on the basis of the "faith of Christ", which state cannot be assisted by law-obedience since the law cannot make more holy that which is already holy, rather, it is more likely to undermine that which is holy.

εν "by" - IN = BY [the HOLY SPIRIT]. Either instrumental / agency, "by", or local, "in". If Paul intended an instrumental sense he could have easily used an instrumental preposition, as he usually does, eg. δια + gen., "through / by means of", so a local sense may be intended, "made holy in union with the Holy Spirit."

v17

iii] Paul explains the nature of his missionary work, v17-22. The NIV, as with most commentators (eg., Cranfield) see this verse as introducing a new paragraph. The conjunction ουν, "therefore", may be inferential, but Paul goes on in v18 -19 (γαρ "for", v18) to explain the reasons for his "boasting / exalting / glorying" in the fulfilling of his mission to the Gentiles from Jerusalem to as far as Illyricum.

οὖν **"therefore"** - THEREFORE. Inferential; drawing a logical conclusion from what has already been said.

τὴν **καυχῆσιν** [ἰς ἑως] **"[I] glory"** - [I HAVE] THE PRIDE, BOASTING / EXALTATION. The variant article **τὴν** may be viewed as a possessive pronoun, "my boasting", or a demonstrative adjective, "this boasting." Does Paul mean "privilege", Barclay, "exaltation", Morris? If "boast" is intended then "his boast is in what God has done on his behalf, for it is God who commissioned him as the apostle to the Gentiles and it is God who ordained that his offering of the Gentiles would be pleasing in his sight", Schreiner.

ἐν + dat. **"in"** - IN [CHRIST JESUS]. Local, expressing space, introducing the object of the boasting, so Harris Gk., or incorporative union with Christ, "in union with, in relationship with, in connection with"

τα **"in my service [to God]"** - THE THINGS [TOWARD GOD]. The article serves as a nominalizer turning the prepositional phrase "toward God" into a substantive, "the things toward God." The accusative is adverbial, of respect, "with respect to the things toward God" = Paul's ministry. The preposition **προς** expresses purpose / end view, "for God"; "The things pertaining to God" (BDF 160) = "I have reason to boast concerning work done in the service of God", Cassirer.

v18

God must receive the glory for all that is achieved in Paul's ministry because not only is Paul's service subsidiary to Christ's priestly work, its spiritual achievements are "through the power of the Spirit", v18-19a.

γὰρ "-" - FOR. More reason than cause, explanatory, probably in the sense of introducing a qualification, expressing how Paul's boasting is in Christ Jesus.

οὐ **τολμησῶ** **"I will not venture"** - I WILL NOT DARE, VENTURE. "Venture" is too soft - there are certain things Paul would not dare claim. "I would not dare claim credit for any of the things which Messiah has brought to pass among the Gentiles through anything I may have said or done", Junkins.

λαλεῖν [λαλεῶ] pres. inf. **"to speak"** - TO SPEAK. The infinitive may be treated as complementary, completing the sense of "will not dare", or taking **τολμησῶ** as a cognitive verb, as introducing a dependent statement of perception expressing what Paul "will not dare." "Speak" what? Note above how Junkins takes it to mean "claim credit" and although probably not correct, he has grasped the sense of what Paul is saying and conveys it well to the modern ear. None-the-less, Paul is probably referring to his "glorying / boasting", but at the same time, he is qualifying his "boast" by giving due deference to Christ. Paul's glorying is based on nothing of himself, "except what Christ has performed through me toward the obedience of the Gentiles", Jewett.

τι neut. acc. pro. "**of anything**" - ANYTHING, CERTAIN THING. After a negative, the indefinite pronoun takes the sense "any, anything." Accusative of reference, "with respect to / with reference to anything", ie., anything that Paul has performed in his ministry and which he might rightly be proud of.

ὧν ου negation + pl. gen. neut. pro. "**except what**" - OF THE THINGS WHICH NOT. The Gk. a bit ugly, but the negation serves here as a qualifier, "except of the things which", ie., Paul's pride / glorying / boasting ... is in what Christ has done through him, not anything that he may have done of his own initiative. "On the other hand, the only cases I shall venture to speak of are those in which it was I, myself, who was Christ's instrument", Cassirer.

ου κατειργασατο [**κατεργαζομαι**] aor. "**has accomplished**" - [CHRIST] WORKED OUT, PRODUCED. Constativ aorist; "The things which Christ has done through me", NJB.

δια + gen. "**through**" - THROUGH, BY MEANS OF [ME]. Instrumental.

εις "**in leading [the Gentiles] to**" - TO, INTO = FOR. The preposition here probably expresses either purpose / end view, "to / toward that end", but possibly result, so Schreiner; "I will not dare boast of anything except that which Christ has done through me with a view to the obedience of the Gentiles."

υπακοην "**obey**" - THE OBEDIENCE [OF GENTILES]. The genitive "Gentiles" is adjectival, verbal, subjective, or better, possessive. The "obedience" now possessed by the Gentiles is most likely a shortened version of Paul's phrase "the obedience of faith" in 1:5. The phrase has prompted numerous translations: "the obedience that consists of faith", "the obedience that flows from faith" (ie., right living), or "the obedience that is reckoned on the basis of faith". The third meaning is probably what Paul draws on here, the "faith" kind of obedience, an obedience that is reckoned, not earned. On the basis of the faith / faithfulness of Christ, appropriated through faith, a person is accounted right with God, set right with God, covenant compliant, right, holy, reckoned obedient in the sight of God. So, the "obedience of the Gentiles" is that particular obedience before God, now possessed by believing Gentiles, and reckoned on the basis of faith.

λογω και εργω "**by what I have said and done**" - IN WORD AND WORK. The dative is surely instrumental, "by means of"; "by means of preaching the gospel."

v19

Paul's trail-blazing gospel strategy, Jerusalem to the ends of the earth ("Spain"???, or Rome, the centre of the earth???), is well advanced, but as a pioneer preacher, Paul doesn't feel that it is appropriate to build on the work of others. Rome has already been evangelised, but this doesn't mean he can't explain his particular understanding of the gospel, a gospel contextualised for Gentile

believers. Paul's ultimate intent is to visit Rome and move out again into virgin territory

εν + dat. "**by**" - IN = BY. Here obviously instrumental, expressing means; "by word and deed, by the power of signs and wonders, and all by the power of the Holy Spirit", Berkeley.

δυναμει [ις εως] "**the power**" - POWER. Note variant, "his power", although in any case, Paul would understand the power's source as divine.

σημειων [ον] gen. "**of signs**" - OF SIGNS, MIRACLES [AND WONDERS]. The genitive, as with **τερατων**, "wonders", is adjectival, possibly as exegetical, "power consisting of signs", or attributed, "powerful signs and wonders", or idiomatic / product, producer. Used of miracles that are significant, revelatory, so "signs", "miraculous demonstrations of the power of God in action", Barclay. "The Spirit's power is not confined to the miracles, and Paul may well be referring to the spiritual efficacy of his whole evangelistic activity", Morris.

εν + dat. "**through**" - BY [POWER OF SPIRIT OF GOD]. Again, probably instrumental, expressing means, as NIV, but local is also possible, "done in the power of the Holy Spirit", Knox. Variant "power of God" may give the meaning "done in the name and power of God", Junkins. The genitive **πνευματος**, "Spirit", could be possessive, or idiomatic / source. The variant genitive **θεου**, "of God", is adjectival, possessive.

ωστε + inf. "**so**" - SO AS FOR [ME]. Introducing a consecutive clause, expressing result; "with the result that I have fully" The accusative subject of the infinitive "to have fully proclaimed" is **με**, "me".

απο + gen. "**from**" - FROM [JERUSALEM]. Expressing source / origin. Paul's Gentile preaching ministry doesn't really begin at Jerusalem, but certainly it is the centre from which the gospel spreads to the ends of the earth.

κακλω μεχρι + gen. "**all the way around to**" - [AND] AROUND UNTO ILLYRICUM]. Moule says of **μεχρι** that in the NT it is used as a preposition meaning "up to / as far as", while the adverbial meaning of **κακλω** is "in a circle / round about". So, we have Paul's gospel ministry moving from Jerusalem up to the edge of an arc touching Illyricum (Albania, certainly the limits of Paul's missionary work). Jewett explains the use of strip maps used of journeys from one point to another, covering the whole of the Mediterranean lands, with Rome, of course, as the centre (all roads lead to Rome). The strip map of Palestine actually lists most of the places that Paul visited on his missionary journeys. For Paul, "Illyricum was the closest point he had reached on the route to Rome", Jewett.

πεπληρωκεναι [πληρω] perf. inf. "**I have fully proclaimed**" - TO HAVE FULFILLED, COMPLETED, FINISHED [THE IMPORTANT NEWS / GOSPEL]. The extensive perfect infinitive with **ωστε** expresses result; "so that I have

completed the gospel", filled it out, ie., "I have completed preaching the gospel." It is unlikely that Paul is saying that he has fully preached the gospel from Jerusalem to Illyricum, but rather that he has completed his gospel strategy of moving the gospel from the point of core belief, Jerusalem, to the ends of the earth. For Paul, Spain may be the end of the earth, with Rome as the centre of the earth. If Acts is any guide, then Paul's mission strategy seems to be Jerusalem to Rome, the centre of the earth. "Certainly, as far as Illyricum, I have been able to complete my evangelistic strategy for the evangelisation of the Gentiles."

του Χριστου "of Christ" - OF CHRIST. This genitive may be taken in numerous ways: adjectival, possessive, "Christ's gospel", or verbal, objective, "the gospel about Christ", or idiomatic / source, "the gospel *from* Christ." Possibly adverbial, reference / respect, "*with respect to* Christ".

v20

Paul qualifies his claim that he has completed his mission strategy of evangelising the Gentiles as far as Illyricum. Paul was not into the business of building on the evangelistic work of others, but of "establishing strategic churches in virgin gospel territory", Moo.

οὕτως δε "-" AND/BUT THUS, SO. This probably introduces a qualification, the **δε** being contrastive, "but", while the demonstrative adverb **οὕτως**, "in this way", points forward to the qualification Paul now makes. Paul has fulfilled his gospel mission as far as Illyricum, although making a point not to evangelise where Christ is known. "But in this manner", Morris.

φιλοτιμουμενον [φιλοτιμεομαι] pres. part. "**it has always been my ambition**" - ASPIRING, MAKING A POINT OF. The participle is adverbial, probably concessive, "although I" (Moo suggests means, "I am fulfilling the gospel by striving to preach"), see above. The word is only used by Paul in the NT and the meaning is unclear, possibly "to aspire / be ambitious / zealous", Cranfield, or even better, "make a point of", "be particular about", Zerwick.

ευαγγελιζεσθαι [ευαγγελιζω] pres. inf. "**to preach the gospel**" - TO PROCLAIM, COMMUNICATE THE IMPORTANT NEWS. The infinitive may be taken as complementary, completing the sense of the participle "making a point", or, since it follows a cognitive verb, it may be taken as introducing a dependent statement of perception expressing the nature of Paul's ambition.

ουχ ωνομασθη [ονομαζω] aor. pas. "**was not known**" - NOT [WHERE CHRIST] WAS NAMED. Cranfield suggests this verb takes the sense "be named in worship." Most commentators regard that the emphatic negation gives weight to the passive, cf., Barrett. "Not acknowledged and confessed [as Lord]", Cranfield.

ἵνα + subj. "**so that**" - THAT. Introducing a final clause expressing purpose, possibly consecutive expressing result, which when negated = "lest I build on another's foundation", Dunn.

μη οικοδομω [οικοδομεω] pres. subj. "**I would not be building**" - I MIGHT NOT BUILD. "I do not want to build on a foundation that someone else has laid", Barclay.

επ [επι] acc. "**on**" - ON [ANOTHER'S FOUNDATION]. Spatial; "upon, on."

v21

Paul uses Isaiah 52:15 to support his qualification in v20.

αλλα "**but**" - BUT. Adversative standing in a counterpoint construction, i.e., "I do not build on someone else's foundation, but rather, as it has been written ..."

καθως "**as [it is written]**" -AS [IT HAS BEEN WRITTEN]. Comparative. A common phrase used to introduce a quote from scripture.

οἱς dat. pro. "**those who**" - *the ones* TO WHOM. The pronoun serves as a substantive, indirect object of the passive verb "to announce"; "They will see, those to whom it was not announced."

ουκ ανηγγελη [αναγγελω] aor. pas. "**were not told**" - IT WAS NOT ANNOUNCED, PROCLAIMED. Consummative aorist. As of divine revelation communicated to someone, so obviously of the gospel.

περι + gen. "**about**" - CONCERNING, ABOUT [HIM WILL SEE]. Reference / respect; "about, concerning him"

συνησουσιν [συνιημι] fut. "**will understand**" - [AND THE ONES *who* HAVE NOT HEARD] WILL UNDERSTAND. Predictive future; will understand about God's grace in Christ. "They who have not heard will understand", Phillips.

v22

Possibly the commencement of the next paragraph, so Moo, Dunn, Jewett,

...

διο "**this is why**" - THEREFORE. Inferential; drawing a logical conclusion.

και "-" - AND. Probably adjunctive; "also".

ενεκοπτομην [εγκοπτω] imperf. pas. "**I have [often] been hindered**" - I WAS BEING HINDERED, IMPEDED. Usually taken as a divine passive, God does the hindering, although Satan is often the agent of hinderance. The imperfect is durative, expressing an ongoing hindering, possibly iterative, "repeatedly hindered", Wuest, and strengthened by τα πολλα "the much / many" = "the majority of occasions / more often than not", Moule.

