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**Word Pictures in
the New Testament -
Romans**

A. T. Robertson





Word Pictures in the New Testament - Romans

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Description: A. T. Robertson was a renowned Greek New Testament scholar. His work on the Greek language is still consulted today. *Word Pictures in the New Testament* is his insightful treatment of that book. In the Greek New Testament, there are a variety of meaningful pictorial nuances implicit in the Greek constructions. These nuances are often lost in translation. *Word Pictures in the New Testament* explains them. Robertson examines Greek constructions from many different Testament passages. He provides background to many of the Greek words and their connotations in the original Greek, thereby shedding new light on the meaning of passages. Many readers have gained a new, richer understanding of the New Testament by studying *Word Pictures in the New Testament*. And although no technical knowledge is required to study this work, familiarity with the Greek language makes this work much easier to digest. Consequently, it is ideal for pastors, theologians, and students of the New Testament.

Tim Perrine

CCEL Staff Writer

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Contents

Title Page	1
Chapter 1	2
Chapter 2	10
Chapter 3	15
Chapter 4	22
Chapter 5	26
Chapter 6	31
Chapter 7	35
Chapter 8	39
Chapter 9	45
Chapter 10	50
Chapter 11	54
Chapter 12	61
Chapter 13	65
Chapter 14	68
Chapter 15	72
Chapter 16	78
Indexes	83
Index of Scripture References	84
Index of Scripture Commentary	89
Latin Words and Phrases	90



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Word Pictures in the New Testament

Romans

A.T. Robertson

Chapter 1

To the Romans [*pros Rōmaious*]. This is the title in Aleph A B C, our oldest Greek MSS. for the Epistle. We do not know whether Paul gave any title at all. Later MSS. add other words up to the Textus Receptus: The Epistle of Paul to the Romans. The Epistle is put first in the MSS. because it is the most important of Paul's Epistles.

1:1 **Paul** [*Paulos*]. Roman name [*Paulus*]. See on [Ac 13:9](#) for the origin of this name by the side of Saul. **Servant** [*doulos*]. Bond-slave of Jesus Christ (or Christ Jesus as some MSS. give it and as is the rule in the later Epistles) for the first time in the Epistles in the opening sentence, though the phrase already in [Ga 1:10](#). Recurs in [Php 1:1](#) and [*desmios*] (bondsmen) in [Phm 1:1](#). **Called to be an apostle** [*klētos apostolos*]. An apostle by vocation (Denney) as in [1Co 1:1](#). In [Ga 1:1](#) [*klētos*] is not used, but the rest of the verse has the same idea. **Separated** [*aphōrismenos*]. Perfect passive participle of [*aphorizō*] for which verb see on [Ga 1:15](#). Paul is a spiritual Pharisee (etymologically), separated not to the oral tradition, but to God's gospel, a chosen vessel ([Ac 9:15](#)). By man also ([Ac 13:2](#)). Many of Paul's characteristic words like [*euaggelion*] have been already discussed in the previous Epistles that will call for little comment from now on.

1:2 **He promised afore** [*proepēgeilato*]. First aorist middle of [*proepaggellō*] for which verb see on [2Co 9:5](#). **By** [*dia*]. Through, by means of, intermediate agency like [Mt 1:22](#) which see. **In the holy scriptures** [*en graphais hagiāis*]. No article, yet definite. Perhaps the earliest use of the phrase (Sanday and Headlam). Paul definitely finds God's gospel in the Holy Scriptures.

1:3 **Concerning his Son** [*peri tou huiou autou*]. Just as Jesus found himself in the O.T. ([Lu 24:27, 46](#)). The deity of Christ here stated. **According to the flesh** [*kata sarka*]. His real humanity alongside of his real deity. For the descent from David see [Mt 1:1,6,20](#); [Lu 1:27](#); [Joh 7:42](#); [Ac 13:23](#), etc.

1:4 **Who was declared** [*tou horisthentos*]. Articular participle (first aorist passive) of [*horizō*] for which verb see on [Lu 22:22](#); [Ac 2:23](#). He was the Son of God in his preincarnate state ([2Co 8:9](#); [Php 2:6](#)) and still so after his Incarnation ([verse 3](#), "of the seed of David"), but it was the Resurrection of the dead [*ex anastaseōs nekrōn*], the general resurrection implied by that of Christ) that definitely marked Jesus off as God's Son because of his claims about himself as God's Son and his prophecy that he would rise on the third day. This event (cf. [1Co 15](#)) gave God's seal "with power" [*en dunamei*], "in power," declared so in power ([2Co 13:4](#)). The Resurrection of Christ is the miracle of miracles. "The resurrection only declared him to be what he truly was" (Denney). **According to the spirit of holiness** [*kata pneuma hagiōsunēs*]. Not the Holy Spirit, but a description of Christ ethically as [*kata sarka*] describes him physically (Denney). [*Hagiōsunē*] is rare ([1Th 3:13](#); [2Co 7:1](#) in N.T.), three times in LXX, each time as the attribute of God. "The [*pneuma hagiōsunēs*], though not the

Divine nature, is that in which the Divinity or Divine Personality Resided “ (Sanday and Headlam). **Jesus Christ our Lord** [*Iēsou Christou tou kuriou hēmōn*]. These words gather up the total personality of Jesus (his deity and his humanity).

1:5 **Unto obedience of faith** [*eis hupakoēn pisteōs*]. Subjective genitive as in 16:26, the obedience which springs from faith (the act of assent or surrender).

1:6 **Called to be Jesus Christ’s** [*klētoi Iēsou Christou*]. Predicate genitive after [*klētoi*] (verbal adjective from [*kaleō*], to call), though it is possible to consider it the ablative case, “called of (or from) Jesus Christ.”

1:7 **In Rome** [*en Rōmēi*]. One late uncial (G of tenth century) and a cursive omit these words here and one or two other late MSS. omit [*en Rōmēi*] in verse 15. This possibly proves the Epistle was circulated as a circular to a limited extent, but the evidence is late and slight and by no means shows that this was the case in the first century. It is not comparable with the absence of [*en Ephesōi*] in Eph 1:1 from Aleph and B (the two oldest and best MSS.). **Beloved of God** [*agapētois theou*]. Ablative case of [*theou*] after the verbal adjective like [*didaktoi theou*] (taught of God) in Joh 6:45 (Robertson, *Grammar*, p. 516). **From God our Father and the Lord Jesus Christ** [*apo theou patros hēmōn kai kuriou Iēsou Christou*]. “St. Paul, if not formally enunciating a doctrine of the Divinity of Christ, held a view which cannot really be distinguished from it” (Sanday and Headlam). Paul’s theology is clearly seen in the terms used in verses 1-7.

1:8 **First** [*prōton men*]. Adverb in the accusative case, but no [*epeita de*] (in the next place) as in Heb 7:2 or [*epeita*] as in Jas 3:17 follows. The rush of thoughts crowds out the balanced phraseology as in Ro 3:2; 1Co 11:18. **Through** [*dia*]. As the mediator or medium of thanksgiving as in 7:25. **For** [*peri*]. Concerning, about. **That** [*hoti*]. Or because. Either declarative or causal [*hoti*] makes sense here. **Your faith** [*hē pistis humōn*]. “Your Christianity” (Sanday and Headlam). **Is proclaimed** [*kataggelletai*]. Present passive indicative of [*kataggellō*], to announce [*aggellō*] up and down [*kata*]. See also [*anaggellō*], to bring back news (Joh 5:15), [*apaggellō*], to announce from one as the source (Mt 2:8), [*prokataggellō*], to announce far and wide beforehand (Ac 3:18). **Throughout all the world** [*en holōi tōi kosmōi*]. Natural hyperbole as in Col 1:6; Ac 17:6. But widely known because the church was in the central city of the empire.

1:9 **I serve** [*latreuō*]. Old verb from [*latron*], hire, and [*latris*], hireling, so to serve for hire, then to serve in general gods or men, whether sacred services (Heb 9:9; 10:2) or spiritual service as here. Cf. Ro 12:1; Php 3:3. **Unceasingly** [*adialeiptōs*]. Late adverb for which see 1Th 1:2f.; 2:13; 5:17, only other N.T. examples. **Always** [*pantote*]. One might think that Paul prayed for no others, but he uses both adverbs in 1Th 1:2. He seems to have had prayer lists. He never omitted the Romans.

1:10 **If by any means now at length** [*ei pōs ēdē pote*]. A condition of the first class in the form of an indirect question (aim) or elliptical condition like Ac 27:12 (Robertson,

Grammar, p. 1024). Note the four particles together to express Paul's feelings of emotion that now at length somehow it may really come true. **I may be prospered** [*euodōthēsomai*]. First future passive indicative of [*euodoō*] for which verb see on [1Co 16:2](#). **By the will of God** [*en tōi thelēmati tou theou*]. Paul's way lay "in" God's will.

1:11 **Impart** [*metadō*]. Second aorist active subjunctive of [*metadidōmi*], to share with one. See on [Lu 3:11](#); [1Th 2:8](#). **To the end ye may be established** [*eis to stērichthēnai humas*]. Final clause (common in Paul) with [*eis to*] and the first aorist passive infinitive of [*stērizō*] for which verb see on [Lu 22:32](#); [1Th 3:3,13](#).

1:12 **That is** [*touto de estin*]. "An explanatory correction" (Denney). The [*de*] should not be ignored. Instead of saying that he had a spiritual gift for them, he wishes to add that they also have one for him. **That I with you may be comforted** [*sunparaklēthēnai en humin*]. "My being comforted in you [*en humin*] together [*sun-*] with you," a mutual blessing to each party (you and me).

1:13 **Oftentimes I purposed** [*pollakis prothemēn*]. Second aorist middle of [*protithēmi*], old verb to place, to propose to oneself, in N.T. only here, [3:25](#); [Eph 1:9](#). See [Ac 19:21](#) for this purpose. **And was hindered** [*kai ekōluthēn*]. "But was hindered," adversative use of [*kai*]. **That I might have some fruit** [*hina tina karpon schō*]. Second aorist (ingressive), active of [*echō*], to have, and here means "might get (ingressive aorist) some fruit."

1:14 On **debtor** [*opheiletēs*] see [Ga 5:3](#). **Both to Greeks and to Barbarians** [*Hellēsīn te kai barbarois*]. The whole human race from the Greek point of view, Jews coming under [*barbarois*]. On this word see [Ac 18:2,4](#); [1Co 4:11](#); [Col 3:11](#) (only N.T. instances). The Greeks called all others barbarians and the Jews termed all others Gentiles. Did Paul consider the Romans as Greeks? They had absorbed the Greek language and culture.

1:15 **So as much as in me is I am ready** [*houtō to kat' eme prothumon*]. Literally, "Thus the according to me affair is ready" [*prothumos*], old adjective, [*pro, thumos*]. It is an awkward idiom like to [*ex humōn*] in [12:18](#). The plural [*ta kat' eme*] we find in [Php 1:12](#); [Col 4:7](#); [Eph 6:21](#).

1:16 **It is the power of God** [*dunamis theou estin*]. This Paul knew by much experience. He had seen the dynamite of God at work. **To the Jew first, and also to the Greek** [*Ioudaiōi te prōton kai Hellēni*]. Jesus had taught this ([Joh 4:22](#); [10:16](#); [Lu 24:47](#); [Ac 1:8](#)). The Jew is first in privilege and in penalty ([Ro 2:9f](#)). It is not certain that [*prōton*] is genuine, but it is in [2:9f](#).

1:17 **For therein** [*gar en autōi*]. In the gospel ([verse 16](#)) of which Paul is not ashamed. **A righteousness of God** [*dikaïosunē theou*]. Subjective genitive, "a God kind of righteousness," one that each must have and can obtain in no other way save "from faith unto faith" [*ek pisteōs eis pistin*], faith the starting point and faith the goal (Lightfoot). **Is revealed** [*apokaluptetai*]. It is a revelation from God, this God kind of righteousness, that man unaided could never have conceived or still less attained. In these words we have Paul's statement

in his own way of the theme of the Epistle, the content of the gospel as Paul understands it. Every word is important: [*sōtērian*] (salvation), [*euaggelion*] (gospel), [*apokaluptetai*] (is revealed), [*dikaiosunē theou*] (righteousness of God), [*pistis*] (faith) and [*pisteuonti*] (believing). He grounds his position on [Hab 2:4](#) (quoted also in [Ga 3:11](#)). By “righteousness” we shall see that Paul means both “justification” and “sanctification.” It is important to get a clear idea of Paul’s use of [*dikaiosunē*] here for it controls the thought throughout the Epistle. Jesus set up a higher standard of righteousness [*dikaiosunē*] in the Sermon on the Mount than the Scribes and Pharisees taught and practised ([Mt 5:20](#)) and proves it in various items. Here Paul claims that in the gospel, taught by Jesus and by himself there is revealed a God kind of righteousness with two ideas in it (the righteousness that God has and that he bestows). It is an old word for quality from [*dikaios*], a righteous man, and that from [*dikē*], right or justice (called a goddess in [Ac 28:4](#)), and that allied with [*deiknumi*], to show, to point out. Other allied words are [*dikaioō*], to declare or make [*dikaios*] ([Ro 3:24,26](#)), [*dikaiōma*], that which is deemed [*dikaios*] (sentence or ordinance as in [1:32](#); [2:26](#); [8:4](#)), [*dikaiōsis*], the act of declaring [*dikaios*] (only twice in N.T., [4:25](#); [5:18](#)). [*Dikaiosunē*] and [*dikaioō*] are easy to render into English, though we use justice in distinction from righteousness and sanctification for the result that comes after justification (the setting one right with God). Paul is consistent and usually clear in his use of these great words.

1:18 For the wrath of God is revealed [*apokaluptetai gar orgē theou*]. Note in Romans Paul’s use of [*gar*], now argumentative, now explanatory, now both as here. There is a parallel and antecedent revelation (see [verse 17](#)) of God’s wrath corresponding to the revelation of God’s righteousness, this an unwritten revelation, but plainly made known. [*Orgē*] is from [*orgaō*], to teem, to swell. It is the temper of God towards sin, not rage, but the wrath of reason and law (Shedd). The revelation of God’s righteousness in the gospel was necessary because of the failure of men to attain it without it, for God’s wrath justly rested upon all both Gentiles ([1:18-32](#)) and Jews ([2:1-3:20](#)). **Ungodliness** [*asebeian*]. Irreligion, want of reverence toward God, old word (cf. [2Ti 2:16](#)). **Unrighteousness** [*adikian*]. Lack [*a*] privative and [*dikē*] of right conduct toward men, injustice ([Ro 9:14](#); [Lu 18:6](#)). This follows naturally from irreverence. The basis of ethical conduct rests on the nature of God and our attitude toward him, otherwise the law of the jungle (cf. Nietzsche, “might makes right”). **Hold down the truth** [*tēn alētheian katechontōn*]. Truth [*alētheia, alēthēs*], from [*a*] privative and [*lēthō*] or [*lanthanō*], to conceal) is out in the open, but wicked men, so to speak, put it in a box and sit on the lid and “hold it down in unrighteousness.” Their evil deeds conceal the open truth of God from men. Cf. [2Th 2:6f.](#) for this use of [*katechō*], to hinder.

1:19 Because [*dioti*]. Gives the reason [*dia, hoti*] like our “for that”) for the revelation of God’s wrath. **That which may be known of God** [*to gnōston tou theou*]. Verbal adjective from [*ginōskō*], either “the known” as elsewhere in N.T. ([Ac 1:19](#); [15:18](#), etc.) or “the

knowable” as usual in ancient Greek, that is “the knowledge” [*hē gnōsis*] of God. See [Php 3:8](#). Cf. same use of the verbal [*chrēston*] in [Ro 2:4](#), [*ametatheton*] in [Heb 6:17](#). **Manifest in them** [*phaneron en autois*]. In their hearts and consciences. **God manifested** [*ho theos ephanerōsen*]. First aorist active indicative of [*phaneroō*]. Not mere tautology. See [2:14-16](#).

1:20 **The invisible things of him** [*ta aorata autou*]. Another verbal adjective [*a*] privative and [*horaō*], to see), old word, either unseen or invisible as here and elsewhere in N.T. ([Col 1:15f.](#), etc.). The attributes of God’s nature defined here as “his everlasting power and divinity” [*hē te aidios autou dunamis kai theiotēs*]. [*Aidios*] is for [*aeidios*] from [*aei*] (always), old word, in N.T. only here and [Jude 1:6](#), common in Philo [*zōē aidios*], elsewhere [*aiōnios*]. [*Theiotēs*] is from [*theios*] (from [*theos*] quality of [*theos*] and corresponds more to Latin *divinitas* from *divus*, divine. In [Col 2:9](#) Paul uses [*theotēs*] (Latin *deitas* from *deus*) **deity**, both old words and nowhere else in the N.T. [*Theotēs*] is Divine Personality, [*theiotēs*], Divine Nature and properties (Sanday and Headlam). **Since the creation of the world** [*apoktiseōs kosmou*]. He means by God and unto God as antecedent to and superior to the world (cf. [Col 1:15f.](#) about Christ). **Are clearly seen** [*kathoratai*]. Present passive indicative of [*kathoraō*] (perfective use of [*kata-*], old word, only here in N.T., with direct reference to [*aorata*]). **Being perceived** [*nooumena*]. Present passive participle of [*noeō*], to use the [*nous*] (intellect). **That they may be without excuse** [*eis to einai autous anapologētous*]. More likely, “so that they are without excuse.” The use of [*eis to*] and the infinitive (with accusative of general reference) for result like [*hōste*] is reasonably clear in the N.T. (Moulton, *Prolegomena*, p. 219; Robertson, *Grammar*, p. 1003). [*Anapologētous*] is another verbal with [*an*] from [*apologeomai*]. Old word, in N.T. only here and [Ro 2:1](#) (“inexcusable” here).

1:21 **Because that** [*dioti*]. As in [verse 19](#). **Knowing God** [*gnontes ton theon*]. Second aorist active participle of [*ginōskō*], to know by personal experience. Definite statement that originally men had some knowledge of God. No people, however degraded, have yet been found without some yearning after a god, a seeking to find the true God and get back to him as Paul said in Athens ([Ac 17:27](#)). **Glorified not as God** [*ouch hōs theon edoxasan*]. They knew more than they did. This is the reason for the condemnation of the heathen ([2:12-16](#)), the failure to do what they know. **Their senseless heart** [*hē asunetos autōn kardia*]. [*Kardia*] is the most comprehensive term for all our faculties whether feeling ([Ro 9:2](#)), will ([1Co 4:5](#)), intellect ([Ro 10:6](#)). It may be the home of the Holy Spirit ([Ro 5:5](#)) or of evil desires ([1:24](#)). See [Mr 7:21f.](#) for list of vices that come “out of the heart.” [*Asunetos*] is a verbal adjective from [*suniēmi*], to put together, and [*a*] privative, unintelligent, not able to put together the manifest evidence about God ([verse 20](#)). So darkness settled down on their hearts [*eskotisthē*], first aorist ingressive passive of [*skotizō*], to darken).

1:22 **Professing themselves to be wise** [*phaskontes einai sophoi*]. [*Sophoi*] is predicate nominative with [*einai*] in indirect discourse agreeing with [*phaskontes*] (old verb, from [*phēmi*], to say, rare in N.T.) in case and number according to regular Greek idiom

(Robertson, *Grammar*, p. 1038). **Became vain** [*emataiōthēsan*]. Ingressive first aorist passive indicative of [*mataioō*] from [*mataios*] (empty). Empty reasonings as often today. **Became fools** [*emōranthēsan*]. Ingressive first aorist passive of [*mōrainō*], to be a fool, old word from [*mōros*], a fool. An oxymoron or sharp saying, true and one that cuts to the bone. **For the likeness of an image** [*en homoiōmati eikonos*]. Both words, “a likeness which consists in an image or copy” (Lightfoot). See [Php 2:7](#) for “likeness of men” and [Col 1:15](#) for “image of God.” Paul shows indignant contempt for these grotesque efforts to present pictures of a deity that had been lost (Denney). Why is it that heathen images of gods in the form of men and beasts are so horrible to look upon?

1:24 **Wherefore** [*dio*]. Paul’s inexorable logic. See it also in [verse 26](#) with the same verb and in [verse 28](#) [*kai*] like “and so.” **God gave them up** [*paredōken autous ho theos*]. First aorist active indicative of [*paradidōmi*], old and common verb to hand over (beside, [*para*] to one’s power as in [Mt 4:12](#). These people had already wilfully deserted God who merely left them to their own self-determination and self-destruction, part of the price of man’s moral freedom. Paul refers to this stage and state of man in [Ac 17:30](#) by “overlooked” [*hyperidōn*]. The withdrawal of God’s restraint sent men deeper down. Three times Paul uses [*paredōken*] here ([verses 24, 26, 28](#)), not three stages in the giving over, but a repetition of the same withdrawal. The words sound to us like clods on the coffin as God leaves men to work their own wicked will. **That their bodies should be dishonoured** [*tou atimazesthai ta sōmata autōn*]. Contemplated result expressed by [*tou*] (genitive article) and the passive infinitive [*atimazesthai*] (from [*atimos*], [*a*] privative and [*timos*], dishonoured) with the accusative of general reference. Christians had a new sense of dignity for the body ([1Th 4:4](#); [1Co 6:13](#)). Heathenism left its stamp on the bodies of men and women.

1:25 **Exchanged** [*metēllaxan*]. First aorist active indicative of [*metallassō*], old word for exchanging trade, only here and [verse 26](#) in N.T. What a bargain they made, “the truth of God for [*en*] the [*tōi*] lie.” “The price of mythology” (Bengel). **Worshipped** [*esebathēsan*]. First aorist passive (used transitively) of [*sebazomai*], old verb, used in late Greek like [*sebomai*], to worship. **Rather than the Creator** [*para ton ktisanta*]. Placed side by side [*para*], the Creator and the creature, [*ktisis*] they preferred the creature. **Who is blessed forever. Amen** [*hos estin eulogētos. Amēn*]. One of Paul’s doxologies which may come at any moment when he is greatly stirred, as in [9:5](#). [*Eulogētos*] is verbal of [*eulogeō*].

1:26 **Unto vile passions** [*eis pathē atimias*]. Unto passions of dishonour. [*Pathos*], old word from [*paschō*], to experience, originally meant any feeling whether good or bad, but in N.T. always in bad sense as here, [1Th 4:5](#); [Col 3:5](#) (only N.T. examples). **That which is against nature** [*tēn para phusin*]. The degradation of sex is what Paul here notes as one of the results of heathenism (the loss of God in the life of man). They passed by the Creator.

1:27 **Burned** [*exekauthēsan*]. First aorist passive indicative, causative aorist, of [*ekkaiō*], old verb, to burn out, to set on fire, to inflame with anger or lust. Here only in N.T. **Lust**

[*orexei*]. Only here in N.T. **Unseemliness** [*aschēmosunēn*]. Old word from [*aschēmon*] (deformed). In N.T. only here and [Re 16:15](#). **Recompense** [*antimisthian*]. See on [2Co 6:13](#) for only other N.T. instance of this late Pauline word, there in good sense, here in bad. **Which was due** [*hēn edei*]. Imperfect active for obligation still on them coming down from the past. This debt will be paid in full [*apolambanontes*], pay back as in [Lu 6:34](#), and due as in [Lu 23:41](#)). Nature will attend to that in their own bodies and souls.

1:28 **And even as they refused** [*kai kathōs ouk edokimasan*]. “And even as they rejected” after trial just as [*dokimazō*] is used of testing coins. They tested God at first and turned aside from him. **Knowledge** [*epignōsei*]. Full knowledge [*epi*] additional, [*gnōsis*]. They had a dim memory that was a caricature. **Unto a reprobate mind** [*eis adokimon noun*]. Play on [*ouk edokimasan*]. They rejected God and God rejected their mental attitude and gave them over ([verses 24, 26, 28](#)). See this adjective already in [1Co 9:27](#); [2Co 13:5-7](#). Like an old abandoned building, the home of bats and snakes, left “to do those things which are not fitting” [*poiein ta mē kathēkonta*], like the night clubs of modern cities, the dives and dens of the underworld, without God and in the darkness of unrestrained animal impulses. This was a technical term with Stoics ([II Macc. 6:4](#)).

1:29 **Being called with** [*peplērōmenous*]. Perfect passive participle of the common verb [*plēroō*], state of completion, “filled to the brim with” four vices in the associative instrumental case [*adikiāi*], unrighteousness as in [verse 18](#), [*ponēriāi*], active wickedness as in [Mr 7:22](#), [*pleonexiāi*], covetousness as in [1Th 2:5](#); [Lu 12:15](#), [*kakiāi*], maliciousness or inward viciousness of disposition as in [1Co 5:8](#)). Note asyndeton, no connective in the lists in [verses 29-31](#). Dramatic effect. The order of these words varies in the MSS. and [*porneiāi*], fornication, is not genuine here (absent in Aleph A B C). **Full of** [*mestous*]. Paul changes from participle to adjective. Old adjective, rare in the N.T., like [*mestoō*], to fill full (only in [Ac 2:13](#) in N.T.), stuffed full of (with genitive). Five substantives in the genitive [*phthonou*], envy, as in [Ga 5:21](#), [*phonou*], murder, and so a paronomasia or combination with [*phthonou*], of like sounding words, [*eridos*], strife, as in [2Co 12:16](#), [*kakoēthias*], malignity, and here only in N.T. though old word from [*kakoēthēs*] and that from [*kakos*] and [*ēthos*], a tendency to put a bad construction on things, depravity of heart and malicious disposition.)

1:30 Paul changes the construction again to twelve substantives and adjectives that give vivid touches to this composite photograph of the God abandoned soul. **Whisperers** [*psithuristas*]. Old word from [*psithurizō*], to speak into the ear, to speak secretly, an onomatopoeic word like [*psithurismos*] ([2Co 12:20](#)) and only here in N.T. **Backbiters** [*katalalous*]. Found nowhere else except in Hermas, compound like [*katalaleō*], to talk back ([Jas 4:11](#)), and [*katalalia*], talking back ([2Co 12:20](#)), talkers back whether secretly or openly. **Hateful to God** [*theostugeis*]. Old word from [*theos*] and [*stugeō*]. All the ancient examples take it in the passive sense and so probably here. So [*stugētos*] ([Tit 3:13](#)). Vulgate has deo odibiles. **Insolent** [*hubristas*]. Old word for agent from [*hubrizō*], to give insult to, here alone in N.T.

save [1Ti 1:13](#). **Haughty** [*huperēphanous*]. From [*huper*] and [*phainomai*], to appear above others, arrogant in thought and conduct, “stuck up.” **Boastful** [*alazonas*]. From [*alē*], wandering. Empty pretenders, swaggerers, braggarts. **Inventors of evil things** [*epheuretas kakōn*]. Inventors of new forms of vice as Nero was. Tacitus (*Ann.* IV. ii) describes Sejanus as *facinorum omnium repertor* and Virgil (*Aen.* ii. 163) *scelerum inventor*. **Disobedient to parents** [*goneusin apeitheis*]. Cf. [1Ti 1:9](#); [2Ti 3:2](#). An ancient and a modern trait.

1:31 **Without understanding** [*asunetous*]. Same word in [verse 21](#). **Covenant-breakers** [*asunthetous*]. Another paronomasia or pun. [A] privative and verbal [*sunthetos*] from [*suntithēmi*], to put together. Old word, common in LXX ([Jer 3:7](#)), men “false to their engagements” (Sanday and Headlam), who treat covenants as “a scrap of paper.” **Without natural affection** [*astorgous*]. Late word, [a] privative and [*storgē*], love of kindred. In N.T. only here and [2Ti 3:3](#). **Unmerciful** [*aneleēmonas*]. From [a] privative and [*eleēmōn*], merciful. Late word, only here in N.T. Some MSS. add [*aspondous*], implacable, from [2Ti 3:3](#). It is a terrible picture of the effects of sin on the lives of men and women. The late Dr. R. H. Graves of Canton, China, said that a Chinaman who got hold of this chapter declared that Paul could not have written it, but only a modern missionary who had been to China. It is drawn to the life because Paul knew Pagan Graeco-Roman civilization.

1:32 **The ordinance of God** [*to dikaiōma tou theou*]. The heathen knows that God condemns such evil practices. **But also consent with them** [*alla kai suneudokousin*]. Late verb for hearty approval as in [Lu 11:48](#); [Ac 8:1](#); [1Co 7:12](#). It is a tragedy of American city government that so many of the officials are proven to be hand in glove with the underworld of law-breakers.

Chapter 2

2:1 **Wherefore** [*dio*]. See 1:24, 26 for this relative conjunction, “because of which thing.” **Without excuse** [*anapologētos*]. See on 1:21. **Whosoever thou art that judgest** [*pas ho krinōn*]. Literally, “every one that judgest,” vocative case in apposition with [*anthrōpe*]. Paul begins his discussion of the failure of the Jew to attain to the God-kind of righteousness (2:1-3:20) with a general statement applicable to all as he did (1:18) in the discussion of the failure of the Gentiles (Lightfoot). The Gentile is readily condemned by the Jew when he sins and equally so is the Jew condemned by the Gentile in like case. [*Krinō*] does not of itself mean to condemn, but to pick out, separate, approve, determine, pronounce judgment, condemn (if proper). **Another** [*ton heteron*]. Literally, “the other man.” The notion of two in the word, one criticizing the other. **Thou condemnest thyself** [*seauton katakrineis*]. Note [*kata*] here with [*krinō*], to make plain the adverse judgment. **For** [*gar*]. Explanatory reason for the preceding statement. The critic **practises** [*prasseis*], not single acts [*poieō*], but the habit [*prassō*] the same things that he condemns.

2:2 **Judgment** [*krima*]. Decision rendered whether good or bad. **According to** [*kata*] with accusative). As the rule of measure. Cf. Joh 7:24.

2:3 **And doest the same** [*kai poiōn auta*]. “And doest them occasionally.” **That thou shalt escape** [*su ekpheuxēi*]. Emphasis on [*su*], “thou conceited Jew expecting to escape God’s [*krima*] because thou art a Jew.” Cf. Mt 3:8f. Paul justifies the bitter words of the Baptist to the Pharisees and Sadducees. The future middle of the old verb [*ekpheugō*] (cf. 1Th 5:3). The Jew posed as immune to the ordinary laws of ethics because a Jew. Alas, some Christians affect the same immunity.

2:4 **Or despiseth thou?** [*ē kataphroneis?*]. Another alternative, that of scorn of God’s kindness [*chrēstotētos*], 2Co 6:6) and forbearance [*anochēs*], old word, holding back from [*anechō*], only here in N.T.) and longsuffering [*makrothumias*], late word for which see 2Co 6:4,6). [*Kataphroneō*] is old verb to think down on [*kata, phroneō*] as in Mt 6:24; 1Co 11:22. This upstart Jew actually thinks down on God. And then “the riches” [*tou ploutou*] of all that comes from God. **Leadeth thee to repentance** [*eis metanoian se agei*]. The very kindness [*to chrēston*], the kindly quality) of God is trying to lead (conative present [*agei*] thee to a right-about face, a change of mind and attitude [*metanoian*] instead of a complacent self-satisfaction and pride of race and privilege.