τα πολλα adj. "**often**" - THE MANY *things* = GREATLY. This accusative articular adjective is usually treated as an adverb, modifying the verb "I was being

hindered." Usually treated as an accusative of time, "often, many times"; "frequently prevented from visiting you", Berkeley, "repeatedly", Barclay. Possibly reference / respect, so Lenski, "as to the many things" = the many responsibilities of Paul's foundational work, also possibly causal, "because of the responsibilities of my foundational work." Paul was hindered from visiting Rome because he was involved in his foundational missionary work.

του ελθειν [ερχομαι] aor. inf. "**from coming to you**" - TO COME [TO YOU] = OF COMING [TO YOU]. Some 50% of genitive articular infinitives are epexegetic, so possibly here explaining in what sense Paul was hindered; "I have often been hindered in my plan to pay a visit", Bruce *Paraphrase*. Harvey suggests that here it is genitive of source, "hindered from coming to you", ESV, etc.

15:23-33

Personal Matters and Doxology, 15:14-16:27

ii] Paul's plan to visit Rome

Argument

Paul continues to deal with personal matters in this passage. He writes about his desire to visit Rome on his way to Spain, but first he must deliver the gifts of the Gentiles to the needy believers in Jerusalem. To this end, he asks for the prayers of his readers that, if it is God's will, his plans might be brought to completion.

Issues

i] Context: See 15:14-22.

ii] Background: The Nomist heresy 1:8-15.

iii] Structure: *Paul's plans for the immediate future:*

Paul's travel plans, v23-29:

His intended visit to Rome while on his way to Spain, v23-24;

The visit will take place after his visit to Jerusalem, v25-27;

He will then undertake his trip to Spain, v28-29.

A summons to prayer, v30-33:

For protection from the religious fanatics in Jerusalem, v30-32;

Blessing, v33.

iv] Thesis: See 3:21-31.

v] Interpretation:

Paul explains that the reason why he has failed to visit Rome so far is because he has been working hard to plant new churches from Jerusalem to Illyricum. He is now free to visit Rome and gain their support for his intended mission in Spain. In the meantime, he intends to visit Jerusalem with the collection for the poor saints there. The collection toward the practical needs of believers in Jerusalem fulfills the responsibility of Gentile believers; a reciprocation for the spiritual blessings which Israel has shared with the Gentiles in Christ. After Paul has passed on the collection to the Jerusalem church, he will then be free to travel to Rome. Paul knows that when he comes to Rome it will be with the abundant blessings of the gospel.

In v30-33 Paul seeks the prayerful support of his readers, for both the warm acceptance of the collection, and protection from the religious

fanatics in Jerusalem. For Paul, the collection for the poor saints in Jerusalem is an evidential support for the dawning of the new age of the kingdom of God, for when Gentiles bear gifts to Israel, then may Israel know that the long-promised kingdom is at hand. It is Paul's prayer that the collection be warmly received and that he then be free to visit Rome.

vi] Homiletics: *Let there be love*

For some years, one of my friends lived in a boarding house. Actually, I think the experience nearly destroyed his stomach; he ended up in hospital with a fat overload. I don't think the cooks at the boarding house were into healthy food.

One evening, a resident came into the lounge-room and announced that she had miraculously been given new fillings in her teeth. She had attended a revivalist meeting that evening and a faith healer was present. His speciality was miraculous fillings. All her rotten teeth were now filled. My friend, a typical sceptic, wondered why God would bother filling people's rotted teeth. "Wouldn't he give her new teeth"?

The healing ministry is often used to verify the gospel. Jesus' messianic healings certainly proclaimed the dawning of the new age of God's kingdom for his fellow Jews, yet he made it clear that in the church era, the sign of the gospel would be the love disciples have for each other. "By this everyone will know that you are my disciples, by the love you have one for another."

For Paul, the loving thank-offering of the Gentiles to the poor believers in Jerusalem, proclaimed the reality of the new age of the kingdom. Even the prophets foretold that the showering of gifts on Israel by the Gentiles would herald the coming kingdom. So, as we see from our reading today, Paul is keen for the Roman believers to support both his mission and the thank-offering of the Gentiles.

The presence of the indwelling Spirit in a believer's life generates love within the Christian fellowship. Love proclaims the gospel in sign, so let there be love.

Text - 15:23

Paul's plan to visit Rome, v23-33: i] Paul reaffirms his intention to visit with the Roman believers and looks for their support in his planned visit to Spain, v23-24.

δε **"but"** - BUT/AND. Possibly adversative, and certainly taken this way by those who see the paragraph beginning at v22, so Moo, Dunn., but more likely transitional, indicating a step in the argument, and therefore left untranslated. "As things are now, I have no longer any scope for work in these parts", Barclay.

νυνι "now" - NOW [NO LONGER]. Temporal adverb reinforced by the adverb "no longer."

εχων [εχω] pres. part. "**that there is**" - HAVING. This participle, along with its second use, "having a desire to come to you", is probably related to the verbal phrase **ελπιζω ... θεασσασθαι**, "I am hoping to see [you]", v24, so attendant circumstance, or possibly temporal, or even causal, "because", expressing why Paul can now visit Rome; "But now, as I have no further scope for work in these parts, and as I have had a longing to visit you I am hoping to see you ...", Moffatt.

τοπον "place" - A PLACE. Often meaning "place / position", but it can also mean "opportunity", as here.

εν + dat. "in" - IN, Local, expressing space.

κλιμασι [α ατος] "**regions**" - [THESE] REGIONS, TERRITORY, LAND. Always taking the plural and usually referring to a geographical region. A striking statement, but best understood as a claim to have completed "the strategic vision and policy sketched out in v19-20", Dunn.

εχων [εχω] pres. part. "**since I have been longing**" - [BUT/AND] HAVING A DESIRE, LONGING. The participle may be causal, as above, expressing why Paul intends to visit Rome, namely, because he is longing to see them.

απο + gen. "for" - FROM [SEVERAL YEARS]. The preposition **απο**, "from", in Koine Gk. sometimes encroaches on the use of **εκ**, here with the temporal sense of "from *this point* onward [many years]" = "for many years." Zerwick classifies it as used instead of the accusative of duration / extent, cf., Moo.

του ελθειν [ερχομαι] aor. inf. "**to see**" - TO COME [TO YOU]. The articular infinitive is best viewed as introducing an object clause / dependent statement of perception, expressing the content of Paul's hope; "having a desire that I might come to you."

v24

Paul's intention is to visit Rome and seek their support for his mission to Spain.

"**I plan to do so**" - There is difficulty with translation due to the awkward qualification "as I travel to Spain." The NIV, as with some other translations, assume an ellipsis (missing words) at the beginning of v24, so for example "having, for many years, had a longing to see you, (v24b) you shall have a visit from me as soon as I can set out on my journey to Spain." Cassirer. Godet solves the problem by omitting **γαρ** after **ελπιζω**, following the limited support of F G, It. Syr., so "having no more place in these parts, and having a great desire these many years to come unto you (v23), when I take my journey into Spain, I trust to

see you in my journey, and to be brought on my way thitherward by you, if first I have somewhat satisfied the need I have of seeing you (v24)."

ὡς αν + subj. "**when**" - WHENEVER [I TAKE A JOURNEY]. Used instead of **ὅταν** + subj., which construction forms an indefinite temporal clause referring to the future, BDF455(2), although not implying an indefinite visit.

Σπανίαν "**Spain**" - [TO, INTO] SPAIN. "The whole of the peninsula south of the Pyrenees", Morris.

γαρ "-" - FOR. Here either emphatic, "**and indeed** I hope to see you", or simply used to establish a logical connection, "**and** I hope **also** to see you."

θεασασθαι [**θεαομαι**] aor. inf. "**to visit [you]**" - [I AM HOPING] TO SEE [YOU]. The infinitive is complementary, completing the sense of "I hope". "See" as in the sense of "visit", i.e., "go and see".

διαπορευομενος [**διαπορευομαι**] pres. part. "**while passing through**" - PASSING THROUGH. The participle is obviously adverbial, temporal, as NIV.

προπεμφθηνα [**προπεμψω**] aor. pas. inf. "**to have [you] assist me on my journey**" - [AND BY YOU] TO BE SENT ONWARD, SENT ON MY WAY [*from* THERE]. The constative aorist infinitive is probably verbal, expressing purpose, "to have you visit me in order that you may assist me on my journey", or result, "so that I shall be helped forward on my journey there", Cassirer. The sense is probably that "you might be able to underwrite some of the costs of that journey", Junkins. This sense is carried by the active sense of **ὑφ** "sent forward by you", expressing agency (as opposed to the variant **απο** "from"). "Helped by you to go to Spain", TEV.

εαν + subj. "**after**" - IF [*with* YOU FIRST]. Introducing a 3rd. class conditional clause where the condition has the possibility of coming true; "if, *as may be the case*, first in part I may be fulfilled, *then* by you to be sent forward *from* there *to Spain*." With a temporal **πρωτον** "first", "if I might first enjoy your company", although "first" could be "especially", BAGD, and limited by **απο μερους** "for a while / for a time", lit. "in part" (taken temporally BAGD). "I hope to see you on my way and by you to be assisted on my journey, after the pleasure of my intercourse with you", Pilcher.

εμπλησθω [**εμπιπλημι**] aor. pas. subj. "**I have enjoyed**" - I MAY BE FILLED - "Filled" in the sense of "satisfied", with the prefix intensifying, so Moule. Paul is looking forward to fellowshiping with the Roman believers.

απο + gen. "**for [a while]**" - FROM [PART]. Again, the preposition **απο** is being used instead of **εκ**, again temporal, forming the idiomatic phrase "for a while."

v25

ii] First, Paul must visit Jerusalem and present the offering for the poor, v25-27. This action is theologically significant for Paul. When Gentiles come bearing gifts to God's historic people then may all Israel know that God's righteous reign has dawned.

νυνι adv. "**now**" - NOW. Temporal adverb; "At present."

δε "**however**" - BUT/AND. Transitional, indicating a step in the argument, here to a qualification, as NIV.

διακονων [**διακονεω**] pres. part. "**in service of**" - [I AM GOING TO JERUSALEM] MINISTERING, SERVING, CARING FOR, SUPPORTING. The participle is adverbial, possibly final, expressing purpose, so Fitzmyer, "in order to minister to", although modal may be better, "ministering" = "putting myself at the service of", Godet. "Ministering to the saints" = "a technical expression in St. Paul for the contributions made by the Gentile Christians to the Church at Jerusalem", Sandy and Headlam.

τοις ἁγιοις adj. "**the saints**" - THE HOLY, SAINTS. The adjective serves as a substantive. The term is used by Paul to refer to Jewish believers.

v26

These gifts to the poor believers in Jerusalem were freely given; it was not a levy imposed by the Jerusalem church.

γαρ "**for**" - FOR [MACEDONIA AND ACHAIA]. Introducing a causal clause explaining why Paul is on his way to Jerusalem to visit the church there; "because"

ευδοκησαν [**ευδοκew**] aor. "**were pleased**" - WERE PLEASED. Constative aorist. "Pleased" in the sense of "resolved / determined"; "they freely decided", Moo. "Have thought it good to make a contribution towards the poor Christians in Jerusalem", Phillips.

ποιησασθαι [**ποιew**] aor. inf. "**to make**" - TO DO, MAKE [CERTAIN PARTICIPATION = SOME CONTRIBUTION]. The infinitive introduces an object clause / dependent statement of perception expressing what they were "pleased" to do; "they resolved that they would make a contribution."

εις + acc. "**for**" - TO, INTO [THE POOR]. The preposition **εις** expresses advantage, "for". Obviously not all the Jewish believers are poor, nor is it likely that "the poor" is a theological designation of "the saints", so Dunn. The words are probably "for the poor among the saints in Jerusalem", Jewett.

των ἁγιων adj. "**among the saints / the Lord's people**" - OF THE HOLY, SAINTS. The adjective serves as a substantive, the genitive being adjectival, partitive, as NIV.

των gen. "-" - THE [IN JERUSALEM]. The article serves as an adjectivizer turning the prepositional phrase εν Ιερουσαλημ, "in Jerusalem", into an attributive modifier limiting the substantive "the holy = the saints = the believers"; "the believers who are in Jerusalem."

v27

Paul now explains why his Gentile churches are asked to support the poor among the believers ("saints") in Jerusalem. The world is blessed through the seed of Abraham, and it is right for the Gentiles to make a thank-offering in response.

γαρ "-" - FOR. More reason than cause, explanatory, even emphatic; "My mission-congregations were more than pleased to have the opportunity to give to the needy in Jerusalem."

και "and indeed" - [THEY WERE PLEASED] AND. Here emphatic, as NIV.

οφειλεται [ης ου] "owe it" - [THEY ARE] DEBTORS. Predicate nominative. As of a debt owed, an obligation or duty. Paul never lets go his view that God's historic people (the antecedent of "them" is "the saints") are the source of divine blessing for the Gentiles and that the Gentiles are bound to respond with gratitude (although without "compulsion", Moo). By this response Israel may know that the messianic age is upon them.

αυτων gen. pro. "of them / to them" - OF THEM. The genitive may be classified as adjectival, verbal, objective; they owe it to them ("the saints", the Jewish believers in Jerusalem).

γαρ "for" - BECAUSE. Here introducing a causal clause explaining why the Gentiles are in debt to the church in Jerusalem.

ει + ind. "if" - IF. Introducing a 1st class conditional clause where the condition is assumed to be true, "if, *as is the case*, *then* they are obligated"

εκοινωνησαν [κοινωνεω] aor. + dat. "have shared in" - [THE GENTILES] FELLOWSHIPED, SHARED IN, PARTICIPATED IN. The verb can mean either "receive a share of something", as here, or "give a share of something", as in 12:13, cf., BAGD. Israel has "contributed" (cf., v26) to the Gentiles and now, given Israel's needs, the Gentiles should reciprocate. "Have a share", Zerwick.

τοις πνευματικοις dat. adj. "the Jews' spiritual blessings" - IN THE SPIRITUAL THINGS [OF THEM]. The adjective serves as a substantive, dative of direct object after the verb κοινωνεω. It is more than likely that the gospel is the spiritual blessing that Paul is alluding to.

και "-" - AND. Here adjunctive; "then also"

λειτουρησαι [λειτουργεω] aor. inf. + dat. "to share" - [*then* THEY ARE OBLIGATED] TO GIVE SERVICE TO, MINISTER TO. The gnomic aorist infinitive is

complementary, completing the sense of the verb "they are obligated / indebted to". The word refers to service to others, the state, or God. In the NT it normally concerns service to God. "They in turn are under obligation to be of service to them in respect of their temporal needs", Cassirer.

αυτοις dat. pro. "**with them**" - THEM. Dative of direct object after the verb **λειτουργεω**, "to minister to."

εν + dat. "**[their material blessings]**" - IN MATERIAL THINGS, FLESHLY THINGS, CARNAL THINGS. Local, expressing space. In the NT **τοις σαρκικους**, "fleshly things", are often referred to negatively, but here obviously with a neutral connotation; "material needs", REB.

v28

iii] Returning again to the issue at hand, Paul assures his readers that, after he has visited Jerusalem with the offering for "the saints", he will set out for Spain and visit the Roman believers on the way and share with them the blessing of the gospel, v28-29.

ουν "so" - THEREFORE. Inferential; expressing a logical conclusion.

επιτελεσας [**επιτελεω**] aor. part. "**after I have completed**" - HAVING COMPLETED, FINISHED, PERFORMED [THIS *work*]. As with **σφραγισαμενος**, "having sealed", this consummative aorist participle is adverbial, temporal, as NIV. Expressing the action of bringing something to its intended end, here the offering of the Gentiles to the poor "saints"; "when I have completed this service", Moo.

σφραγισαμενος [**σφραγιζω**] aor. mid. part. "**have made sure**" - [AND] HAVING SEALED. The participle as above. Expressing the action of authenticating, sealing something to show ownership, or the reliability of its contents. Paul may be making the point, as expressed by the NIV, so Dunn, or that "the money was there in full amount", or that he is "guaranteeing that all has been done well", Morris.

αυτοις dat. pro. "**that they have received**" - TO THEM [THIS FRUIT]. Dative of indirect object, rather than interest, given that **σφραγισαμενος** is middle; "having sealed (in my own interest) this fruit ("the proceeds of the collection", Barclay) to them."

δια + gen. "**and visit [you] on the way**" - [I WILL GO] THROUGH [YOU TO SPAIN]. Here with the spatial sense of "extension through a space", ie., "via", Moule, rather than instrumental / agency, "by means of." "Through you" = "through your city", Robertson. "I shall proceed on my journey to Spain by way of you", Cassirer.

v29

When Paul does come to Rome, it will be with the abundant blessing of the gospel.

ὅτι "that" - [BUT/AND I KNOW] THAT. Introducing a dependent statement of perception expressing what Paul knows.

ερχομενος [ερχομαι] pres. part. "**when I came**" - COMING [TO YOU]. The participle is adverbial, probably temporal, as NIV; "I know, that when I come to you", ESV.

εν + dat. "in" - [I WILL COME] IN. Here adverbial, attendant circumstance, "of concomitant circumstances", Zerwick 117; "in connection with".

ευλογιας [α] gen. "**of the blessing**" - [*the FULLNESS*] OF BLESSING. The genitive is adjectival, idiomatic / content, so Harvey, or better, attributed, "the full blessing of Christ" = "the fullness of Christ's blessing." So, Paul comes to the Romans with the totality of God's blessings in Christ, or a big package which may properly be described as the "blessing of Christ". Either way, this blessing, which has its origin in Christ and belongs to Christ, comes with Paul. Paul probably has in mind the blessing of *his* gospel which he will minister to the Roman believers, namely, God's free grace in Christ - "the expansive triumph of the gospel that Paul's letter and travel aim to advance", Jewett. Note that Moo raises the possibility that the blessing will be a two way thing, so Barrett ..., although mutual blessing seems an unlikely meaning here. Dumbrell, as usual, has a left-of-field take on Paul's meaning: "the Jerusalem acceptance of the Gentile's contribution will be for Paul, by this endorsement of his ministry, the fullness of blessing upon his gospel of Christ".

Χριστου [ος] gen. "**of Christ**" - OF CHRIST. The genitive may be treated as adjectival, possessive, or verbal, subjective, "full blessings bestowed by Christ", or objective, "found in Christ", so Schreiner, but also possibly descriptive, idiomatic / source, "*that is from Christ*."

v30

iv] "Paul summons the Romans to pray for the collection that is about to be delivered to Jerusalem and for his protection there", such that "his visit to Rome will be one of joy and rest", Schreiner, v30-33.

δια + gen. "by" - [AND I EXHORT, IMPLORE YOU BROTHERS] THROUGH, BY MEANS OF [THE LORD OF US, JESUS CHRIST AND] THROUGH, BY MEANS OF. Expressing agency, especially after "urgent questions", BDF 223(4), or cause / basis. The genitive "Jesus Christ" stands in apposition to "Lord."

του πνευματος [α ατος] gen. "**of the Spirit**" - [THE LOVE] OF THE SPIRIT. The genitive is adjectival, possibly verbal, objective (Spirit being the object of

the love), expressing the love believers have for the Spirit. Barrett argues that "the genitive cannot be objective." It may be subjective, the love the Spirit has for believers, so Murray, Piper. It may be descriptive, idiomatic / source, agent, "the love inspired by the Spirit", Schreiner, "the love the Spirit enkindles in believers", Morris, "the love prompted by the Spirit", Dunn, "love that the Spirit inspires", Moo, Harvey.

συναγωνισασθαι [**συν αγωνιζομαι**] aor. inf. "**to join [me] in [my] struggle**" - TO STRIVE TOGETHER WITH, HELP, JOIN = COMBAT IN COMPANY WITH. The infinitive introduces an object clause / dependent statement of indirect speech, entreating, "I urge that you join with me in my struggle" The word means "to fight alongside with", ie., it has military overtones. "Lend succour to me in the fight", Cassirer.

μοι dat. pro. "**me ... my**" - ME. Dative of direct object after the **συν** prefix verb "strive together with."

εν + dat. "**by**" - IN [THE = YOUR PRAYERS]. Possibly instrumental, expressing means, "by means of prayer to God", or adverbial, temporal, "during the prayers you offer to God on my behalf", Cassirer.

προς "**to**" - TOWARD, [GOD]. Note the trinitarian links in this verse.

υπερ "**for [me]**" - ON BEHALF OF [ME]. Expressing representation, or better advantage / benefit; "by your prayers to God on my behalf", Pilcher.

v31

Paul asks that he be "rescued from the unbelievers." Romans 10:16 and 11:31 indicates that the word may be translated as the "disobedient", and so he is possibly thinking of the pharisaic members of the Jerusalem church (the judaizers), rather than unbelieving Jews. None-the-less, it is unbelieving Jews who bring Paul down when he finally visits Jerusalem. The second part of his request puts the positive side. May his ministry be "acceptable to the saints". The struggle over the place of the law in the life of a believer was a contentious issue and so Paul's *Lutheran* stance disturbed law-bound believers. They may well see this offering from the Gentiles as tainted and so react to Paul's gesture. Ultimately, Paul is praying for brotherly love, a prayer request that is clearly in line with the divine will.

"**Pray**" - The Greek sentence continues, but the NIV has opted for a new sentence and so picks up on v30, "I urge you to join me in my struggle by praying."

ινα + subj. "**that**" - THAT. Often treated as introducing a two-part purpose clause, but it could also be introducing a dependent statement of indirect speech, entreating, ie., expressing the content of Paul's prayer request, namely that he

might be delivered from the disobedient, and that his ministry (the collection) to the poor in Jerusalem be accepted.

ῥυσθω [ῥυομαι] aor. pas. subj. "**I may be rescued**" - I MAY BE DELIVERED. Usually viewed as a divine / theological passive. Better "delivered from"; "that I may be kept safe from", Cassirer.

απο + gen. "**from**" - FROM. Expressing separation; "away from."

των απειθουντων [απειθεω] gen. pres. part. "**the unbelievers**" - THE ONES DISOBEYING, UNBELIEVING. The participle serves as a substantive. The word normally refers to the disobedient, but it is likely to be more specific here, so "unbelievers" who may rightly be described as "Jewish religious fanatics / zealots", cf., BAGD. Yet, it is possible that Paul is referring to the "disobedient" in the Jerusalem church itself, the "judaizers", "members of the circumcision party", the "weak". Dumbrell actually comments "there are unbelievers in Jerusalem Christian circles it seems", although "disobedient believers" seems more likely.

εν + dat. "**in**" - IN [JUDEA]. Local, expressing space; "living in Judea."

και "**and**" - AND *that* [THE MINISTRY, SERVICE [OF ME]].

ἡ "-" - THE. The article serves as an adjectivizer, turning the prepositional phrase "to Jerusalem" into an attributive modifier; "which is for Jerusalem."

εις "**in / to**" - TO [JERUSALEM]. Expressing advantage; "for the Church in Jerusalem."

ευπροσδεκτος adj. "**acceptable**" - [MAY BE] ACCEPTABLE. Predicate adjective. Numerous suggestions have been put forward to explain why Paul is worried about his offering being acceptable to the believers ("the saints") in Jerusalem. Jewett suggests that the church in Palestine was under pressure from Jewish zealots such that "the more sharply the Jews reacted to Paul's arrival the less welcome to the Jewish Christians could the contributions be which Paul had brought them", cf., Schmithals. So, Paul is worried about the political minefield he is about to enter. Note Acts silence on the offering and instead, its strange reference to Paul's Nazarite vow - is this an example of "religious money-laundering", or better, an example of first century religious spin? Yet, as noted above, the problem Paul faces is not just external to the church, although it soon becomes external to the church.

τοις ἁγιοις dat. adj. "**by the Lord's people there**" - TO THE HOLY, SAINTS. The adjective serves as a substantive, dative of direct object after the **εὔ** + **προς** prefix adjective "acceptable".

v32

ἵνα + subj. "**so that**" - THAT. The *hina* clause here may be the third element in Paul's prayer, but Moo and Dunn suggest that it "expresses the ultimate goal

of those requests." So, more result than purpose; "Then, by God's will, I shall gladly come to you and have a rest beside you", Moffatt.

δια + gen. "**by**" - THROUGH, BY MEANS OF [*the WILL OF GOD*]. . Instrumental / agency. Expressing the key ingredient to effective prayer, namely, the will of God. A slight reworking by NIV11: "so that I may come to you with joy, by God's will."

ελθων [ερχομαι] aor. part. "**I may come**" - HAVING COME [TOWARD YOU]. Usually treated as an attendant circumstance participle expressing action accompanying the main verb "I may rest with", but it could be treated as adverbial, temporal, "when I come to you."

εν + dat. "**with**" - WITH [JOY]. The preposition here is adverbial, expressing manner; "with a happy heart", Phillips.

συναναπαυσωμαι [συναναπαυομαι] aor. subj. "**together with [you] be refreshed / in [your] company be refreshed**" - I MAY HAVE A TIME OF REST TOGETHER WITH. "Find full refreshment there in Christian fellowship", Cranfield.

υμιν dat. pro. "**you**" - YOU. Dative of direct object after the **συν** prefix verb "rest with."

v33

δε "-" - BUT/AND. Transitional; introducing a concluding thought in the form of a benediction.

της ειρηνης "[the God] of peace" - [THE GOD] OF PEACE. Heb. *shalom* = "the sum of all true blessings, including salvation", Cranfield. The genitive is adjectival, possibly idiomatic / product, producer, or source, agent, "the source and giver of peace", Schreiner, or verbal, subjective, "the God who gives peace", Moo, Jewett, or even possessive, the God whose being is peace, who possess peace as a derivative characteristic, cf. v5, "the God of patience and comfort", the God whose being is patience and comfort, and thus is it's source. "True peace is associated with God so fully that Paul can characterise God by it", Morris.

μετα + gen. "**with**" - *be* WITH [YOU ALL]. Expressing association.

αμην "Amen" - AMEN. A conventional ending for a prayer and not to be viewed as a possible ending of the letter itself.

16:1-16

Personal Matters and Doxology, 15:14-16:27

iii] Commendation and greetings

Argument

Paul now draws aside to commend and greet associates in the church at Rome.