2:5 **After thy hardness** [*kata tēn sklērotēta sou*]. “According to thy hardness (old word from [*sklēros*], hard, stiff, only here in N.T.) will God’s judgment be.” **And impenitent heart** [*kai ametanoēton kardian*]. See [*metanoian*] just before. “Thy unreconstructed heart,” “with no change in the attitude of thy heart.” **Treasurest up for thyself** [*thēsaurizeis seautōi*]. See for [*thēsaurizō*] on Mt 6:19f.; Lu 12:21; 2Co 12:14. Dative case [*seautōi*] (for thyself) with a touch of irony (Vincent). **Wrath** [*orgēn*]. For such a Jew as already stated for the Gentile

(1:18). There is a revelation [*apokalypseōs*] of God’s wrath for both in the day of wrath and righteous judgment [*dikaiokrisias*], a late compound word, in LXX, two examples in the Oxyrhynchus papyri, only here in N.T.). See [2Th 1:5](#) for [*dikaias kriseōs*]. Paul looks to the judgment day as certain (cf. [2Co 5:10-12](#)), the day of the Lord ([2Co 1:14](#)).

2:6 **Who will render** [*hos apodōsei*]. Paul quotes [Pr 24:12](#) as in [2Ti 4:14](#). See also [Mt 16:27](#); [Re 22:12](#). The rendering will be in accord with the facts.

2:7 **To them that seek** [*tois men—zētousin*]. Dative plural of the articular present active participle of [*zēteō*] with [*men*] on the one hand. **Eternal life** [*zōēn aiōnion*]. Accusative case object of [*apodōsei*] above.

2:8 **But unto them that are factious and obey not the truth but obey unrighteousness** [*tois de ex eritheias kai apeithousin tēi alētheiāi peithomenois de adikiāi*]. The other side with [*de*] and the articular present participles in the dative again, only with [*ex eritheias*], there is no participle [*ousin*]. But the construction changes and the substantives that follow are not the object of [*apodōsei*] like [*zōēn aiōnion*] above, but are in the nominative as if with [*esontai*] (shall be) understood (anger and wrath, both [*orgē*] and [*thumos*], tribulation and anguish, again a pair [*thlipsis kai stenochōria*] on which see [2Co 5:4](#); [12:10](#)).

2:9 **Every soul of man** [*pasan psuchēn anthrōpou*]. See [13:1](#) for this use of [*psuchē*] for the individual. **Of the Jew first and also of the Greek** [*Ioudaiou te prōton kai Hellēnos*]. See on [1:16](#). First not only in penalty as here, but in privilege also as in [2:11](#); [1:16](#).

2:11 **Respect of persons** [*prosōpolēmpsia*]. Milligan (*Vocabulary*) considers this word (in N.T. only here, [Col 3:25](#); [Eph 6:9](#)) and [*prosōpolēmptēs*] ([Ac 10:34](#)) and [*prosōpolēmptēō*] ([Jas 2:9](#)) the earliest definitely known Christian words, not in LXX or non-Christian writings. See on [Ac 10:34](#) for the formation in imitation of the Hebrew to take note of the face [*prosōpon, lambanō*], to judge by the face or appearance.

2:12 **Have sinned** [*hēmarton*]. Constativ aorist active indicative, “sinned,” a timeless aorist. **Without law** [*anomōs*]. Old adverb “contrary to law,” “unjustly,” but here in ignorance of the Mosaic law (or of any law). Nowhere else in N.T. **Shall also perish without law** [*anomōs kai apolountai*]. Future middle indicative of [*apollumi*], to destroy. This is a very important statement. The heathen who sin are lost, because they do not keep the law which they have, not because they do not have the Mosaic law or Christianity. **Under law** [*en nomōi*]. In the sphere of the Mosaic law. **By the law** [*dia nomou*]. The Jew has to stand or fall by the Mosaic law.

2:13 **Not the hearers—but the doers** [*ou gar hoi akroatai—all’ hoi poiētai*]. The law was read in the synagogue, but there was no actual virtue in listening. The virtue is in doing. See a like contrast by James between “hearers” and “doers” of the gospel ([Jas 1:22-25](#)). **Before God** [*para tōi theōi*]. By God’s side, as God looks at it. **Shall be justified** [*dikaiōthēsontai*]. Future passive indicative of [*dikaioō*], to declare righteous, to set right. “Shall be declared righteous.” Like [Jas 1:22-25](#).

2:14 **That have no law** [*ta mē nomon echonta*]. Better, “that have not the law” (the Mosaic law). **By nature** [*phusei*]. Instrumental case of [*phusis*], old word from [*phuō*], to beget. The Gentiles are without the Mosaic law, but not without some knowledge of God in conscience and when they do right “they are a law to themselves” [*heautois eisin nomos*]. This is an obvious reply to the Jewish critic.

2:15 **In that they** [*hoitines*]. “The very ones who,” qualitative relative. **Written in their hearts** [*grapton en tais kardiais autōn*]. Verbal adjective of [*graphō*], to write. When their conduct corresponds on any point with the Mosaic law they practise the unwritten law in their hearts. **Their conscience bearing witness therewith** [*sunmarturousēs autōn tēs suneidēseōs*]. On conscience [*suneidēsis*] see on [1Co 8:7](#); [10:25f.](#); [2Co 1:12](#). Genitive absolute here with present active participle [*sunmarturousēs*] as in [9:1](#). The word [*suneidēsis*] means co-knowledge by the side of the original consciousness of the act. This second knowledge is personified as confronting the first (Sanday and Headlam). The Stoics used the word a great deal and Paul has it twenty times. It is not in the O.T., but first in this sense in [Wisdom 17:10](#). All men have this faculty of passing judgment on their actions. It can be over-scrupulous ([1Co 10:25](#)) or “seared” by abuse ([1Ti 4:12](#)). It acts according to the light it has. **Their thoughts one with another accusing or also excusing them** [*metaxu allēlōn tōn logismōn katēgorountōn ē kai apologoumenōn*]. Genitive absolute again showing the alternative action of the conscience, now accusing, now excusing. Paul does not say that a heathen’s conscience always commends everything that he thinks, says, or does. In order for one to be set right with God by his own life he must always act in accord with his conscience and never have its disapproval. That, of course, is impossible else Christ died for naught ([Ga 2:21](#)). Jesus alone lived a sinless life. For one to be saved without Christ he must also live a sinless life.

2:16 **According to my gospel** [*kata to euaggelion mou*]. What Paul preaches ([1Co 15:1](#)) and which is the true gospel

2:17 **Bearest the name** [*eponomazēi*]. Present passive indicative in condition of first class of [*eponomazō*], old word, to put a name upon [*epi*], only here in N.T. “Thou art surnamed Jew” (Lightfoot). Jew as opposed to Greek denoted nationality while Hebrew accented the idea of language. **Restest upon the law** [*epanapauēi nomōi*]. Late and rare double compound, in LXX and once in the Didache. In N.T. only here and [Lu 10:6](#) which see. It means to lean upon, to refresh oneself back upon anything, here with locative case [*nomōi*]. It is the picture of blind and mechanical reliance on the Mosaic law. **Gloriest in God** [*kauchāsai en theōi*]. *Koinē* vernacular form for [*kauchāi*] [*kauchaesai*, *kauchāsai*] of [*kauchaomai*] as in [verse 23](#); [1Co 4:7](#) and [*katakauchāsai*] in [Ro 11:18](#). The Jew gloried in God as a national asset and private prerogative ([2Co 10:15](#); [Ga 6:13](#)). **Approvest the things that are excellent** [*dokimazeis ta diapheronta*]. Originally, “Thou testest the things that differ,” and then as a result comes the approval for the excellent things. As in [Php 1:10](#) it is difficult to tell which stage of the process Paul has in mind. **Instructed out of the law** [*katēchoumenos ek tou*

nomou]. Present passive participle of [*katēcheō*], a rare verb to instruct, though occurring in the papyri for legal instruction. See on [Lu 1:4](#); [1Co 14:19](#). The Jew's "ethical discernment was the fruit of catechetical and synagogal instruction in the Old Testament" (Shedd).

2:19 **A guide of the blind** [*hodēgon tuphlōn*]. Accusative [*hodēgon*] in predicate with [*einai*] to agree with [*seauton*], accusative of general reference with infinitive [*einai*] in indirect discourse after [*pepoithas*]. Late word (Polybius, Plutarch) from [*hodos*], way, and [*hēgeomai*], to lead, one who leads the way. [*Tuphlōn*] is objective genitive plural. The Jews were meant by God to be guides for the Gentiles, for salvation is of the Jews ([Joh 4:22](#)). **A light** [*phōs*]. "A light for those in darkness" [*tōn en skotei*], objective genitive again). But this intention of God about the Jews had resulted in conceited arrogance on their part.

2:20 **A corrector of the foolish** [*paideutēn aphronōn*]. Old word (from [*paideuō*] for instructor, in Plato, and probably so here, though corrector or chastiser in [Heb 12:9](#) (the only N.T. instances). See [Lu 23:16](#). Late inscriptions give it as instructor (Preisigke). [*Aphronōn*] is a hard word for Gentiles, but it is the Jewish standpoint that Paul gives. Each termed the other "dogs." **Of babes** [*nēpiōn*]. Novitiates or proselytes to Judaism just as in [Ga 4:1](#). Paul used it of those not of legal age. **The form** [*tēn morphōsin*]. Rare word only in Theophrastus and Paul (here and [2Ti 3:5](#)). Pallis regards it as a Stoical term for education. Lightfoot considers the [*morphōsis*] as "the rough-sketch, the pencilling of the [*morphē*]," the outline or framework, and in [2Ti 3:5](#) "the outline without the substance." This is Paul's picture of the Jew as he sees himself drawn with consummate skill and subtle irony.

2:21 **Thou therefore that teachest another** [*ho oun didaskōn heteron*]. Paul suddenly breaks off (anacoluthon) the long sentence that began in [verse 17](#) and starts over again with a phrase that gathers it all up in small compass (teachest) and drives it home (therefore) on the Jew (thyself). **Not to steal** [*mē kleptein*]. Infinitive with [*mē*] in indirect command (indirect discourse) after [*kerussōn*]. **Dost thou steal?** [*klepteis?*]. The preaching [*kerussōn*] was fine, but the practice? A home-thrust. **Should not commit adultery** [*mē moicheuein*]. Infinitive in direct command again after [*legōn*]. "The Talmud charges the crime of adultery upon the three most illustrious Rabbins" (Vincent).

2:22 **That abhorrest** [*ho bdelussomenos*]. Old word to make foul, to stink, to have abhorrence for. In LXX, in N.T. only here and [Re 21:8](#). The very word used by Jesus to express their horror of idols [*eidōla*], see on [Ac 7:41](#); [1Co 12:2](#)). See [Mt 24:15](#) for "abomination." **Dost thou rob temples?** [*hierosuleis?*]. Old verb from [*hierosulos*] ([Ac 19:37](#)) and that from [*hieron*], temple, and [*sulaō*], to rob. The town clerk ([Ac 19:37](#)) said that these Jews (Paul and his companions) were "not robbers of temples," proof that the charge was sometimes made against Jews, though expressly forbidden the Jews (Josephus, Ant. IV. 8, 10). Paul refers to the crime of robbing idol temples in spite of the defilement of contact with idolatry.

2:23 **Through thy transgression of the law** [*dia tēs parabaseōs tou nomou*]. Old word for stepping across a line. Trench calls attention to "the mournfully numerous group of

words” for the varieties of sin like [*agnoēma*], ignorance, [*anomia*], violation of law, [*hamartia*], missing the mark, [*hettēma*], falling short, [*parabasis*], passing over the line, [*parakoē*], disobedience to a voice, [*paranomia*], putting the law aside, [*paraptōma*], falling down, [*plēmmeleia*], discord.

2:24 **Because of you** [*di’ humas*]. Free quotation from the LXX of [Isa 52:5](#). The Jews were jealous for the Name of God and would not pronounce the Tetragrammaton and yet acted so that the Gentiles blasphemed that Name.

2:25 **If thou be a doer of the law** [*ean nomon prasseis*]. Condition of third class and the present (continued action) subjunctive of [*prassō*], a verb meaning to do as a habit. **Is become uncircumcision** [*akrobustia gegonen*]. The Jew is then like the Gentile, with no privilege at all. Circumcision was simply the seal of the covenant relation of Israel with God.

2:26 **Keep** [*phulassēi*]. Present subjunctive with [*ean*], condition of third class, mere supposition like that in [verse 25](#), “keep on keeping” perfectly, Paul means. For [*eis*]. As often in N.T.

2:27 **If it fulfill the law** [*ton nomon telousa*]. Present active participle (conditional use of the participle) of [*teleō*], to finish, continually fulfilling to the end (as would be necessary). **Judge thee** [*krinei—se*]. Unusual position of [*se*] (thee) so far from the verb [*krinei*]. **With the letter and circumcision** [*dia grammatos kai peritomēs*]. [*Dia*] means here accompanied by, with the advantage of.

2:28 **Which is one outwardly** [*ho en tōi phanerōi*]. [*Ioudaios*] (Jew) has to be repeated (ellipse) with the article, “the in the open Jew” (circumcision, phylacteries, tithes, etc.). Likewise repeat [*peritomē*] (circumcision).

2:29 **Who is one inwardly** [*ho en tōi kruptōi*]. Repeat [*Ioudaios*] (Jew) here also, “the in the inward part Jew” (circumcision of the heart [*peritomē kardias*] and not a mere surgical operation as in [Col 2:11](#), in the spirit [*en pneumatī*], with which compare [2Co 3:3, 6](#)). This inward or inside Jew who lives up to his covenant relation with God is the high standard that Paul puts before the merely professional Jew described above. **Whose praise** [*hou ho epainos*]. The antecedent of the relative [*hou*] is [*Ioudaios*] (Jew). Probably (Gifford) a reference to the etymology of Judah (praise) as seen in [Ga 49:8](#).

Chapter 3

3:1 **What advantage then hath the Jew?** [*ti oun to perisson tou Ioudaiou?*]. Literally, “What then is the overplus of the Jew?” What does the Jew have over and above the Gentile? It is a pertinent question after the stinging indictment of the Jew in chapter 2. **The profit** [*hē ōphelia*]. The help. Old word, only here in N.T. See [Mr 8:36](#) for [*ōphelei*], the verb to profit.

3:2 **Much every way** [*polu kata panta*]. [*Polu*] points back to [*to perisson*]. So it means the overplus of the Jew is much from every angle. **First of all** [*prōton men*]. As in [1:8](#); [1Co 11:18](#) Paul does not add to his “first.” He singles out one privilege of the many possessed by the Jew. **They were intrusted with** [*episteuthēsan*]. First aorist passive indicative of [*pisteuō*], to intrust, with accusative of the thing and dative of the person in the active. In the passive as here the accusative of the thing is retained as in [1Th 2:4](#). **The oracles of God** [*ta logia tou theou*]. In the accusative case, therefore, the object of [*episteuthēsan*]. [*Logion*] is probably a diminutive of [*logos*], word, though the adjective [*logios*] also occurs ([Ac 18:24](#)). The word was early used for “oracles” from Delphi and is common in the LXX for the oracles of the Lord. But from Philo on it was used of any sacred writing including narrative. It occurs four times in the N.T. ([Ac 7:38](#), which see; [Ro 3:2](#); [Heb 5:12](#); [1Pe 4:11](#)). It is possible that here and in [Ac 7:38](#) the idea may include all the Old Testament, though the commands and promises of God may be all.

3:3 **For what if?** [*ti gar ei?*]. But Westcott and Hort print it, [*Ti gar? ei*]. See [Php 1:18](#) for this exclamatory use of [*ti gar*] (for how? How stands the case?). **Some were without faith** [*ēpistēsan*]. First aorist active indicative of [*apistēō*], old verb, to disbelieve. This is the common N.T. meaning ([Lu 24:11, 41](#); [Ac 28:24](#); [Ro 4:20](#)). Some of them “disbelieved,” these “depositories and guardians of revelation” (Denney). But the word also means to be unfaithful to one’s trust and Lightfoot argues for that idea here and in [2Ti 2:13](#). The Revised Version renders it “faithless” there. Either makes sense here and both ideas are true of some of the Jews, especially concerning the Messianic promises and Jesus. **The faithfulness of God** [*tēn pistin tou theou*]. Undoubtedly [*pistis*] has this sense here and not “faith.” God has been faithful ([2Ti 2:13](#)) whether the Jews (some of them) were simply disbelievers or untrue to their trust. Paul can use the words in two senses in [verse 3](#), but there is no real objection to taking [*ēpistēsan, apistian, pistin*], all to refer to faithfulness rather than just faith.

3:4 **Let God be found true** [*ginesthō ho theos alēthēs*]. “Let God continue to be true” (present middle imperative). **But every man a liar** [*pās de anthrōpos pseustēs*]. The contrast in [*de*] really means, “though every man be found a liar.” Cf. [Ps 116:12](#). **As it is written** [*kathōs gegraftai*]. [Ps 51:6](#). **That thou mightest be justified** [*hopōs an dikaiōthēis*]. [*Hopōs*] rather than the common [*hina*] for purpose and [*an*] with the first aorist passive subjunctive of [*dikaioō*]. Used of God this verb here has to mean “declared righteous,” not “made

righteous.” **Mightest prevail** [*nikēseis*]. Future active indicative with [*hopōs*] of [*nikaō*], to win a victory, though B L have [*nikēsēis*] (first aorist active subjunctive, the usual construction). **When thou comest into judgement** [*en tōi krinesthai se*]. “In the being judged as to thee” (present passive infinitive or, if taken as middle, “in the entering upon trial as to thee”). Common construction in the LXX from the Hebrew infinitive construct.

3:5 **What shall we say?** [*ti eroumen?*]. Rhetorical question, common with Paul as he surveys the argument. **Commendeth** [*sunistēsīn*]. This common verb [*sunistēmi*], to send together, occurs in the N.T. in two senses, either to introduce, to commend (2Co 3:1; 4:2) or to prove, to establish (2Co 7:11; Ga 2:18; Ro 5:8). Either makes good sense here. **Who visiteth the wrath** [*ho epipherōn tēn orgēn*]. “Who brings on the wrath,” “the inflicter of the anger” (Vaughan). **I speak as a man** [*kata anthrōpon*]. See Ga 3:15 for same phrase. As if to say, “pardon me for this line of argument.” Tholuck says that the rabbis often used [*kata anthrōpon*] and [*ti eroumen*]. Paul had not forgotten his rabbinical training.

3:6 **For then how** [*epei pōs*]. There is a suppressed condition between [*epei*] and [*pōs*], an idiom occurring several times in the N.T. (1Co 15:29; Ro 11:6, 22). “Since, if that were true, how.”

3:7 **Through my lie** [*en tōi emōi pseusmati.*] Old word from [*pseudomai*], to lie, only here in N.T. Paul returns to the imaginary objection in verse 5. The MSS. differ sharply here between [*ei de*] (but if) and [*ei gar*] (for if). Paul “uses the first person from motives of delicacy” (Sanday and Headlam) in this supposable case for argument’s sake as in 1Co 4:6. So here he “transfers by a fiction” (Field) to himself the objection.

3:8 **And why not** [*kai mē*]. We have a tangled sentence which can be cleared up in two ways. One is (Lightfoot) to supply [*genētai*] after [*mē*] and repeat [*ti*] [*kai ti mē genētai*], deliberative subjunctive in a question): And why should it not happen? The other way (Sanday and Headlam) is to take [*mē*] with [*poiēsōmen*] and make a long parenthesis of all in between. Even so it is confusing because [*hoti*] also (recitative [*hoti*] comes just before [*poiēsōmen*]). The parenthesis is necessary anyhow, for there are two lines of thought, one the excuse brought forward by the unbeliever, the other the accusation that Paul affirms that very excuse that we may do evil that good may come. Note the double indirect assertion (the accusative and the infinitive [*hēmās legein*] after [*phasin*] and then the direct quotation with recitative [*hoti*] after [*legein*], a direct quotation dependent on the infinitive in indirect quotation. **Let us do evil that good may come** [*poiēsōmen ta kaka hina elthēi ta agatha*]. The volitive aorist subjunctive [*poiēsōmen*] and the clause of purpose [*hina*] and the aorist subjunctive [*elthēi*]. It sounds almost uncanny to find this maxim of the Jesuits attributed to Paul in the first century by Jews. It was undoubtedly the accusation of Antinomianism because Paul preached justification by faith and not by works.

3:9 **What then?** [*ti oun?*]. Paul’s frequent query, to be taken with verses 1, 2. **Are we in worse case than they?** [*prochometha?*]. The American Revisers render it: “Are we in better

case than they?” There is still no fresh light on this difficult and common word though it occurs alone in the N.T. In the active it means to have before, to excel. But here it is either middle or passive. Thayer takes it to be middle and to mean to excel to one’s advantage and argues that the context demands this. But no example of the middle in this sense has been found. If it is taken as passive, Lightfoot takes it to mean, “Are we excelled” and finds that sense in Plutarch. Vaughan takes it as passive but meaning, “Are we preferred?” This suits the context, but no other example has been found. So the point remains unsettled. The papyri throw no light on it. **No, in no wise** [*ou pantōs*]. “Not at all.” See **1Co 5:10**. **We before laid to the charge** [*proēitiasametha*]. First aorist middle indicative of [*proaitiaomai*], to make a prior accusation, a word not yet found anywhere else. Paul refers to **1:18-32** for the Greeks and **2:1-29** for the Jews. The infinitive [*einai*] with the accusative [*pantas*] is in indirect discourse. **Under sin** [*hupo hamartian*]. See **Ga 3:22; Ro 7:14**.

3:10 **As it is written** [*kathōs gegraptai hoti*]. Usual formula of quotation as in **verse 4** with recitative [*hoti*] added as in **verse 8**. Paul here uses a catena or chain of quotations to prove his point in **verse 9** that Jews are in no better fix than the Greeks for all are under sin. Dr. J. Rendel Harris has shown that the Jews and early Christians had Testimonia (quotations from the Old Testament) strung together for certain purposes as proof-texts. Paul may have used one of them or he may have put these passages together himself. **Verses 10-12** come from **Ps 14:1-3**; first half of 13 as far as [*edoliousan*] from **Ps 4:9**, the second half from **Ps 140:3**; **verse 14** from **Ps 10:7**; **15-17** from an abridgment of **Isa 59:7f.**; **verse 18** from **Ps. 35:1**. Paul has given compounded quotations elsewhere (**2Co 6:16; Ro 9:25f., 27f.; 11:26f., 34f.; 12:19f.**). Curiously enough this compounded quotation was imported bodily into the text (LXX) of **Ps 14** after **verse 4** in Aleph B, etc. **There is none righteous, no, not one** [*ouk estin dikaios oude heis*]. “There is not a righteous man, not even one.” This sentence is like a motto for all the rest, a summary for what follows.

3:11 **That understandeth** [*suniōn*]. Present active participle of [*suniō*], late omega form of [*-mi*] verb [*suniēmi*], to send together, to grasp, to comprehend. Some MSS. have the article [*ho*] before it as before [*ekzētōn*] (seeking out).

3:12 **They are together become unprofitable** [*hama ēchreōthēsan*]. First aorist passive indicative of [*achreoō*]. Late word in Polybius and Cilician inscription of first century A.D. Some MSS. read [*ēchreiōthēsan*] from [*achreios*], useless [*a*] privative and [*chreios*], useful) as in **Lu 17:10; Mt 25:30**, but Westcott and Hort print as above from the rarer spelling [*achreos*]. Only here in N.T. The Hebrew word means to go bad, become sour like milk (Lightfoot). **No, not so much as one** [*ouk estin heōs henos*]. “There is not up to one.”

3:13 **Throat** [*larugx*]. Old word, larynx. **Open sepulchre** [*taphos aneōigmenos*]. Perfect passive participle of [*anoigō*], “an opened grave.” Their mouth (words) like the odour of a newly opened grave. “Some portions of Greek and Roman literature stink like a newly opened grave” (Shedd). **They have used deceit** [*edoliousan*]. Imperfect (not perfect or aorist

as the English implies) active of [*dolioō*], only in LXX and here in the N.T. from the common adjective [*dolios*], deceitful (2Co 11:13). The regular form would be [*edolioun*]. The [-*osan*] ending for third plural in imperfect and aorist was once thought to be purely Alexandrian because so common in the LXX, but it is common in the Boeotian and Aeolic dialects and occurs in [*eichosan*] in the N.T. (Joh 15:22,24). “They smoothed their tongues” in the Hebrew. **Poison** [*ios*]. Old word both for rust (Jas 5:3) and poison (Jas 3:8). **Of asps** [*aspidōn*]. Common word for round bowl, shield, then the Egyptian cobra (a deadly serpent). Often in LXX. Only here in the N.T. The poison of the asp lies in a bag under the lips [*cheilē*], often in LXX, only here in N.T. Genitive case after [*gemei*] (is full).

3:15 **To shed** [*ekcheai*]. First aorist active infinitive of [*ekcheō*], to pour out, old verb with aorist active [*exechea*].

3:16 **Destruction** [*suntrimma*]. Rare word from [*suntribō*], to rub together, to crush. In Le 21:19 for fracture and so in papyri. Only here in N.T. **Misery** [*talaipōria*]. Common word from [*talaipōros*] (Ro 7:24), only here in the N.T.

3:17 **The way of peace** [*hodon eirēnēs*]. Wherever they go they leave a trail of woe and destruction (Denney).

3:18 **Before** [*apenanti*]. Late double compound [*apo, en, anti*] adverbial preposition in LXX and Polybius, papyri and inscriptions. With genitive as here.

3:19 **That every mouth may be stopped** [*hina pān stoma phragēi*]. Purpose clause with [*hina*] and second aorist passive subjunctive of [*phrassō*], old verb to fence in, to block up. See 2Co 11:10. Stopping mouths is a difficult business. See Tit 1:11 where Paul uses [*epistomizein*] (to stop up the mouth) for the same idea. Paul seems here to be speaking directly to Jews [*tois en tōi nomōi*], the hardest to convince. With the previous proof on that point he covers the whole ground for he made the case against the Gentiles in 1:18-32. **May be brought under the judgement of God** [*hupodikos genētai tōi theōi*]. “That all the world (Jew as well as Gentile) may become [*genētai*] answerable [*hupodikos*], old forensic word, here only in N.T.) to God (dative case [*tōi theōi*].” Every one is “liable to God,” in God’s court.

3:20 **Because** [*dioti*], again, [*dia, hoti*]. **By the works of the law** [*ex ergōn nomou*]. “Out of works of law.” Mosaic law and any law as the source of being set right with God. Paul quotes Ps 43:2 as he did in Ga 2:16 to prove his point. **The knowledge of sin** [*epignōsis hamartias*]. The effect of law universally is rebellion to it (1Co 15:56). Paul has shown this carefully in Ga 3:19-22. Cf. Heb 10:3. He has now proven the guilt of both Gentile and Jew.

3:21 **But now apart from the law** [*nuni de chōris nomou*]. He now [*nuni*] emphatic logical transition) proceeds carefully in verses 21-31 the **nature** of the God-kind of righteousness which stands manifested [*dikaiousunē theou pephanerōtai*], perfect passive indicative of [*phaneroō*], to make manifest), the **necessity** of which he has shown in 1:18-3:20. This God kind of righteousness is “apart from law” of any kind and all of grace [*chariti*] as he will

show in [verse 24](#). But it is not a new discovery on the part of Paul, but “witnessed by the law and the prophets” [*marturomenē*], present passive participle, [*hupo tou nomou kai tōn prophētōn*], made plain continuously by God himself.

3:22 **Even** [*de*]. Not adversative here. It defines here. **Through faith in Jesus Christ** [*dia pisteōs [Iēsou] Christou*]. Intermediate agency [*dia*] is faith and objective genitive, “in Jesus Christ,” not subjective “of Jesus Christ,” in spite of Haussleiter’s contention for that idea. The objective nature of faith in Christ is shown in [Ga 2:16](#) by the addition [*eis Christon Iēsoun episteusamen*] (we believed in Christ), by [*tēs eis Christon pisteōs humōn*] (of your faith in Christ) in [Col 2:5](#), by [*en pistei tēi en Christōi Iēsou*] (in faith that in Christ Jesus) in [1Ti 3:13](#), as well as here by the added words “unto all them that believe” [*eis pantas tous pisteuontas*] in Jesus, Paul means. **Distinction** [*diastolē*]. See on [1Co 14:7](#) for the difference of sounds in musical instruments. Also in [Ro 10:12](#). The Jew was first in privilege as in penalty ([2:9f.](#)), but justification or setting right with God is offered to both on the same terms.

3:23 **Sinned** [*hērmarton*]. Constativ second aorist active indicative of [*hamartanō*] as in [5:12](#). This tense gathers up the whole race into one statement (a timeless aorist). **And fall short** [*kai husterountai*]. Present middle indicative of [*hustereō*], to be [*husteros*] (comparative) too late, continued action, still fall short. It is followed by the ablative case as here, the case of separation.

3:24 **Being justified** [*dikaioumenoi*]. Present passive participle of [*dikaioō*], to set right, repeated action in each case, each being set right. **Freely** [*dōrean*]. As in [Ga 2:21](#). **By his grace** [*tēi autou chariti*]. Instrumental case of this wonderful word [*charis*] which so richly expresses Paul’s idea of salvation as God’s free gift. **Through the redemption** [*dia tēs apolutrōseōs*]. A releasing by ransom [*apo, lutrōsis*] from [*lutroō*] and that from [*lutron*], ransom). God did not set men right out of hand with nothing done about men’s sins. We have the words of Jesus that he came to give his life a ransom [*lutron*] for many ([Mr 10:45](#); [Mt 20:28](#)). [*Lutron*] is common in the papyri as the purchase-money in freeing slaves (Deissmann, *Light from the Ancient East*, pp. 327f.). **That is in Christ Jesus** [*tēi en Christōi Iēsou*]. There can be no mistake about this redemption. It is like [Joh 3:16](#).

3:25 **Set forth** [*proetheto*]. Second aorist middle indicative. See on [1:13](#) for this word. Also in [Eph 1:9](#), but nowhere else in N.T. God set before himself (purposed) and did it publicly before [*pro*] the whole world. **A propitiation** [*hilastērion*]. The only other N.T. example of this word is in [Heb 9:5](#) where we have the “cherubim overshadowing the mercy seat” [*to hilastērion*]. In Hebrews the adjective is used as a substantive or as “the propitiatory place” But that idea does not suit here. Deissmann (*Bible Studies*, pp. 124–35) has produced examples from inscriptions where it is used as an adjective and as meaning “a votive offering” or “propitiatory gift.” Hence he concludes about [Ro 3:25](#): “The crucified Christ is the votive gift of the Divine Love for the salvation of men.” God gave his Son as the means of propiti-

ation (1Jo 2:2). [*Hilastērion*] is an adjective [*hilastērios*] from [*hilaskomai*], to make propitiation (Heb 2:17) and is kin in meaning to [*hilasmos*], propitiation (1Jo 2:2; 4:10). There is no longer room for doubting its meaning in Ro 3:25. **Through faith, by his blood** [*dia pisteōs en tōi autou haimati*]. So probably, connecting [*en toi haimati*] (in his blood) with [*proetheto*]. **To show his righteousness** [*eis endeixin tēs dikaiosunēs autou*]. See 2Co 8:24. “For showing of his righteousness,” the God-kind of righteousness. God could not let sin go as if a mere slip. God demanded the atonement and provided it. **Because of the passing over** [*dia tēn paresin*]. Late word from [*pariēmi*], to let go, to relax. In Dionysius Hal., Xenophon, papyri (Deissmann, *Bible Studies*, p. 266) for remission of punishment, especially for debt, as distinct from [*aphesis*] (remission). **Done aforetime** [*progegonotōn*]. Second perfect active genitive participle of [*proginomai*]. The sins before the coming of Christ (Ac 14:16; 17:30; Heb 9:15). **Forbearance** [*anochēi*]. Holding back of God as in 2:4. In this sense Christ tasted death for every man (Heb 2:9).