Issues

i] Context: See 15:14-22.

ii] Background: The Nomist heresy 1:8-15.

iii] Structure: *Greetings*:

The commendation of Phoebe, v1-2;

Paul greets his friends in Rome, v3-16.

iv] Thesis: See 3:21-31.

v] Interpretation:

The authenticity of chapter 16. A number of commentators doubt that chapter 16 is an integral part of Romans, arguing that the letter ends with the blessing in 15:33. There is the suggestion that chapter 16 is actually a personal letter by Paul to the church at Ephesus, recommending Phoebe to them. The argument rests on:

- The incongruous nature of the warning in v17-20, given the conciliatory tone of Romans;
- The fact that Priscilla and Aquila were last heard of in Ephesus;
- The assumption that Paul would not know so many people in Rome and;
- The reference to Epaenetus being the *απαρχή της Ασίας* "firstfruit of Asia".

By themselves, these points certainly cannot carry the argument, and in any case there are good arguments against the Ephesus theory, eg.,

- The reference, "all the churches of Christ greet you", v16, is an unlikely reference to Ephesus;
- It is hard to imagine chapter 16 as a letter in its own right.

A more radical, and even less likely approach to this section, is to argue that v17-20a is a "non-Pauline interpolation", Jewett. Yet, it is more than likely that they are original; see Jeffrey Weima in JSNTS 101. In his second letter to the Corinthians Paul makes it very clear that when he

returns to Corinth he will deal with the troublemakers in the church. Among those disturbing the church are the judaizers, members of the circumcision party. It is in the context of confronting these law-bound believers that Paul pens his rhetorical treatise on his gospel of grace. As already indicated, this treatise / pastoral homily is most likely intended for wide distribution among Paul's mission churches. If this is the case, other than the inclusion of local identifiers (1:7, 15), Chapter 16 may have originally been loosely attached. Of course, all this is but interesting speculation, and as far as tradition is concerned, the book of Romans is what it is.

The Holy Kiss, v16: A kiss on the cheek was a welcoming form of greeting in the first century, similar to a handshake in Western culture (right hand extended with palm open, indicating no weapon is at hand - we are less trusting in the West!). The kiss is "holy" because it is between believers who are one in Christ, or maybe the word does little more than add solemnity to the instruction, so Moo. Ambrosiaster suggests it is "holy" because it is done "in the holy Spirit" - an act that is devout, not carnal. Of course, "greet one another with a holy kiss" may be nothing more than a throwaway line like "Be happy"; "Be kind to each other", cf., 1Cor.16:20, 2Cor.13:12, 1Thess.5:26, 1Pet.5:14.

It is possible that a "holy kiss" was part of Christian worship at the time of Paul's writing, but it seems more likely that its inclusion in Christian worship is prompted by Paul's words. Justin tells us that it occurred in the service between the intercessory prayers and the offertory. Tertullian calls it the "kiss of peace", and Origin also mentions its position "after the prayers of the brethren." So, "the kiss" became standard liturgical practice in the early church, and is even found in Orthodox worship today. In the Western church today, the giving of peace is offered in words, gestures, handshake, kiss, ...

I must admit that I am not a fan of the liturgical giving of peace; it destroys the ambiance of liturgical adoration before the throne of God. I well remember serving for a short time as a locum in a High Church Anglican church that had not bothered to produce a Customary. At the giving of peace, a handshake congo-line formed in the aisle. I was totally flummoxed as to when, where, or if I was to impose myself. Maybe I was expected to be the pivot point, but anyway, they all carried on regardless. In the Eucharist at my old church in Cronulla, I simply said "The peace of the Lord be always with you", and the congregation replied, "And also with you." Nothing more, although, on one occasion the Bishop was visiting and of course, at this point in the service he headed for me. I simply gave him

the *where do think you're going* look, and he elegantly returned to the Bishop's chair.

Text - 16:1

Commendation and greetings, v1-16: i] The commendation of Phoebe, v1-2. Presumably Phoebe has carried Paul's letter from Corinth to Rome, and Paul commends her since he wants the Roman believers to accept that she, and the letter she carries, comes with Paul's approval. She is a "sister", a fellow believer, a "servant / deacon" of the church in Cenchræa, a port town for Corinth on the Saronic Gulf. It is unlikely that the word **διακονος**, "servant / deacon" serves to identify a particular order of ministry, rather it simply indicates that she ministers in the church in some way or other. Paul asks that she (+ letter) be received.

δε "-" - BUT/AND. Transitional, indicating a step in the argument, and so at least from a textual point of view, linking this chapter with the previous chapter.

ὑμιν dat. pro. "**to you**" - [I COMMEND PHOEBE] TO YOU. Dative of indirect object.

την αδελφην [η] acc. "**sister**" - SISTER [OF US]. Standing in apposition to "Phoebe". The genitive "of us" is adjectival, relational.

ουσαν [ειμι] "-" - BEING [AND = ALSO]. The participle is adjectival, attributive, limiting "Phoebe"; "who is a servant of the church."

της εκκλησιας [α] gen. "**of the church**" - [A DEACON, SERVANT] OF THE CHURCH. The genitive is adjectival, verbal, objective; "who is active in service to the congregation at Cenchræa." "A minister in the church at Cenchræa", REB.

της gen. "-" - OF THE [IN CENCHREAE]. The article serves as an adjectivizer turning the prepositional phrase "in cenchræa" into an attributive modifier of the noun "church"; "the church which is in Cenchræa."

v2

ινα "**I ask that**" - THAT. The NIV has taken *hina* here as recitative, introducing a dependent statement of an assumed "I ask", although it seems more likely that here it is adverbial, final, introducing a purpose clause expressing the reason for commending Phoebe, namely, "in order that you may receive her and in order that you may help her in whatever she may need."

εν + dat. "**in [the Lord]**" - [YOU MAY RECEIVE HER] IN [THE LORD]. Local, expressing space, metaphorical, incorporative union. She is someone in a relationship with Jesus, so "receive her as a believer."

των αγιων adj. "**of his people**" - [WORTHY] OF THE HOLY, SAINTS. The adverb of manner **αξιως**, "worth, worthily", modifies the verb "to receive", so "in a manner worthy of Christians", Pilcher; "in a manner befitting the people of God", Bruce *Paraphrase*. It naturally takes a genitive, here an articular adjective

which serves to specify "worthy", "a worthily *manner* which befits the saints." Paul's point is that Phoebe should be received "as a fellow believer is received", Jewett.

αυτη dat. pro. "[give] her" - [AND MAY STAND BY] HER. Dative of direct object after the παρα prefix verb "to stand beside."

εν + dat. "-" - IN. Local, expressing context / circumstance, or adverbial, reference / respect, "with regard to whatever she might need from you", Turner, MHT III.

ᾧ ἅν "any [help]" - WHATEVER [MATTER SHE MAY NEED]. Serving to introduce an indefinite relative clause.

ὑμων gen. pro. "from you" - OF YOU. Here ablative, source / origin, "from you"; "Help her in any way you can", CEV.

γαρ "for" - BECAUSE [SHE BECAME A HELPER OF MANY AND MYSELF]. Introducing a causal clause explaining why the Roman believers should receive and help Phoebe, "because"; "she has shown herself to be a kind helper to many, including myself", Cassirer.

v3

ii] Paul greets his friends in Rome, v3-16. Paul mentions some 26 contacts, offering a compliment or comment about most of them. The weight of contacts provides support for the worth of his homily to the Roman church, a church independent of his mission churches, but one from which he seeks support. Of those mentioned, some eight are women, some are of Jewish heritage, and some with names commonly used for slaves.

At the top of the list, Paul places Priscilla and Aquila. Paul met them in Corinth, and from there they moved to Ephesus where they ran a (the ??) house-church. It was probably in Ephesus, during the troubles there, that "they risked their lives for" Paul. They had been expelled from Rome following the edict of Claudius in AD 49. Priscilla (Prisca is her Roman name) is mentioned first because she is probably a Roman of high status, although some argue that she is mentioned first because she leads the house church. Aquila is presumably a converted Jew. It is unclear whether Paul is responsible for their conversion, given that they may have been believers in Rome caught up in the expulsion of the Jews in AD 49. At the time of writing Romans, they are back running a (the ??) house-church in Rome.

NT references indicate that the first Christian congregations gathered in family homes. It is interesting that even at this stage of Christian expansion, a congregation is meeting in a family home / villa, and given that Paul only mentions the church meeting in the home of Priscilla and Aquila, theirs may be the only Christian congregation in Rome. The development of the Christian

church seems to follow the Jewish pattern of moving from a home setting to a local meeting place / synagogue as membership increased (usually counted on the number of male members, eg., 10 today).

εν + dat. "**in [Christ Jesus]**" - [GREET PRISCA AND AQUILA, THE CO-WORKERS OF ME] IN [CHRIST JESUS]. Local, context / circumstance; "in the service of Christ Jesus", Cassirer, "who have so often shared with me in Christian work", Barclay, so also NAB, CEV,, "in the ministry of Christ Jesus", Harvey. Yet, "in Christ" so often takes a spatial sense, metaphorical, incorporative union, and so it is likely that Paul's "greetings express the solidarity and affection between those who belong to the Lord", Schreiner. All those mentioned in this greeting are included in "God's decision to see them in Christ - to accept what Christ has done as done for them - that Paul and Prisca and Aquila have all alike been claimed as Christ's and set free to work for him", Cranfield.

v4

οἱτινες pro. "**they**" - WHO. Qualitative here, so Harvey, "who indeed."

ὑπερ + gen. "**for [me]**" - FOR [THE LIFE OF ME, RISKED THEIR OWN NECK]. Expressing representation, "on behalf of", or advantage / benefit, "for the sake / benefit of."

ἀλλὰ "**but**" - [NOT ONLY I GIVE THANKS] BUT. Strong adversative standing in a counterpoint construction.

των εθνων [ος] gen. "**of the Gentiles**" - [AND = ALSO ALL THE CHURCHES] OF THE GENTILES. The genitive is adjectival, partitive / wholative.

οἷς dat. pro. "**to them**" - *give thanks* TO THEM. Dative of direct object after the verb "to give thanks", although Harvey suggests that a dative of interest, advantage, applies here, "for them."

v5

The next greeting is for the congregation meeting in the home of Priscilla and Aquila. Then Epenetus, an Asiatic Greek.

κατ [κατα] + acc. "**at [their house]**" - [AND *greet* THE ASSEMBLY, GATHERING] ACCORDING TO [HOUSE OF THEM]. Harris Gk. suggests that here the preposition is local, expressing space; "the church in their house", ESV

τον αγαπητον adj. "**dear friend**" - [GREET EPENETUS] THE BELOVED [OF ME]. The adjective serves as a substantive standing in apposition to "Epenetus." The word indicates a personal friendship exists between Epenetus and Paul.

της Ασιας [α] gen. "**of Asia**" - [WHO IS THE FIRSTFRUIT] OF ASIA [INTO CHRIST]. The genitive is adjectival, partitive. The preposition **εις**, "into, to", may simply serve in the place of a local **εν**, "in Asia."

v6

Mary, possibly a Jew, laboured hard for the gospel.

ἥτις pro. "**who**" - [GREET MARY] WHO [GREATLY LABOURED TO, INTO YOU]. The pronoun is probably qualitative, "who indeed", Harvey. The preposition εἰς expresses advantage here "for you."

v7

Andronicus and Junias. They are "kinsmen" in the sense of being fellow Jews. Paul notes that they were converted before him, so presumably they are members of the Jerusalem church, held in high standing as apostles / by the apostles (the word "apostle" is possibly being used in a secondary sense of one who does the work of an apostle, rather than being one of the twelve, but the phrase may actually mean "held in esteem by the apostles", so Barrett, Cranfield, ...). These two men have, like Paul, suffered for the faith, so Sanday and Headlam, but possibly literally, they were fellow prisoners with Paul.

οἵτινες pro. "**they**" - [GREET ANDRONICUS AND JUNIA, THE KINSMEN OF ME AND FELLOW PRISONERS OF ME] WHO [ARE NOTABLE]. Again, probably qualitative, "who indeed", Harvey.

ἐν + dat. "**among [the apostles]**" - IN [THE APOSTLES]. Possibly local, "esteemed among the apostles", but better instrumental, "esteemed by the apostles."

πρὸ + gen. "**before [I was]**" - [WHO HAVE BEEN AND = ALSO] BEFORE [ME IN CHRIST]. Temporal use of the preposition; "who were followers of Christ before I was", CEV. For ἐν Χριστῷ, "in Christ", see v3; "they were Christians (believers) before I was", Barclay.

v8

Ampliatius. Another "dear friend" of Paul's. The name was often used for slaves.

τὸν κυριῶ [ος] "**in the Lord**" - [GREET AMPLIATUS THE BELOVED OF ME] IN THE LORD. See v3. "My dear Christian friend", Barclay.

v9

Urbanus, a co-worker, and Stachys, a dear friend. Both names are used of slaves.

τὸν συνεργόν adj. "**co-worker**" - [GREET URBANUS] THE CO-WORKER [OF US IN CHRIST, AND STACHYS THE BELOVED OF ME]. The accusative adjective serves as a substantive standing in apposition to "Urbanus".

v10

Paul sends a greeting to Apelles (a common Greek name), a person who has proved himself "in Christ", ie., "proved himself a genuine Christian", Fitzmyer. Also, a greeting to the family / household of Aristobulus.

τους "-" - [GREET APELLES THE APPROVED ONE IN CHRIST. GREET] THE ones. The article serves as a nominalizer turning the prepositional phrase into a substantive, object of the verb "to greet."