3:26 **For the shewing** [*pros tēn endeixin*]. Repeats point of [*eis endeixin*] of 25 with [*pros*] instead of [*eis*]. **At this present season** [*en tōi nun kairōi*]. “In the now crisis,” in contrast with “done aforetime.” **That he might himself be** [*eis to einai auton*]. Purpose with [*eis*] to and the infinitive [*einai*] and the accusative of general reference. **Just and the justifier of** [*dikaion kai dikaiounta*]. “This is the key phrase which establishes the connexion between the [*dikaiosunē theou*] and the [*dikaiosunē ek pisteōs*]” (Sanday and Headlam). Nowhere has Paul put the problem of God more acutely or profoundly. To pronounce the unrighteous righteous is unjust by itself (Ro 4:5). God’s mercy would not allow him to leave man to his fate. God’s justice demanded some punishment for sin. The only possible way to save some was the propitiatory offering of Christ and the call for faith on man’s part.

3:27 **It is excluded** [*exekleisthē*]. First aorist (effective) passive indicative. “It is completely shut out.” Glorifying is on man’s part. **Nay; but by a law of faith** [*ouchi, alla dia nomou pisteōs*]. Strong negative, and note “law of faith,” by the principle of faith in harmony with God’s love and grace.

3:28 **We reckon therefore** [*logizometha oun*]. Present middle indicative. Westcott and Hort read [*gar*] instead of [*oun*]. “My fixed opinion” is. The accusative and infinitive construction occurs after [*logizometha*] here. On this verb [*logizomai*], see 2:3; 4:3f.; 8:18; 14:14. Paul restates verses 21f.

3:29 **Of Gentiles also** [*kai ethnōn*]. Jews overlooked it then and some Christians do now.

3:30 **If so be that God is one** [*eiper heis ho theos*]. Correct text rather than [*epeiper*]. It means “if on the whole.” “By a species of rhetorical politeness it is used of that about which there is no doubt” (Thayer. Cf. 1Co 8:5; 15:15; Ro 8:9. **By faith** [*ek pisteōs*]. “Out of faith,” springing out of. **Through faith** [*dia tēs pisteōs*]. “By means of the faith” (just mentioned). [*Ek*] denotes source, [*dia*] intermediate agency or attendant circumstance.

3:31 **Nay, we establish the law** [*alla nomon histanomen*]. Present indicative active of late verb [*histanō*] from [*histēmi*]. This Paul hinted at in [verse 21](#). How he will show in [chapter 4](#) how Abraham himself is an example of faith and in his life illustrates the very point just made. Besides, apart from Christ and the help of the Holy Spirit no one can keep God's law. The Mosaic law is only workable by faith in Christ.

Chapter 4

4:1 **What then shall we say?** [*ti oun eroumen?*]. Paul is fond of this rhetorical question (4:1; 6:1; 7:7; 8:31; 9:14, 30). **Forefather** [*propatora*]. Old word, only here in N.T. Accusative case in apposition with [*Abraam*] (accusative of general reference with the infinitive). **Hath found** [*heurēkenai*]. Westcott and Hort put [*heurēkenai*] in the margin because B omits it, a needless precaution. It is the perfect active infinitive of [*heuriskō*] in indirect discourse after [*eroumen*]. The MSS. differ in the position of [*kata sarka*].

4:2 **The Scripture** [*hē graphē*]. **Ge 15:6. Was justified by works** [*ex ergōn edikaiōthē*]. Condition of first class, assumed as true for the sake of argument, though untrue in fact. The rabbis had a doctrine of the merits of Abraham who had a superfluity of credits to pass on to the Jews (Lu 3:8). **But not towards God** [*all' ou pros theon*]. Abraham deserved all the respect from men that came to him, but his relation to God was a different matter. He had *there* no ground of boasting at all.

4:3 **It was reckoned unto him for righteousness** [*elogisthē eis dikaiosunēn*]. First aorist passive indicative of [*logizomai*], old and common verb to set down accounts (literally or metaphorically). It was set down on the credit side of the ledger “for” [*eis*] as often) righteousness. What was set down? His believing God [*episteusen tōi theōi*].

4:4 **But as of debt** [*alla kata opheilēma*]. An illustration of the workman [*ergazomenōi*] who gets his wages due him, “not as of grace” [*ou kata charin*].

4:5 **That justifieth the ungodly** [*ton dikaiounta ton asebē*]. The impious, irreverent man. See 1:25. A forensic figure (Shedd). The man is taken as he is and pardoned. “The whole Pauline gospel could be summed up in this one word— God who justifies the ungodly” (Denney).

4:6 **Pronounceth blessing** [*legei ton makarismōn*]. old word from [*makarizō*], to pronounce blessed (Lu 1:48), felicitation, congratulation, in N.T. only here, **verse 9; Ac 4:15**.

4:7 **Blessed** [*makarioi*]. See on Mt 5:3. **Are forgiven** [*aphethēsan*]. First aorist passive indicative of [*aphiēmi*], without augment [*apheithēsan*], regular form). Paul quotes Ps 32:1f. and as from David. Paul thus confirms his interpretation of Ge 15:6. **Iniquities** [*anomiaiai*]. Violations of law whereas [*hamartiai*] (sins) include all kinds. **Are covered** [*epekaluphthēsan*]. First aorist passive of [*epikaluptō*], old verb, to cover over (upon, [*epi*] as a shroud. Only here in N.T.

4:8 **To whom** [*hōi*]. But the best MSS. read [*hou*] like the LXX and so Westcott and Hort, “whose sin.” **Will not reckon** [*ou mē logisētai*]. Strong negation by double negative and aorist middle subjunctive.

4:9 **Is this blessing then pronounced?** [*ho makarismos oun houtos?*]. “Is this felicitation then?” There is no verb in the Greek. Paul now proceeds to show that Abraham was said in Ge 15:6 to be set right with God by faith *before* he was circumcised.

4:10 **When he was in circumcision** [*en peritomēi onti*]. Dative masculine singular of the present active participle of [*eimi*]; “to him being in a state of circumcision or in a state of uncircumcision?” A pertinent point that the average Jew had not noticed.

4:11 **The sign of circumcision** [*sēmeion peritomēs*]. It is the genitive of apposition, circumcision being the sign. **A seal of the righteousness of the faith** [*sphragida tēs dikaiosunēs tēs pisteōs*]. [*Sphragis*] is old word for the seal placed on books (Re 5:1), for a signet-ring (Re 7:2), the stamp made by the seal (2Ti 2:19), that by which anything is confirmed (1Co 9:2) as here. The circumcision did not convey the righteousness, but only gave outward confirmation. It came by faith and “the faith which he had while in uncircumcision” [*tēs en tēi akrobustiāi*], “the in the state of uncircumcision faith.” Whatever parallel exists between baptism and circumcision as here stated by Paul argues for faith before baptism and for baptism as the sign and seal of the faith already had before baptism. **That he might be** [*eis to einai auton*]. This idiom may be God’s purpose (contemplated result) as in [*eis to logisthēnai*] below, or even actual result (so that he was) as in 1:20. **Though they be in uncircumcision** [*di’ akrobustias*]. Simply, “of those who believe while in the condition of uncircumcision.”

4:12 **The father of circumcision** [*patera peritomēs*]. The accusative with [*eis to einai*] to be repeated from verse 11. Lightfoot takes it to mean, not “a father of a circumcised progeny,” but “a father belonging to circumcision,” a less natural interpretation. **But who also walk** [*alla kai tois stoichousin*]. The use of [*tois*] here is hard to explain, for [*ou monon*] and [*alla kai*] both come after the preceding [*tois*]. All the MSS. have it thus. A primitive error in a copyist is suggested by Hort who would omit the second [*tois*]. Lightfoot regards it less seriously and would repeat the second [*tois*] in the English: “To those who are, I do not say of circumcision only, but also to those who walk.” **In the steps** [*tois ichnesin*]. Locative case. See on 2Co 12:18. [*Stoicheō*] is military term, to walk in file as in Ga 5:25; Php 3:16.

4:13 **That he should be the heir of the world** [*to klēronomon auton einai kosmou*]. The articular infinitive [*to einai*] with the accusative of general reference in loose apposition with [*hē epaggelia*] (the promise). But where is that promise? Not just Ge 12:7, but the whole chain of promises about his son, his descendants like the stars in heaven, the Messiah and the blessing to the world through him. In these verses (13-17) Paul employs (Sanday and Headlam) the keywords of his gospel (faith, promise, grace) and arrays them against the current Jewish theology (law, works, merit).

4:14 **Be heirs** [*klēronomoi*]. No predicate in the Greek [*eisin*]. See on Ga 4:1. If legalists are heirs of the Messianic promise to Abraham (condition of first class, assumed as true for argument’s sake), the faith is emptied of all meaning [*kekenōtai*], perfect passive indicative of [*kenōō*] and the promise to Abraham is made permanently idle [*katērgētai*].

4:15 **Worketh wrath** [*orgēn katergazetai*]. Because of disobedience to it. **Neither is there transgression** [*oude parabasis*]. There is no responsibility for the violation of a non-existent law.

4:16 **Of faith** [*ek pisteōs*]. As the source. **According to grace** [*kata charin*]. As the pattern. **To the end that** [*eis to einai*]. Purpose again as in 11. **Sure** [*bebaian*]. Stable, fast, firm. Old adjective from [*bainō*], to walk. **Not to that only which is of the law** [*ou tōi ek tou nomou monon*]. Another instance where [*monon*] (see [verse 12](#)) seems in the wrong place. Normally the order would be, [*ou monon tōi ek tou nomou, alla kai ktl*].

4:17 **A father of many nations** [*patera pollōn ethnōn*]. Quotation from [Ge 17:5](#). Only true in the sense of spiritual children as already explained, father of believers in God. **Before him whom he believed even God** [*katenanti hou episteusen theou*]. Incorporation of antecedent into the relative clause and attraction of the relative [*hōi*] into [*hou*]. See [Mr 11:2](#) for [*katenanti*], “right in front of.” **Callesh the things that are not as though they were** [*kalountos ta mē onta hōs onta*]. “Summons the non-existing as existing.” Abraham’s body was old and decrepit. God rejuvenated him and Sarah ([Heb 11:19](#)).

4:18 **In hope believed against hope** [*par’ elpida ep’ elpidi episteusen*]. “Past hope in (upon) hope he trusted.” Graphic picture. **To the end that he might become** [*eis to genesthai auton*]. Purpose clause again with [*eis*] to and the infinitive as in [verses 11-16](#).

4:19 **Without being weakened in faith** [*mē asthenēsas tēi pistei*]. “Not becoming weak in faith.” Ingressive first aorist active participle with negative [*mē*]. **Now as good as dead** [*ēdē nenekrōmenon*]. Perfect passive participle of [*nekroō*], “now already dead.” B omits [*ēdē*]. He was, he knew, too old to become father of a child. **About** [*pou*]. The addition of [*pou*] (somewhere, about) “qualifies the exactness of the preceding numeral” (Vaughan). The first promise of a son to Abraham and Sarah came ([Ge 15:3f.](#)) before the birth of Ishmael (86 when Ishmael was born). The second promise came when Abraham was 99 years old ([Ge 17:1](#)), calling himself 100 ([Ge 17:17](#)).

4:20 **He wavered not through unbelief** [*ou diekrithē tēi apistiāi*]. First aorist passive indicative of old and common verb [*diakrinō*], to separate, to distinguish between, to decide between, to desert, to dispute, to be divided in one’s own mind. This last sense occurs here as in [Mt 21:22](#); [Mr 11:23](#); [Ro 14:23](#); [Jas 1:6](#). “He was not divided in his mind by unbelief” (instrumental case). **Waxed strong through faith** [*enedunamōthē tēi pistei*]. First aorist passive again of [*endunamoō*], late word to empower, to put power in, in LXX and Paul and [Ac 9:22](#).

4:21 **Being fully assured** [*plērophorētheis*]. First aorist passive participle of [*plērophoreō*], from [*plērophoros*] and this from [*plērēs*] and [*pherō*], to bear or bring full (full measure), to settle fully. Late word, first in LXX but frequent in papyri in sense of finishing off or paying off. See on [Lu 1:1](#); [Ro 14:5](#). **What he had promised** [*ho epēggeltai*]. Perfect middle indicative of [*epaggellomai*], to promise, retained in indirect discourse according to usual

Greek idiom. **He was able** [*dunatos estin*]. Present active indicative retained in indirect discourse. The verbal adjective [*dunatos*] with [*estin*] is here used in sense of the verb [*dunatai*] ([Lu 14:31](#); [Ac 11:17](#)).

4:23 **That** [*hoti*]. Either recitative or declarative [*hoti*]. It makes sense either way.

4:24 **Him that raised up Jesus** [*ton egeiranta Iēsoun*]. First aorist active articular participle of [*egeirō*], to raise up. The fact of the Resurrection of Jesus is central in Paul's gospel ([1Co 15:4ff.](#)).

4:25 **For our justification** [*dia tēn dikaiōsin hēmōn*]. The first clause [*paredothē dia ta paraptōmata*] is from [Isa 53:12](#). The first [*dia*] with [*paraptōmata*] is probably retrospective, though it will make sense as prospective (to make atonement for our transgressions). The second [*dia*] is quite clearly prospective with a view to our justification. Paul does not mean to separate the resurrection from the death of Christ in the work of atonement, but simply to show that the resurrection is at one with the death on the Cross in proof of Christ's claims.

Chapter 5

5:1 **Being therefore justified by faith** [*dikaiōthentes oun ek pisteōs*]. First aorist passive participle of [*dikaioō*], to set right and expressing antecedent action to the verb [*echōmen*]. The [*oun*] refers to the preceding conclusive argument ([chapters 1 to 4](#)) that this is done by faith. **Let us have peace with God** [*eirēnēn echōmen pros ton theon*]. This is the correct text beyond a doubt, the present active subjunctive, not [*echomen*] (present active indicative) of the Textus Receptus which even the American Standard Bible accepts. It is curious how perverse many real scholars have been on this word and phrase here. Godet, for instance. Vincent says that “it is difficult if not impossible to explain it.” One has only to observe the force of the tense to see Paul’s meaning clearly. The mode is the volitive subjunctive and the present tense expresses linear action and so does not mean “make peace” as the ingressive aorist subjunctive [*eirēnēn schōmen*] would mean. A good example of [*schōmen*] occurs in [Mt 21:38](#) [*schōmen tēn klēronomian autou*] where it means: “Let us get hold of his inheritance.” Here [*eirēnēn echōmen*] can only mean: “Let us enjoy peace with God” or “Let us retain peace with God.” We have in [Ac 9:31](#) [*eichen eirēnēn*] (imperfect and so linear), the church “enjoyed peace,” not “made peace.” The preceding justification [*dikaiōthentes*] “made peace with God.” Observe [*pros*] (face to face) with [*ton theon*] and [*dia*] (intermediate agent) with [*tou kuriou*].

5:2 **We have had** [*eschēkamen*]. Perfect active indicative of [*echō*] (same verb as [*echōmen*]), still have it. **Our access** [*ten prosagōgēn*]. Old word from [*prosagō*], to bring to, to introduce. Hence “introduction,” “approach.” Elsewhere in N.T. only [Eph 2:18](#); [3:12](#). **Wherein we stand** [*en hēi hestēkamen*]. Perfect active (intransitive) indicative of [*histēmi*]. Grace is here present as a field into which we have been introduced and where we stand and we should enjoy all the privileges of this grace about us. **Let us rejoice** [*kauchōmetha*]. “Let us exult.” Present middle subjunctive (volitive) because [*echōmen*] is accepted as correct. The exhortation is that we keep on enjoying peace with God and keep on exulting in hope of the glory of God.

5:3 **But let us also rejoice in our tribulations** [*alla kai kauchōmetha en tais thlipsesin*]. Present middle subjunctive of same verb as in [verse 2](#). [*Kauchōmai*] is more than “rejoice,” rather “glory,” “exult.” These three volitive subjunctives [*echōmen*, *kauchōmetha*], twice) hold up the high ideal for the Christian after, and because of, his being set right with God. It is one thing to submit to or endure tribulations without complaint, but it is another to find ground of glorying in the midst of them as Paul exhorts here.

5:4 **Knowing** [*eidotes*]. Second perfect participle of [*eidon*] [*oida*], giving the reason for the previous exhortation to glory in tribulations. He gives a linked chain, one linking to the other (tribulation [*thlipsis*], patience [*hupomonē*], experience [*dokimē*], hope [*elpis*] running into [verse 5](#). On [*dokimē*], see [2Co 2:9](#).

5:5 **Hath been shed abroad** [*ekkechutai*]. Perfect passive indicative of [*ekcheō*], to pour out. “Has been poured out” in our hearts.

5:6 **For** [*eti gar*]. So most documents, but B reads [*ei ge*] which Westcott and Hort use in place of [*gar*]. **While we were yet weak** [*ontōn hēmōn asthenōn eti*]. Genitive absolute. The second [*eti*] (yet) here probably gave rise to the confusion of text over [*eti gar*] above. **In due season** [*kata kairon*]. Christ came into the world at the proper time, the fulness of the time (Ga 4:4; Eph 1:10; Tit 1:3). **I or the ungodly** [*huper asebon*]. In behalf, instead of. See about [*huper*] on Ga 3:13 and also [verse 7](#) here.

5:7 **Scarcely** [*molis*]. Common adverb from [*molos*], toil. See on [Ac 14:18](#). As between [*dikaios*], righteous, and [*agathos*], good, Lightfoot notes “all the difference in the world” which he shows by quotations from Plato and Christian writers, a difference of sympathy mainly, the [*dikaios*] man being “absolutely without sympathy” while the [*agathos*] man “is beneficent and kind.” **Would even dare** [*kai tolmaī*]. Present active indicative of [*tolmaō*], to have courage. “Even dares to.” Even so in the case of the kindly sympathetic man courage is called for to make the supreme sacrifice. **Perhaps** [*tacha*]. Common adverb (perhaps instrumental case) from [*tachus*] (swift). Only here in N.T.

5:8 **His own love** [*tēn heautou agapēn*]. See [Joh 3:16](#) as the best comment here. **While we were yet sinners** [*eti hamartōlōn ontōn*]. Genitive absolute again. Not because we were Jews or Greeks, rich or poor, righteous or good, but plain sinners. Cf. [Lu 18:13](#), the plea of the publican, “[*moi tōi hamartōlōi*].”

5:9 **Much more then** [*pollōi oun mallon*]. Argument from the greater to the less. The great thing is the justification in Christ’s blood. The final salvation [*sōthēsometha*], future passive indicative) is less of a mystery.

5:10 **We were reconciled to God** [*katēllagēmen tōi theōi*]. Second aorist passive indicative of [*katallassō*] for which great Pauline word see on [2Co 5:18f](#). The condition is the first class. Paul does not conceive it as his or our task to reconcile God to us. God has attended to that himself ([Ro 3:25f](#)). We become reconciled to God by means of the death of God’s Son. “Much more” again we shall be saved “by his life” [*en tēi zōēi autou*]. “In his life,” for he does live, “ever living to intercede for them” ([Heb 7:25](#)).

5:11 **But also glorying in God** [*alla kai kauchōmenoi en tōi theōi*]. Basis of all the exultation above ([verses 1-5](#)). **Through whom we have now received the reconciliation** [*di hou nun tēn katallagēn elabomen*]. Second aorist active indicative of [*lambanō*], looked at as a past realization, “now” [*nun*] in contrast with the future consummation and a sure pledge and guarantee of it.

5:12 **Therefore** [*dia touto*]. “For this reason.” What reason? Probably the argument made in [verses 1-11](#), assuming our justification and urging exultant joy in Christ because of the present reconciliation by Christ’s death and the certainty of future final salvation by his life. **As through one man** [*hōsper di’ henos anthrōpou*]. Paul begins a comparison between

the effects of Adam's sin and the effects of the redemptive work of Christ, but he does not give the second member of the comparison. Instead of that he discusses some problems about sin and death and starts over again in [verse 15](#). The general point is plain that the effects of Adam's sin are transmitted to his descendants, though he does not say how it was done whether by the natural or the federal headship of Adam. It is important to note that Paul does not say that the whole race receives the full benefit of Christ's atoning death, but only those who do. Christ is the head of all believers as Adam is the head of the race. In this sense Adam "is a figure of him that was to come." **Sin entered into the world** [*hē hamartia eis ton kosmon eisēlthen*]. Personification of sin and represented as coming from the outside into the world of humanity. Paul does not discuss the origin of evil beyond this fact. There are some today who deny the fact of sin at all and who call it merely "an error of mortal mind" (a notion) while others regard it as merely an animal inheritance devoid of ethical quality. **And so death passed unto all men** [*kai houtōs eis pantas anthrōpous diēlthen*]. Note use of [*dierchomai*] rather than [*eiserchomai*], just before, second aorist active indicative in both instances. By "death" in [Ge 2:17](#); [3:19](#) physical death is meant, but in [verses 17, 21](#) eternal death is Paul's idea and that lurks constantly behind physical death with Paul. **For that all sinned** [*eph' hōi pantes hēmarton*]. Constativ (summary) aorist active indicative of [*hamartanō*], gathering up in this one tense the history of the race (committed sin). The transmission from Adam became facts of experience. In the old Greek [*eph' hōi*] usually meant "on condition that," but "because" in N.T. (Robertson, *Grammar*, p. 963).

5:13 **Until the law** [*achri nomou*]. Until the Mosaic law. Sin was there before the Mosaic law, for the Jews were like Gentiles who had the law of reason and conscience ([2:12-16](#)), but the coming of the law increased their responsibility and their guilt ([2:9](#)). **Sin is not imputed** [*hamartia de ouk ellogētai*]. Present passive indicative of late verb [*ellogaō*] [-eō] from [*en*] and [*logos*], to put down in the ledger to one's account, examples in inscription and papyri. **When there is no law** [*mē ontos nomou*]. Genitive absolute, no law of any kind, he means. There was law before the Mosaic law. But what about infants and idiots in case of death? Do they have responsibility? Surely not. The sinful nature which they inherit is met by Christ's atoning death and grace. No longer do men speak of "elect infants."

5:14 **Even over them that had not sinned after the likeness of Adam's transgression** [*kai epi tous mē hamartēsantas epi tōi homoiōmati tēs parabaseōs Adam*]. Adam violated an express command of God and Moses gave the law of God clearly. And yet sin and death followed all from Adam on till Moses, showing clearly that the sin of Adam brought terrible consequences upon the race. Death has come upon infants and idiots also as a result of sin, but one understands Paul to mean that they are not held responsible by the law of conscience. **A figure** [*tupos*]. See on [Ac 7:43](#); [1Th 1:7](#); [2Th 3:9](#); [1Co 10:6](#) for this word. Adam is a type of Christ in holding a relation to those affected by the headship in each case, but the parallel is not precise as Paul shows.

5:15 **But not as the trespass** [*all' ouch hōs*]. It is more contrast than parallel: “the trespass” [to *paraptōma*], the slip, fall to one side) over against the free gift [to *charisma*], of grace [*charis*]. **Much more** [*pollōi mallon*]. Another *a fortiori* argument. Why so? As a God of love he delights **much more** in showing mercy and pardon than in giving just punishment (Lightfoot). The gift surpasses the sin. It is not necessary to Paul’s argument to make “the many” in each case correspond, one relates to Adam, the other to Christ.

5:16 **Through one that sinned** [*di' henos hamartēsantos*]. “Through one having sinned.” That is Adam. Another contrast, difference in source [*ek*]. **Of one** [*ex henos*]. Supply [*paraptōmatos*], Adam’s one transgression. **Of many trespasses** [*ek pollōn paraptōmatōn*]. The gift by Christ grew out of manifold sins by Adam’s progeny. **Justification** [*dikaiōma*]. Act of righteousness, result, ordinance (1:32; 2:26; 8:4), righteous deed (5:18), verdict as here (acquittal).

5:17 **Much more** [*pollōi mallon*]. Argument *a fortiori* again. Condition of first class assumed to be true. Note balanced words in the contrast (transgression [*paraptōmati*], grace [*charitos*]; death [*thanatos*], life [*zōēi*]; the one or **Adam** [*tou henos*], the one **Jesus Christ**; reign [*basileuō*] in both).

5:18 **So then** [*ara oun*]. Conclusion of the argument. Cf. 7:3, 25; 8:12, etc. Paul resumes the parallel between Adam and Christ begun in [verse 12](#) and interrupted by explanation (13f.) and contrast (15-17). **Through one trespass** [*di' henos paraptōmatos*]. That of Adam. **Through one act of righteousness** [*di' henos dikaiōmatos*]. That of Christ. The first “unto all men” [*eis pantas anthrōpous*] as in [verse 12](#), the second as in [verse 17](#) “they that receive, etc.”

5:19 Here again we have “the one” [*tou henos*] with both Adam and Christ, but “disobedience” [*parakoēs*], for which see [2Co 10:6](#)) contrasted with “obedience” [*hupakoēs*], the same verb [*kathistēmi*], old verb, to set down, to render, to constitute [*katestathēsan*], first aorist passive indicative, [*katastathēsontai*], future passive), and “the many” [*hoi polloi*] in both cases (but with different meaning as with “all men” above).

5:20 **Came in beside** [*pareisēlthen*]. Second aorist active indicative of double compound [*pareiserchomai*], late verb, in N.T. only here and [Ga 2:4](#) which see. See also [*eisēlthen*] in [verse 12](#). The Mosaic law came into this state of things, in between Adam and Christ. **That the trespass might abound** [*hina pleonasēi to paraptōma*]. It is usual to explain [*hina*] here as final, as God’s ultimate purpose. So Denney who refers to [Ga 3:19ff.](#); [Ro 7:7f.](#) But Chrysostom explains [*hina*] here as [*ekbasis*] (result). This is a proper use of [*hina*] in the *Koinē* as we have seen. If we take it so here, the meaning is “so that the trespass abounded” (aorist active subjunctive of [*pleonasō*], late verb, see on [2Th 1:3](#); [2Co 8:15](#)). This was the actual effect of the Mosaic law for the Jews, the necessary result of all prohibitions. **Did abound more exceedingly** [*huperperisseusen*]. First aorist active indicative of [*huperperisseuō*]. Late verb, in N.T. only here and [2Co 7:4](#) which see. A strong word. If [*pleonazō*] is

comparative [*pleon*] [*perisseuō*] is superlative (Lightfoot) and then [*hyperperisseuō*] goes the superlative one better. See [*hyperpleonazō*] in [1Ti 1:14](#). The flood of grace surpassed the flood of sin, great as that was (and is).

5:21 **That—even so grace might reign** [*hina—houtos kai hē charis basileusēi*]. Final [*hina*] here, the purpose of God and the goal for us through Christ. Lightfoot notes the force of the aorist indicative [*ebasileusen*], established its throne) and the aorist subjunctive [*basileusēi*], might establish its throne), the ingressive aorist both times. “This full rhetorical close has almost the value of a doxology” (Denney).

Chapter 6

6:1 **What shall we say then?** [*ti oun eroumen?*]. “A debater’s phrase” (Morison). Yes, and an echo of the rabbinical method of question and answer, but also an expression of exultant victory of grace versus sin. But Paul sees the possible perversion of this glorious grace. **Shall we continue in sin?** [*epimenōmen tēi hamartiāi?*]. Present active deliberative subjunctive of [*epimenō*], old verb to tarry as in Ephesus (1Co 16:8) with locative case. The practice of sin as a habit (present tense) is here raised. **That grace may abound** [*hina hē charis pteonasēi*]. Final clause with ingressive aorist subjunctive, to set free the superfluity of grace alluded to like putting money in circulation. Horrible thought [*mē genoito*] and yet Paul faced it. There are occasionally so-called pietists who actually think that God’s pardon gives them liberty to sin without penalty (cf. the sale of indulgences that stirred Martin Luther).

6:2 **Died to sin** [*apethanomen tēi hamartiāi*]. Second aorist active of [*apothnēskō*] and the dative case. When we surrendered to Christ and took him as Lord and Saviour. Qualitative relative [*hoitines*], we the very ones who). **How** [*pōs*]. Rhetorical question.

6:3 **Were baptized into Christ** [*ebaptisthēmen eis Christon*]. First aorist passive indicative of [*baptizō*]. Better, “were baptized unto Christ or in Christ.” The translation “into” makes Paul say that the union with Christ was brought to pass by means of baptism, which is not his idea, for Paul was not a sacramentarian. [*Eis*] is at bottom the same word as [*en*]. Baptism is the public proclamation of one’s inward spiritual relation to Christ attained before the baptism. See on Ga 3:27 where it is like putting on an outward garment or uniform. **Into his death** [*eis ton thanaton autou*]. So here “unto his death,” “in relation to his death,” which relation Paul proceeds to explain by the symbolism of the ordinance.

6:4 **We were buried therefore with him by means of baptism unto death** [*sunetaphēmen oun autōi dia tou baptismatos eis ton thanaton*]. Second aorist passive indicative of [*sunthaptō*], old verb to bury together with, in N.T. only here and Col 2:12. With associative instrumental case [*autōi*] and “by means of baptism unto death” as in verse 3. **In newness of life** [*en kainotēti zōēs*]. The picture in baptism points two ways, backwards to Christ’s death and burial and to our death to sin (verse 1), forwards to Christ’s resurrection from the dead and to our new life pledged by the coming out of the watery grave to walk on the other side of the baptismal grave (F. B. Meyer). There is the further picture of our own resurrection from the grave. It is a tragedy that Paul’s majestic picture here has been so blurred by controversy that some refuse to see it. It should be said also that a symbol is not the reality, but the picture of the reality.

6:5 **For if we have become united with him by the likeness of his death** [*ei gar sumphutoi gegonamen tōi homoiōmati tou thanatou autou*]. Condition of the first class, assumed to be true. [*Sumphutoi*] is old verbal adjective from [*sumphuō*], to grow together. Baptism as a picture of death and burial symbolizes our likeness to Christ in his death. **We**

shall be also united in the likeness of his resurrection [*alla kai tēs anastaseōs esometha*]. The conclusion to the previous condition introduced by [*alla kai*] as often and [*toi homoiōmati*] (in the likeness) must be understood before [*tēs anastaseōs*] (of his resurrection). Baptism is a picture of the past and of the present and a prophecy of the future, the matchless preacher of the new life in Christ.

6:6 **Our old man** [*ho palaios hēmōn anthrōpos*]. Only in Paul (here, [Col 3:9](#); [Eph 4:22](#)). **Was crucified with him** [*sunestaurōthē*]. See on [Ga 2:19](#) for this boldly picturesque word. This took place not at baptism, but only pictured there. It took place when “we died to sin” ([verse 1](#)). **The body of sin** [*to sōma tēs hamartias*]. “The body of which sin has taken possession” (Sanday and Headlam), the body marked by sin. **That so we should no longer be in bondage to sin** [*tou mēketi douleuein hēmas tēi hamartiāi*]. Purpose clause with [*tou*] and the present active infinitive of [*douleuō*], continue serving sin (as slaves). Adds “slavery” to living in sin ([verse 2](#)).

6:7 **Is justified** [*dedikaiōtai*]. Perfect passive indicative of [*dikaioō*], stands justified, set free from, adding this great word to death and life of [verses 1, 2](#).

6:8 **With Christ** [*sun Christōi*]. As pictured by baptism, the crucifixion with Christ of [verse 6](#).

6:9 **Dieth no more** [*ouketi apothnēskei*]. “Christ’s particular death occurs but once” (Shedd). See [Heb 10:10](#). A complete refutation of the “sacrificial” character of the “mass.”

6:10 **The death that he died** [*ho apethanen*]. Neuter relative, cognitive accusative with [*apethanen*]. **Once** [*ephapax*]. Once and once only ([Heb 9:26f.](#)), not [*pote*] (once upon a time). **The life that he liveth** [*ho zēi*]. Cognate accusative of the relative.

6:11 **Reckon ye also yourselves** [*kai humeis logizesthe*]. Direct middle imperative of [*logizomai*] and complete proof that Paul does not mean that baptism makes one dead to sin and alive to God. That is a spiritual operation “in Christ Jesus” and only pictured by baptism. This is a plea to live up to the ideal of the baptized life.

6:12 **Reign** [*basileuetō*]. Present active imperative, “let not sin continue to reign” as it did once ([5:12](#)). **Mortal** [*thnētoi*]. Verbal adjective from [*thnēskō*], subject to death. The reign of sin is over with you. Self-indulgence is inconsistent with trust in the vicarious atonement. **That ye should obey** [*eis to hupakouein*]. With a view to obeying.

6:13 **Neither present** [*mēde paristanete*]. Present active imperative in prohibition of [*paristanō*], late form of [*paristēmi*], to place beside. Stop presenting your members or do not have the habit of doing so, “do not go on putting your members to sin as weapons of unrighteousness.” **Instruments** [*hopla*]. Old word for tools of any kind for shop or war ([Joh 18:3](#); [2Co 6:7](#); [10:4](#); [Ro 13:12](#)). Possibly here figure of two armies arrayed against each other ([Ga 5:16-24](#)), and see [*hopla dikaiosunēs*] below. The two sets of [*hopla*] clash. **But present yourselves unto God** [*alla parastēsate heautous tōi theōi*]. First aorist active imperative of

[*paristēmi*], same verb, but different tense, do it now and completely. Our “members” [*melē*] should be at the call of God “as alive from the dead.”

6:14 **Shall not have dominion** [*ou kurieusei*]. Future active indicative of [*kurieuō*], old verb from [*kurios*], “shall not lord it over you,” even if not yet wholly dead. Cf. [2Co 1:24](#).

6:15 **What then?** [*ti oun?*]. Another turn in the argument about the excess of grace. **Shall we sin?** [*hamartesōmen?*]. First aorist active deliberative subjunctive of [*hamartanō*]. “Shall we commit sin” (occasional acts of sin as opposed to the life of sin as raised by [*epimenōmen tēi hamartiāi*] in [verse 1](#))? **Because** [*hoti*]. The same reason as in [verse 1](#) and taken up from the very words in [verse 14](#). Surely, the objector says, we may take a night off now and then and sin a little bit “since we are under grace.”

6:16 **His servants ye are whom ye obey** [*douloi este hōi hupakouete*]. Bondservants, slaves of the one whom ye obey, whatever one’s profession may be, traitors, spies sometimes they are called. As Paul used the figure to illustrate death to sin and resurrection to new life in Christ and not in sin, so now he uses slavery against the idea of occasional lapses into sin. Loyalty to Christ will not permit occasional crossing over to the other side to Satan’s line.

6:17 **Whereas ye were** [*ēte*]. Imperfect but no “whereas” in the Greek. Paul is not grateful that they were once slaves of sin, but only that, though they once were, they turned from that state. **To that form of doctrine whereunto ye were delivered** [*eis hon paredothēte tupon didachēs*]. Incorporation of the antecedent [*tupon didachēs*] into the relative clause: “to which form of doctrine ye were delivered.” See on [5:14](#) for [*tupon*]. It is hardly proper to take “form” here to refer to Paul’s gospel ([2:16](#)), possibly an allusion to the symbolism of baptism which was the outward sign of the separation.

6:18 **Ye became servants of righteousness** [*edoulōthēte tēi dikaiosunēi*]. First aorist passive indicative of [*douloō*], to enslave. “Ye were made slaves to righteousness.” You have simply changed masters, no longer slaves of sin (set free from that tyrant), but ye are slaves of righteousness. There is no middle ground, no “no man’s land” in this war.

6:19 **I speak after the manner of men** [*anthrōpinon legō*]. “I speak a human word.” He begs pardon for using “slaving” in connection with righteousness. But it is a good word, especially for our times when self-assertiveness and personal liberty bulk so large in modern speech. See [3:5](#); [Ga 3:15](#) where he uses [*kata anthrōpon*]. **Because of the infirmity of your flesh** [*dia tēn astheneian tēs sarkos humōn*]. Because of defective spiritual insight largely due to moral defects also. **Servants to uncleanness** [*doula tēi akatharsiāi*]. Neuter plural form of [*doulos*] to agree with [*melē*] (members). Patently true in sexual sins, in drunkenness, and all fleshly sins, absolutely slaves like narcotic fiends. **So now** [*houtōs nun*]. Now that you are born again in Christ. Paul uses twice again the same verb [*paristēmi*], to present [*parestēsate, parastēsate*]. **Servants to righteousness** [*doula tēi dikaiosunēi*]. Repeats the idea of [verse 18](#). **Unto sanctification** [*eis hagiastmon*]. This the goal, the blessed consumma-

tion that demands and deserves the new slavery without occasional lapses or sprees (verse 15). This late word appears only in LXX, N.T., and ecclesiastical writers so far. See on 1Th 4:3; 1Co 1:30. Paul includes sanctification in his conception of the God-kind (1:17) of righteousness (both justification, 1:18-5:21 and sanctification, chapters 6-8). It is a life process of consecration, not an instantaneous act. Paul shows that we ought to be sanctified (6:1-7:6) and illustrates the obligation by death (6:1-14), by slavery (6:15-23), and by marriage (7:1-6).

6:20 **Free in regard of righteousness** [*eleutheroi tēi dikaiosunēi*]. Ye wore no collar of righteousness, but freely did as ye pleased. They were “free.” Note dative case, personal relation, of [*dikaiosunēi*].

6:21 **What fruit then had ye at that time?** [*tina oun karpon eichete tote?*]. Imperfect active, used to have. A pertinent question. Ashes in their hands now. They are ashamed now of the memory of them. The end of them is death.

6:22 **Ye have your fruit unto sanctification** [*echete ton karpon humōn eis hāgiasmon*]. Freedom from sin and slavery to God bring permanent fruit that leads to sanctification. And the end eternal life [*to de telos zōēn aiōnion*]. Note accusative case [*zōēn aiōnion*], object of [*echete*] (ye have), though [*thanatos*] in contrast above is nominative.

6:23 **Wages** [*opsōnia*]. Late Greek for wages of soldier, here of sin. See on Lu 3:14; 1Co 9:7; 2Co 11:8. Sin pays its wages in full with no cut. But eternal life is God’s gift [*charisma*], not wages. Both [*thanatos*] and [*zōēn*] are **eternal** [*aiōnion*].

Chapter 7

7:1 **To men that know the law** [*ginōskousin nomon*]. Dative plural of present active participle of [*ginōskō*]. The Romans, whether Jews or Gentiles, knew the principle of law. A man [*tou anthrōpou*]. “The person,” generic term [*anthrōpos*], not [*anēr*].

7:2 **The wife that hath a husband** [*hē hupandros gunē*]. Late word, under (in subjection to) a husband. Here only in N.T. **Is bound** [*dedetai*]. Perfect passive indicative, stands bound. **By law** [*nomōi*]. Instrumental case. **To the husband while he liveth** [*tōi zōnti andri*]. “To the living husband,” literally. **But if the husband die** [*ean de apothanēi ho anēr*]. Third class condition, a supposable case [*ean*] and the second aorist active subjunctive). **She is discharged** [*katērgētai*]. Perfect passive indicative of [*katargeō*], to make void. She stands free from the law of the husband. Cf. 6:6.

7:3 **While the husband liveth** [*zōntos tou andros*]. Genitive absolute of present active participle of [*zaō*]. **She shall be called** [*chrēmatisēi*]. Future active indicative of [*chrēmatizō*], old verb, to receive a name as in [Ac 11:26](#), from [*chrēma*], business, from [*chraomai*], to use, then to give an oracle, etc. **An adulteress** [*moichalis*]. Late word, in Plutarch, LXX. See on [Mt 12:39](#). **If she be joined** [*ean genētai*]. Third class condition, “if she come to.” **So that she is no adulteress** [*tou mē einai autēn moichalida*]. It is a fact that [*tou*] and the infinitive is used for result as we saw in [1:24](#). Conceived result may explain the idiom here.

7:4 **Ye also were made to the law** [*kai humeis ethanatōthēte*]. First aorist indicative passive of [*thanatoō*], old verb, to put to death ([Mt 10:21](#)) or to make to die (extinct) as here and [Ro 8:13](#). The analogy calls for the death of the law, but Paul refuses to say that. He changes the structure and makes them dead to the law as the husband ([6:3-6](#)). The relation of marriage is killed “through the body of Christ” as the “propitiation” ([3:25](#)) for us. Cf. [Col 1:22](#). **That we should be joined to another** [*eis to genesthai heterōi*]. Purpose clause with [*eis to*] and the infinitive. First mention of the saints as wedded to Christ as their Husband occurs in [1Co 6:13](#); [Ga 4:26](#). See further [Eph 5:22-33](#). **That we might bring forth fruit unto God** [*hina karpophorēsōmen tōi theōi*]. He changes the metaphor to that of the tree used in [6:22](#).

7:5 **In the flesh** [*en tēi sarki*]. Same sense as in [6:19](#) and [7:18, 25](#). The “flesh” is not inherently sinful, but is subject to sin. It is what Paul means by being “under the law.” He uses [*sarx*] in a good many senses. **Sinful passions** [*ta pathēmata tōn hamartiōn*]. “Passions of sins” or marked by sins. **Wrought** [*energeito*]. Imperfect middle of [*energeō*], “were active.” **To bring forth fruit unto death** [*eis to karpophorēsai tōi thanatōi*]. Purpose clause again. Vivid picture of the seeds of sin working for death.

7:6 **But now** [*nuni de*]. In the new condition. **Wherein we were holden** [*en hōi kateichometha*]. Imperfect passive of [*katechō*], picture of our former state (same verb in [1:18](#)). **In newness of spirit** [*en kainotēti pneumatōs*]. The death to the letter of the law (the

old husband) has set us free to the new life in Christ. So Paul has shown again the obligation on us to live for Christ.

7:7 **Is the law sin?** [*ho nomos hamartia?*]. A pertinent query in view of what he had said. Some people today oppose all inhibitions and prohibitions because they stimulate violations. That is half-baked thinking. **I had not known sin** [*tēn hamartian ouk egnōn*]. Second aorist indicative of [*ginōskō*], to know. It is a conclusion of a second class condition, determined as unfulfilled. Usually [*an*] is used in the conclusion to make it plain that it is second class condition instead of first class, but occasionally it is not employed when it is plain enough without as here (Joh 16:22,24). See on Ga 4:15. **So as to I had not known coveting** (lust), [*epithumian ouk ēidein*]. But all the same the law is not itself sin nor the cause of sin. Men with their sinful natures turn law into an occasion for sinful acts.

7:8 **Finding occasion** [*aphormēn labousa*]. See 2Co 5:12; 11:12; Ga 5:13 for [*aphormēn*], a starting place from which to rush into acts of sin, excuses for doing what they want to do. Just so drinking men use the prohibition laws as “occasions” for violating them. **Wrought in me** [*kateirgasato en emoi*]. First aorist active middle indicative of the intensive verb [*katergazomai*], to work out (to the finish), effective aorist. The command not to lust made me lust more. **Dead** [*nekra*]. Inactive, not non-existent. Sin in reality was there in a dormant state.

7:9 **I was alive** [*ezōn*]. Imperfect active. Apparently, “the lost paradise in the infancy of men” (Denney), before the conscience awoke and moral responsibility came, “a seeming life” (Shedd). **Sin revived** [*hē hamartia anezēsen*]. Sin came back to life, waked up, the blissful innocent stage was over, “the commandment having come” [*elthousēs tēs entolēs*], genitive absolute). **But I died** [*egō de apethanon*]. My seeming life was over for I was conscious of sin, of violation of law. I was dead before, but I did not know. Now I found out that I was spiritually dead.

7:10 **This I found unto death** [*heurethē moi—hautē eis thanaton*]. Literally, “the commandment the one for (meant for) life, this was found for me unto death.” First aorist (effective) passive indicative of [*heuriskō*], to find, not active as the English has it. It turned out so for me (ethical dative).

7:11 **Beguiled me** [*exēpatēsen me*]. First aorist active indicative of [*exapataō*], old verb, completely [*ex*] made me lose my way [*a*] privative, [*pateō*], to walk). See on 1Co 3:18; 2Co 11:3. Only in Paul in N.T. **Slew me** [*apekteinen*]. First aorist active indicative of [*apokteinō*], old verb. “Killed me off,” made a clean job of it. Sin here is personified as the tempter (Ge 3:13).

7:12 **Holy, and righteous, and good** [*hagia kai dikaia kai agathē*]. This is the conclusion (wherefore, [*hōste*] to the query in verse 7. The commandment is God’s and so holy like Him, just in its requirements and designed for our good. The modern revolt against law needs these words.

7:13 **Become death unto me?** [*emoi egeneto thanatos?*]. Ethical dative [*emoi*] again. New turn to the problem. Admitting the goodness of God's law, did it issue in death for me? Paul repels [*mē genoito*] this suggestion. It was sin that (But sin, [*alla hē hamartia*] "became death for me." **That it might be shown** [*hina phanēi*]. Final clause, [*hina*] and second aorist passive subjunctive of [*phainō*], to show. The sinfulness of sin is revealed in its violations of God's law. **By working death to me** [*moi katergazomenē thanaton*]. Present middle participle, as an incidental result. **Might become exceedingly sinful** [*genētai kath' hyperbolēn hamartōlos*]. Second aorist middle subjunctive of [*ginomai*] with [*hina*] in final clause. On [*kath' hyperbolēn*], see on [1Co 12:31](#). Our hyperbole is the Greek [*hyperbolē*]. The excesses of sin reveal its real nature. Only then do some people get their eyes opened.

7:14 **Spiritual** [*pneumatikos*]. Spirit-caused and spirit-given and like the Holy Spirit. See [1Co 10:3f](#). **But I am carnal** [*egō de sarkinos eimi*]. "Fleshen" as in [1Co 3:1](#) which see, more emphatic even than [*sarkikos*], "a creature of flesh." **Sold under sin** [*pepramenos hupo tēn hamartian*]. Perfect passive participle of [*pipraskō*], old verb, to sell. See on [Mt 13:46](#); [Ac 2:45](#), state of completion. Sin has closed the mortgage and owns its slave.

7:15 **I know not** [*ou ginōskō*]. "I do not recognize" in its true nature. My spiritual perceptions are dulled, blinded by sin ([2Co 4:4](#)). The dual life pictured here by Paul finds an echo in us all, the struggle after the highest in us ("what I really wish," [*ho thelō*], to practise it steadily, [*prassō*] and the slipping into doing [*poiō*] "what I really hate" [*ho misō*] and yet sometimes do. There is a deal of controversy as to whether Paul is describing his struggle with sin before conversion or after it. The words "sold under sin" in [verse 14](#) seem to turn the scale for the pre-conversion period. "It is the unregenerate man's experience, surviving at least in memory into regenerate days, and read with regenerate eyes" (Denney).

7:16 **I consent unto the law** [*sunphēmi tōi nomōi*]. Old verb, here only in N.T., with associative instrumental case. "I speak with." My wanting [*thelō*] to do the opposite of what I do proves my acceptance of God's law as good [*kalos*].

7:17 **So now** [*nuni de*]. A logical contrast, "as the case really stands." **But sin that dwelleth in me** [*all' hē enoikousa en emoi hamartia*]. "But the dwelling in me sin." Not my true self, my higher personality, but my lower self due to my slavery to indwelling sin. Paul does not mean to say that his whole self has no moral responsibility by using this paradox. "To be saved from sin, a man must at the same time own it and disown it" (Denney).

7:18 **In me** [*en emoi*]. Paul explains this by "in my flesh" [*en tēi sarki mou*], the unregenerate man "sold under sin" of [verse 14](#). **No good thing** [*ouk—agathon*]. "Not absolutely good." This is not a complete view of man even in his unregenerate state as Paul at once shows. **For to will is present with me** [*to gar thelein parakeitai moi*]. Present middle indicative of [*parakeimai*], old verb, to lie beside, at hand, with dative [*moi*]. Only here in N.T. The **wishing** is the better self, **the doing not** the lower self.

7:19 **But the evil which I would not** [*alla ho ou thelō kakon*]. Incorporation of the antecedent into the relative clause, “what evil I do not wish.” An extreme case of this practise of evil is seen in the drunkard or the dope-fiend.

7:20 **It is no more I that do it** [*ouketi egō katergazomai auto*]. Just as in [verse 17](#), “no longer do I do it” (the real [*Ego*], my better self), and yet there is responsibility and guilt for the struggle goes on.

7:21 **The law** [*ton nomon*]. The principle already set forth [*ara*], accordingly) in [verses 18, 19](#). This is the way it works, but there is no surcease for the stings of conscience.

7:22 **For I delight in** [*sunēdomai gar*]. Old verb, here alone in N.T., with associative instrumental case, “I rejoice with the law of God,” my real self “after the inward man” [*kata ton esō anthrōpon*] of the conscience as opposed to “the outward man” ([2Co 4:16](#); [Eph 3:16](#)).

7:23 **A different law** [*heteron nomon*]. For the distinction between [*heteros*] and [*allos*], see [Ga 1:6f](#). **Warring against** [*antistrateuomenon*]. Rare verb (*Xenophon*) to carry on a campaign against. Only here in N.T. **The law of my mind** [*tōi nomōi tou noos*]. The reflective intelligence Paul means by [*noos*], “the inward man” of [verse 22](#). It is this higher self that agrees that the law of God is good ([12, 16, 22](#)). **Bringing me into captivity** [*aichmalōtizonta*]. See on this late and vivid verb for capture and slavery [Lu 21:24](#); [2Co 10:5](#). Surely it is a tragic picture drawn by Paul with this outcome, “sold under sin” ([14](#)), “captivity to the law of sin” ([23](#)). The ancient writers (Plato, Ovid, Seneca, Epictetus) describe the same dual struggle in man between his conscience and his deeds.

7:24 **O wretched man that I am** [*talaipōros egō anthrōpos*]. “Wretched man I.” Old adjective from [*tlaō*], to bear, and [*pōros*], a callus. In N.T. only here and [Re 3:17](#). “A heart-rending cry from the depths of despair” (Sanday and Headlam). **Out of the body of this death** [*ek tou sōmatos tou thanatou toutou*]. So the order of words demands. See [verse 13](#) for “death” which finds a lodgment in the body (Lightfoot). If one feels that Paul has exaggerated his own condition, he has only to recall [1Ti 1:15](#) when he describes himself a chief of sinners. He dealt too honestly with himself for Pharisaic complacency to live long.

7:25 **I thank God** [*charis tōi theōi*]. “Thanks to God.” Note of victory over death through Jesus Christ our Lord.” **So then I myself** [*ara oun autos egō*]. His whole self in his unregenerate state gives a divided service as he has already shown above. In [6:1-7:6](#) Paul proved the obligation to be sanctified. In [7:7-8:11](#) he discusses the possibility of sanctification, only for the renewed man by the help of the Holy Spirit.

Chapter 8

8:1 **Therefore now** [*ara nun*]. Two particles. Points back to the triumphant note in 7:25 after the preceding despair. **No condemnation** [*ouden katakrima*]. As sinners we deserved condemnation in our unregenerate state in spite of the struggle. But God offers pardon “to those in Christ Jesus [*tois en Christōi Iēsou*]. This is Paul’s Gospel. The fire has burned on and around the Cross of Christ. There and there alone is safety. Those in Christ Jesus can lead the consecrated, the crucified, the baptized life.

8:2 **The law of the Spirit of life** [*ho nomos tou pneumatōs tēs zōēs*]. The principle or authority exercised by the Holy Spirit which bestows life and which rests “in Christ Jesus.” **Made me free** [*ēleutherōsen me*]. First aorist active indicative of the old verb [*eleutheroō*] for which see [Ga 5:1](#). Aleph B have [*se*] (thee) instead of [*me*]. It matters little. We are pardoned, we are free from the old law of sin and death (7:7-24), we are able by the help of the Holy Spirit to live the new life in Christ.

8:3 **That the law could not do** [*to adunaton tou nomou*]. Literally, “the impossibility of the law” as shown in 7:7-24, either nominative absolute or accusative of general reference. No syntactical connection with the rest of the sentence. **In that** [*en hōi*]. “Wherein.” **It was weak** [*ēsthenei*]. Imperfect active, continued weak as already shown. **In the likeness of sinful flesh** [*en homoiōmati sarkos hamartias*]. For “likeness” see [Php 2:7](#), a real man, but more than man for God’s “own Son.” Two genitives “of flesh of sin” (marked by sin), that is the flesh of man is, but not the flesh of Jesus. **And for sin** [*kai peri hamartias*]. Condensed phrase, God sent his Son also concerning sin (our sin). **Condemned sin in the flesh** [*katekrine tēn hamartian en tēi sarki*]. First aorist active indicative of [*katakrinō*]. He condemned the sin of men and the condemnation took place in the flesh of Jesus. If the article [*tēn*] had been repeated before [*en tēi sarki*] Paul would have affirmed sin in the flesh of Jesus, but he carefully avoided that (Robertson, *Grammar*, p. 784).

8:4 **The ordinance of the law** [*to dikaiōma tou nomou*]. “The requirement of the law.” **Might be fulfilled** [*hina plerōthēi*]. Purpose of the death of Christ by [*hina*] and first aorist passive subjunctive of [*plēroō*]. Christ met it all in our stead (3:21-26). **Not after the flesh, but after the Spirit** [*mē kata sarka alla kata pneuma*]. The two laws of life [*kata sarka*] in 7:7-24, [*kata pneuma*] 8:1-11). Most likely the Holy Spirit or else the renewed spirit of man.

8:5 **Do mind** [*phronousin*]. Present active indicative of [*phroneō*], to think, to put the mind [*phrēn*] on. See [Mt 16:23](#); [Ro 12:16](#). For the contrast between [*sarx*] and [*pneuma*], see [Ga 5:16-24](#).

8:6 **The mind** [*to phronēma*]. The bent or will of the flesh is death as shown in 7:7-24. **Life** [*zōē*]. In contrast with “death.” **Peace** [*eirēnē*]. As seen in 5:1-5.

8:7 **Is not subject** [*ouch hupotassetai*]. Present passive indicative of [*hupotassō*], late verb, military term for subjection to orders. Present tense here means continued insubor-

dination. **Neither indeed can it be** [*oude gar dunatai*]. “For it is not even able to do otherwise.” This helpless state of the unregenerate man Paul has shown above apart from Christ. Hope lies in Christ (7:25) and the Spirit of life (8:2).

8:8 **Cannot please God** [*theōi aresai ou dunantai*]. Because of the handicap of the lower self in bondage to sin. This does not mean that the sinner has no responsibility and cannot be saved. He is responsible and can be saved by the change of heart through the Holy Spirit.

8:9 **Not in the flesh** [*ouk en sarki*]. Not sold under sin (7:14) any more. **But in the spirit** [*alla en pneumatī*]. Probably, “in the Holy Spirit.” It is not Pantheism or Buddhism that Paul here teaches, but the mystical union of the believer with Christ in the Holy Spirit. **If so be that** [*eiper*]. “If as is the fact” (cf. 3:30). **The Spirit of Christ** [*pneuma Christou*]. The same as “the Spirit of God” just before. See also [Php 1:19](#); [1Pe 1:11](#). Incidental argument for the Deity of Christ and probably the meaning of [2Co 3:18](#) “the Spirit of the Lord.” Condition of first class, assumed as true.

8:10 **The body is dead** [*to men sōma nekron*]. Has the seeds of death in it and will die “because of sin.” **The spirit is life** [*to de pneuma zōē*]. The redeemed human spirit. He uses [*zōē*] (life) instead of [*zōsa*] (living), “God-begotten, God-sustained life” (Denney), if Christ is in you.

8:11 **Shall quicken** [*zōopoiēsei*]. Future active indicative of [*zōopoiēō*], late verb from [*zōopoiōs*], making alive. See on [1Co 15:22](#). **Through his Spirit** [*dia tou pneumatōs*]. B D L have [*dia to pneuma*] (because of the Spirit). Both ideas are true, though the genitive is slightly more probably correct.

8:12 **We are debtors** [*opheiletai esmen*]. See on [Ga 5:3](#); [Ro 1:14](#). **Not to the flesh** [*ou tēi sarki*]. Negative [*ou*] goes with preceding verb and [*tēi sarki*], not with the infinitive [*tou zēin*].

8:13 **Ye must die** [*mellete apothnēskēin*]. Present indicative of [*mellō*], to be about to do and present active infinitive of [*apothnēskō*], to die. “Ye are on the point of dying.” Eternal death. **By the spirit** [*pneumatī*]. Holy Spirit, instrumental case. **Ye shall live** [*zēsethe*]. Future active indicative of [*zaō*]. Eternal life.

8:14 **Sons of God** [*huiōi theou*]. In the full sense of this term. In [verse 16](#) we have [*tekna theou*] (children of God). Hence no great distinction can be drawn between [*huiōs*] and [*teknōn*]. The truth is that [*huiōs*] is used in various ways in the New Testament. In the highest sense, not true of any one else, Jesus Christ is God’s Son (8:3). But in the widest sense all men are “the offspring” [*genos*] of God as shown in [Ac 17:28](#) by Paul. But in the special sense here only those are “sons of God” who are led by the Spirit of God, those born again (the second birth) both Jews and Gentiles, “the sons of Abraham” [*huiōi Abraam*], [Ga 3:7](#)), the children of faith.

8:15 **The spirit of adoption** [*pneuma huiōthesias*]. See on this term [*huiōthesia*], [Ga 4:5](#). Both Jews and Gentiles receive this “adoption” into the family of God with all its priv-

ileges. “Whereby we cry, Abba, Father” [*en hēi krazomen Abbā ho patēr*]. See [Ga 4:6](#) for discussion of this double use of Father as the child’s privilege.

8:16 **The Spirit himself** [*auto to pneuma*]. The grammatical gender of [*pneuma*] is neuter as here, but the Greek used also the natural gender as we do exclusively as in [Joh 16:13](#) [*ekeinos*] (masculine he), [*to pneuma*] (neuter). See also [Joh 16:26](#) [*ho—ekeinos*]. It is a grave mistake to use the neuter “it” or “itself” when referring to the Holy Spirit. **Beareth witness with our spirit** [*summarturei tōi pneumatī hēmōn*]. See on [Ro 2:15](#) for this verb with associative instrumental case. See [1Jo 5:10f.](#) for this double witness.

8:17 **Joint-heirs with Christ** [*sunklēronomoi Christou*]. A late rare double compound, in Philo, an Ephesian inscription of the imperial period (Deissmann, *Light from the Ancient East*, p. 92), papyri of the Byzantine period. See [8:29](#) for this idea expanded. Paul is fond of compounds of [*sun*], three in this verse [*sunklēronomoi, sunpaschōmen, sundoxasthōmen*]. The last (first aorist passive subjunctive of [*sundoxazō*] with [*hina*] (purpose), late and rare, here only in N.T.

8:18 **To us-ward** [*eis hēmās*]. We shall be included in the radiance of the coming glory which will put in the shadow the present sufferings. Precisely the same idiom here with [*mellousan doxan*] (aorist passive infinitive of [*apokaluphthēnai*] occurs in [Ga 3:23](#) with [*mellousan pistin*], which see.

8:19 **The earnest expectation of creation** [*hē apokaradokia tēs ktiseōs*]. This substantive has so far been found nowhere save here and [Php 1:20](#), though the verb [*apokaradokeō*] is common in Polybius and Plutarch. Milligan (*Vocabulary*) thinks that Paul may have made the substantive from the verb. It is a double compound [*apo*], off from, [*kara*], head, [*dokeō*], Ionic verb, to watch), hence to watch eagerly with outstretched head. **Waiteth for** [*apekdechetai*]. See on [1Co 1:7](#); [Ga 5:5](#) for this rare word (possibly formed by Paul, Milligan). “To wait it out” (Thayer). **The revealing of the sons of God** [*tēn apokalupsin tōn huiōn tou theou*]. Cf. [1Jo 3:2](#); [2Th 2:8](#); [Col 3:4](#). This mystical sympathy of physical nature with the work of grace is beyond the comprehension of most of us. But who can disprove it?

8:20 **Was subjected** [*hupetagē*]. Second aorist passive indicative of [*hupatassō*] (cf. [verse 7](#)). **To vanity** [*tēi mataiotēti*]. Dative case. Rare and late word, common in LXX. From [*mataios*], empty, vain. [Eph 4:17](#); [2Pe 2:18](#). **Not of its own will** [*ouch hekousa*]. Common adjective, in N.T. only here and [1Co 9:27](#). It was due to the effect of man’s sin. **But by reason of him** [*alla dia ton*]. Because of God. **In hope that** [*eph’ helpidi hoti*]. Note the form [*helpidi*] rather than the usual [*elpidi*] and so [*eph*]. [*Hoti*] can be causal “because” instead of declarative “that.”

8:21 **The creation itself** [*autē hē ktisis*]. It is the hope of creation, not of the Creator. Nature “possesses in the feeling of her unmerited suffering a sort of presentiment of her future deliverance” (Godet).

8:22 **Groaneth and travaileth in pain** [*sunstenazei kai sunōdinei*]. Two more compounds with [*sun*]. Both rare and both here alone in N.T. Nature is pictured in the pangs of childbirth.

8:23 **The first fruits** [*tēn aparchēn*]. Old and common metaphor. **Of the Spirit** [*tou pneumatos*]. The genitive of apposition. The Holy Spirit came on the great Pentecost and his blessings continue as seen in the “gifts” in [1Co 12-14](#), in the moral and spiritual gifts of [Ga 5:22f](#). And greater ones are to come ([1Co 15:44ff](#)). **Even we ourselves** [*kai autoi*]. He repeats for emphasis. We have our “groaning” [*stenazomen*] as well as nature. **Waiting for** [*apekdechomenoi*]. The same verb used of nature in [verse 19](#). **Our adoption** [*huiiothesian*]. Our full “adoption” (see [verse 15](#)), “the redemption of our body” [*tēn apolutrōsin tou sōmatos hēmōn*]. That is to come also. Then we shall have complete redemption of both soul and body.

8:24 **For by hope were we saved** [*tēi gar elpidi esōthēmen*]. First aorist passive indicative of [*sōzō*]. The case of [*elpidi*] is not certain, the form being the same for locative, instrumental and dative. Curiously enough either makes good sense in this context: “We were saved in hope, by hope, for hope” (of the redemption of the body).

8:25 **With patience** [*di' hupomonēs*]. Paul repeats the verb [*apekdechomai*] of [verse 23](#).