εκ + gen. "those who belong to [*the household of Aristobulus*]" - FROM [THE *household* OF ARISTOBULUS]. The preposition here serves in the place of a partitive genitive.

v11

Herodion, a fellow Jew (rather than relative), and the believers in the household of Narcissus.

τους εκ "those who belong to" - [GREET HERODION THE KINSMAN OF ME. GREET THE ONES OF THE *household* OF NARCISSUS, THE ONES BEING IN *the* LORD]. See v10.

v12

Tryphaena and Tryphosa, names meaning dainty and delicate, a set of names likely to be given to twins / sisters, and Persis (a name often used for female slaves), all three having toiled hard in the Lord's service.

ἥτις pro. "who" - [GREET TRYPHANA AND TRYPHOSA, THE ONES LABOURING IN LORD. GREET PERSIS, THE BELOVED] WHO [GREATLY LABOURED IN LORD]. The pronoun is likely to be qualitative, "who indeed laboured as a believer." Note again εν κυριω, "in *the* lord" = "as a Christian."

v13

Rufus, a name often given to a child with red hair, could be the man referred to in Mark 15:21, a son of Simon of Cyrene. Of course, such names are common. He is "chosen in the Lord" = "called to be a believer", but more likely in the sense of "a distinguished believer", an "eminent Christian", Pilcher. At some point his mother had mothered Paul.

τον εκλεκτον acc. adj. "chosen [in the Lord]" - [GREET RUFUS,] THE CHOSEN, ELECT *one* [IN THE LORD, AND THE MOTHER OF HIM AND OF ME]. The adjective serves as a substantive standing in apposition to "Rufus". "An outstanding follower", NEB, "that outstanding worker in the Lord's service", TEV.

v14 -15

A group greeting.

σὺν + dat. "**with [them]**" - [GREET ASYNCRITUS, PHLEGON, HERMES, PATROBAS, HERMAS AND THE BROTHERS] WITH [THEM. GREET PHILOGUS AND JULIA, NEREUS AND THE SISTER OF HIM, AND OLYMPAS, AND ALL THE SAINTS] WITH [THEM]. Expressing association.

v16

An instruction to "greet each other", and a greeting from Paul's missionary churches, concludes the greetings.

ἐν + dat. "**with [a holy kiss]**" - [GREET ONE ANOTHER] IN [A HOLY KISS]. Here adverbial, possibly instrumental, "by means of", but more likely modal, expressing the manner of the greeting, "with a holy kiss."

τοῦ Χριστοῦ [ος] gen. "**[the churches] of Christ**" - [ALL THE CONGREGATIONS, ASSEMBLIES, MEETINGS] OF CHRIST [GREET YOU]. The genitive is adjectival, possessive, "belonging to"; "all Christ's churches greet you", CEV - interestingly, Harvey opts for relational; possibly verbal, objective / idiomatic, "all the congregations *who are committed to Jesus*" = "all the Christian congregations *in my charge* greet you."

16:17-24

Personal Matters and Doxology, 15:14-16:27

iv] A personal warning and greetings

Argument

In 16:1-2, Paul recommends Phoebe and then in v3-16 he sends personal greetings to a number of believers in Rome. Now, in v17-20, Paul abruptly intrudes a warning against false teachers who could trouble the Roman believers. He warns that the believers in Rome should have nothing to do with those who cause divisions and difficulties by opposing sound doctrine. Such persons are false teachers and are not true servants of Christ. In v 21-23 Paul then passes on the greetings of his companions to the Roman believers, and Tertius, the apostle's amanuensis (secretary), adds his own personal greeting in v24.

Issues

i] Context: See 15:14-22. Paul concludes by dealing with a number of personal issues.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *A warning against false teachers:*

Instruction / exhortation:

Beware of false teachers, v17.

Explanation:

They are deceivers who do not serve the Lord, v18;

Faith, of itself, does not protect a believer from falsehood, v19;

Satan and his minions are inevitably doomed, v20a.

Benediction:

"The grace of our Lord Jesus be with you", v20b.

Personal greetings, v21-24

iv] Thesis: See 3:21-31.

v] Interpretation:

Having greeted those in Rome who are his supporters, Paul now warns them that not everyone who claims to represent the gospel is necessarily true to the gospel. Those who give an account of the gospel which is different to the one proclaimed by Paul should be noted and avoided. Presumably Paul has in mind "the weak", nomists, but with particular reference to their teachers, the Judaizers, rather than those who have been taken in by the heresy of sanctification by obedience. These false teachers

are idolaters at heart, driven by their own egos. These representatives of the circumcision party in Jerusalem have obviously been attracted to Rome by the positive response to the gospel of a band of Roman citizens, a response that brings Paul great joy. So, it is important for these new believers to distinguish between truth and falsehood, good and evil, for evil is inevitably doomed.

Who are those "who oppose the doctrine you have been taught"? It is more than likely that "those who cause division and put obstacles in your way", who are driven by their own appetites and who deceive the simple-minded, are representatives of the Jerusalem circumcision party, the Judaizers, those who have made it their mission in life to follow up on Paul's missionary churches in order to correct his libertarian tendencies, so Moo, Schreiner, cf. D.A. Campbell *"Romans 1:17 - A crux Interpretum"*, JBS 1994. It is usually assumed that the false teachers had not yet arrived in Rome, although their arrival may be imminent, so Cranfield, yet the nomism promoted by the judaizers is the very heresy infecting "the weak", so Paul has simply raised the tone of his critique against those who promote false doctrine (Dodd is one of the few commentators who accepts that the false teachers are already ministering in Rome).

Of course, there is a range of views as to the identification of these false teachers:

- Libertines, so Dodd;
- An apocalyptic group of some kind, Jewett;
- Both sides of the present dispute in Rome between the "weak" and the "strong" and thus Paul's words serve as a rebuke to those promoting divisions in the church, Black, Barrett, Morris;
- False teachers in general, so Dunn;
- Teachers gripped by avarice, Cranfield.

vi] Homiletics: *Standing up for what we believe*

A mature Christian couple, who once attended a rather puritanical church, told me of an incident that hurt them deeply. A young girl had acted improperly, and when approached by the elders she didn't take much notice of their rebuke. The following Sunday the girl was called out before the congregation and publicly rebuked. The young girl was devastated and never again returned to the church. The mature couple were so incensed by the injustice of the whole affair, they left as well. They didn't attend another church for some ten years.

Discipline is no easy matter. Who disciplines who, given that "all have sinned and fallen short of the glory of God"? In any church dispute, both

sides can claim the high moral ground. The minister may claim the authority of his office and so demand submission. An opposing party may claim similar Biblical support. In such disputes we tend to see the person on the opposing side as someone who serves "their own appetites", who deceives by "smooth talk and flattery."

Paul's call to "watch out" for those who do not serve "our Lord Christ" focuses on doctrine. "Keep away" from those who promote a faith "contrary to the teaching you have learned." As for their observable traits, watch for the fruit of "division".

When it comes to dealing with perceived wrongdoing, it all comes down to sound doctrine, the truth - "be wise about what is good, and innocent about what is evil."

Text - 16:17

Warnings and greetings, v17-24: i] Paul now warns his readers to avoid those who cause dissensions and offences in opposing sound teaching, v17-20. Having given his personal greetings, Paul encourages his readers to "greet one another with a holy kiss", or as we might put it, "extend the hand of fellowship", v16. The idea of intimate fellowship prompts Paul to warn his readers about associating with those who undermine the church with their false doctrine.

δε "-" - BUT/AND. Transitional, indicating a step in the argument.

αδελφοι [ος] "**brothers / brothers and sisters**" - BROTHERS [I URGE YOU]. Vocative. Always a sign that Paul wants the following words taken seriously. "Brothers" can seem somewhat sexist, given that we now address believers as "brothers and sisters", so Moo. "Friends", CEV, solves the problem, but it is not as powerful.

σκοπειν [σκοπεω] pres. inf. "**to watch out for**" - TO WATCH CLOSELY, TO LOOK OUT FOR, TO MARK, TO SCRUTINISE. The infinitive introduces an object clause / dependent statement of indirect speech, entreaty, "I urge ... that you watch out". In the sense of "pay careful attention to", but also "mark so as to avoid", Cranfield; "be on your guard", Cassirer.

τους ποιουντας [ποιεω] pres. part. "**those who cause**" - THE ONES MAKING, DOING. The participle serves as a substantive, accusative direct object of the infinitive "to watch out for."

τας διχοστασιαις [α] "**divisions**" - THE DIVISIONS, DISSENSIONS. The article, as with the article for "obstacles", may indicate Paul has a particular heresy in mind, although Dunn argues that the articles here are stylistic. Paul probably does have a particular problem in mind, but the presence of the articles cannot be used to support this view. "These are well-known divisions", Morris.

τα σκανδαλα [ον] "**obstacles in your way**" - [AND] THE OFFENCES, OBSTACLES, DIFFICULTIES, CAUSE OF STUMBLING. Used of "the bait stick of a trap, and then trouble generally", Morris.

παρα + acc. "**that are contrary**" - ALONG, BESIDE / AGAINST [THE TEACHING WHICH YOU LEARNED]. Here expressing opposition, "against, contrary to"; "against the teaching which you learned." Paul has already affirmed that the Roman believers have been properly schooled in Christian doctrine (cf. 1:8, 6:17), doctrine which Paul similarly holds and seeks to remind the Roman believers of, namely, that "the righteous out of faith shall live" and this apart from law.

εκκλινετε [εκκλινω] pres. imp. "**keep away**" - [AND] TURN AWAY, HOLD ALOOF. The present tense, being durative, expresses continued vigilance, a continued turning away from the error of the false teachers, although an aorist variant does exist which, if original, would express a decisive turning away. "Turn your back on such people", Junkins.

απ [απο] + gen. "**from**" - FROM [THEM]. Expressing separation; "away from.

v18

These false teachers, who attach themselves to the church, serve "their own appetites." Again, as indicated above, Paul is probably referring to the law-bound members of the circumcision party and their strict adherence to the Mosaic food laws.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why the Roman believers should keep away from "those who cause division and"

τοιουτοι "**such people**" - OF SUCH A KIND = SUCH MEN. Qualitative. Morris argues that the term refers generally to "anyone of this kind", but BAGD has it of persons bearing "certain definite qualities". "Such persons", Jewett.

ου δουλευουσιν [δουλευω] pres. "**are not serving**" - DO NOT SERVE. These false teachers, the judaizers, members of the circumcision party, are not ministers of Christ.

τω κυριω [ος] dat. "**[our] Lord**" - THE LORD [OF US]. Dative of direct object, of persons, after the verb δουλευω, "to give service to."

Χριστω [ος] dat. "**Christ**" - CHRIST. Standing in apposition to "Lord"; "our Lord, Christ."

αλλα "**but**" - BUT. Strong adversative standing in a counterpoint construction, as NIV.

τη κοιλια [α] dat. "**[their own] appetites**" - THE STOMACH, BELLY, HOLLOW [OF THEM]. Dative of direct object after the verb δουλευω "to give service to." The NIV "appetites" generalises the idea that Paul is referencing gluttony, so

Godet, but it is more likely that he is making the point that the judaizers are "preoccupied with food laws", Morris, so Barrett...

δια + gen. "**by**" - [AND] THROUGH. Instrumental, expressing means; "by means of".

της χρηστολογιας [α] gen. "**smooth talk**" - SMOOTH SPEECH, PLAUSIBLE SPEECH, INSINUATING SPEECH. Hapax legomenon, once only use in the NT. "Ingratiating talk", Berkeley.

ευλογιας [α] gen. "**flattery**" - [AND] BLESSING = FAIR SPEECH, FINE WORDS. When used positively, the word means "praise / blessing", but negatively, as here, it means "flattery". "Pretending to be kind", Junkins; "attractive argument", Phillips; "pious sweet-talk", Thompson. It is possible that "smooth talk and flattery" serves as an example of Granville Sharp's rule where two nouns are associated when an introductory article is present, as here. Dunn, on the other hand, suggests that together the two nouns joined by **και** is a hendiadys. "Sweet talk and well-chosen words", Jewett.

εξαπατωσιν [εξαπατω] pres. "**they deceive**" - THEY BEGUILE. Usually viewed as a customary present tense.

τας καρδιας [α] "**the minds**" - THE HEARTS. The "heart" refers to the seat of rational thought, so "mind".

των ακακων gen. adj. "**of naive people**" - OF THE INNOCENT, GUILLESS. The adjective serves as a substantive, the genitive being adjectival, possessive. Certainly not "simple", REB, possibly "guileless", possibly "unwary", NJB, "unsuspecting people", Williams, but better "innocent people", Junkins, TNT, "unsuspecting innocents", Thompson.

v19

Paul again affirms his positive view of the Roman church. He knows that the Roman believers are themselves faithful innocents, so indeed they must take time to understand the truth, reason it through and apply it. When it comes to the pious sweet-talk of the false teachers, may they remain innocent.

γαρ "-" - FOR. The intention of this conjunction here is unclear but probably more reason than cause, explanatory, and so left untranslated, as NIV. Cranfield says that v19 "supports the exhortation of v17, but does not explain how." Possibly "this warning is serious, for you are widely known and they (the false teachers) will be sure to make an attack on you", Godet. Better to see a play on words between "innocents" and "obedient", so Moo. The Roman believers are "innocents / obedient" and Paul rejoices in this fact, but warns of those who play on such people. So, Paul wants his readers to be discerning, but above all innocent when it comes to heresy.