8:26 **Helpeth our infirmity** [*sunantilambanetai tēi astheneiāi hēmōn*]. Present middle indicative of [*sunantilambanomai*], late and striking double compound (Diodorus, LXX, Josephus, frequent in inscriptions, Deissmann, Light, etc., p. 87), to lend a hand together with, at the same time with one. Only twice in N.T., here and [Lu 10:40](#) in Martha’s plea for Mary’s help. Here beautifully Paul pictures the Holy Spirit taking hold at our side at the very time of our weakness (associative instrumental case) and before too late. **How to pray** [*to ti proseuxōmetha*]. Articular clause object of [*oidamen*] (we know) and indirect question with the deliberative aorist middle subjunctive [*proseuxōmetha*], retained in the indirect question. **As we ought** [*katho dei*]. “As it is necessary.” How true this is of all of us in our praying. **Maketh intercession** [*huperentugchanei*]. Present active indicative of late double compound, found only here and in later ecclesiastical writers, but [*entugchanō*] occurs in [verse 27](#) (a common verb). It is a picturesque word of rescue by one who “happens on” [*entugchanei*] one who is in trouble and “in his behalf” [*huper*] pleads “with unuttered groanings” (instrumental case) or with “sighs that baffle words” (Denney). This is work of our Helper, the Spirit himself.

8:27 **He that searcheth** [*ho eraunōn*]. God ([1Sa 16:7](#)). **According to the will of God** [*kata theon*]. See [2Co 7:9-11](#) for this phrase [*kata theon*] (according to God). The Holy Spirit is the “other Paraclete” ([Joh 14:16](#)) who pleads God’s cause with us as Christ is our Paraclete with the Father ([1Jo 2:1](#)). But more is true as here, for the Holy Spirit interprets our prayers to God and “makes intercession for us in accord with God’s will.”

8:28 **All things work together** [*panta sunergei*]. A B have [*ho theos*] as the subject of [*sunergei*] (old verb, see on [1Co 16:16](#); [2Co 6:1](#)). That is the idea anyhow. It is God who

makes “all things work together” in our lives “for good” [*eis agathon*], ultimate good. **According to his purpose** [*kata prothesin*]. Old word, seen already in [Ac 27:13](#) and for “shewbread” in [Mt 12:4](#). The verb [*protithēmi*] Paul uses in [3:24](#) for God’s purpose. Paul accepts fully human free agency but behind it all and through it all runs God’s sovereignty as here and on its gracious side ([9:11](#); [3:11](#); [2Ti 1:9](#)).

8:29 **Foreknew** [*proegnō*]. Second aorist active indicative of [*proginōskō*], old verb as in [Ac 26:5](#). See [Ps 1:6 \(LXX\)](#) and [Mt 7:23](#). This fore-knowledge and choice is placed in eternity in [Eph 1:4](#). **He foreordained** [*proōrisen*]. First aorist active indicative of [*proorizō*], late verb to appoint beforehand as in [Ac 4:28](#); [1Co 2:7](#). Another compound with [*pro-*] (for eternity). **Conformed to the image** [*summorphous tēs eikonos*]. Late adjective from [*sun*] and [*morphē*] and so an inward and not merely superficial conformity. [*Eikōn*] is used of Christ as the very image of the Father ([2Co 4:4](#); [Col 1:15](#)). See [Php 2:6f.](#) for [*morphē*]. Here we have both [*morphē*] and [*eikōn*] to express the gradual change in us till we acquire the likeness of Christ the Son of God so that we ourselves shall ultimately have the family likeness of sons of God. Glorious destiny. **That he might be** [*eis to einai auton*]. Common idiom for purpose. **First born among many brethren** [*prōtotokon en pollois adelphois*]. Christ is “first born” of all creation ([Col 1:15](#)), but here he is “first born from the dead” ([Col 1:18](#)), the Eldest Brother in this family of God’s sons, though “Son” in a sense not true of us.

8:30 **Called** [*ekalesen*] —**Justified** [*edikaiōsen*]—**Glorified** [*edoxasen*]. All first aorist active indicatives of common verbs [*kaleō*, *dikaioō*, *doxazō*]. But the glorification is stated as already consummated (constative aorists, all of them), though still in the future in the fullest sense. “The step implied in [*edoxasen*] is both complete and certain in the Divine counsels” (Sanday and Headlam).

8:31 **For these things** [*pros tauta*]. From [8:12](#) on Paul has made a triumphant presentation of the reasons for the certainty of final sanctification of the sons of God. He has reached the climax with glorification [*edoxasen*] in [verse 30](#)). But Paul lets the objector have his say as he usually does so that in [verses 31-39](#) he considers the objections. **If God is for us, who is against us?** [*ei ho theos huper hēmōn, tis kath’ hēmōn?*]. This condition of the first class carries Paul’s challenge to all doubters. There is no one on a par with God. Note the two prepositions in contrast [*huper*], over, [*kata*], down or against).

8:32 **He that** [*hos ge*]. “Who as much as this” [*ge*] here magnifying the deed, intensive particle). **Spared not** [*ouk epheisato*]. First aorist middle of [*pheidomai*], old verb used about the offering of Isaac in [Ge 22:16](#). See [Ac 20:29](#). **Also with him** [*kai sun autōi*]. The gift of “his own son” is the promise and the pledge of the all things for good of [verse 28](#). Christ is all and carries all with him.

8:33 **Who shall lay anything to the charge of God’s elect?** [*tis egkalesei kata eklektōn theou?*]. Future active indicative of [*egkaleō*], old verb, to come forward as accuser (forensic term) in case in court, to impeach, as in [Ac 19:40](#); [23:29](#); [26:2](#), the only N.T. examples. Satan

is the great Accuser of the brethren. **It is God that justifieth** [*theos ho dikaiōn*]. God is the Judge who sets us right according to his plan for justification (3:21-31). The Accuser must face the Judge with his charges.

8:34 **Shall condemn** [*katakrinōn*]. Can be either present active participle (condemns) or the future (shall condemn). It is a bold accuser who can face God with false charges or with true ones for that matter for we have an “Advocate” at God’s Court (1Jo 2:1), “who is at the right hand of God” [*hos estin en dexiāi tou theou*] “who also maketh intercession for us” [*hos kai entugchanei huper hēmōn*]. Our Advocate paid the debt for our sins with his blood. The score is settled. We are free (8:1).

8:35 **Shall separate** [*chōrisei*]. Future active of old verb [*chorizō*] from adverb [*chōris*] and that from [*chōra*], space. Can any one put a distance between Christ’s love and us (objective genitive)? Can any one lead Christ to cease loving us? Such things do happen between husband and wife, alas. Paul changes the figure from “who” [*tis*] to “what” [*ti*]. The items mentioned will not make Christ love us less. Paul here glories in tribulations as in 5:3ff.

8:36 **Even as it is written** [*kathōs gegraptai*]. He quotes Ps 44:23. **We are killed** [*thanatoumetha*]. Present passive indicative of [*thanatoō*] for which see on 7:4. Same idea of continuous martyrdom in 1Co 15:31. **As sheep for the slaughter** [*hōs probata sphagēs*]. Objective genitive [*sphagēs*].

8:37 **Nay** [*alla*]. On the contrary, we shall not be separated. **We are more than conquerors** [*hupernikōmen*]. Late and rare compound. Here only in N.T. “We gain a surpassing victory through the one who loved us.”

8:38 **For I am persuaded** [*pepeismai gar*]. Perfect passive participle of [*peithō*], “I stand convinced.” The items mentioned are those that people dread (life, death, supernatural powers, above, below, any creature to cover any omissions).

8:39 **To separate us** [*hēmās chōrisai*]. Aorist active infinitive of [*chorizō*] (same verb as in 35). God’s love is victor over all possible foes, “God’s love that is in Christ Jesus.” Paul has reached the mountain top. He has really completed his great argument concerning the God-kind of righteousness save for its bearing on some special problems. The first of these concerns the fact that the Jews (God’s chosen people) have so largely rejected the gospel (chapters 9-11).

Chapter 9

9:1 **In Christ** [*en Christōi*]. Paul really takes a triple oath here so strongly is he stirred. He makes a positive affirmation in Christ, a negative one (not lying), the appeal to his conscience as co-witness [*sunmarturousēs*], genitive absolute as in 2:15 which see) “in the Holy Spirit.”

9:2 **Sorrow** [*lupē*]. Because the Jews were rejecting Christ the Messiah. “We may compare the grief of a Jew writing after the fall of Jerusalem” (Sanday and Headlam). **Unceasing pain in my heart** [*adialeiptos odunē tēi kardiāi*]. Like angina pectoris. [*Odunē*] is old word for consuming grief, in N.T. only here and and 1Ti 6:10. **Unceasing** [*adialeiptos*]. Late and rare adjective (in an inscription 1 cent. B.C.), in N.T. only here and 2Ti 1:3. Two rare words together and both here only in N.T. and I and II Timothy (some small argument for the Pauline authorship of the Pastoral Epistles).

9:3 **I could wish** [*ēuchomēn*]. Idiomatic imperfect, “I was on the point of wishing.” We can see that [*euchomai*] (I do wish) would be wrong to say. [*An ēuchomēn*] would mean that he does not wish (conclusion of second class condition). [*An ēuchomēn*] would be conclusion of fourth class condition and too remote. He is shut up to the imperfect indicative (Robertson, *Grammar*, p. 886). **Anathema** [*anathema*]. See for this word as distinct from [*anathēma*] (offering) 1Co 12:3; Ga 1:8f. **I myself** [*autos egō*]. Nominative with the infinitive [*einai*] and agreeing with subject of [*ēuchomēn*]. **According to the flesh** [*kata sarka*]. As distinguished from Paul’s Christian brethren.

9:4 **Who** [*hoitines*]. The very ones who, inasmuch as they. **Israelites** [*Israēleitai*]. Covenant name of the chosen people. **Whose** [*hōn*]. Predicate genitive of the relative, used also again with [*hoi pateres*]. For “the adoption” [*hē huiiothesia*] see 8:15. **The glory** [*hē doxa*]. The Shekinah Glory of God (3:23) and used of Jesus in Jas 2:1. **The covenants** [*hai diathēkai*]. Plural because renewed often (Ge 6:18; 9:9; 15:18; 17:2, 7, 9; Ex 2:24). **The giving of the law** [*hē nomothesia*]. Old word, here only in N.T., from [*nomos*] and [*tithēmi*]. **The service** [*hē latreia*]. The temple service (Heb 9:1,6). **The fathers** [*hoi pateres*]. The patriarchs (Ac 3:13; 7:32).

9:5 **Of whom** [*ex hōn*]. Fourth relative clause and here with [*ex*] and the ablative. **Christ** [*ho Christos*]. The Messiah. **As concerning the flesh** [*to kata sarka*]. Accusative of general reference, “as to the according to the flesh.” Paul limits the descent of Jesus from the Jews to his human side as he did in 1:3f. **Who is over all, God blessed for ever** [*ho on epi pantōn theos eulogētos*]. A clear statement of the deity of Christ following the remark about his humanity. This is the natural and the obvious way of punctuating the sentence. To make a full stop after [*sarka*] (or colon) and start a new sentence for the doxology is very abrupt and awkward. See Ac 20:28; Tit 2:13 for Paul’s use of [*theos*] applied to Jesus Christ.

9:6 **But it is not as though** [*ouch hoion de hoti*]. Supply [*estin*] after [*ouch*]: “But it is not such as that,” an old idiom, here alone in N.T. **Hath come to nought** [*ekpeptōken*]. Perfect active indicative of [*ekpiptō*], old verb, to fall out. **For they are not all Israel, which are of Israel** [*ou gar pantes hoi ex Israēl houtoi Israēl*]. “For not all those out of Israel (the literal Jewish nation), these are Israel (the spiritual Israel).” This startling paradox is not a new idea with Paul. He had already shown (Ga 3:7-9) that those of faith are the true sons of Abraham. He has amplified that idea also in Ro 4. So he is not making a clever dodge here to escape a difficulty. He now shows how this was the original purpose of God to include only those who believed. **Seed of Abraham** [*sperma Abraam*]. Physical descent here, but spiritual seed by promise in verse 8. He quotes Ge 21:12f.

9:8 **The children of the promise** [*ta tekna tēs epaggelias*]. Not through Ishmael, but through Isaac. Only the children of the promise are “children of God” [*tekna tou theou*] in the full sense. He is not speaking of Christians here, but simply showing that the privileges of the Jews were not due to their physical descent from Abraham. Cf. Lu 3:8.

9:9 **A word of promise** [*epaggelias ho logos houtos*]. Literally, “this word is one of promise.” Paul combines Ge 18:10, 14 from the LXX.

9:10 **Having conceived of one** [*ex henos koitēn echousa*]. By metonymy with cause for the effect we have this peculiar idiom [*koitē*] being bed, marriage bed), “having a marriage bed from one” husband. One father and twins.

9:11 **The children being not yet born** [*mēpō gennēthentōn*]. Genitive absolute with first aorist passive participle of [*gennaō*], to beget, to be born, though no word for children nor even the pronoun [*autōn*] (they). **Neither having done anything good or bad** [*mēde praxantōn ti agathon ē phaulon*]. Genitive absolute again with first active participle of [*prassō*]. On [*phaulon*], see 2Co 5:10. **The purpose of God** [*hē prothesis tou theou*]. See 8:28 for [*prothesis*]. **According to election** [*kat’ eklogēn*]. Old word from [*eklegō*], to select, to choose out. See 1Th 1:4. Here it is the purpose [*prothesis*] of God which has worked according to the principles of election. **Not of works** [*ouk ex ergōn*]. Not of merit.

9:12 **But of him that calleth** [*all’ ek tou kalountos*]. Present active articular participle of [*kaleō*] in the ablative case after [*ek*]. The source of the selection is God himself. Paul quotes Ge 25:33 (LXX).

9:13 Paul quotes Mal 1:2f. **But Esau I hated** [*ton de Esau emisēsa*]. This language sounds a bit harsh to us. It is possible that the word [*miseō*] did not always carry the full force of what we mean by “hate.” See Mt 6:24 where these very verbs [*miseō*] and [*agapaō*] are contrasted. So also in Lu 14:26 about “hating” [*miseō*] one’s father and mother if coming between one and Christ. So in Joh 12:25 about “hating” one’s life. There is no doubt about God’s preference for Jacob and rejection of Esau, but in spite of Sanday and Headlam one hesitates to read into these words here the intense hatred that has always existed between the descendants of Jacob and of Esau.

9:14 **Is there unrighteousness with God?** [*mē adikia para tōi theōi?*]. Paul goes right to the heart of the problem. [*Mē*] expects a negative answer. “Beside” [*para*] God there can be no injustice to Esau or to any one because of election.

9:15 **For he says to Moses** [*tōi Mōusei gar legei*]. He has an Old Testament illustration of God’s election in the case of Pharaoh (Ex 33:19). **On whom I have mercy** [*hon an eleō*]. Indefinite relative with [*an*] and the present active subjunctive of [*eleaō*], late verb only here and Jude 1:23 in N.T. “On whomsoever I have mercy.” The same construction in [*hon an oikteirō*], “on whomsoever I have compassion.”

9:16 **So then** [*ara oun*]. In view of this quotation. **It is not of** [*ou*]. We must supply [*estin eleos*] with [*ou*]. “Mercy is not of.” The articular participles [*tou thelontos, tou trechontos, tou eleōntos*] can be understood as in the genitive with [*eleos*] understood (mercy is not a quality of) or as the predicate ablative of source like [*epiluseōs*] in 2Pe 1:20. Paul is fond of the metaphor of running.

9:17 **To Pharaoh** [*tōi Pharaō*]. There is a national election as seen in verses 7-13, but here Paul deals with the election of individuals. He “lays down the principle that God’s grace does not necessarily depend upon anything but God’s will” (Sanday and Headlam). He quotes Ex 9:16. **Might be published** [*diaggelēi*]. Second aorist passive subjunctive of [*diaggellō*].

9:18 **He hardeneth** [*sklērunēi*]. Pharaoh hardened his own heart also (Ex 8:15,32; 9:34), but God gives men up also 1:24, 26, 28). This late word is used by the Greek physicians Galen and Hippocrates. See on Ac 19:9. Only here in Paul.

9:19 **Why doth he still find fault?** [*ti eti memphetai?*]. Old verb, to blame. In N.T. only here and Heb 8:8. Paul’s imaginary objector picks up the admission that God hardened Pharaoh’s heart. “Still” [*eti*] argues for a change of condition since that is true. **Withstandeth his will** [*tōi boulēmati autou anthestēken*]. Perfect active indicative of [*anthistēmi*], old verb, maintains a stand (the perfect tense). Many have attempted to resist God’s will [*boulēma*], deliberate purpose, in N.T. only here and Ac 27:43; 1Pe 4:3). Elsewhere [*thelēma*] (Mt 6:10).

9:20 **Nay, but, O man, who art thou?** [*O anthrōpe, men oun ge su tis ei?*]. “O man, but surely thou who art thou?” Unusual and emphatic order of the words, prolepsis of [*su*] (thou) before [*tis*] (who) and [*men oun ge*] (triple particle, [*men*], indeed, [*oun*], therefore, [*ge*], at least) at the beginning of clause as in Ro 10:18; Php 3:8 contrary to ancient idiom, but so in papyri. **That repliest** [*ho antapokrinomenos*]. Present middle articular participle of double compound verb [*antapokrinomai*], to answer to one’s face [*anti-*] late and vivid combination, also in Lu 14:6, nowhere else in N.T., but in LXX. **The thing formed** [*to plasma*]. Old word (Plato, Aristophanes) from [*plassō*], to mould, as with clay or wax, from which the aorist active participle used here [*tōi plasanti*] comes. Paul quotes these words from Isa 29:16 verbatim. It is a familiar idea in the Old Testament, the absolute power of God as Creator like the potter’s use of clay (Isa 44:8; 45:8-10; Jer 18:6). [*Mē*] expects a neg-

ative answer. **Why didst thou make me thus?** [*ti me epoiēsas houtōs?*]. The original words in Isaiah dealt with the nation, but Paul applies them to individuals. This question does not raise the problem of the origin of sin for the objector does not blame God for that but why God has used us as he has, made some vessels out of the clay for this purpose, some for that. Observe “thus” [*houtōs*]. The potter takes the clay as he finds it, but uses it as he wishes.

9:21 **Or hath not the potter a right over the clay?** [*ē ouk echei exousian ho kerameus tou pēlou?*]. This question, expecting an affirmative answer, is Paul’s reply to the previous one, “Why didst thou make me thus?” [*Pēlos*], old word for clay, is mud or wet clay in [Joh 9:6, 11, 14f](#). The old word for potter [*kerameus*] in N.T. only here and [Mt 27:7,10](#). **Lump** [*phuramatos*]. Late word from [*phuraō*], to mix (clay, dough, etc.). **One part** [*ho men*] —**another** [*ho de*]. Regular idiom for contrast [*men—de*] with the old demonstrative [*ho*] (this), “this vessel [*skeuos*], old word as in [Mr 11:16](#) for honour, that for dishonour.” Paul thus claims clearly God’s sovereign right [*exousian*], power, right, authority, from [*exesti*] to use men (already sinners) for his own purpose.

9:22 **Willing** [*thelōn*]. Concessive use of the participle, “although willing,” not causal, “because willing” as is shown by “with much long-suffering” [*en pollēi makrothumiāi*], in much long-suffering). **His power** [*to dunaton autou*]. Neuter singular of the verbal adjective rather than the substantive [*dunamin*]. **Endured** [*ēnegken*]. Constativ second aorist active indicative of the old defective verb [*pherō*], to bear. **Vessels of wrath** [*skeuē orgēs*]. The words occur in [Jer 50:25](#) (LXX [Jer 27:25](#)), but not in the sense here (objective genitive like [*tekna orgēs*], [Eph 2:3](#), the objects of God’s wrath). **Fitted** [*katērtismena*]. Perfect passive participle of [*katartizō*], old verb to equip (see [Mt 4:21](#); [2Co 13:11](#)), state of readiness. Paul does not say here that God did it or that they did it. That they are responsible may be seen from [1Th 2:15f](#). **Unto destruction** [*eis apōleian*]. Endless perdition ([Mt 7:13](#); [2Th 2:3](#); [Php 3:19](#)), not annihilation.

9:23 **Vessels of mercy** [*skeuē eleous*]. Objective genitive like [*skeuē orgēs*]. **Afore prepared** [*proētoimasen*]. First aorist active indicative of [*proetoimazō*], old verb to make ready (from [*hetoimos*], ready) and [*pro*], before, in N.T. only here and [Eph 2:10](#). But same idea in [Ro 8:28-30](#).

9:24 **But also from the Gentiles** [*alla kai ex ethnōn*]. Paul had already alluded to this fact in [9:6f](#). (cf. [Ga 3:7-9](#)). Now he proceeds to prove it from the Old Testament.

9:25 **In Hosea** [*en tōi Hōsēē*]. He quotes [2:23](#) with some freedom. Hosea refers to the ten tribes and Paul applies the principle stated there to the Gentiles. Hosea had a son named Lo-ammi = [*ou laos*]. So here [*ho ou laos mou*] “the not people of mine.” [*Ou*] with substantives obliterates the meaning of the substantive, an idiom seen in Thucydides and other Greek writers. See also [Ro 10:19](#); [1Pe 2:10](#). **Which was not beloved** [*tēn ouk ēgapēmenēn*]. The LXX rendering of Lo-ruhamah (not mercy, without mercy or love), name of Hosea’s

daughter. The use of [ouk] with the perfect passive participle is emphatic, since [mē] is the usual negative of the participle in the *Koinē*.

9:26 **Ye are not my people** [ou laos mou humeis]. Quotation from [Ho 1:10](#) (LXX [Ho 2:1](#)). **There** [ekei]. Palestine in the original, but Paul applies it to scattered Jews and Gentiles everywhere.

9:27 **Isaiah** [Esaias]. Shortened quotation from [Isa 10:22](#) (LXX). **It is the remnant that shall be saved** [to hupoleimma sōthēsetai]. First future passive of [sōzō]. Literally, “the remnant will be saved.” Late word from [hupoleipō], to leave behind ([11:3](#)), here only in N.T. Textus Receptus has [kataleimma], but Aleph A B have [hupoleimma]. Isaiah cries in anguish over the outlook for Israel, but sees hope for the remnant.

9:28 **Finishing it and cutting it short** [suntelōn kai suntemnōn]. Present active participles and note [sun-] with each (perfective use of the preposition, finishing completely as in [Lu 4:13](#), cutting off completely or abridging and here only in N.T.) The quotation is from [Isa 28:22](#).

9:29 **Hath said before** [proeirēken]. Perfect active indicative of [proeipon] (defective verb). Stands on record in [Isa 1:9](#). **Had left** [egkatalipen]. Second aorist active indicative of old verb [egkataleipō], to leave behind. Condition of second class, determined as unfulfilled, with [an egenēthēmen] and [an hōmoiōthēmen] as the conclusions (both first aorist passives of [ginomai] and [homoioō], common verbs). **A seed** [sperma]. The remnant of [verse 27](#).

9:30 **Attained** [katelaben]. Second aorist active indicative of [katalambanō], old verb, to grasp, to seize, to overtake (carrying out the figure in [diōkō] (to pursue). It was a curious paradox. **Which is of faith** [tēn ek pisteōs]. As Paul has repeatedly shown, the only way to get the God-kind of righteousness.

9:31 **Did not arrive at that law** [eis nomon ouk ephthasen]. First aorist active indicative of [phthanō], old verb to anticipate ([1Th 4:15](#)), now just to arrive as here and [2Co 10:14](#). The word “that” is not in the Greek. Legal righteousness Israel failed to reach, because to do that one had to keep perfectly all the law.

9:32 We must supply the omitted verb [ediōxa] (pursued) from [verse 31](#). That explains the rest. **They stumbled at the stone of stumbling** [prosekopsan tōi lithōi tou proskommatos]. The quotation is from [Isa 8:14](#). [Proskoptō] means to cut [koptō] against [pros] as in [Mt 4:6](#); [Joh 11:9f](#). The Jews found Christ a [skandalon] ([1Co 1:23](#)).

9:33 Paul repeats the phrase just used in the whole quotation from [Isa 8:14](#) with the same idea in “a rock of offence” [petran skandalou], “a rock of snare,” a rock which the Jews made a cause of stumbling). The rest of the verse is quoted from [Isa 28:16](#). However, the Hebrew means “shall not make haste” rather than “shall not be put to shame.” In [1Pe 2:8](#) we have the same use of these Scriptures about Christ. Either Peter had read Romans or both Paul and Peter had a copy of Christian Testimonia like Cyprian’s later.

Chapter 10

10:1 **Desire** [*eudokia*]. No papyri examples of this word, though [*eudokēsis*] occurs, only in LXX and N.T., but no example for “desire” unless this is one, though the verb [*eudokeō*] is common in Polybius, Diodorus, Dion, Hal. It means will, pleasure, satisfaction (Mt 11:26; 2Th 1:11; Php 1:15; 2:13; Eph 1:5,9). **Supplication** [*deēsis*]. Late word from [*deomai*], to want, to beg, to pray. In the papyri. See Lu 1:13. It is noteworthy that, immediately after the discussion of the rejection of Christ by the Jews, Paul prays so earnestly for the Jews “that they may be saved” [*eis sōtērian*], literally “unto salvation.” Clearly Paul did not feel that the case was hopeless for them in spite of their conduct. Bengel says: Non orasset Paul si absolute reprobati essent (Paul would not have prayed if they had been absolutely reprobate). Paul leaves God’s problem to him and pours out his prayer for the Jews in accordance with his strong words in 9:1-5.

10:2 **A zeal for God** [*zēlon theou*]. Objective genitive like Php 3:9, “through faith in Christ” [*dia pisteōs Christou*]. **But not according to knowledge** [*all’ ou kat’ epignōsin*]. They had knowledge of God and so were superior to the Gentiles in privilege (2:9-11), but they sought God in an external way by rules and rites and missed him (9:30-33). They became zealous for the letter and the form instead of for God himself.

10:3 **Being ignorant of God’s righteousness** [*agnoountes tēn tou theou dikaiousunēn*]. A blunt thing to say, but true as Paul has shown in 2:1-3:20. They did not understand the God-kind of righteousness by faith (1:17). They misconceived it (2:4). **They did not subject themselves** [*ouch hupetagēsan*]. Second aorist passive indicative of [*hupotassō*], common *Koinē* verb, to put oneself under orders, to obey, here the passive in sense of the middle (Jas 4:7) like [*apekrithēn*], I answered.

10:4 **The end of the law** [*telos nomou*]. Christ put a stop to the law as a means of salvation (6:14; 9:31; Eph 2:15; Col 2:14) as in Lu 16:16. Christ is the goal or aim of the law (Gal 3:24). Christ is the fulfilment of the law (Mt 5:17; Ro 13:10; 1Ti 1:5). But here (Denney) Paul’s main idea is that Christ ended the law as a method of salvation for “every one that believeth” whether Jew or Gentile. Christ wrote *finis* on law as a means of grace.

10:5 **Thereby** [*en autēi*]. That is by or in “the righteousness that is from law.” He stands or falls with it. The quotation is from Le 18:5.

10:6 **Saith thus** [*houtōs legei*]. Paul personifies “the from faith righteousness” [*hē ek pisteōs dikaiousunē*]. A free reproduction from De 30:11-14. Paul takes various phrases from the LXX and uses them for “his inspired conviction and experiences of the gospel” (Denney). He does not quote Moses as saying this or meaning this. **Say not in thy heart** [*mē eipēis en tēi kardiāi sou*]. Second aorist active subjunctive with [*mē*] like De 8:17. To say in the heart is to think (Mt 3:9). **That is, to bring Christ down** [*tout’ estin Christon katagein*]. Second aorist active infinitive of the common verb [*katagō*], to bring or lead down. It is dependent

on the preceding verb [*anabēsetai*] (shall ascend). [*Tout' estin*] (that is) is what is called Midrash or interpretation as in 9:8. It occurs three times here (verses 6-8). Paul applies the words of Moses to Christ. There is no need for one to go to heaven to bring Christ down to earth. The Incarnation is already a glorious fact. Today some men scout the idea of the Deity and Incarnation of Christ.

10:7 **Into the abyss** [*eis tēn abusson*]. See Lu 8:31 for this old Greek word [*a*] privative and [*bussos*] bottomless like sea (Ps 106:26), our abyss. In Re 9:1 it is the place of torment. Paul seems to refer to Hades or Sheol (Ac 2:27,31), the other world to which Christ went after death. **To bring Christ up** [*Christon anagein*]. Second aorist active infinitive of [*anagō*] and dependent on [*katabēsetai*] (shall descend). Christ has already risen from the dead. The deity and resurrection of Christ are precisely the two chief points of attack today on the part of sceptics.

10:8 **But what saith it?** [*alla ti legei?*]. That is “the from faith righteousness.” **The word of faith** [*to rēma tēs pisteōs*]. The gospel message concerning faith (objective genitive). Only here. In contrast to the law. **Which we preach** [*ho kērussomen*]. The living voice brings home to every one the faith kind of righteousness. Paul seizes upon the words of Moses with the orator’s instinct and with rhetorical skill (Sanday and Headlam) applies them to the facts about the gospel message about the Incarnation and Resurrection of Christ.

10:9 **If thou shalt confess** [*ean homologēsēis*]. Third class condition [*ean*] and first aorist active subjunctive of [*homologeō*]. **With thy mouth Jesus as Lord** [*en tōi stomati sou Kurion Iēsoun*]. This is the reading of nearly all the MSS. But B 71 Clem of Alex. read [*to rēma en tōi stomati sou hoti Kurios Iēsous*] (the word in thy mouth that Jesus is Lord). The idea is the same, the confession of Jesus as Lord as in 1Co 12:3; Php 2:11. No Jew would do this who had not really trusted Christ, for [*Kurios*] in the LXX is used of God. No Gentile would do it who had not ceased worshipping the emperor as [*Kurios*]. The word [*Kurios*] was and is the touchstone of faith. **And shalt believe** [*kai pisteusēis*]. Same construction. Faith precedes confession, of course.

10:10 **Man believeth** [*pisteuetai*]. Impersonal construction, “it is believed” (present passive indicative of [*pisteuō*]). The order is reversed in this verse and the true order (faith, then confession). **Confession is made** [*homologeitai*]. Impersonal construction again, “it is confessed,” “man confesses.” Both [*kardiāi*] (heart) and [*stomati*] (mouth) are in the instrumental case.

10:11 **Every one** [*pās*]. Paul adds this word to the quotation from Isa 28:16 already made in 9:33.

10:12 **Distinction** [*diastolē*]. See on this word 3:22. Here it is followed by the ablative case [*Ioudaiou te kai Hellēnos*] (between Jew and Greek). **Lord of all** [*Kurios pantōn*]. See Ga 3:28. **Rich** [*ploutōn*]. Present active participle of [*plouteō*]. See Eph 3:8 “the unsearchable riches of Christ.”

10:13 Paul here quotes [Joe 3:5](#) ([Joe 2:32 LXX](#)).

10:14 **How then shall they call?** [*pōs oun epikalesōntai?*]. Deliberative subjunctive (first aorist middle) of [*epikaleomai*] (see [verses 12, 13](#)). The antecedent of [*eis hon*] (in whom) is not expressed. **How shall they believe?** [*pos pisteusōsin?*]. Deliberative subjunctive again (first aorist active of [*pisteuō*] just used). Each time Paul picks up the preceding verb and challenges that. Here again the antecedent [*eis touton*] before [*hon*] is not expressed. **How shall they hear?** [*pos akousōsin?*]. Deliberative subjunctive (first aorist active of [*akouō*]). **Without a preacher?** [*chōris kērussontos?*]. Preposition [*chōris*] with ablative singular masculine present active participle of [*kērussō*], “without one preaching.” **How shall they preach?** [*pōs kēruxōsin?*]. Deliberative subjunctive again (first aorist active [*kērussō*], to preach). **Except they be sent?** [*ean mē apostalōsin?*]. Second aorist passive deliberative subjunctive of [*apostellō*], to send, from which verb [*apostolos*] apostle comes. Negative condition of third class. In graphic style Paul has made a powerful plea for missions. It is just as true today as then.