ὁμῶν gen. pro. "**about you**" - [*the* OBEDIENCE] OF YOU [REACHED (is known) TO ALL]. The genitive is usually treated as adjectival, possessive / verbal, subjective. It is unlikely that Paul means their submission to the law, so "obedience of faith" is probably intended, but of course, we are then left with the problem, is it the obedience that flows from faith, or the obedience that consists of faith, ie. "obedience to the gospel", Dumbrell? The latter seems likely; Paul recognises that his readers are children of faith, that they are "innocents". "The report of their obedience is very widespread", Morris. As for **εἰς**, "to all", Harris Gk., suggests that it is adverbial, reference / respect, although spatial, movement toward / arrival at, seems more likely, as Morris above, "spread everywhere"; "Everyone has heard of your loyalty to the gospel", Moffatt.

οὖν "**so**" - THEREFORE. Inferential, drawing a logical conclusion.

χαίρω pres. "**I rejoice**" - I REJOICE. Progressive / durative present tense. "Everyone has heard of your obedience, which makes me very happy", Junkins.

ἐφ [ἐπι] + dat. "**over [you]**" - CONCERNING [YOU]. Causal; "because of you."

δε ... δε "**but, and**" - A variant adversative comparative construction, **μὲν** **δε**, is found in some manuscripts; "*on the one hand* I want you to be wise to (with regard to) the good, *but on the other hand* pure to the evil." Although it is probably an addition, the construction may be intended, ie. "the inclusion of **μὲν** throws the emphasis on the second member", BDF.

εἶναι pres. inf. "**to be [wise]**" - [BUT/AND I WANT YOU] TO BE [WISE]. The infinitive with the predicate accusative adjective "wise" forms an object clause / dependent statement of perception expressing what Paul wants; "I will that you be wise" = "I want you to be experts", Barclay. The accusative subject of the infinitive is **ὁμας**, "you".

εἰς "**about [what is good]**" - TO [THE GOOD]. Here adverbial, expressing reference / respect, "about, concerning"; "with respect to", Meyer. So also **εἰς τὸ κακόν**, "with respect to what is evil."

ἀκεραίους adj. "**innocent**" - [AND] HARMLESS, INNOCENT, PURE, GUILTESS [TO THE EVIL]. Predicate accusative. Paul wants his readers to be experts when it comes to what is good, happily expanding their innocence in the obedience of faith, but when it comes to what is evil, particularly the heresy promoted by the judaizers, he wants them to "confine their innocence", Moo.

v20

Over this struggle stands the promise that the powers of darkness will be defeated, both here and into eternity. In the second part of this verse Paul most likely signs the letter himself. The normal practice was to conclude with the word "farewell" in the hand of the author. Paul reworks this standard conclusion with

his key word "grace". Paul knows well the wonder of God's gracious kindness freely given to all who seek it in Christ.

δε "-" - BUT/AND. Transitional, indicating a step in the argument; "now" = "It will not be long until the God of peace ...", Barclay.

της ειρηνης [η] gen. "**of peace**" - [THE GOD] OF PEACE. Cf. 15:33.

συντριψει [συντριβω] fut. "**will [soon] crush**" - WILL CRUSH, BREAK, SHATTER, CRUSH [SATAN]. Predictive future tense. In the sense of subdue the enemies of God. A God of peace in warlike mode is somewhat strange, but "part of the true concept of peace is that of God defeating evil", Morris, so that his people may experience the wholeness of spiritual prosperity.

εν ταχει "**soon**" - IN QUICKNESS. Adverbial use of preposition **εν**, temporal, with the noun **ταχει**, "quickness", giving the sense "quickly". Paul may be referring to the parousia, so Kasemann; "Paul is looking forward to the final defeat of the prince of evil, and believes that this defeat will take place soon", Barrett. "The agitators who oppose the Pauline gospel are part of the serpent's seed, and thus their influence will be temporary", Schreiner. Yet, as to timing, the parousia should always be viewed as "immanent" and given that the enemy is to be crushed under the feet of believers, it is likely that Paul has in mind the immediate crushing of the demonic heresy now infecting the Christian church, a crushing achieved by following Paul's advice, so Jewett.

υπο + acc. "**under**" - UNDER [THE FEET OF YOU SOON]. Spatial, "under", metaphorical, illustrating subordination. Although the Lord executes judgment, the victory belongs to his people.

του κυριου [ος] gen. "**[the grace] of [our] Lord**" - [THE GRACE] OF THE LORD [OF US, JESUS]. The genitive may be classified as adjectival possessive / verbal, subjective, or idiomatic / source. This final phrase is commonly used by Paul at the end of his letters, possibly an authenticating postscript in his own hand. Of course, this prompts numerous theories as to the origin of the verses that follow. "Grace" is the sum of God's mercy, his covenant mercy whereby forgiveness is bestowed on a member of the covenant, and this eternally so, when a just condemnation would be more appropriate.

"be" - The implied verb is best viewed as imperative, not indicative, and so Paul concludes with a wish-prayer, "I pray that ...", CEV; "may the merciful kindness of our Master ..", Junkins.

μεθ [μετα] + gen. "**with**" - WITH [YOU]. Expressing association. When extended having the sense, "abide with you always."

v21-24

ii] Greetings are now added from those presently with Paul in Corinth. Timothy had certainly earned the description "my fellow-worker". Lucius is

possibly Luke. The other two may be those referred to in Acts 17:5-7, 9, 20:4. Paul's secretary then adds his greeting. Gaius, Paul's host, also sends his greeting. He may be the same person as Titus Justus, Acts 18:7. He opened his house to the believers after they were removed from the Corinthian synagogue. The church has probably continued to meet in his house / villa. Nothing is known of Erastus and Quartus. The final verse, v24, repeats 20b and is not found in most manuscripts.

ὁ συνεργος adj. "**co-worker**" - [TIMOTHY] THE CO-WORKER, FELLOW-WORKER [OF ME GREETES YOU]. The adjective serves as a substantive standing in apposition to "Timothy".

ὁ συγγενις adj. "[my] **fellow Jew**" - [AND LUCIUS AND JASON AND SOSIPATER,] THE KINSMEN OF ME. The adjective serves as a substantive standing in apposition to the three men. Presumably as NIV, "my fellow countryman", Cassirer.

v22

ὁ γραψας [γραφω] aor. part. "**who wrote down**" - [I TERTIUS,] THE ONE HAVING WRITTEN [THE EPISTLE]. The participle serves as a substantive standing in apposition to "Tertius".

εν + dat. "**in [the lord]**" - [GREET YOU] IN [LORD]. Local, expressing space, incorporative union; "*as a fellow believer united to Christ I greet you.*" "I send you Christian greetings", Barclay.

v23

της εκκλησιας [α] gen. "**the [whole] church here enjoy**" - [GAIUS THE HOST OF ME AND] OF [ALL] THE CHURCH [GREETES YOU]. The genitive is adjectival, best taken as verbal, objective.

της πολεως [ις εως] gen. "**city's [director of public works]**" - [ERASTUS THE TREASURER] OF THE CITY [GREETES YOU]. The genitive is adjectival, idiomatic / of subordination; "the pubic treasurer responsible for the city's *finances*", or possessive, derivative characteristic, "the treasurer pertaining to the city's *finances*."

ὁ αδελφος [ος] "**our brother**" - [AND QUARTUS] THE BROTHER. Sometimes an article serves as a personal pronoun, so the sense here may be "and Quartus his brother", so Jewett, contra Dunn who argues for "fellow believer."

16:25-27

Personal Matters and Doxology, 15:14-16:27

v] Doxology

Argument

Paul concludes his letter to the Romans with a beautiful liturgical doxology.

Issues

i] Context: See 15:14-22.

ii] Background: *The Nomist heresy* 1:8-15.

iii] Structure: *Concluding doxology*:

The object of the wish-prayer:

The One able to ground the Roman believers, v25a;

The secret bringing about obedience of faith, v25b-26.

The wish-prayer:

May God be glorified, v27.

iv] Thesis: See 3:21-31.

v] Interpretation:

This doxology is often regarded as a later addition and not from Paul's hand, cf., Cranfield. The argument is that it was composed to round off what seems like an incomplete letter. The arguments are inconclusive and so we are best to treat this passage as a concluding doxology which ends the epistle with the same sentiments with which it was commenced.

Ward in *The New Testament Letters* shapes the doxology with these words:

To God all-wise be glory
Who strength has given to men
By making known his secret
Long hid from human kin.

Prophetic voices told it
To ears that closed again,
But now to faithful Pagans
He makes the mystery plain.

So, in his concluding doxology, Paul tells us that the manifestation of the mystery / the proclamation of Jesus Christ / Paul's *ευαγγελιον*, "gospel

/ important news", once secret, now revealed, serves an eternal purpose, namely, "the obedience of faith", even of Gentiles, ie., "to lead them to the obedience which is born of faith", Barclay. To this end let God be glorified.

Text - 16:25

Doxology, v25-27. Paul gives glory to the God, the one who is well able to "establish", to confirm, the Romans in their commitment to the gospel, ie., confirm in the sense of strengthen their commitment to, their belief in, the gospel. The NIV has "establish you by my gospel", but "by" or "through", is probably better translated "according to", "in alignment with". So, Paul gives glory to the God who is well able to keep the Roman believers aligned to gospel truth.

δε "now" - BUT/AND. Transitional, indicating a step in the argument, here to a concluding doxology; "now"

τω δυναμενω [δυναμαι] dat. pres. pas. part. "**to him who is able**" - TO THE ONE BEING ABLE. The participle serves as a substantive, dative of indirect object of an assumed imp. / opt. verb; "*let be ascribed* (ἡ δοξα v27) glory to the one who is able" Having the power to make something possible, cf. Eph.3:20, Jud.24. "To him whose power can establish you firmly", Bruce.

στηριξει [στηρισσω] inf. "**to establish**" - TO MAKE FIRM, MAKE STABLE, ESTABLISH, SET UP, FIX FIRMLY [YOU]. The infinitive is complementary, completing the sense of the participle, "being able." The gospel can strengthen the believer, cf. 1:11. "To him who can strengthen you by my gospel", Moffatt.

κατα + acc. "**by / in accordance with**" - ACCORDING TO. Expressing a standard, "in conformity with, in accordance with", "who is able to confirm you in accord with my gospel", Cranfield.

το ευαγγελιον μου "**my gospel**" - THE IMPORTANT MESSAGE OF ME. The word "gospel" means "important news". In the NT it came to stand for the particular message conveyed by Jesus which encapsulated a radical reinstatement / renewal / restoration of the covenant = "the new covenant." The genitive **μου**, "my", is adjectival, not possessive, owned by Paul, but rather attributive, limiting "gospel"; "the gospel which was exegeted by Paul under the guiding hand of the Spirit." So, "my" means the contextualised gospel for Gentiles which Paul preaches and which he received from Christ; "the gospel which I preach", Cassirer.

και "-" - AND. Here most probably expegetic, specifying "my gospel."

κηρυγμα [α] "**the proclamation / the message I proclaim**" - THE PROCLAMATION. This word is a technical term for the apostolic preaching of the cross and resurrection of Christ. The phrase, introduced by an expegetic **και**, serves to explain the word **ευαγγελιον**, "gospel".

Ἰησοῦ Χριστοῦ [ος] gen. "**of Jesus Christ / about Jesus Christ**" - OF JESUS CHRIST. The genitive is adjectival, descriptive, idiomatic / source, "*from Jesus Christ*", or verbal, subjective, "*preaching done by Christ*", ie., Christ "is the author in his earthly manifestation", Gerhard Friedrich, TDNT 1964/2, or verbal, objective, "*the preaching about Jesus Christ*", identifying the content of what is preached, Morris, Moo, Dunn, etc.

κατα + acc. "**according to / in keeping with**" - ACCORDING TO. Expressing a standard, as above, so NIV, but possibly expressing cause, so Harris Gk., or basis, so Moo. It is likely that this prepositional clause stands in apposition to the first: "To him who is able to make you stand four-square, as the good news I preach and the message Jesus Christ proclaimed promised that he can, *that good news and that proclamation which came in the revelation of the secret purpose of God*", Barclay

ἀποκαλυψιν [ις εως] acc. "**the revelation**" - UNVEILING, REVELATION. "The full unveiling of the mystery", Bruce.

μυστηρίου [ον] gen. "**of the mystery**" - OF *the* MYSTERY. The genitive may be classified as: adverbial, reference, "with reference / respect to"; verbal, objective, "the disclosing of that secret purpose", Phillips. The "mystery" is a divine secret, once hidden, now revealed.

σιγημένου [σιγαω] perf. pas. part. "**hidden**" - HAVING BEEN KEPT SECRET, SILENT, HIDDEN. The participle is adjectival, attributive, limiting "gospel / mystery"; "which has been kept secret", the perfect tense being extensive. The gospel unveils the mystery, once hidden, but now revealed. "That purpose which for long ages was veiled in silence", Barclay.

χρονοῖς [ος] dat. "**for long ages past**" - IN TIMES [ETERNAL]. The dative is adverbial, temporal / dative of time, duration.

v26

The mystery, now made known in the gospel and confirmed by the Old Testament scriptures, serves to bring about faith among the Gentiles.

δε "**but**" - BUT/AND. Transitional, indicating a step to a contrasting point; contrasting the unveiled now with the veiled past.

νυν "**now**" - NOW. Temporal. The "now" should be underlined, "now, however", TEV.

φανερωθέντος [φανερω] gen. aor. pas. part. "**revealed**" - HAVING BEEN MADE MANIFEST. This participle, as with γνωρισθέντος, "having been made known", is adjectival, attributive, limiting "gospel / mystery", the mystery kept secret for long ages but "which now has been manifested / revealed [through the prophetic writings] and (τε indicating a close connection) which has been made known [to all the nations]." The mystery is not actually revealed through the

prophets and law (obviously the Old Testament), but is revealed through the proclamation of the gospel which is confirmed by the law and the prophets.

δια + gen. "**through**" - THROUGH [PROPHETIC SCRIPTURES]. Instrumental, expressing means, "by means of"; "through the instrumentality of the prophetic writings", Cassirer.

κατ [**κατα**] + acc. "**by**" - ACCORDING TO. Expressing a standard; "in accord with, in conformity with", or basis, "based on the command", CEV.

του αιωνιου γεου gen. "**of the eternal God**" - [A COMMAND, INSTRUCTION] OF THE ETERNAL GOD. The genitive is adjectival, verbal, subjective, "a command *given by* the eternal God", or idiomatic / source, "a command *from* the eternal God." The sense of "eternal" is probably "ever-living", "the One who never dies", but also carrying the sense of "unchanging", "the never-changing One." "The eternal God's command", Cassirer.

εις "**so that**" - INTO, TO FOR. The preposition is used twice in this Gk. sentence, one being spatial, indicating the direction of the action, and the other expressing purpose / end-view; "which has been made known to all the nations for the obedience of faith."

πιστεως [**ις εως**] gen. "**believe [and obey] / [the obedience] that comes from faith**" - [OBEDIENCE] OF FAITH [TO ALL THE GENTILES]. According to a command of the eternal God for (**εις**, here purpose / end-view = "to bring about") the obedience of faith. For the genitive and the sense of the phrase see 1:5. The mystery is revealed in the gospel so that the nations may come to the "obedience of faith", ie., that right-standing before God which is by faith from first to last.

v27

May God be glorified.

μονω σοφω θεω dat. "**to the only wise God**" - TO GOD ALONE WISE. Standing in apposition to **τω .. δυναμενω**, "to him who is able", v25. The NIV, etc. assume a common confusion between the adj. "alone" and the adv. "only", cf., BDF. Yet, there is much to support a translation which takes both "alone" and "wise" as qualifying adjectives, "God is the only God, and he is a wise God"; "to the only God, who alone is all wise", TEV. Sadly, the CEV has slipped back into line with the NIV, NRSV, REB, NAB,

η δοξα [**α**] "**be glory**" - BE GLORY. Glory, the radiance of God's person, is most evident in "God's saving wisdom, in which the plan of the salvation of the world was conceived", Dumbrell.

δια + gen. "**through [Jesus Christ]**" - THROUGH [JESUS CHRIST]. Expressing agency; "by, through Jesus Christ."

ω "**[be glory]**" - TO WHOM [**be** THE GLORY]. This resumptive demonstrative pronoun stands in apposition to both "the one who is able" and "the only wise

God", encapsulating all that is said of God in v25-27, finally taking the ascription of glory; "to the only God who alone is wise, through Jesus Christ, to him [the only God, wise God, etc...] *let glory be* ascribed." We may have expected the definite article τῷ, but "to whom" indicates possession of all the ascribed qualities. The natural antecedent of the relative in the Gk. is "Christ", implying that the ascription of glory is to Christ rather than God, but it is most likely that God is the intended object, as rendered in the NIV, contra Barrett. The optative εἶη, "be", is assumed. "To God be glory for ever. Amen", TNT.

εἰς + acc. "**forever**" - INTO [THE AGES]. Idiomatic temporal use of the preposition; "for ever and ever."

Homiletics: *Living the Gospel*

Most people these days are no longer objective thinkers; they tend not to think in terms of an objective truth that lies beyond themselves - a truth they have to search out, recognise and submit to. For most modern people, particularly those under 30, truth is subjective; truth is something that is within.

The Bible is all about objective truth, truth revealed by God. This truth is not a matter of opinion, something we can feel good about and so claim it is true. Divine truth is unchanging and eternal. At the centre of this revealed truth is the gospel.

In our reading today, Paul the apostle gives us an insight into the gospel:

- It is the "proclamation of Jesus Christ." The message concerns the person and work of Jesus. The gospel reveals how a person can live eternally in the right with God.
- It is God's revelation, objective truth to live by.
- It is a mystery. The secret was in the Old Testament, encapsulated, but hidden. The mystery remained hidden until the coming of Christ.
- The mystery is now revealed in the gospel. The wonderful thing about this mystery is that it is a secret now revealed, a riddle for which we know the answer.
- The gospel is confirmed by the Old Testament scriptures - "made known through the prophetic writings." With the key of the New Testament we can now see the mystery hidden in the Old Testament.
- Its proclamation is commanded by God. He willed that it be made known.
- It serves to bring about the righteousness which comes through faith among all the peoples of the world. God's intention to gather a community of friends to himself is realised through the gospel.

Let us learn to think Christianly, rather than subjectively.

Excursus I

Justified through / on the basis of faith of Jesus Christ

δικαιωω "to justify / set right with God / put in the right with God. Paul uses the present tense, indicating an ongoing state, while the passive voice is usually regarded as divine, ie., God does the justifying. The noun **δικαιοσύνη** takes the sense "justified", "right", "righteous", or "uprightness", Fitzmyer, "the state of being right with God", Bruce, "covenant compliant", Dumbrell.

The action "to justify" is best understood in the terms of God regarding a person in the right with him and this on the basis of the faithfulness of Christ. This "recognition of covenant inclusion", Dumbrell, is sometimes expressed by commentators in forensic terms, "judged in the right with God", Dumbrell, "confer a righteous status on", Cranfield, or in more relational terms, "count / treat as right / righteous", Barrett, "accepted as right / righteous", Cassirer.

Along with the "declared right" approach, there are those who argue that the verb means "made right". Those who support the "made right" position do not necessarily agree with the Catholic "ethical" view of making right, nor a Protestant notion of perfectionism, but rather see it in the terms of a person being included in God's program of setting all things right, so "rectified", Martyn, "made sinless in the sight of God", Junkins, in the terms of establishing a right relationship with God.

Of course, in the end, what God declares so, is so. If God declares us right before him, even just regards us right before him, then we are right, holy, perfect in his sight, and eternally so (as long as we hide behind Jesus!!!). We can say then that justification is an action stemming from God's grace (his promise-keeping mercy facilitated in the sacrifice of Christ) whereby a person is "set right / judged right with God".

It is clear that both Paul and his opponents equally accept the gospel formula that a person is justified on the basis of Christ's faithfulness, appropriated through faith, apart from works of the law. The point of contention seems to be over what we might call the coverage of the doctrine. It is likely that the judaizers limit the coverage to forgiveness, possibly even just forgiveness at conversion, whereas Paul sees justification in much wider terms, probably best described as "the fullness of new life in Christ." For the judaizers, this new life is accessed by obedience to the law, whereas for Paul, the new life is a natural consequence of being right with God. "Life" is a product of Christ's faithfulness appropriated through faith and not law-obedience.

The judaizers, obviously influenced by Second Temple Judaism, had developed a dichotomy between justification and sanctification - justified by

grace through faith; sanctified by works / obedience. For Paul, sanctification is a product of justification, a state of holiness which, in the renewing power of the indwelling Spirit, a believer strives to apply in their daily life - godliness is not achieved by obedience, but by walking with the Spirit. Whiteley, in *The Theology of St. Paul*, nicely illustrates our experience of sanctification. It is "just as a man who has come out of the cold into a warm room is subject both to the cold which has numbed his hands and to the heat which is thawing them out."

So, justification is the relational element of God's setting all things right. Christ is even now seated at the right hand of the Ancient of Days and we are seated with him. The kingdom of God, with all its blessings, is upon us, the day has come for which humanity, and even nature, yearned. Our participation in this new life, yesterday, today and tomorrow, is inclusive of our justification and is not an extra appropriated by a faithful attention to the law.

εξ δια + Gen. "**on the basis of by, through**". The preposition εκ can be used to express, source, separation, means, and cause / basis. Given that Paul tends to use δια + gen., to express means, then it is likely that he uses εκ to express a means consisting of a source. A possible translation for such a sense is "on the ground of / on the basis of." "So then, having entered into a right relationship with God on the ground of faith, we enjoy peace with God through our Lord Jesus Christ", 5:1, Bruce *Paraphrase*. So, a person is set right before God / "made righteous", Berkeley, on the basis of / on the ground of faith, but also δια, "through faith of Jesus Christ."

πιστεως "**faith**" The noun "faith", when used with the genitive "him / Jesus Christ", Rom.3:22, is usually understood as "a committal of oneself to Christ on the basis of the acceptance of the message concerning him", Burton, ie., the genitive is treated as verbal, objective; "through faith in Jesus Christ", Bruce, NIV etc. This classification is doctrinally foundational: "Faith in Christ is the sole and sufficient means of justification", Fung.

The trouble is that πιστις in Gk. at the time, and in the Septuagint (the Gk. OT), didn't mean "faith / trust" directed toward someone, but rather "reliability / fidelity / firmness / faithfulness / trustworthiness." This sense seems also to dominate the NT, including Paul's letters. Although not widely accepted, it is more than likely that the genitive "of faith" is actually generated by Christ (subjective genitive; see Wallace 115 who argues that the vast majority of personal or impersonal genitives with πιστις are subjective), or belongs to Christ (possessive), or generally describes Christ's character (adjectival, descriptive). So, our right-standing before God rests on Christ's "faith / faithfulness" to the will of God expressed in his obedience to the way of the cross on our behalf; "Christ's trustful obedience to God in the giving up of his own life for us", Martyn, (cf.,

See Galatians 2:16, and also 2:20, "I live in faith, that is to say, in the faith of the Son of God", Martyn).

Most commentators remain unconvinced and opt for an objective genitive. Larkin notes that when **πιστις** is introduced by **εν ᾧ**, "in whom", then Christ is obviously the object of the faith, ie., an objective genitive. In Ephesians 3:12 Larkin argues that the **εν ᾧ** introducing the verse is also assumed for **πιστεως αυτου**, as NIV, "In him *and* through faith in him." Merkle p98 addresses the issue with respect to Ephesians 3:12 and concludes that "though the objective genitive is slightly more likely, the subjective genitive cannot be ruled out."

None-the-less, it seems likely that the genitive "faith of Christ", Rom.3:22, is subjective, or possessive, rather than the more widely accepted objective genitive, "by believing in Jesus", Moffatt, where Christ is the object of the faith, as NIV etc. As an objective genitive, "in Jesus Christ", the clause is pleonastic; "through faith in Jesus to those who have faith in Jesus." Christ's faithfulness, evident in the cross, rests on the Father's faithfulness to his promises, the appropriation of which (the promises of God worked out in the cross) is to (**τους πιστευοντας**) "those who believe", cf., Gal.2:22 A person is justified on the basis of / through the faithfulness of Christ Jesus which they appropriate through faith.

Donald Robinson in *Faith of Jesus Christ - a New Testament Debate*, published in the Reformed Theological Review, #29, 1970, argues that the genitive "of Christ" in "faith of Christ" is more often than not, subjective, meaning that "faith" = "firmness"; "Christ is the immovable rock established by the immutable God, upon which he invites men to take their stand without flinching." For further reading see the doctoral dissertation by Richard Hays, *The Faith of Jesus Christ: An Investigation of the Narrative Substructure of Galatians 3:1-4:11*, published in the Society of Biblical Literature Sources for Biblical Study edition #56 edited by Bird, 1983, and republished as *The Faith of Christ*, Eerdmans, 2002.

Excursus II

A survey of the New Perspective on Paul

The reformed doctrine of justification (the declaration of a righteous status before God by a divine gift of grace appropriated through the instrument of faith in Jesus Christ) finds its summation in the work of Martin Luther. In reformed circles the doctrine of justification is central to any understanding of the Christian faith. "An absolute justification is needed to give the sinner a start. He must have the certainty of *no condemnation*, of being, without reserve or drawback, right with God through God's gracious act in Christ, before he can begin to live the new life", Denny.

Given advances in Biblical studies, Luther's grand doctrine was inevitably going to be tested, and tested it has been by liberal theologians over the last 100 years. Yet recently, within Reformed circles, there has been, as Glen Davies puts it, "a paradigm shift" in Pauline theology prompted by a "positive re-evaluation of first century Judaism. The previously held characterization of Judaism as a religion of legalistic works-righteousness has been challenged, if not replaced, by a renewed appreciation of the place within it of the covenant and the role of repentance and forgiveness", *Faith and Obedience in Romans*, G. Davies, JSOT, supplement Series 39, 1990. This "shift" now goes by the name of "the new perspective on Paul", a term coined by Dunn ("the Sanders/Dunn trajectory", Silva). Paul's critique of law-bound Judaism has prompted endless debate and "the new perspective" has certainly tried to come to grips with the grace/law issue.

E.P. Sanders in *Paul and Palestinian Judaism*, 1977, expanding on the previous work of G.F. Moore in his paper *Christian Writers on Judaism*, 1921 (ex. *Judaism in the First Centuries of the Christian Era, the age of the Tannaim*, CUP, 1927-30) and Krister Stendahl in his essay *The Apostle Paul and the Introspective Conscience of the West*, 1963, got the ball rolling by arguing that Pharisaic Judaism did not promote salvation by obedience to the law, but rather taught that salvation was a gift of God's sovereign grace (the blessing of being born a Jew and therefore, an inheritor of the blessing to Abraham, ie. the blessing of their covenant status). For Sanders, the law served to express covenantal status ("covenantal nomism") rather than earn that status ("legalism"), as such it was a privilege rather than a curse.