10:15 **How beautiful** [*Hōs hōraioi*]. A quotation from [Isa 52:7](#) more like the Hebrew than the LXX, picturing the messengers of the restoration from the Jewish captivity. Paul assumes that the missionaries [*apostoloi*] have been sent as implied in [verse 14](#).

10:16 **But they did not all hearken** [*ou pantēs hupēkousan*]. They heard, but did not heed. Some disbelieve now ([3:3](#)) as they did then. On obedience and disobedience see [5:19](#); [1Th 2:13](#); [Ga 3:2](#). He quotes [Isa 53:1](#) to show how Isaiah felt. **Report** [*akoēi*]. Literally, “hearing” ([Mt 14:1](#); [Mr 13:7](#)).

10:17 **By the word of Christ** [*dia rēmatos Christou*]. “By the word about Christ” (objective genitive).

10:18 **Did they not hear?** [*mē ouk ēkousan?*]. Rather, “Did they fail to hear?” (expecting the negative answer [*mē*], while [*ouk*] blends with the verb). See on [1Co 9:5](#) for this construction. **Yea, verily** [*menounge*]. Triple particle [*men, oun, ge*] as in [9:20](#). **Sound** [*phthoggos*]. Vibration of a musical string. See on [1Co 14:7](#). Only two N.T. examples. **The world** [*tēs oikoumenēs*]. The inhabited earth as in [Lu 2:1](#).

10:19 **Did Israel not know?** [*mē Israel ouk egnō?*]. “Did Israel fail to know?” See above. **First** [*prōtos*]. Moses first before any one else. LXX quotation [De 32:21](#). See on [1Co 10:22](#) for [*parazēlōsō*] (I will provoke you to jealousy). **With that which is no nation** [*ep’ ouk ethnei*]. The Jews had worshipped “no-gods” and now God shows favours to a “no-nation” (people). **Will I anger you** [*parorgiō humas*]. Future active (Attic future) of [*parorgizō*], rare word, to rouse to wrath.

10:20 **Is very bold** [*apotolmāi*]. Present active indicative of [*apotolmāō*], old word, to assume boldness [*apo*], off) and only here in N.T. Isaiah “breaks out boldly” (Gifford). Paul cites [Isa 65:1](#) in support of his own courage against the prejudice of the Jews. See [9:30-33](#)

for illustration of this point. **I was found** [*heurethēn*]. First aorist passive indicative of [*heuriskō*].

10:21 **All the day long** [*holēn tēn hēmeran*]. Accusative of extent of time. He quotes [Isa 65:2](#). **Did I spread out** [*exepetasa*]. First aorist active indicative of [*ekpetannumi*], old verb, to stretch out, bold metaphor, only here in N.T. **Unto a disobedient and a gainsaying people** [*pros laon apeithounta kai antilegonta*]. “Unto a people disobeying and talking back.” The two things usually go together. Contrary and contradictory ([Lu 13:34f.](#)).

Chapter 11

11:1 **I say then** [*legō oun*]. As in [verse 11](#). [*Oun*] looks back to [9:16-33](#) and [10:19-21](#). **Did God cast off?** [*mē apōsato ho theos?*]. An indignant negative answer is called for by [*mē*] and emphasized by [*mē genoito*] (God forbid). Paul refers to the promise in the O.T. made three times: [1Sa 12:22](#); [Ps 94:14](#) ([Ps 93:14 LXX](#)); [Ps 94:4](#). First aorist middle indicative (without augment) of [*apōtheō*], to push away, to repel, middle, to push away from one as in [Ac 7:27](#). **For I also** [*kai gar egō*]. Proof that not all the Jews have rejected Christ. See [Php 3:5](#) for more of Paul's pedigree.

11:2 **Whom he foreknew** [*hon proegnō*]. The same form and sense as in [8:29](#), which see. Probably the Hebrew sense of choice beforehand. The nation of Israel was God's chosen people and so all the individuals in it could not be cast off. **Wot ye not?** [*ouk oidate?*]. "Know ye not?" Why keep the old English "wot"? **Of Elijah** [*en Eleiāi*]. "In the case of Elijah." Cf. "in the bush" ([Mr 12:26](#)). **He pleadeth** [*entugchanei*]. See on [8:27](#). [*Entugchanō*] means to happen on one and so to converse with ([Ac 25:24](#)), to plead for ([Ro 8:27,34](#)), to plead against as here with [*kata*], but the "against" is in [*kata*].

11:3 **They have digged down** [*kateskapsan*]. First aorist active indicative of [*kataskaptō*], to dig under or down. Old verb, here only in N.T. (critical text). LXX has [*katheilan*] "pulled down." Paul has reversed the order of the LXX of [1Ki 19:10, 14, 18](#). **Altars** [*thusiastēria*]. Late word (LXX, Philo, Josephus, N.T. eccl. writers) from [*thusiazō*], to sacrifice. See [Ac 17:23](#). **And I am left alone** [*kagō hupoleiphthēn monos*]. First aorist passive indicative of [*hupoleipō*], old word, to leave under or behind, here only in N.T. Elijah's mood was that of utter dejection in his flight from Jezebel. **Life** [*psuchēn*]. It is not possible to draw a clear distinction between [*psuchē*] (soul) and [*pneuma*] (spirit). [*Psuchē*] is from [*psuchō*], to breathe or blow, [*pneuma*] from [*pneō*], to blow. Both are used for the personality and for the immortal part of man. Paul is usually dichotomous in his language, but sometimes tri-chotomous in a popular sense. We cannot hold Paul's terms to our modern psychological distinctions.

11:4 **The answer of God** [*ho chrēmatismos*]. An old word in various senses like [*chrēmatizō*], only here in N.T. See this use of the verb in [Mt 2:12,22](#); [Lu 2:26](#); [Ac 10:22](#). **To Baal** [*tēi Baal*]. Feminine article. In the LXX the name [*Baal*] is either masculine or feminine. The explanation is that the Jews put *Bosheth* [*aischunē*, shame) for Baal and in the LXX the feminine article occurs because [*aischunē*] is so, though here the LXX has the masculine [*tōi*].

11:5 **Remnant** [*limma*]. Old word, but only here in N.T., but in papyri also and with this spelling rather than [*leimma*]. From [*leipō*], to leave. **According to the election of grace** [*kat' eklogēn charitos*]. As in [9:6-13](#). The election is all of God. [Verse 6](#) explains it further.

11:6 **Otherwise** [*epei*]. Ellipse after [*epei*] (since), “since, in that case.” **Is no more** [*ouketi ginetai*]. “No longer becomes” grace, loses its character as grace. Augustine: Gratia nisi gratis sit gratia non est.

11:7 **What then?** [*ti oun?*]. Since God did not push Israel away ([verse 1](#)), what is true? **The election** [*hē eklogē*]. Abstract for concrete (the elect). **Obtained** [*epetuchen*]. Second aorist active indicative of [*epitugchanō*], old verb, to hit upon, only here in Paul. See [9:30-33](#) for the failure of the Jews. **Were hardened** [*epōrōthēsan*]. First aorist passive indicative of [*pōroō*], late verb, to cover with thick skin [*pōros*]. See on [2Co 3:14](#); [Mr 3:5](#).

11:8 **A spirit of stupor** [*pneuma katanuxeōs*]. The quotation is a combination of [De 19:4](#); [Isa 29:10](#); [6:9f](#). This phrase is from [Isa 29:10](#). [*Katanuxis*] is a late and rare word from [*katanussō*], to prick or stick ([Ac 2:37](#)), in LXX, here only in N.T., one example in Pelagia-Legende. The torpor seems the result of too much sensation, dulled by incitement into apathy. **That they should not see** [*tou mē blepein*]. Genitive articular infinitive of negative purpose. **That they should not hear** [*tou mē akouein*]. So here also. See Stephen’s speech ([Ac 7:51f](#)).

11:9 **David says** [*Daueid legei*]. From [Ps 69:23f](#); ([68:23f LXX](#)); [4:8](#); [28:4](#) (combined quotation). **Table** [*trapeza*]. For what is on the table, “a feast.” **A snare** [*eis pagida*]. From [*pēgnumi*], to make fast, old word for snares for birds and beasts. See on [Lu 21:35](#). [*Eis*] in predicate with [*ginomai*] is a translation-Hebraism. **A trap** [*eis thēran*]. Old word for hunting of wild beasts, then a trap. Only here in N.T. **A stumbling-block** [*eis skandalon*]. A third word for trap, snare, trap-stick or trigger over which they fall. See on [1Co 1:23](#); [Ro 9:33](#). **A recompense** [*eis antapodoma*]. Late word from double compound verb [*antapodidōmi*], to repay (both [*anti*] and [*apo*]). Ancient Greeks used [*antapodosis*]. In LXX and Didache. In N.T. only here (bad sense) and [Lu 14:12](#) (good sense).

11:10 **Let their eyes be darkened** [*skotisthētōsan hoi ophthalmoi autōn*]. First aorist passive imperative of [*skotizō*], to darken. A terrible imprecation. **That they may not see** [*tou mē blepein*]. Repeated from [verse 8](#). **Bow down** [*sunkampson*]. First aorist active imperative of [*sunkamptō*], old verb, to bend together as of captives whose backs [*nōton*], another old word, only here in N.T.) were bent under burdens. Only here in N.T.

11:11 **Did they stumble that they might fall?** [*mē eptaisan hina pesōsin?*]. Negative answer expected by [*mē*] as in [verse 1](#). First aorist active indicative of [*ptaiō*], old verb, to stumble, only here in Paul (see [Jas 3:2](#)), suggested perhaps by [*skandalon*] in [verse 9](#). If [*hina*] is final, then we must add “merely” to the idea, “merely that they might fall” or make a sharp distinction between [*ptaiō*], to stumble, and [*piptō*], to fall, and take [*pesōsin*] as effective aorist active subjunctive to fall completely and for good. [*Hina*], as we know, can be either final, sub-final, or even result. See [1Th 5:4](#); [1Co 7:29](#); [Ga 5:17](#). Paul rejects this query in [verse 11](#) as vehemently as he did that in [verse 1](#). **By their fall** [*tōi autōn paraptōmati*]. Instrumental case. For the word, a falling aside or a false step from [*parapiptō*], see [5:15-20](#). **Is come**. No

verb in the Greek, but [*ginetai*] or [*gegonen*] is understood. **For to provoke them to jealousy** [*eis to parazelōsai*]. Purpose expressed by [*eis*] and the articular infinitive, first aorist active, of [*parazelōō*], for which verb see [1Co 10:22](#). As an historical fact Paul turned to the Gentiles when the Jews rejected his message ([Ac 13:45ff](#); [28:28](#), etc.). **The riches of the world** [*ploutos kosmou*]. See [10:12](#). **Their loss** [*to hēttēma autōn*]. So perhaps in [1Co 6:7](#), but in [Isa 31:8](#) defeat is the idea. Perhaps so here. **Fulness** [*plērōma*]. Perhaps “completion,” though the word from [*plēroō*], to fill, has a variety of senses, that with which anything is filled ([1Co 10:26,28](#)), that which is filled ([Eph 1:23](#)). **How much more?** [*posōi mallon*]. Argument a fortiori as in [verse 24](#). [Verse 25](#) illustrates the point.

11:13 **To you that are Gentiles** [*humin tois ethnesin*]. “To you the Gentiles.” He has a serious word to say to them. **Inasmuch then** [*eph’ hoson men oun*]. Not temporal, quamdiu, “so long as” ([Mt 9:15](#)), but qualitative quatenus “in so far then as” ([Mt 25:40](#)). **I glorify my ministry** [*tēn diakonian mou doxazō*]. As apostle to the Gentiles [*ethnōn apostolos*], objective genitive). Would that every minister of Christ glorified his ministry. **If by any means** [*ei pōs*]. This use of [*ei*] with purpose or aim is a kind of indirect discourse. **I may provoke** [*parazelōsō*]. Either future active indicative or first aorist active subjunctive, see same uncertainty in [Php 3:10](#) [*katantēsō*], but in [3:11](#) [*katalabō*] after [*ei*] is subjunctive. The future indicative is clear in [Ro 1:10](#) and the optative in [Ac 27:12](#). Doubtful whether future indicative or aorist subjunctive also in [*sōsō*] (save).

11:15 **The casting away of them** [*hē apobolē autōn*]. Objective genitive [*autōn*] with [*apobolē*], old word from [*apoballō*], to throw off ([Mr 10:50](#)), in N.T. only here and [Ac 27:22](#). **The reconciling of the world** [*katallagē kosmou*]. See [5:10f](#). for [*katallagē*] (reconciling). It explains [verse 12](#). **The receiving** [*hē proslēmpsis*]. Old word from [*proslambanō*], to take to oneself, only here in N.T. **Life from the dead** [*zōē ek nekron*]. Already the conversion of Jews had become so difficult. It is like a miracle of grace today, though it does happen. Many think that Paul means that the general resurrection and the end will come when the Jews are converted. Possibly so, but it is by no means certain. His language may be merely figurative.

11:16 **First fruit** [*aparchē*]. See on [1Co 15:20, 23](#). The metaphor is from [Nu 15:19f](#). The LXX has [*aparchēn phuramatos*], first of the dough as a heave offering. **The lump** [*to phurama*]. From which the first fruit came. See on [9:21](#). Apparently the patriarchs are the first fruit. **The root** [*hē riza*]. Perhaps Abraham singly here. The metaphor is changed, but the idea is the same. Israel is looked on as a tree. But one must recall and keep in mind the double sense of Israel in [9:6f](#). (the natural and the spiritual).

11:17 **Branches** [*kladōn*]. From [*klaō*], to break. **Were broken off** [*exeklasthēsan*]. First aorist passive indicative of [*ekklaō*]. Play on the word [*klados*] (branch) and [*ekklaō*], to break off. Condition of first class, assumed as true. Some of the individual Jews (natural Israel) were broken off the stock of the tree (spiritual Israel). **And thou** [*kai su*]. An individual

Gentile. **Being a wild olive** [*agrielaios ōn*]. This word, used by Aristotle, occurs in an inscription. Ramsay (*Pauline Studies*, pp. 219ff.) shows that the ancients used the wild-olive graft upon an old olive tree to reinvigorate the tree precisely as Paul uses the figure here and that both the olive tree and the graft were influenced by each other, though the wild olive graft did not produce as good olives as the original stock. But it should be noted that in [verse 24](#) Paul expressly states that the grafting of Gentiles on to the stock of the spiritual Israel was “contrary to nature” [*para phusin*]. **Wast grafted in** [*enekentristhēs*]. First aorist passive indicative of [*enkentrizō*], to cut in, to graft, used by Aristotle. Belongs “to the higher *Koinē*” (literary *Koinē*) according to Milligan. **Partaker** [*sunkoinōnos*]. Co-partner. **Fatness** [*piotētos*]. Old word from [*piōn*] (fat), only here in N.T. Note three genitives here “of the root of the fatness of the olive.”

11:18 **Glory not over the branches** [*mē katakauchō tōn kladōn*]. Genitive case after [*kata*]. Present middle imperative second person singular of [*katakauchaomai*] with negative [*mē*], “stop glorying” or “do not have the habit of glorying over the branches.” The conclusion of the preceding condition. Gloriest [*katakauchāsai*]. Late form [-*aesai*] retaining [*s*]. **Not thou** [*ou su*]. Very emphatic position. The graft was upon the stock and root, though each affected the other.

11:19 **Thou wilt say then** [*ereis oun*]. A presumptuous Gentile speaks. **That I might be grafted in** [*hina egō enkentristhō*]. Purpose clause with [*hina*] and first aorist passive subjunctive. He shows contempt for the cast-off Jews.

11:20 **Well** [*kalōs*]. Perhaps ironical, though Paul may simply admit the statement (cf. [Mr 12:32](#)) and show the Gentile his real situation. **By unbelief** [*tēi apistiāi*] —**by faith** [*pistei*]. Instrumental case with both contrasted words (by unbelief, by belief).

11:21 **Be not highminded** [*mē hupsēla phronei*]. “Stop thinking high (proud) thoughts.” **Of God spared not** [*ei gar ho theos ouk ephesato*]. It is not [*ei mē*] (unless), but the [*ouk*] negatives the verb [*ephesato*] (first aorist middle indicative of [*pheidomai*], to spare. Condition of first class.)

11:22 **The goodness and the severity of God** [*chrēstotēta kai apotomian theou*]. See on [Ro 2:2](#) for [*chrēstotēs*], kindness of God. [*Apotomia*] (here alone in the N.T.) is from [*apotomos*], cut off, abrupt, and this adjective from [*apotemnō*], to cut off. This late word occurs several times in the papyri. **If thou continue** [*ean epimenēis*]. Third class condition, [*ean*] and present active subjunctive. **Otherwise** [*epei*]. Ellipse after [*epei*], “since if thou dost not continue.” **Thou also** [*kai su*]. Precisely as the Jewish branches of [verse 17](#) were. **Shalt be cut off** [*ekkopēsēi*]. Second future passive of [*ekkoptō*], to cut out.

11:23 **If they continue not in their unbelief** [*ean mē epimenōsi tēi apistiāi*]. Third class condition with the same verb used in [verse 22](#) of the Gentile. Locative case of [*apistiāi*] here (same form as the instrumental in [verse 20](#)). **For God is able** [*dunatos gar estin ho theos*].

See this use of [*dunatos estin*] in 4:21 rather than [*dunatai*]. This is the [*crux*] of the whole matter. God is able.

11:24 **Contrary to nature** [*para phusin*]. This is the gist of the argument, the power of God to do what is contrary to natural processes. He put the wild olive (Gentile) into the good olive tree (the spiritual Israel) and made the wild olive (contrary to nature) become the good olive [*kallielaios*], the garden olive, [*kallos*] and [*elaia*] in Aristotle and a papyrus). Into their own olive tree [*tēi idiāi elaiāi*]. Dative case. Another argument a fortiori, “how much more” [*pollōi mallon*]. God can graft the natural Israel back upon the spiritual Israel, if they become willing.

11:25 **This mystery** [*to mustērion touto*]. Not in the pagan sense of an esoteric doctrine for the initiated (from [*mueō*], to blink, to wink), unknown secrets (2Th 2:7), or like the mystery religions of the time, but the revealed will of God now made known to all (1Co 2:1, 7; 4:1) which includes Gentiles also (Ro 16:25; Col 1:26f.; Eph 3:3f.) and so far superior to man’s wisdom (Col 2:2; 4:13; Eph 3:9; 5:32; 6:19; Mt 13:11; Mr 4:11). Paul has covered every point of difficulty concerning the failure of the Jews to accept Jesus as the Messiah and has shown how God has overruled it for the blessing of the Gentiles with a ray of hope still held out for the Jews. “In early ecclesiastical Latin [*mustērion*] was rendered by sacramentum, which in classical Latin means the military oath. The explanation of the word sacrament, which is so often founded on this etymology, is therefore mistaken, since the meaning of sacrament belongs to [*mustērion*] and not to sacramentum in the classical sense” (Vincent). **Wise in your own conceits** [*en heautois phronimoi*]. “Wise in yourselves.” Some MSS. read [*par’ heautois*] (by yourselves). Negative purpose here [*hina mē ēte*], to prevent self-conceit on the part of the Gentiles who have believed. They had no merit in themselves **A hardening** [*pōrōsis*]. Late word from [*pōroō*] (11:7). Occurs in Hippocrates as a medical term, only here in N.T. save Mr 3:5; Eph 4:18. It means obtuseness of intellectual discernment, mental dullness. **In part** [*apo merous*]. Goes with the verb [*gegonen*] (has happened in part). For [*apo merous*], see 2Co 1:14; 2:5; Ro 15:24; for [*ana meros*], see 1Co 14:27; for [*ek merous*], see 1Co 12:27; 13:9; for [*kata meros*], see Heb 9:5; for [*meros ti*] (adverbial accusative) partly see 1Co 11:18. Paul refuses to believe that no more Jews will be saved. **Until the fulness of the Gentiles be come in** [*achri hou to plērōma tōn ethnōn eiselthēi*]. Temporal clause with [*achri hou*] (until which time) and the second aorist active subjunctive of [*eiserchomai*], to come in (Mt 7:13,21). **For fulness of the Gentiles** [*to plērōma tōn ethnōn*] see on verse 12, the complement of the Gentiles.

11:26 **And so** [*kai houtōs*]. By the complement of the Gentiles stirring up the complement of the Jews (verses 11f.). All Israel [*pās Israēl*]. What does Paul mean? The immediate context (use of [*pās*] in contrast with [*apo merous*, *plērōma*] here in contrast with [*plērōma*] in verse 12) argues for the Jewish people “as a whole.” But the spiritual Israel (both Jews and Gentiles) may be his idea in accord with 9:6 (Ga 6:16) as the climax of the argument. At any rate we

should strive for and pray for the conversion of Jews as a whole. Paul here quotes from [Isa 59:20f.](#); [27:9](#). **The Deliverer** [*ho ruomenos*]. Present middle articular participle of [*ruomai*], to rescue, to deliver. See on [1Th 1:10](#); [2Co 1:10](#). The Hebrew *Goel*, the Avenger, the Messiah, the Redeemer ([De 25:5-10](#); [Job 19:25](#); [Ru 3:12f.](#)). Paul interprets it of Jesus as Messiah.

11:27 **My covenant** [*hē par' emou diathēkē*]. “The from me covenant,” “my side of the covenant I have made with them” (Sanday and Headlam). Cf. [Jer 31:31ff.](#) Not a political deliverance, but a religious and ethical one. **When I shall take away** [*hotan aphelōmai*]. Second aorist middle subjunctive of [*aphaireō*], old and common verb, to take away.

11:28 **As touching the gospel** [*kata to euaggelion*]. “According to [*kata*] with the accusative) the gospel” as Paul has shown in [verses 11-24](#), the gospel order as it has developed. **Enemies** [*echthroi*]. Treated as enemies (of God), in passive sense, because of their rejection of Christ ([verse 10](#)), just as [*agapētoi*] (beloved) is passive. **As touching the election** [*kata tēn eklogēn*]. “According to the election” (the principle of election, not as in [verses 5f.](#) the elect or abstract for concrete). **For the fathers' sake** [*dia tous pateras*]. As in [9:4](#); [11:16f.](#)

11:29 **Without repentance** [*ametamelēta*]. See on [2Co 7:10](#) for this word [*a*] privative and [*metamelomai*], to be sorry afterwards). It is not [*ametanoēton*] ([Ro 2:5](#)) from [*a*] privative and [*metanoēō*], to change one's mind. God is not sorry for his gifts to and calling of the Jews ([9:4f.](#)).

11:30 **Ye in time past** [*humeis pote*]. Ye Gentiles ([1:18-32](#)). Were disobedient [*epeithēsate*]. First aorist active indicative of [*apeitheō*], to disbelieve and then to disobey. “Ye once upon a time disobeyed God.” **By their disobedience** [*tēi toutōn apeithiāi*]. Instrumental case, “by the disobedience of these” (Jews). Note “now” [*nun*] three times in this sentence.

11:31 **By the mercy shown to you** [*tōi humeterōi eleei*]. Objective sense of [*humeteros*] (possessive pronoun, your). Proleptic position also for the words go with [*eleēthōsin*] (first aorist passive subjunctive of [*eleeō*], from [*eleos*] with [*hina*], purpose clause). God's purpose is for the Jews to receive a blessing yet.

11:32 **Hath shut up** [*sunkleisen*]. First aorist active indicative of [*sunkleiō*], to shut together like a net ([Lu 5:6](#)). See [Ga 3:22](#) for this word with [*hupo hamartian*] (under sin). This is a resultant (effective) aorist because of the disbelief and disobedience of both Gentile ([1:17-32](#)) and Jew ([2:1-3:20](#)). **All** [*tous pantas*]. “The all” (both Gentiles and Jews). **That he might have mercy** [*hina—eleēsēi*]. Purpose with [*hina*] and aorist active subjunctive. No merit in anyone, but all of grace. “The all” again, who receive God's mercy, not that “all” men are saved.

11:33 **O the depth** [*O bathos*]. Exclamation with omega and the nominative case of [*bathos*] (see on [2Co 8:2](#); [Ro 8:39](#)). Paul's argument concerning God's elective grace and goodness has carried him to the heights and now he pauses on the edge of the precipice as he contemplates God's wisdom and knowledge, fully conscious of his inability to sound the

bottom with the plummet of human reason and words. **Unsearchable** [*anexeraunēta*]. Double compound [*a*] privative and [*ex*] verbal adjective of [*ereunaō*] (old spelling [-*eu*-], late and rare word (LXX, Dio Cassius, Heraclitus), only here in N.T. Some of God's wisdom can be known (1:20f.), but not all. **Past tracing out** [*anexichniastoi*]. Another verbal adjective from [*a*] privative and [*exichniastō*], to trace out by tracks [*ichnos*] Ro 4:12). Late word in Job (Job 5:9; 9:10; 34:24) from which use Paul obtained it here and Eph 3:8 (only N.T. examples). Also in ecclesiastical writers. Some of God's tracks he has left plain to us, but others are beyond us.

11:34 **Who hath known?** [*tis egnō?*]. Second aorist active indicative of [*ginōskō*], a timeless aorist, did know, does know, will know. Quotation from Isa 40:13. Quoted already in 1Co 2:16. **Counsellor** [*sumboulos*]. Old word from [*sun*] and [*boulē*]. Only here in N.T. **His** [*autou*]. Objective genitive, counsellor to him (God). Some men seem to feel competent for the job.

11:35 **First driven to him** [*proedōken autōi*]. First aorist active indicative of [*prodidōmi*], to give beforehand or first. Old verb, here alone in N.T. From Job 41:11, but not like the LXX, Paul's own translation. **Shall be recompensed** [*antapodothēsetai*]. First future passive of double compound [*antapodidōmi*], to pay back (both [*anti*] and [*apo*], old word in good sense, as here and Lu 14:14; 1Th 3:9 and in bad sense as 2Th 1:6; Ro 12:19).

11:36 **Of him** [*ex autou*], **through him** [*di' autou*], **unto him** [*eis auton*]. By these three prepositions Paul ascribes the universe [*ta panta*] with all the phenomena concerning creation, redemption, providence to God as the Source [*ex*], the Agent [*di*], the Goal [*eis*]. **For ever** [*eis tous aiōnas*]. "For the ages." Alford terms this doxology in verses 33-36 "the sublimest apostrophe existing even in the pages of inspiration itself."

Chapter 12

12:1 **Therefore** [*oun*]. This inferential participle gathers up all the great argument of chapters 1-11. Now Paul turns to exhortation [*parakalō*], “I beseech you.” **By the mercies** [*dia tōn oiktirmōn*]. “By means of the mercies of God” as shown in his argument and in our lives. See 2Co 1:3 for “the Father of mercies.” **To present** [*parastēsai*]. First aorist active infinitive of [*paristēmi*], for which verb see 6:13, a technical term for offering a sacrifice (Josephus, Ant. IV. 6, 4), though not in the O.T. Used of presenting the child Jesus in the temple (Lu 2:22), of the Christian presenting himself (Ro 6:13), of God presenting the saved (Eph 5:27), of Christ presenting the church (Col 1:28). **Bodies** [*sōmata*]. So literally as in 6:13, 19; 2Co 5:10 and in contrast with [*nous*] (mind) in verse 2. **A living sacrifice** [*thusian zōsan*]. In contrast with the Levitical sacrifices of slain animals. Cf. 6:8, 11, 13. Not a propitiatory sacrifice, but one of praise. **Acceptable** [*euaireston*]. “Well-pleasing.” See on 2Co 5:9. **Which is your reasonable service** [*tēn logikēn humōn latreian*]. “Your rational (spiritual) service (worship).” For [*latreia*], see on 9:4. [*Logikos*] is from [*logos*], reason. The phrase means here “worship rendered by the reason (or soul).” Old word, in N.T. only here and 1Pe 2:2 [*to logikon gala*] (not logical milk, but the milk nourishing the soul).

12:2 **Be not fashioned** [*mē sunschēmatisesthe*]. Present passive imperative with [*mē*], stop being fashioned or do not have the habit of being fashioned. Late Greek verb [*suschēmatisō*], to conform to another’s pattern (1Co 7:31; Php 2:7f.). In N.T. only here and 1Pe 1:14. **According to this world** [*tōi aiōni toutōi*]. Associative instrumental case. Do not take this age as your fashion plate. **Be ye transformed** [*metamorphousthe*]. Present passive imperative of [*metamorphoō*], another late verb, to transfigure as in Mt 17:2 (Mr 9:2); 2Co 3:18, which see. On the distinction between [*schēma*] and [*morphē*], see Php 2:7. There must be a radical change in the inner man for one to live rightly in this evil age, “by the renewing of your mind” [*tēi anakainōsei tou noos*]. Instrumental case. The new birth, the new mind, the new [*kainos*] man. **That ye may prove** [*eis to dokimazein*]. Infinitive of purpose with [*eis to*], “to test” what is God’s will, “the good and acceptable and perfect” [*to agathon kai euaireston kai teleion*].

12:3 **Not to think of himself more highly than he ought to think** [*mē huperphronein par’ ho dei phronein*]. Indirect negative command after [*legō*] (I say). Play on the two infinitives [*phronein*], to think, and [*huperphronein*] (old verb from [*huperphrōn*], over-proud, here only in N.T.) to “over-think” with [*par’ ho*] (beyond what) added. Then another play on [*phronein*] and [*sōphronein*] (old verb from [*sōphrōn*], sober-minded), to be in one’s right mind (Mr 5:15; 2Co 5:13). Self-conceit is here treated as a species of insanity. **A measure of faith** [*metron pisteōs*]. Accusative case, the object of the verb [*emerisen*]. Each has his gift from God (1Co 3:5; 4:7). There is no occasion for undue pride. **To each man** [*hekastōi*]. Emphatic position before [*hōs*] (as) and emphasizes the diversity.

12:4 **The same office** [*tēn autēn praxin*]. Mode of acting or function. Cf. [Ac 19:18](#); [Ro 8:13](#).

12:5 **And severally** [*to de kath' heis*]. A difficult late idiom where the preposition [*kath'*] [*kata*] is treated adverbially with no effect on the nominative case [*heis*] like [*huper egō*] ([2Co 11:23](#)). So [*heis kath' heis*] ([Mr 14:19](#)) and in Modern Greek [*katheis*] as a distributive pronoun. But we have [*kath' hena*] in [1Co 14:31](#). The use of the neuter article here [*to*] with [*kath' heis*] is probably the accusative of general reference, “as to each one.”

12:6 **Differing** [*diaphora*]. Old adjective from [*diapherō*], to differ, to vary. So [Heb 9:10](#). **According to the proportion of our faith** [*kata tēn analogian tēs pisteōs*]. The same use of [*pistis*] (faith) as in [verse 3](#) “the measure of faith.” Old word. [*analogia*] (our word “analogy”) from [*analogos*] (analogous, conformable, proportional). Here alone in N.T. The verb [*prophēteuōmen*] (present active volitive subjunctive, let us prophesy) must be supplied with which [*echontes*] agrees. The context calls for the subjective meaning of “faith” rather than the objective and outward standard though [*pistis*] does occur in that sense ([Ga 1:23](#); [3:23](#)).

12:7 **Let us give ourselves**. There is no verb in the Greek. We must supply [*dōmen heautous*] or some such phrase. **Or he that teacheth** [*eite ho didaskōn*]. Here the construction changes and no longer do we have the accusative case like [*diakonian*] (general word for Christian service of all kinds including ministers and deacons) as the object of [*echontes*], but the nominative articular participle. A new verb must be supplied of which [*ho didaskōn*] is the subject as with the succeeding participles through [verse 8](#). Perhaps in each instance the verb is to be repeated from the participle like [*didasketō*] here (let him teach) or a general term [*poieitō*] (let him do it) can be used for all of them as seems necessary before “with liberality” in [verse 8](#) [*en haplotēti*], in simplicity, for which word, see [Mt 6:22](#); [2Co 8:2](#); [9:11](#), [13](#). **He that ruleth** [*ho proistamenos*]. “The one standing in front” for which see [1Th 5:12](#). **With diligence** [*en spoudēi*]. “In haste” as if in earnest ([Mr 6:25](#); [2Co 7:11f.](#), [8:8](#), [16](#)), from [*spoudō*], to hasten. Again [verse 11](#). **With cheerfulness** [*en hilarotēti*]. Late word, only here in N.T., from [*hilaros*] ([2Co 9:7](#)) cheerful, hilarious.

12:9 **Without hypocrisy** [*anupokritos*]. Late double compound adjective for which see [2Co 6:6](#). Hypocritical or pretended love is no love at all as Paul describes [*agapē*] in [1Co 13](#). **Abhor** [*apostugountes*]. Old verb with intensive [*apo*] dislike, only here in N.T. The present active participle is here employed in the sense of the present active indicative as sometimes happens with the independent participle (Robertson, *Grammar*, pp. 1132ff.). This same idiom appears with [*kollōmenoi*] (cleaving) for which verb see on [1Co 6:17](#), with [*proēgoumenoi*] (preferring) in [verse 10](#) (old verb here only in N.T.), and with the participles in [verses 11-13](#) and again in [verses 16-18](#). One can supply [*este*] if he prefers.

12:10 **In love of the brethren** [*tēi philadelphiai*]. Late word for brotherly love for which see [1Th 4:9](#). **Tenderly affectioned** [*philostorgoi*]. Old compound adjective from [*philos*] and [*storgē*] (mutual love of parents and children), here alone in N.T.

12:11 **Slothful** [*oknēroi*]. Old adjective from [*okneō*], to hesitate, to be slow. Slow and “poky” as in [Mt 25:26](#).

12:12 **Patient in tribulation** [*tēi thlipsei hupomenontes*]. So soon this virtue became a mark of the Christians.

12:13 **Communicating** [*koinōnountes*]. “Contributing.” From [*koinōneō*] for which see [2Co 9:13](#). Paul had raised a great collection for the poor saints in Jerusalem. **Given to hospitality** [*tēn philoxenian diōkontes*]. “Pursuing (as if in a chase or hunt) hospitality” [*philoxenia*], old word from [*philoxenos*], fond of strangers, [*philos*] and [*xenos*] as in [1Ti 3:2](#). In N.T. only here and [Heb 13:2](#). See [2Co 3:1](#). They were to pursue [*diōkō*] hospitality as their enemies pursued [*diōkontas*] them.

12:14 **And curse not** [*kai mē katarāsthe*]. Present middle imperative with [*mē*]. Like [Mt 5:44](#) in spirit, not a quotation, but a reminiscence of the words of Jesus. The negative addition gives emphasis. See [Lu 6:28](#) for the old verb [*katarāsthai*] from [*katarā*] (curse).

12:15 **Rejoice** [*chairein*]. Present active infinitive of [*chairō*], absolute or independent use of the infinitive as if a finite verb as occurs sometimes (Robertson, *Grammar*, pp. 1092ff.). Literally here, “Rejoicing with rejoicing people, weeping with weeping people.”

12:16 **Be of the same mind** [*to auto phronountes*]. Absolute or independent use of the participle again as with all the participles through [verse 18](#), “thinking the same thing.” **Set not your mind on high things** [*mē ta hupsēla phronountes*]. “Not thinking the high things” [*hupsēlos*] from [*hupsos*], height. Cf. [1Co 13:5](#). **Condescend to things that are lowly** [*tois tapeinois sunapagomenoi*]. “Be carried away with (borne along with) the lowly things” (in contrast with [*ta hupsēla*], though the associative instrumental case may be masculine, “with lowly men.”) See [Ga 2:13](#); [2Pe 3:17](#) for the only other N.T. examples of this old verb. **Be not wise** [*mē ginesthe phronimoi*]. “Do not have the habit of becoming [*ginesthe*] wise in your own conceits” [*par’ heautois*], beside yourselves). Note the imperative in the midst of infinitives and participles.

12:17 **Render to no man** [*mēdeni apodidontes*]. “Giving back to no man.” Independent participle again. **Evil for evil** [*kakon anti kakou*]. Directly opposite to the law of retaliation of the Pharisees as in [Mt 5:39](#); [1Th 5:15](#); [1Co 13:5f](#). **Take thought of** [*pronooumenoi*]. “Taking thought beforehand.” Old word. See [2Co 8:21](#).

12:18 **As much as in you lieth** [*to ex humōn*]. Accusative of general reference, “so far as what proceeds from you” (“the from you part”). See [*to kat’ eme*] in [1:15](#). This phrase explains “if it be possible” [*ei dunaton*]. “All your part is to be peace” (Alford). For “be at peace” [*eirēneuontes*] see [2Co 13:11](#).

12:19 **Avenge not** [*mē ekdikountes*]. Independent participle again of late verb [*ekdikeō*] from [*ekdikos*], exacting justice ([13:4](#)). See already [Lu 18:5](#); [2Co 10:6](#). **But give place unto wrath** [*alla dote topon tēi orgēi*]. Second aorist active imperative of [*didōmi*], to give. “Give room for the (note article as in [5:9](#); [1Th 2:16](#)) wrath” of God instead of taking vengeance in

your own hands. See [Eph 4:27](#) for [*didote topon*]. Paul quotes [De 32:35](#) (the Hebrew rather than the LXX). So have [Heb 10:30](#) and the Targum of Onkelos, but the relation between them and Paul we cannot tell. Socrates and Epictetus condemned personal vindictiveness as Paul does here. **I will recompense** [*antapodōsō*]. Future active of the double compound verb quoted also in [11:35](#).

12:20 **Feed him** [*psōmize auton*]. Quotation from LXX text of [Pr 25:21f](#). Present active imperative of verb from [*psōmos*], a morsel, and so to feed crumbs to babies, then to feed in general. In N.T. only here and [1Co 13:3](#). **Thou shalt heap** [*sōreuseis*]. Future active of old verb [*sōreuō*] from [*sōros*], a heap. In N.T. only here and [2Ti 3:6](#). **Coals of fire** [*anthrakas puros*]. That is, burning or live coals. **Anthrax** (our “anthracite”) is an old word, only here in N.T. It is a metaphor for keen anguish. The Arabs have a proverb “coals in the heart,” “fire in the liver.” Such kindness may lead to repentance also.

12:21 **Be not overcome of evil** [*mē nikō hupo tou kakou*]. Present passive imperative of [*nikaō*], to conquer. “Stop being conquered by the evil (thing or man),” **But overcome evil with good** [*alla nika en tōi agathōi to kakon*]. “But keep on conquering the evil in the good.” Drown the evil in the good. Seneca: Vincit malos pertinax bonitas.

Chapter 13

13:1 **Every soul** [*pāsa psuchē*]. As in 2:9; Ac 2:43. A Hebraism for [*pās anthrōpos*] (every man). **To the higher powers** [*exousiais huperechousais*]. Abstract for concrete. See Mr 2:10 for [*exousia*]. [*Huperechō*] is an old verb to have or hold over, to be above or supreme, as in 1Pe 2:13. **Except by God** [*ei mē hupo theou*]. So the best MSS. rather than [*apo theou*] (from God). God is the author of order, not anarchy. **The powers that be** [*hai ousai*]. “The existing authorities” (supply [*exousiai*]). Art ordained [*tetagmenai eisin*]. Periphrastic perfect passive indicative of [*tassō*], “stand ordained by God.” Paul is not arguing for the divine right of kings or for any special form of government, but for government and order. Nor does he oppose here revolution for a change of government, but he does oppose all lawlessness and disorder.

13:2 **He that resisteth** [*ho antitassomenos*]. Present middle articular participle of [*antitassō*], old verb to range in battle against as in Ac 18:6, “he that lines himself up against.” **Withstandeth** [*anhestēken*]. Perfect active indicative of [*anthistēmi*] and intransitive, “has taken his stand against.” **The ordinance of God** [*tēi tou theou diatagēi*]. Late word, but common in papyri (Deissmann, Light, etc., p. 89), in N.T. only here and Ac 7:53. Note repetition of root of [*tassō*]. **To themselves** [*heautois*]. Dative of disadvantage. See Mr 12:40 for “shall receive a judgment” [*krina lēmpsontai*]. Future middle of [*lambanō*].

13:3 **A terror** [*phobos*]. This meaning in Isa 8:13. Paul does not approve all that rulers do, but he is speaking generally of the ideal before rulers. Nero was Emperor at this time. **From the same** [*ex autēs*]. “From it” [*exousia*], personified in verse 4).

13:4 **A minister of God** [*theou diakonos*]. General sense of [*diakonos*]. Of course even Nero was God’s minister “to thee [*soi*] ethical dative) for good [*eis to agathon*], for the good.” That is the ideal, the goal. **Bearth** [*phorei*]. Present active indicative of [*phoreō*], old frequentative form of [*pherō*], to bear, to wear. **But if thou do** [*ean de poiēis*]. Condition of third class, [*ean*] and present active subjunctive of [*poieō*], “if thou continue to do.” **Sword** [*machairan*]. Symbol of authority as to-day policemen carry clubs or pistols. “The Emperor Trajan presented to a provincial governor on starting for his province, a dagger, with the words, ‘For me. If I deserve it, in me’” (Vincent). **An avenger** [*ekdikos*]. Old adjective from [*ek*] and [*dikē*] (right), “outside of penalty,” unjust, then in later Greek “exacting penalty from one,” in N.T. only here and 1Th 4:6.

13:5 **Ye must needs** [*anagkē*]. “There is necessity,” both because of the law and because of conscience, because it is right (2:15; 9:1).

13:6 **Ye pay** [*teleite*]. Present active indicative (not imperative) of [*teleō*], to fulfil. **Tribute** [*phorous*]. Old word from [*pherō*], to bring, especially the annual tax on lands, etc. (Lu 20:22; 23:1). Paying taxes recognizes authority over us. **Ministers of God’s service** [*leitourgoi theou*]. Late word for public servant (unused [*leitōs*] from Attic [*leōs*], people, and

[*ergō*], to work). Often used of military servants, servants of the king, and temple servants (Heb 8:2). Paul uses it also of himself as Christ's [*leitourgos*] (Ro 15:16) and of Epaphroditus as a minister to him (Php 2:25). See [*theou diakonos*] in verse 4. **Attending continually** [*proskarterountes*]. Present active participle of the late verb [*proskartereō*] [*pros*] and [*kartereō*] from [*kartos*] or [*kratos*], strength) to persevere. See on Ac 2:42; 8:13.

13:7 **Dues** [*opheilas*]. Debts, from [*opheilō*], to owe. Often so in the papyri, though not in Greek authors. In N.T. only here, Mt 18:32; 1Co 7:3. Paying debts needs emphasis today, even for ministers. **To whom tribute is due** [*tōi ton phoron*]. We must supply a participle with the article [*tōi*] like [*apaitounti*] ("to the one asking tribute"). So with the other words (to whom custom, [*tōi to telos apaitounti*]; to whom fear, [*tōi ton phobon apaitounti*]; to whom honour, [*tōi tēn timēn apaitounti*]. [*Phoros*] is the tribute paid to a subject nation (Lu 20:22), while [*telos*] is tax for support of civil government (Mt 17:25).

13:8 **Save to love one another** [*ei mē to allēlous agapāin*]. "Except the loving one another." This articular infinitive is in the accusative case the object of [*opheilete*] and partitive apposition with [*mēden*] (nothing). This debt can never be paid off, but we should keep the interest paid up. **His neighbour** [*ton heteron*]. "The other man," "the second man." "Just as in the relations of man and God [*pistis*] has been substituted for [*nomos*], so between man and man [*agapē*] takes the place of definite legal relations" (Sanday and Headlam). See Mt 22:37-40 for the words of Jesus on this subject. Love is the only solution of our social relations and national problems.

13:9 **For this** [*to gar*]. For the article [*to*] pointing to a sentence see 8:26, here to the quotation. The order of the commandments here is like that in Lu 18:20; Jas 2:11 and in B for De 5, but different from that of the Hebrew in Ex 20; De 5. The use of [*ou*] with the volitive future in prohibitions in place of [*mē*] and the imperative or subjunctive is a regular Greek idiom. **And if there be any other** [*kai ei tis hetera*]. Paul does not attempt to give them all. **It is summed up** [*anakephalaioantai*]. Present passive indicative of [*anakephalaioō*], late literary word or "rhetorical term" [*ana, kephalaion*], head or chief as in Heb 8:1). Not in the papyri, but [*kephalaion*], quite common for sum or summary. In N.T. only here and Eph 1:10. **Namely** [*en tōi*]. See [*to gar*] at the beginning of the verse, though omitted by B F. The quotation is from Le 19:18. Quoted in Mt 5:43; 22:39; Mr 12:31; Lu 10:27; Ga 5:14; Jas 2:8 it is called [*basilikos nomos*] (royal law). **Thy neighbour** [*ton plēsion sou*]. [*Plēsion*] is an adverb and with the article it means "the one near thee." See on Mt 5:43.

13:10 **The fulfilment of the law** [*plērōma nomou*]. "The filling up or complement of the law" like [*peplērōken*] (perfect active indicative of [*plēroō*], stands filled up) in verse 8. See 1Co 13 for the fuller exposition of this verse.

13:11 **And this** [*kai touto*]. Either nominative absolute or accusative of general reference, a common idiom for "and that too" (1Co 6:6, 8, etc.). **Knowing** [*eidotes*]. Second perfect active participle, nominative plural without a principal verb. Either we must supply a verb

like [*poiēsōmen*] (let us do it) or [*poiēsate*] (do ye do it) or treat it as an independent participle as in 12:10f. **The season** [*ton kairon*]. The critical period, not [*chronos*] (time in general). **High time** [*hōra*]. Like our the “hour” has come, etc. MSS. vary between [*hēmas*] (us) and [*humās*] (you), accusative of general reference with [*egerthēnai*] (first aorist passive infinitive of [*egeirō*], to awake, to wake up), “to be waked up out of sleep” [*ex hupnou*]. **Nearer to us** [*egguteron hēmōn*]. Probably so, though [*hēmōn*] can be taken equally well with [*hē sōtēria*] (our salvation is nearer). Final salvation, Paul means, whether it comes by the second coming of Christ as they all hoped or by death. It is true of us all.

13:12 **Is far spent** [*prokopsen*]. First aorist active indicative of [*prokoptō*], to cut forward, to advance, old word for making progress. See Lu 2:52; Ga 1:14; 2Ti 2:16; 3:9. **Is at hand** [*ēggiken*]. Perfect active indicative, “has drawn nigh.” Vivid picture for day-break. **Let us therefore cast off** [*apothōmetha oun*]. Aorist middle subjunctive (volitive) of [*apotithēmi*], to put off from oneself “the works of darkness” [*ta erga tou skotous*] as we do our night-clothes. **Let us put on** [*endusōmetha*]. Aorist middle subjunctive (volitive) of [*enduō*], to put on. For this same contrast between putting off [*apotithēmi*] and [*apekduō*] and putting on [*enduō*] see Col 3:8-12. **The armour of light** [*ta hopla tou photos*]. The weapons of light, that belong to the light (to the day time). For the metaphor of the Christian armour see 1Th 5:8; 2Co 6:7; Ro 6:13; Eph 6:13ff.

13:13 **Honestly** [*euschēmonōs*]. Paul is fond of the metaphor “walk” [*peripateō*], 33 times though not in the Pastoral Epistles. This old adverb (from [*euschēmōn*], graceful) occurs also in 1Th 4:12; 1Co 14:40. The English word “honest” means honourable (Latin *honor*) and so decent. Wycliff translates 1Co 12:32 by “unhonest,” “honesty,” “honest” for “less honourable, honour, honourable.” **Not in revelling** [*mē kōmois*]. Plural “revellings.” See on Ga 5:21. **Drunkennes** [*methais*]. Plural again, “drunkennesses.” See on Ga 5:21. **In chambering** [*koitais*]. Plural also. See on Ro 9:10. **Wantonness** [*aselgeiais*]. Plural likewise. See on 2Co 12:21; Ga 5:19. **Not in strife and jealousy** [*mē eridi kai zēlōi*]. Singular here, but some MSS. have the plural like the previous words. Quarrelling and jealousy go with the other vices (Shedd).

13:14 **Put ye on** [*endusasthe*]. The same metaphor as in verse 12. The Lord Jesus Christ is the garment that we all need. See Ga 3:27 with baptism as the symbol. **Provision** [*pronoian*]. Old word for forethought (from [*pronoos*]). In N.T. only here and Ac 24:2. **For the flesh** [*tēs sarkos*]. Objective genitive. **To fulfil the lusts thereof** [*eis epithumias*]. “For lusts.” No verb.

Chapter 14

14:1 **Him that is weak** [*ton asthenounta*]. See on [1Co 8:7-12](#); [9:22](#); [Ro 4:19](#). **Receive ye** [*proslambanesthe*]. Present middle imperative (indirect), “take to yourselves.” **Yet not to doubtful disputations** [*mē eis diakriseis dialogismōn*]. “Not for decisions of opinions.” Note [*dia*] (between, two or [*duo*] in both words. Discriminations between doubts or hesitations. For [*diakrisis*], see [1Co 12:10](#); [Heb 5:14](#) (only N.T. examples). For [*dialogismos*] see [Lu 2:35](#); [24:38](#); [Php 2:14](#). The “strong” brother is not called upon to settle all the scruples of the “weak” brother. But each takes it on himself to do it.

14:2 **One man** [*hos men*]. “This one,” demonstrative pronoun [*hos*] with [*men*]. **Hath faith** [*pisteuei*]. Like [*echei pistin*] ([Ac 14:9](#)). **But he that is weak** [*ho de asthenōn*]. One would expect [*hos de*] (but that one) in contrast with [*hos men*]. [*Ho*] is demonstrative with [*de*] sometimes, but here is probably just the article with [*asthenōn*]. **Herbs** [*lachana*]. From [*lachanō*], to dig. Hence garden herbs or vegetables. Denney feels certain that Paul has in mind a party of vegetarians in Rome.

14:3 **Set at nought** [*exoutheneitō*]. Present active imperative of [*exoutheneō*], to treat as nothing and so with contempt ([Lu 23:11](#); [1Th 5:20](#)). **Judge** [*krinetō*]. Present active imperative of [*krinō*], criticize. One side (the meat-eaters) despises the vegetarians, while the vegetarians criticize the meat-eaters. **Received him** [*auton proselabeto*]. Aorist middle (indirect) of [*proslambanō*], same verb used in [verse 1](#). God took both sides into his fellowship without requiring that they be vegetarians or meat-eaters.

14:4 **Who art thou?** [*su tis ei?*]. Proleptic position of [*su*], “thou who art thou?” **The servant of another** [*allotrion oiketēn*]. Not another [*allon*] servant (household servant, [*oiketēn*], but “another’s servant.” For the adjective [*allotrios*], see [Lu 16:12](#); [2Co 10:15f](#). **Shall be made to stand** [*stathēsetai*]. Future passive of [*histēmi*]. In spite of your sharp criticisms of one another. **Hath power** [*dunatei*]. Verb found only in Paul ([2Co 9:8](#); [13:3](#); [Ro 14:4](#)), from verbal adjective [*dunatos*].

14:5 **One man** [*hos men*], **another** [*hos de*]. Regular idiom of contrasted demonstratives (this one, that one). **One day above another** [*hēmeran par’ hēmeran*]. “Day beyond day.” For this use of [*para*] (beside) in comparison see [1:25](#); [Lu 13:2](#). **Be fully assured** [*plērophoreisthō*]. Present passive imperative of [*plērophoreō*], late compound verb for which see on [Lu 1:1](#); [Ro 4:21](#). **In his own mind** [*en tōi idiōi noi*]. Intelligent and honest decision according to the light possessed by each.

14:6 **Regardeth** [*phronei*]. “Thinks of,” “esteems,” “observes,” “puts his mind on” (from [*phrēn*], mind). The Textus Receptus has also “he that regardeth not,” but it is not genuine. **Unto the Lord** [*kuriōi*]. Dative case. So as to [*tōi theōi*] (unto God). He eats unto the Lord, he eats not unto the Lord. Paul’s principle of freedom in non-essentials is most important. The Jewish Christians still observed the Seventh day (the Sabbath). The Gentile Christians

were observing the first day of the week in honour of Christ's Resurrection on that day. Paul pleads for liberty.

14:7 **To himself** [*heautōi*]. Dative of advantage again. But to the Lord as he shows in [verse 8](#). Life and death focus in the Lord.

14:8 **Whether—or** [*ean te—ean te*]. “Both if—and if” (condition of third class with present subjunctive) [*zōmen—apothnēskōmen*]. Both living and dying are “to the Lord.” Paul repeats the idiom [*ean te—ean te*] with the conclusion “we are the Lord's [*tu kuriou esmen*]. Predicate genitive, “we belong to the Lord.”

14:9 **And lived again** [*kai ezēsen*]. First ingressive aorist active indicative of [*zaō*], “he came to life.” **Might be lord of** [*kurieusei*]. Ingressive aorist active subjunctive of [*kurieuō*], “become Lord of.” Purpose clause with [*hina*] (that). Old verb from [*kurios*], lord. See [Lu 22:25](#); [Ro 6:9](#).

14:10 **But thou, why dost thou judge?** [*su de ti su krineis?*]. Referring to the conduct of the “weak” brother in [verse 3](#). **Or thou again** [*ē kai su*]. Referring to the “strong” brother. **Shall stand before** [*parastēsometha*]. Future middle of [*paristēmi*] and intransitive, to stand beside [*para*] with the locative case [*tōi bematī*], the judgment seat) as in [Ac 27:24](#). See the same figure of God in [2Co 5:10](#).

14:11 **As I live** [*zō egō*]. “I live.” The LXX here ([Isa 45:23](#)) has [*kat' emautou omnnuō*], “I swear by myself.” **Shall confess to God** [*exomologēsetai tōi theōi*]. Future middle of [*exomologeō*], to confess openly [*ex*] with the accusative as in [Mt 3:6](#). With the dative as here the idea is to give praise to, to give gratitude to ([Mt 11:25](#)).

14:12 **Shall give account** [*logon dōsei*]. So Aleph A C rather than [*apodōsei*] of Textus Receptus. Common use of [*logos*] for account (bookkeeping, ledger) as in [Lu 16:2](#).

14:13 **Let us not therefore judge one another any more** [*mēketi oun allēlous krinōmen*]. Present active subjunctive (volitive). “Let us no longer have the habit of criticizing one another.” A wonderfully fine text for modern Christians and in harmony with what the Master said ([Mt 7:1](#)). **That no man put a stumbling block in his brother's way or an occasion of falling** [*to mē tithenai proskomma tōi adelphōi ē skandalon*]. Articular present active infinitive of [*tithēmi*] in apposition with [*touto*], accusative case after [*krinate*]: “Judge this rather, the not putting a stumbling block (see [9:32](#) for [*proskomma*] or a trap [*skandalon*], [9:33](#)) for his brother” [*adelphōi*], dative of disadvantage).

14:14 **I know and am persuaded in the Lord Jesus** [*oida kai pepeismai en kuriōi Iēsou*]. He knows it and stands persuaded (perfect passive indicative of [*peithō*], to persuade), but in the sphere of the Lord Jesus (cf. [9:1](#)), not by mere rational processes. **Unclean of itself** [*kainon di' heautou*]. So Paul takes his stand with the “strong” as in [1Co 8:4f.](#), but he is not a libertine. Paul's liberty as to food is regulated by his life in the Lord. For this use of [*koinos*], not as common to all ([Ac 2:44](#); [4:32](#)), but unhallowed, impure, see on [Mr 7:2,5](#); [Ac 10:14,28](#).

God made all things for their own uses. **Save that** [*ei mē*]. The exception lies not in the nature of the food [*di' heautou*], but in the man's view of it (to him, [*ekeinōi*], dative case).

14:15 Because of meat [*dia brōma*]. "Because of food." **In love** [*kata agapēn*]. "According to love" as the regulating principle of life. See [1Co 8](#) where Paul pleads for love in place of knowledge on this point. **Destroy not** [*mē apollue*]. Present active imperative of [*apolluō*], the very argument made in [1Co 8:10f](#). **With thy meat** [*tōi brōmati sou*]. Instrumental case, "with thy food." It is too great a price to pay for personal liberty as to food.

14:16 **Your good** [*humōn to agathon*]. "The good thing of you" = the liberty or Christian freedom which you claim. **Be evil spoken of** [*blasphēmeisthō*]. Present passive imperative of [*blasphēmeō*] for which see [Mt 9:3](#); [Ro 3:8](#).

14:17 **The kingdom of God** [*hē basileia tou theou*]. Not the future kingdom of eschatology, but the present spiritual kingdom, the reign of God in the heart, of which Jesus spoke so often. See [1Co 4:21](#). Paul scores heavily here, for it is not found in externals like food and drink, but in spiritual qualities and graces.

14:18 **Herein** [*en toutōi*]. "On the principle implied by these virtues" (Sanday and Headlam). **Approved of men** [*dokimos tois anthrōpois*]. "Acceptable to men." Stands the test for men. See [1Co 11:19](#); [2Co 10:18](#); [2Ti 2:15](#).

14:19 **So then** [*ara oun*]. Two inferential particles, "accordingly therefore." **Let us follow after** [*diōkōmen*]. Present active subjunctive (volitive). "Let us pursue." Some MSS. have present indicative, "we pursue." **The things which make for peace** [*ta tēs eirēnēs*]. "The things of peace," literally, genitive case. So "the things of edification for one another" [*ta tēs oikodomēs tēs eis allēlous*].

14:20 **Overthrow not** [*mē katalue*]. "Destroy not," "do not loosen down" (carrying on the metaphor in [*oikodomē*], building). **The work of God** [*to ergon tou theou*]. The brother for whom Christ died, [verse 15](#). Perhaps with a side-glance at Esau and his mess of pottage. **But it is evil** [*alla kakon*]. Paul changes from the plural [*koina*] to the singular [*kakon*]. **With offence** [*dia proskommatos*]. "With a stumbling-block" as in [verse 13](#). This use of [*dia*] (accompaniment) is common. So then it is addressed to the "strong" brother not to cause a stumbling-block by the way he eats and exercises his freedom.

14:21 **Not to eat** [*to mē phagein*]. "The not eating." Articular infinitive (second aorist active of [*esthiō*] and subject of [*kalon estin*] (copula, understood). **Flesh** [*kreas*]. Old word, in N.T. only here and [1Co 8:13](#). **To drink** [*pein*]. Shortened form for [*piein*] (second aorist active infinitive of [*pinō*]). **Whereby** [*en hōi*]. "On which thy brother stumbleth" [*proskoptei*].

14:22 **Have thou to thyself before God** [*su—kata seauton eche enōpion tou theou*]. Very emphatic position of [*su*] at the beginning of the sentence, "Thou there." The old MSS. put [*hēn*] (relative "which") after [*pistin*] and before [*echeis*]. This principle applies to both the "strong" and the "weak." He is within his rights to act "according to thyself," but it must be "before God" and with due regard to the rights of the other brethren. **In that which he ap-**

proveth [*en hoi dokimazei*]. This beatitude cuts both ways. After testing and then approving (1:28; 2:18) one takes his stand which very act may condemn himself by what he says or does. “It is a rare felicity to have a conscience untroubled by scruples” (Denney).

14:23 **He that doubteth** [*ho diakrinomenos*]. Present middle participle of [*diakrinō*], to judge between [*dia*], to hesitate. See Jas 1:6f. for this same picture of the double-minded man. Cf. Ro 4:20; Mr 11:23. **Is condemned** [*katakekritai*]. Perfect passive indicative of [*katakrinō*] (note [*kata-*], “stands condemned.” **If he eat** [*ean phagēi*]. Third class condition, [*ean*] and second aorist active subjunctive. If in spite of his doubt, he eat. **Whatever is not of faith is sin** [*pan ho ouk ek pisteōs hamartia estin*]. **Faith** [*pistis*] here is subjective, one’s strong conviction in the light of his relation to Christ and his enlightened conscience. To go against this combination is sin beyond a doubt. Some MSS. (A L etc.) put the doxology here which most place in 16:25-27. But they all give chapters 15 and 16. Some have supposed that the Epistle originally ended here, but that is pure speculation. Some even suggest two editions of the Epistle. But chapter 15 goes right on with the topic discussed in chapter 14.

Chapter 15

15:1 **We the strong** [*hēmeis hoi dunatoi*]. Paul identifies himself with this wing in the controversy. He means the morally strong as in [2Co 12:10](#); [13:9](#), not the mighty as in [1Co 1:26](#). **The infirmities** [*ta asthenēmata*]. “The weaknesses” (cf. [*asthenōn*] in [14:1,2](#)), the scruples “of the not strong” [*tōn adunatōn*]. See [Ac 14:8](#) where it is used of the man weak in his feet (impotent). **To bear** [*bastazein*]. As in [Ga 6:2](#), common in the figurative sense. **Not to please ourselves** [*mē heautois areskein*]. Precisely Paul’s picture of his own conduct in [1Co 10:33](#).

15:2 **For that which is good** [*eis to agathon*]. “For the good.” As in [14:16](#), [19](#). Not to please men just for popular favours, but for their benefit.

15:3 **Pleased not himself** [*ouch heautōi ēresen*]. Aorist active indicative of [*areskō*] with the usual dative. The supreme example for Christians. See [14:15](#). He quotes [Ps 69:9](#) (Messianic Psalm) and represents the Messiah as bearing the reproaches of others.

15:4 **Were written aforetime** [*prographē*]. Second aorist passive indicative of [*prographō*], old verb, in N.T. only here, [Ga 3:1](#) (which see); [Eph 3:3](#); [Jude 1:4](#). **For our learning** [*eis tēn hēmeteran didaskalian*]. “For the instruction of us.” Objective sense of possessive pronoun [*hēmeteros*]. See [Mt 15:9](#); [2Ti 3:16](#) for [*didaskalian*] (from [*didaskō*], to teach). **We might have hope** [*tēn elpida echōmen*]. Present active subjunctive of [*echō*] with [*hina*] in final clause, “that we might keep on having hope.” One of the blessed uses of the Scriptures.

15:5 **The God of patience and comfort** [*ho theos tēs hupomonēs kai tēs paraklēseōs*]. Genitive case of the two words in [verse 4](#) used to describe God who uses the Scriptures to reveal himself to us. See [2Co 1:3](#) for this idea; [Ro 15:13](#) for “the God of hope”; [15:33](#) for “the God of peace.” **Grant you** [*dōiē humin*]. Second aorist active optative (*Koinē* form for older [*doiē*] as in [2Th 3:16](#); [Eph 1:17](#); [2Ti 1:16, 18](#); [2:25](#), though MSS. vary in [Eph 1:17](#); [2Ti 2:25](#) for [*dōēi*] (subjunctive). The optative here is for a wish for the future (regular idiom). **According to Christ Jesus** [*kata Christon Iēsoun*]. “According to the character or example of Christ Jesus” ([2Co 11:17](#); [Col 2:8](#); [Eph 5:24](#)).