On the basis of this proposition, Sanders argued that Paul's gospel was not directly opposed to religious Judaism, but rather proclaimed a new framework, in Christ, that replaced nationalistic Judaism. This then is "what Paul finds wrong in Judaism: it is not Christianity." James Dunn picked up on this idea in his work

The New Perspective on Paul, 1983, reprinted in *Jesus and the Law, Studies in Mark and Galatians*, 1990. Dunn refined Sanders by arguing that in Christ there is a new covenantal framework that replaces the old. The old framework, which like the new, was a framework of grace, functioned under the privilege of the law. Dunn initially defined the "works of the law" in the terms of Jewish "exclusivism" rather than "legalism": circumcision, the cult, food laws ... Dunn "adjusted" this view in *Once More*, Society of Biblical Literature, 1991, and *Yet Once More*, JSNT #46, 1992. In his restatement, Dunn argued that the marks of Jewish "exclusivism" are but the markers of the whole law for the Jew. Confronted by a critique from C.E.B. Cranfield in *The Works of the Law in the Epistle to the Romans*, JSNT #43, 1991, Dunn also "adjusted" his view that Paul's attack upon Judaism focused on its reliance on election privilege which encouraged indifference to the law's demands. In his restatement of Paul's attack upon Judaism, Dunn included actual disobedience of the law, along with their "boasting". Dunn concluded that for Paul, the law of the old covenant is replaced in the new by that more fundamental privilege accessed by Abraham, namely, faith. To enable the inclusion of the Gentiles, justification is no longer realized by "works of the law" (Jewish "exclusivism"), but by faith.

Dunn's work was further developed by N.T. Wright in *The Climax of the Covenant, Christ and the Law in Pauline Theology*, 1991. Wright agreed with Sanders and Dunn (although he hadn't picked up on Dunn's later "adjustments") that "works of the law" are primarily "the badges of Jewish race", a privilege of the elect people of God, the key mark of privilege being circumcision. Wright went on to further develop the idea of Judaism's covenant status by pointing out that the Jews were actually still in exile awaiting their redemption. This redemption, this exodus, was realized in Jesus the messiah, and since the people of God were now inclusive of Jew and Gentile, justification could no longer be based on Jewish "exclusivism" ("works of the law"), but upon faith. Although justification involves the declaration of a judge (ie. it is forensic), it is a declaration that a person IS eternally righteous (in an anticipatory sense), ie. they are participants in the covenant, thus right with God. This state, rather than status, will be evidenced in a believer's life through the Spirit because "what God has begun he will complete." As for faith, it is the act of believing gospel truth; "covenant membership [is] demarcated by that which is believed."

In summary then, Wright, in the tradition of earlier liberal theologians such as Albert Schweitzer and Krister Stendahl, argues that Paul's "justification" theology does not concern how a person gets saved, but rather how a Gentile can properly be included with Jews in the people of God.

Andrew Das in his work *Paul, the Law, and the Covenant*, 2001, has tried to bridge the gap between conservative and new perspective commentators with his

"newer perspective." He supports the new perspective view that Judaism rested on the grace of God expressed in its covenantal status, but at the same time supports the conservatives in their insistence that strict adherence to the law was expected of the faithful. Das' work at least indicates that the intransigence of both the "Lutheran" and "new perspective" positions is probably less than helpful. The truth is, that no position, in the schema of Christian theology, can claim to have arrived; every age makes its contribution and every contribution has its imperfections. See also Michael Bird, *Saving Righteousness of God - Studies in Paul, Justification and the New Perspective*, 2007, for another excellent attempt to assess the value of both sides of the argument.

New perspective scholars claim that Paul was no Luther oppressed by sin and guilt, driven to desperation by Biblical law. Yet, it does seem likely that they have underplayed the role of the law. Law obedience is not just a status privilege, but a covenant requirement. First century Judaism saw the Torah as something more than just a life-style manual for members of the covenant. See *Justification and Variegated Nomism: Vol.#1: The complexities of Second Temple Judaism*, ed. Carson, 2001. On the other hand, there is much to commend the observation that neither were they crude legalists (the use of the law to earn salvation). Stephen Westerholm in *Perspectives Old and New on Paul: The Lutheran Paul and his critics*, 2004, although soundly reformed ("Lutheran"), holds that Pharisaic Judaism "knew and depended on God's grace and did not promote a self-righteous pursuit of salvation by works."

In the end this debate comes down to Paul's understanding of the law. Sanders' observation that "works of the law", for a first century Jew, are the deeds done in obedience to the Torah for the purpose of maintaining their standing before God ("covenant nomism - the maintenance of status" rather than "covenant legalism"), has much to commend it. Yet, rather than seeing the faith / obedience correlatives as positives, it is more than likely that nomism is the very heresy that Paul is attacking. Working to retain standing before God and/or progress that standing, in the sense of advancing holiness, cuts at the very heart of a right-standing before God which is "reckoned" by "faith" (Christ's faith/faithfulness and our faith in his faith/faithfulness - right-standing has always been reckoned by faith, cf. Abraham [faith in the faithfulness of God]). Obedience (always imperfect) is a product of faith and secures nothing, nor serves any meritorious end.

So, what do we draw from all this? For Paul, "works of the law" (the strict obedience of the Torah for the purpose of maintaining and/or progressing right standing before God - nomism) is a heresy. Right-standing before God (covenant compliance / inclusion / acceptance) rests wholly on God's grace (God's covenant mercy facilitated in the faithfulness of Christ), and is appropriated through the

instrument of faith - "from faith first to last". It is very unlikely that Paul is arguing that justification is a mechanism by which God includes Gentiles with the people of God in these last days. It is far more likely that Paul understands justification as a divine action "to set right before God", Bruce, which righteous state is realized in union with Christ / "in Christ" (righteousness realized in identification with Christ better reflects Pauline thought than imputed righteousness). In simple terms, Paul's argument in Galatians and Romans is not about ecclesiology, but soteriology.

The debate continues. At times, the new perspective edges toward being "another gospel", but at the same time, by challenging Luther's synthesis, it has served as a positive corrective. Romans and Galatians is more about staying saved than getting saved, ie., the problem Paul addresses is nomism, not legalism. None-the-less, I happily leave Luther with the last word. "A Christian is free from all things and over all things so that he needs no works to make him righteous and save him, since faith alone abundantly confers all these things. Should he grow so foolish, however, as to presume to become righteous, free, saved, and a Christian by means of some good work, he would instantly lose faith and all its benefits", Luther, 1520.

See also: *Justification and Eschatology, A dialogue with The New Perspective on Paul*, R.S. Smith. 2001. RTR Supplement Series #1. A conservative response; *The Meaning of works of the Law in Galatians and Romans*, R. K. Rapa. 2001; *Paul and the New Perspective, Second thoughts on the origin of Paul's gospel*, Seyoon Kim. 2002, a mid-road response; *Paul and the Mosaic Law*, essays edited by Dunn, Eerdmans reprint, 2003; *Justification and the New Perspective on Paul: A Review and Response*, Guy Waters, P&R Publishing, 2004, a "Lutheran" defence of justification; *The Saving Righteousness of God, Studies on Paul, Justification and the New Perspective*, Michael Bird, 2007, an attempt to find a middle road.

Excursus III

The righteousness of God

The word "righteousness" **δικαιοσύνη** takes on different meanings in the scriptures, depending on the context:

- A moral sense is often present, of "being right", "uprightness", Fitzmyer / Goodspeed.

- A dynamic sense is also at times present, of "doing right", "performing righteously."

- A forensic (legal, courtroom) sense is at times present, when used of God's people, expressing "justification", of "being judged right", "approved before God", "counted as righteous", Barrett, "judged in the right with God", Dumbrell.

- A covenantal sense is at all times present where being right in the eyes of God entails a person's compliant covenant standing and therefore, by implication, their right to access the covenant blessing of God; "a righteousness defined by the covenant", Dunn, "counted as covenant compliant (a compliance that maintains membership of the covenant)", Dumbrell = "right standing in the sight of God."

- A spatial sense is evident, particularly in Paul's letter to the Romans. Here a state of being is in mind, of existence under the righteous reign of God, of life within the domain of righteousness. Paul's law-bound opponents sought to reinforce / advance this state for blessing, but this state is only ever retained, as it is gained, by grace through faith. See Issues Romans 6:15-23, and 9:30-10:4.

The phrase - *the righteousness of God*

The phrase, "the righteousness of God", **την του θεου δικαιοσυνην**, is found in Romans: 1:17, 3:5, 21, 25, 26, and twice in 10:3. It also appears once in 2Cor.5:21, and once in Philippians 3:9, "the righteousness from God", **την εκ θεου δικαιοσυνην**, and should be considered with Romans 5:17, "the righteousness given by God", **ἡ δωρεα της δικαιοσυνης**, along with a number of singular references in Paul's letters.

The phrase, "righteousness of God", is usually resolved in the following terms:

i] The righteousness of God as a "gift of God", which leads to the reformed idea of "an ethical quality transferred from God to mankind" (imputed righteousness). "That status of being right with God which comes as his gift",

O'Brien. This approach often leads to "righteousness of God" taken as a technical term for "justification" where the forensic sense is dominant.

ii] The righteousness of God as a dynamic attribute, namely, "God's salvation-creating power", Kasemann, "God's loving faithfulness to his people in terms of the covenant", Fee, where a relational sense is dominant.

Although the interpretation of this phrase is anything but settled, these notes on Romans take "the righteousness of God" to mean **the righteous rule of God**, his setting all things right - the vindication of the righteous, Ps.9:3-4; the defence of his people, Deut.33:21, 1Sam.12:7, Mic.6:5; the punishment of the wicked, Ps.9:3-4. God's righteousness, his righteous rule, his setting all things right, his "activity in the process of global transformation", Jewett, his restoration of the whole creation, is primarily relational, it expresses his "dynamic fidelity to his covenant promises / covenant faithfulness", Dumbrell.

The genitive - of God

The genitive in New Testament Greek primarily limits / restricts, i.e., adjectival in function. It may limit by describing, or qualifying, or defining a substantive (Under Aramaic influence, a genitive is often used where an adjective would be more appropriate), or it may limit verbally (the objective and subjective genitives). On rare occasions it is adverbial, modifying, or expressing separation (The Latin ablative case. In NT Greek, prepositions were beginning to be used to express separation, e.g., ek + gen. "out of, away from"). What is the function of the genitive, "of God", in "the righteousness of God"?

However we define the genitive "of God", the primary function of the genitive is to limit "righteousness", identifying a particular type / kind of righteousness, namely, the "God" kind of righteousness. Our problem comes when we try to define the workings of God's kind of righteousness. The options are as follows:

i] The genitive "of God" may be descriptive, idiomatic: a) Source, "from", a righteousness that comes away from God. This is usually expressed in the terms of a gift; "the righteous status which is given by God", Cranfield; "the right standing which God gives", Morris. b) Origin, a righteousness that originates with God. c) Author, agent, a God-designed and revealed righteousness that stands apart from one of our own design (our own = law-obedience for covenant compliance).

ii] The genitive "of God" may be possessive expressing the ownership of the righteousness, identifying a divine quality or attribute, God's own righteousness, the uprightness of God; "God 'e spik em alrite", Pidgin English.

iii] The genitive "of God" may be a subjective genitive where the genitive "of God" is identified as the subject of the verbal noun "righteousness",

expressing in dynamic terms, the "righteous activity / the power of God ... ushering in the time of salvation ... restoring the whole creation", Jewett, "God's salvation-creating power", Kasemann; "God's saving righteousness", Schreiner; "the saving activity of God", Talbert; "his fidelity to his pledged intentions for the world", Dumbrell; or in new perspective terms, his "covenant faithfulness", Dunn, "God's dynamic fidelity to his covenant promises", Dumbrell, so also Fitzmyer (the reader will understand how the present debate over The New Perspective on Paul relates to an interpretation of "the righteousness of God" as "God's covenant fidelity").

iv] The genitive "of God" may be an objective genitive where the righteousness, in this case a claim on, or imputation of, Christ's obedience appropriated through faith, is tendered before God's judgment seat as full payment for a verdict of innocence (forensic justification). The righteousness of God "is, in a word, the sinners' justification of which the apostle is speaking, whereby our trespasses are reckoned to Christ and the absolute and spotless perfection of his righteousness is reckoned to us, with the consequence that 'there is now no condemnation'", Hughes.

Some commentators try to blend the subjective / objective approach to the genitive with the righteousness of God defined as "the act by which God brings people into a right relationship with himself", Moo. Some go so far as to interpret "righteousness of God" in Romans differently to its uses in Second Corinthians and Philippians. Even in the various uses in Romans itself, some commentators see differences, eg., Cranfield, who thinks most references are objective, but concedes that Romans 3:5 is subjective. Also, the word "righteousness" is sometimes treated as if it had little relationship with the phrase "righteousness of God". We probably should expect there to be a strong linkage in meaning. So then, what are we left with?

Although the matter is anything but settled the genitive "of God" is probably possessive / subjective. Our righteousness / covenant compliance rests on God's own righteous reign, his setting all things right, his "covenant faithfulness", "fidelity to his covenant promises", Dumbrell, his saving activity ("the saving activity of God", Talbert).

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