15:6 **With one accord** [*homothumadon*]. Here alone in Paul, but eleven times in Acts ([Ac 1:14](#), etc.). **With one mouth** [*en heni stomati*]. Vivid outward expression of the unity of feeling. **May glorify** [*doxazēte*]. Present active subjunctive of [*doxazō*], final clause with [*hina*] “that ye may keep on glorifying.” For “the God and Father of our Lord Jesus Christ” see [2Co 1:3](#); [9:31](#) for discussion. It occurs also in [Eph 1:3](#); [1Pe 1:3](#).

15:7 **Receive ye** [*proslambanesthe*] as in [14:1](#)), **received** [*proselabeto*], here of Christ as in [14:3](#) of God). The repetition here is addressed to both the strong and the weak and the “us” [*hēmās*] includes all.

15:8 **A minister of the circumcision** [*diakonon peritomēs*]. Objective genitive, “a minister to the circumcision.” [*Diakonon*] is predicate accusative with [*gegenēsthai*] (perfect

passive infinitive of [*ginomai*] in indirect assertion after [*legō*], I say) and in apposition with [*Christon*], accusative of general reference with the infinitive. See [Ga 4:4f](#). **That he might confirm** [*eis to bebaiōsai*]. Purpose clause with [*eis to*] and the infinitive [*bebaiōsai*] (first aorist active of [*bebaioō*], to make stand). **The promises given unto the fathers** [*tas epaggelias tōn paterōn*]. No “given” in the Greek, just the objective genitive, “the promises to the fathers.” See [9:4, 5](#).

15:9 **And that the Gentiles might praise** [*ta de ethnē doxasai*]. Coordinate with [*bebaiōsai*] and [*eis to*], to be repeated with [*ta ethnē*], the accusative of general reference and [*ton theon*] the object of [*doxasai*]. Thus the Gentiles were called through the promise to the Jews in the covenant with Abraham ([4:11f, 16f](#)). Salvation is of the Jews. Paul proves his position by a chain of quotations from the O.T., the one in [verse 9](#) from [Ps 18:50](#). For [*exomologeō*], see [14:10](#). **I will sing** [*psalō*]. Future active of [*psallō*], for which verb see on [1Co 14:15](#).

15:10 **Rejoice, ye Gentiles** [*euphranthēte*]. First aorist passive imperative of [*euphrainō*], old word from [*eu*], well and [*phrēn*], mind. See [Lu 15:32](#). Quotation from [De 32:43 \(LXX\)](#).

15:11 **All the Gentiles** [*panta ta ethnē*]. From [Ps 117:1](#) with slight variations from the LXX text.

15:12 **The root** [*hē riza*]. Rather here, as in [Re 5:5; 23:16](#), the sprout from the root. From [Isa 11:10](#). **On him shall the Gentiles hope** [*ep' autōi ethnē elpiousin*]. Attic future of [*elpizō*] for the usual [*elpisousin*].

15:13 **The God of hope** [*ho theos tēs elpidos*]. Taking up the idea in [verse 12](#) as in [verse 5](#) from [4](#). **Fill you** [*plērōsai humas*]. Optative (first aorist active of [*plēroō*] of wish for the future. Cf. [*dōiē*] in [verse 5](#). **In believing** [*en tōi pisteuein*]. “In the believing” [*en*] with locative of the articular infinitive, the idiom so common in Luke’s Gospel). **That ye may abound** [*eis to perisseuein humas*]. Purpose clause with [*eis to*], as in [verse 8](#), with [*perisseuein*] (present active infinitive of [*perisseuō*], with accusative of general reference, [*humas*]). This verse gathers up the points in the preceding quotations.

15:14 **I myself also** [*kai autos egō*]. See [7:25](#) for a like emphasis on himself, here in contrast with “ye yourselves” [*kai autoi*]. The argument of the Epistle has been completed both in the main line ([chapters 1-8](#)) and the further applications ([9:1-15:13](#)). Here begins the Epilogue, the personal matters of importance. **Full of goodness** [*mestoi agathosunēs*]. See [2Th 1:11](#); [Ga 5:22](#) for this LXX and Pauline word (in ecclesiastical writers also) made from the adjective [*agathos*], good, by adding [*-sunē*] (common ending for words like [*dikaiousunē*]). See [1:29](#) for [*mestos*] with genitive and [*peplērōmenoi*] (perfect passive participle of [*plēroō*] as here), but there with instrumental case after it instead of the genitive. Paul gives the Roman Christians (chiefly Gentiles) high praise. The “all knowledge” is not to be pressed too literally, “our Christian knowledge in its entirety” (Sanday and Headlam). **To admonish** [*nouthetein*]. To put in mind (from [*nouthetēs*] and this from [*nous*] and [*tithēmi*]).

See on [1Th 5:12,14](#). “Is it laying too much stress on the language of compliment to suggest that these words give a hint of St. Paul’s aim in this Epistle?” (Sanday and Headlam). The strategic position of the church in Rome made it a great centre for radiating and echoing the gospel over the world as Thessalonica did for Macedonia ([1Th 1:8](#)).

15:15 **I write** [*egrapsa*]. Epistolary aorist. **The more boldly** [*tolmēroterōs*]. Old comparative adverb from [*tolmērōs*]. Most MSS. read [*tolmēroteron*]. Only here in N.T. **In some measure** [*apo merous*]. Perhaps referring to some portions of the Epistle where he has spoken plainly ([6:12, 19](#); [8:9](#); [11:17](#); [14:3, 4, 10](#), etc.). **As putting you again in remembrance** [*hos epanamimnēskōn humas*]. Delicately put with [*hōs*] and [*epi*] in the verb, “as if calling back to mind again” [*epi*]. This rare verb is here alone in the N.T.

15:16 **That I should be** [*eis to einai me*]. The [*eis to*] idiom with the infinitive again (verses [8, 13](#)). **Minister** [*leitourgon*]. Predicate accusative in apposition with [*me*] and see [13:6](#) for the word. “The word here derives from the context the priestly associations which often attach to it in the LXX” (Denney). But this purely metaphorical use does not show that Paul attached a “sacerdotal” character to the ministry. **Ministering** [*hierourgounta*]. Present active participle of [*hierourgeō*], late verb from [*hierourgos*] [*hieros, ergō*], in LXX, Philo, and Josephus, only here in N.T. It means to work in sacred things, to minister as a priest. Paul had as high a conception of his work as a preacher of the gospel as any priest did. **The offering up of the Gentiles** [*hē prosphora tōn ethnōn*]. Genitive of apposition, the Gentiles being the offering. They are Paul’s offering. See [Ac 21:26](#). **Acceptable** [*euprosdektos*]. See [2Co 6:2](#); [8:12](#). Because “sanctified in the Holy Spirit” [*hēgiasmenē en pneumatī hagiōi*], perfect passive participle of [*hagiazō*].

15:17 **In things pertaining to God** [*ta pros ton theon*]. Accusative of general reference of the article used with the prepositional phrase, “as to the things relating to [*pros*], facing) God.”

15:18 **Any things save those which Christ wrought through me** [*ti hōn ou kateirgasato Christos di’ emou*]. Rather, “any one of those things which Christ did not work through me.” The antecedent of [*hōn*] is the unexpressed [*toutōn*] and the accusative relative [*ha*] (object of [*kateirgasato*] is attracted into the genitive case of [*toutōn*] after a common idiom. **By word and deed** [*logōi kai ergōi*]. Instrumental case with both words. By preaching and life ([Lu 24:19](#); [Ac 1:1](#); [7:22](#); [2Co 10:11](#)).

15:19 **In power of signs and wonders** [*en dunamei sēmeiōn kai teratōn*]. Note all three words as in [Heb 2:4](#), only here [*dunamis*] is connected with [*sēmeia*] and [*terata*]. See all three words used of Paul’s own work in [2Co 12:12](#) and in [2Th 2:9](#) of the Man of Sin. See [1Th 1:5](#); [1Co 2:4](#) for the “power” of the Holy Spirit in Paul’s preaching. Note repetition of [*en dunamei*] here with [*pneumatōs hagiou*]. **So that** [*hōste*]. Result expressed by the perfect active infinitive [*peplērōkenai*] (from [*plērōō*] with the accusative [*me*] (general reference). **Round about even unto Illyricum** [*kuklōi mechri tou Illurikou*]. “In a ring” [*kuklōi*], locative

case of [*kuklos*]. Probably a journey during the time when Paul left Macedonia and waited for II Corinthians to have its effect before coming to Corinth. If so, see [2Co 13](#); [Ac 20:1-3](#). When he did come, the trouble with the Judaizers was over. Illyricum seems to be the name for the region west of Macedonia (Dalmatia). Strabo says that the Egnatian Way passed through it. Arabia and Illyricum would thus be the extreme limits of Paul's mission journeys so far.

15:20 **Yea** [*houtōs de*]. "And so," introducing a limitation to the preceding statement. **Making it my aim** [*philotimoumenon*]. Present middle participle (accusative case agreeing with [*me*] of [*philotimeomai*], old verb, to be fond of honour [*philos, timē*]). In N.T. only here and [1Th 4:11](#); [2Co 5:9](#). A noble word in itself, quite different in aim from the Latin word for ambition [*ambio*], to go on both sides to carry one's point). **Not where** [*ouch hopou*]. Paul was a pioneer preacher pushing on to new fields after the manner of Daniel Boone in Kentucky. **That I might now build upon another man's foundation** [*hina mē ep' allotrion themelion oikodomō*]. For [*allotrios*] (not [*allos*] see [14:4](#)). For [*themelion*], see [Lu 6:48f](#); [1Co 3:11](#). This noble ambition of Paul's is not within the range of some ministers who can only build on another's foundation as Apollos did in Corinth. But the pioneer preacher and missionary has a dignity and glory all his own.

15:21 **As it is written** [*kathōs gegrapται*]. From [Isa 52:15](#). Paul finds an illustration of his word about his own ambition in the words of Isaiah. Fritzsche actually argues that Paul understood Isaiah to be predicting his (Paul's) ministry! Some scholars have argued against the genuineness of [verses 9-21](#) on wholly subjective and insufficient grounds.

15:22 **I was hindered** [*enekoptomēn*]. Imperfect passive (repetition) of [*enekoptō*], late verb, to cut in, to cut off, to interrupt. Seen already in [Ac 24:4](#); [1Th 2:18](#); [Ga 5:7](#). Cf. modern telephone and radio and automobile. **These many times** [*ta polla*]. "As to the many things." In [1:13](#) Paul used [*pollakis*] (many times) and B D read it here. But Paul's work [*ta polla*] had kept him away. **From coming to you** [*tou elthein pros humas*]. Ablative case (after the verb of hindering) of the articular infinitive, "from the coming."

15:23 **Having no more any place in these regions** [*mēketi topon echōn en tois klimasin*]. Surprising frankness that the average preacher would hardly use on such a matter. Paul is now free to come to Rome because there is no demand for him where he is. For [*klima*] (from [*klinō*], to incline), slope, then tract of land, region, see already [2Co 11:10](#); [Ga 1:21](#) (the only N.T. examples). **A longing** [*epipotheian*]. A hapax legomenon, elsewhere [*epipothēsis*] ([2Co 7:7, 11](#)), from [*epipotheō*] as in [Ro 1:11](#). **These many years** [*apo hikanōn etōn*]. "From considerable years." So B C, but Aleph A D have [*pollōn*], "from many years."

15:24 **Whosoever I go** [*hōs an poreuōmai*]. Indefinite temporal clause with [*hōs an*] and the present middle subjunctive (cf. [1Co 11:34](#); [Php 2:23](#) with aorist subjunctive). **Into Spain** [*eis tēn Spanian*]. It was a Roman province with many Jews in it. The Greek name was [*Iberia*], the Latin Hispania. The Textus Receptus adds here [*eleusomai pros humas*] (I

shall come to you), but it is not in Aleph A B C D and is not genuine. Without it we have a parenthesis (or anacoluthon) through the rest of verse 24. **In my journey** [*diaporeuomenos*]. Present middle participle, “passing through.” Paul planned only a brief stay in Rome since a strong church already existed there. **To be brought on my way thitherward** [*propemphthēnai ekei*]. “To be sent forward there.” First aorist passive infinitive of [*propempō*], common word for escorting one on a journey (1Co 16:6, 11; 2Co 1:16; Tit 3:13; 2Jo 1:6). **If first in some measure I shall have been satisfied with your company** [*ean humōn protōn apomerous emplēsthō*]. Condition of third class with [*ean*] and first aorist passive subjunctive of [*empimplēmi*], old verb, to fill up, to satisfy, to take one’s fill. See Lu 6:25. Literally, “if I first in part be filled with you” (get my fill of you). delicate compliment for the Roman church.

15:25 **But now** [*nuni de*]. Repeats the very words used in 23. **I go** [*poreuomai*]. Futuristic present as in Joh 14:2. **Ministering unto the saints** [*diakonon tois hagiois*]. Present active participle of purpose like [*eulogounta*] in Ac 3:26. This collection had been one of Paul’s chief cares for over a year now (see 2Co 8; 9). See 2Co 8:4.

15:26 **For it hath been the good pleasure of Macedonia and Achaia** [*ēudokēsan gar Makedonia kai Achaia*]. “For Macedonia and Achaia took pleasure.” The use of [*ēudokēsan*] (first aorist active indicative of [*eudokeō*] shows that it was voluntary (2Co 8:4). Paul does not here mention Asia and Galatia. **A certain contribution** [*koinōnian tina*]. Put thus because it was unknown to the Romans. For this sense of [*koinōnian*], see 2Co 8:4; 9:13. **For the poor among the saints** [*eis tous ptōchous tōn hagiōn*]. Partitive genitive. Not all there were poor, but Ac 4:32-5:11; 6:1-6; 11:29f.; Ga 2:10 prove that many were.

15:27 **Their debtors** [*opheiletai autōn*]. Objective genitive: the Gentiles are debtors to the Jews. See the word [*opheiletēs*] in 1:14; 8:12. **For if** [*ei gar*]. Condition of the first class, assumed as true, first aorist active indicative [*ekoinōnēsan*], from [*koinōneō*], to share) with associative instrumental case [*pneumatikois*], spiritual things). **To minister unto** [*leitourgēsai*], first aorist active infinitive of [*leitourgeō*] with dative case [*autois*], to them), but here certainly with no “sacerdotal” functions (cf. verse 16). **In carnal things** [*en tois sarkikois*]. Things which belong to the natural life of the flesh [*sarx*], not the sinful aspects of the flesh at all.

15:28 **Have sealed** [*sphragisamenos*]. First aorist middle participle (antecedent action, having sealed) of [*sphragizō*], old verb from [*sphragis*], a seal (Ro 4:11), to stamp with a seal for security (Mt 27:66) or for confirmation (2Co 1:22) and here in a metaphorical sense. Paul was keenly sensitive that this collection should be actually conveyed to Jerusalem free from all suspicion (2Co 8:18-23). **I will go on by you** [*apeleusomai di’ humōn*]. Future middle of [*aperchomai*], to go off or on. Note three prepositions here [*ap’*] from Rome, [*di’*] by means of you or through you, [*eis*] unto Spain). He repeats the point of verse 24, his tempor-

ary stay in Rome with Spain as the objective. How little we know what is ahead of us and how grateful we should be for our ignorance on this point.

15:29 **When I come** [*erchomenos*]. Present middle participle of [*erchomai*] with the time of the future middle indicative [*eleusomai*] (coming I shall come). **In the fulness of the blessing of Christ** [*en plērōmati eulogias Christou*]. On [*plērōmati*], see 11:12. Paul had already (1:11f.) said that he had a [*charisma pneumatikon*] (spiritual blessing) for Rome. He did bring that to them.

15:30 **By** [*dia*]. The intermediate agents of the exhortation (the Lord Jesus and the love of the Spirit) as [*dia*] is used after [*parakalō*] in 12:1. **That ye strive together with me** [*sunagōnisasthai moi*]. First aorist middle infinitive of [*sunagōni zomai*], old compound verb, only here in N.T., direct object of [*parakalō*], and with associative instrumental case [*moi*], the simplex [*agōnizomenos*], occurring in Col 4:12 of the prayers of Epaphras. For Christ's agony in prayer see Mt 26:42; Lu 22:44.

15:31 **That I may be delivered** [*hina rusthō*]. First aorist passive subjunctive of [*ruomai*], old verb to rescue. This use of [*hina*] is the sub-final one after words of beseeching or praying. Paul foresaw trouble all the way to Jerusalem (Ac 20:23; 21:4, 13). **May be acceptable to the saints** [*euprosdektos tois hagiois genētai*]. "May become (second aorist middle subjunctive of [*ginomai*] acceptable to the saints." The Judaizers would give him trouble. There was peril of a schism in Christianity.

15:32 **That** [*hina*]. Second use of [*hina*] in this sentence, the first one sub-final [*hina rusthō*], this one final with [*sunanapausōmai*], first aorist middle subjunctive of the double compound verb [*sunanapauomai*], late verb to rest together with, to refresh [*anapauō*] as in Mt 11:28) one's spirit with [*sun*], with the associative instrumental case [*humin*] (with you), only here in the N.T.

15:33 **The God of peace** [*ho theos tēs eirēnēs*]. One of the characteristics of God that Paul often mentions in benedictions (1Th 5:23; 2Th 3:16; 2Co 13:11; Php 4:9; Ro 16:20). Because of the "amen" here some scholars would make this the close of the Epistle and make chapter 16 a separate Epistle to the Ephesians. But the MSS. are against it. There is nothing strange at all in Paul's having so many friends in Rome though he had not yet been there himself. Rome was the centre of the world's life as Paul realized (1:15). All men sooner or later hoped to see Rome.

Chapter 16

16:1 **I commend** [*sunistēmi*]. The regular word for letters of commendation as in **2Co 3:1** [*sustatikōn epistolōn*]. See also **Ro 3:5**. So here verses **1, 2** constitute Paul's recommendation of Phoebe, the bearer of the Epistle. Nothing else is known of her, though her name [*Phoibē*] means bright or radiant. **Sister** [*adelphēn*]. In Christ, not in the flesh. **Who is a servant of the church** [*ousan diakonon tēs ekklēsiās*]. The etymology of [*diakonos*] we have had repeatedly. The only question here is whether it is used in a general sense or in a technical sense as in **Php 1:1**; **1Ti 3:8-13**. In favour of the technical sense of "deacon" or "deaconess" is the addition of "[*tēs ekklēsiās*]" (of the church). In some sense Phoebe was a servant or minister of the church in Cenchreae. Besides, right in the midst of the discussion in **1Ti 3:8-13** Paul has a discussion of [*gunaikas*] (**verse 11**) either as women as deaconesses or as the wives of deacons (less likely though possible). The Apostolic Constitutions has numerous allusions to deaconesses. The strict separation of the sexes made something like deaconesses necessary for baptism, visiting the women, etc. Cenchreae, as the eastern port of Corinth, called for much service of this kind. Whether the deaconesses were a separate organization on a par with the deacons we do not know nor whether they were the widows alluded to in **1Ti 5:9f**.

16:2 **Worthily of the saints** [*axiōs tōn hagiōn*]. Adverb with the genitive as in **Php 1:27** because the adjective [*axios*] is used with the genitive (**Lu 3:8**). "Receive her in a way worthy of the saints." This word [*hagios*] had come to be the accepted term for followers of Christ. **Assist her** [*parastēte*]. Second aorist (intransitive) active subjunctive of [*paristēmi*], to stand by, with the dative case ("beside her"), the very word used by Paul of the help of Jesus in his trial [*parestē*], **2Ti 4:17**). Used with [*hina*] as [*prosdexēsthe*]. **In whatsoever matter** [*en hōi pragmati*]. Incorporation of the antecedent [*pragmati*] into the relative clause [*hōi*]. **She may have need of you** [*an humōn chrēizēi*]. Indefinite relative clause with [*an*] and the present subjunctive of [*chrēizō*] with genitive. **A succourer** [*prostatis*]. Old and rare feminine form for the masculine [*prostatēs*], from [*proistēmi*] [*prostateō*], common, but not in the N.T.), here only in the N.T. and not in the papyri. The word illustrates her work as [*diakonon*] and is perhaps suggested here by [*parastēte*], just before. **Of mine own self** [*emou autou*]. "Of me myself."

16:3 In **verses 3-16** Paul sends his greetings to various brethren and sisters in Rome. **Prisca and Aquila** [*Priskan kai Akulan*]. This order always (**Ac 18:18, 26**; **2Ti 4:19**, and here) save in **Ac 18:2**; **1Co 16:19**, showing that Prisca was the more prominent. Priscilla is a diminutive of Prisca, a name for women in the Acilian gens. She may have been a noble Roman lady, but her husband was a Jew of Pontus and a tent-maker by trade. They were driven from Rome by Claudius, came to Corinth, then to Ephesus, then back to Rome, and again

to Ephesus. They were good travelling Christians. **My fellow-workers** [*tous sunergous mou*]. Both in tent-making and in Christian service in Corinth and Ephesus.

16:4 **Laid down their own necks** [*ton heautōn trachelon hupethēkan*]. First aorist active of [*hupotithēmi*], old verb to place under (the axe of the executioner), only here in N.T. in this sense, though in [1Ti 4:16](#) to suggest. If literal or figurative, the incident may be connected with the uproar created by Demetrius in Ephesus. Certainly Paul felt deep obligation toward them (see [Ac 20:34](#)). **Not only I** [*ouk egō monos*]. Rather, “not I alone” (adjective [*monos*]). The Gentile churches also (great mission workers).

16:5 **The church that is in their house** [*tēn kat’ oikon autōn ekklēsiān*]. The early Christians had no church buildings. See also [Ac 12:2](#); [1Co 16:19](#); [Phm 1:2](#); [Col 4:15](#). The Roman Christians had probably several such homes where they would meet. **Epainetus** [*Epaineton*]. Nothing is known of him except this item, “the first-fruits of Asia” [*aparchē tēs Asias*]. An early convert from the province of Asia. Cf. [Ac 2:9](#); [1Co 16:15](#) (about Stephanus and Achaia).

16:6 **Mary** [*Marian*]. Some MSS. have [*Mariam*], the Hebrew form. The name indicates a Jewish Christian in Rome. Paul praises her toil. See [Lu 5:5](#).

16:7 **Andronicus and Junias** [*Andronicou kai Iounian*]. The first is a Greek name found even in the imperial household. The second name can be either masculine or feminine. **Kinsmen** [*suggeneis*]. Probably only fellow-countrymen as in [9:13](#). **Fellow-prisoners** [*sunaichmalōtus*]. Late word and rare (in Lucian). One of Paul’s frequent compounds with [*sun*]. Literally, fellow captives in war. Perhaps they had shared one of Paul’s numerous imprisonments ([2Co 11:23](#)). In N.T. only here, [Phm 1:23](#); [Col 4:10](#). **Of note** [*episēmoi*]. Stamped, marked [*epi sēma*]. Old word, only here and [Mt 27:16](#) (bad sense) in N.T. **Among the apostles** [*en tois apostolois*]. Naturally this means that they are counted among the apostles in the general sense true of Barnabas, James, the brother of Christ, Silas, and others. But it can mean simply that they were famous in the circle of the apostles in the technical sense. **Who have been in Christ before me** [*hoi kai pro emou gegonan en Christōi*]. Andronicus and Junias were converted before Paul was. Note [*gegonan*] (*Koinē* form by analogy) instead of the usual second perfect active indicative form [*gegonasin*], which some MSS. have. The perfect tense notes that they are still in Christ.

16:8 **Ampliatius** [*Ampliaton*]. Some MSS. have a contracted form Amplias.

16:9 **Urbanus** [*Ourbanon*]. “A common Roman slave name found among members of the household” (Sanday and Headlam). A Latin adjective from *urbs*, city (city-bred). **Stachys** [*Stachun*]. A Greek name, rare, but among members of the imperial household. It means a head or ear of grain ([Mt 12:1](#)).

16:10 **Apelles** [*Apellēn*]. A name among Jews and a famous tragic actor also. **The approved** [*ton dokimon*]. The tried and true ([1Co 11:19](#); [2Co 10:18](#); [13:7](#)). **Them which are of the household of Aristobulus** [*tous ek tōn Aristoboulou*]. The younger Aristobulus was

a grandson of Herod the Great. Lightfoot suggests that some of the servants in this household had become Christians, Aristobulus being dead.

16:11 **Herodion** [*Herōidiōna*]. Probably one belonging to the Herod family like that above. **Kinsman** [*suggenē*]. Merely fellow-countryman. **Them of the household of Narcissus** [*tous ek tōn Narkissou*]. “Narcissiani.” There was a famous freedman of this name who was put to death by Agrippa. Perhaps members of his household.

16:12 **Tryphaena and Tryphosa** [*Truphainan kai Truphōsan*]. Probably sisters and possibly twins. Both names come from the same root, the verb [*truphaō*], to live luxuriously (Jas 5:5). Denney suggests “Dainty and Disdain.” **Persis** [*Persida*]. A freedwoman was so named. She is not Paul’s “beloved,” but the “beloved” of the whole church.

16:13 **Rufus** [*Rouphon*]. A very common slave name, possibly the Rufus of Mr 15:21. The word means “red.” **The chosen** [*ton eklekton*]. Not “the elect,” but “the select.” **And mine** [*kai emou*]. Paul’s appreciation of her maternal care once, not his real mother.

16:14 **Asyncritus** [*Asunkriton*]. There is an inscription of a freedman of Augustus with this name. **Phlegon** [*Phlegonta*]. No light on this name till the historian of the second century A.D. **Hermes** [*Hermēn*]. A very common slave name. **Patrobas** [*Patroban*]. Name of a freedman of Nero, abbreviated form of Patrobius. **Hermas** [*Hermān*]. Not the author of the Shepherd of Hermas. Common as a slave name, shortened form of Hermagoras, Hermogenes, etc. **The brethren that are with them** [*tous sun autois adelphous*]. Perhaps a little church in the house of some one.

16:15 **Philologus** [*Philologon*]. Another common slave name. **Julia** [*Ioulian*]. The commonest name for female slaves in the imperial household because of Julius Caesar. Possibly these two were husband and wife. **Nereus** [*Nērea*]. Found in inscriptions of the imperial household. But the sister’s name is not given. One wonders why. **Olympas** [*Olumpān*]. Possibly an abbreviation for Olympiodorus. **All the saints that are with them** [*tous sun autois pantas hagiou*]. Possibly another church in the house. These unnamed, the “and others,” constitute the great majority in all our churches.

16:16 **With a holy kiss** [*en philēmati hagiōi*]. The near-east mode of salutation as hand-shaking in the Western. In China one shakes hands with himself. Men kissed men and women kissed women. See 1Th 5:26; 1Co 16:20; 2Co 13:12.

16:17 **Mark** [*skopeite*]. Keep an eye on so as to avoid. [*Skopos*] is the goal, [*skopeō*] means keeping your eye on the goal. **Divisions** [*dichostasias*]. Old word for “standings apart,” cleavages. In N.T. only here and Ga 5:20. **Those which are causing** [*tous—poiountas*]. This articular participle clause has within it not only the objects of the participle but the relative clause [*hēn humeis emathete*] (which you learned), a thoroughly Greek idiom.

16:18 **But their own belly** [*alla tēi heautōn koiliāi*]. Dative case after [*douleousin*]. A blunt phrase like the same picture in Php 3:19 “whose god is the belly,” more truth than caricature in some cases. **By their smooth and fair speech** [*dia tēs chrēstologias kai eulogias*].

Two compounds of [*logos*] (speech), the first (from [*chrēstos*] and [*logos*] is very rare (here only in N.T.), the second is very common [*eu*] and [*logos*]. **Beguile** [*exapatōsin*]. Present active indicative of the double compound verb [*exapataō*] (see [2Th 2:3](#); [1Co 3:18](#)). **Of the innocent** [*tōn akakōn*]. Old adjective [*a*] privative and [*kakos*], without evil or guile, in N.T. only here and [Heb 7:26](#) (of Christ).

16:19 **Is come abroad** [*aphiketo*]. Second aorist middle indicative of [*aphikneomai*], old verb, to come from, then to arrive at, only here in N.T. **Over you** [*eph' humin*]. “Upon you.” Simple unto that which is evil [*akeraious eis to kakon*]. Old adjective from [*a*] privative and [*kerannumi*], to mix. Unmixed with evil, unadulterated.

16:20 **Shall bruise** [*suntripsei*]. Future active of [*suntribō*], old verb, to rub together, to crush, to trample underfoot. Blessed promise of final victory over Satan by “the God of peace.” “Shortly” [*en tachei*]. As God counts time. Meanwhile patient loyalty from us.

16:21 [Verses 21-23](#) form a sort of postscript with greetings from Paul’s companions in Corinth. Timothy was with Paul in Macedonia ([2Co 1:1](#)) before he came to Corinth. Lucius may be the one mentioned in [Ac 13:1](#). Jason was once Paul’s host ([Ac 17:5-9](#)) in Thessalonica, Sosipater may be the longer form of Sopater of [Ac 20:4](#). They are all Paul’s fellow-countrymen [*suggeneis*].

16:22 **I Tertius** [*egō Tertios*]. The amanuensis to whom Paul dictated the letter. See [2Th 3:17](#); [1Co 16:21](#); [Col 4:18](#).

16:23 **Gaius my host** [*Gaios ho xenos mou*]. Perhaps the same Gaius of [1Co 1:14](#) ([Ac 19:29](#); [20:4](#)), but whether the one of [3Jo 1:1](#) we do not know. [*Xenos*] was a guest friend, and then either a stranger ([Mt 25:35](#)) or a host of strangers as here. This Gaius was plainly a man of some means as he was the host of all the church. Erastus ([2Ti 4:20](#)) was “the treasurer of the city” [*ho oikonomos tēs poleōs*], one of the outstanding men of Corinth, the “steward” (house-manager) or city manager. See [Lu 12:42](#); [16:1](#). He is probably the administrator of the city’s property. **Quartus** [*Kouartos*]. Latin name for fourth.

16:24 Is not genuine, not in Aleph A B C Coptic.

16:25 [Verses 25-27](#) conclude the noble Epistle with the finest of Paul’s doxologies. **To him that is able** [*tōi dunamenōi*]. Dative of the articular participle of [*dunamai*]. See similar idiom in [Eph 3:20](#). **To stablish** [*stērixai*]. First aorist active infinitive of [*stērizō*], to make stable. **According to my gospel** [*kata to euaggelion mou*]. Same phrase in [2:16](#); [2Ti 2:8](#). Not a book, but Paul’s message as here set forth. **The preaching** [*to kērugma*]. The proclamation, the heralding. **Of Jesus Christ** [*Iēsou Christou*]. Objective genitive, “about Jesus Christ.” **Revelation** [*apokalupsin*]. “Unveiling.” **Of the mystery** [*mustēriou*]. Once unknown, but now revealed. **Kept in silence** [*sesigēmenou*]. Perfect passive participle of [*sigāō*], to be silent, state of silence. **Through times eternal** [*chronois aiōniois*]. Associative instrumental case, “along with times eternal” (Robertson, *Grammar*, p. 527). See [1Co 2:6, 7, 10](#).

16:26 **But now is manifested** [*phanerōthentos de nun*]. First aorist passive participle of [*phaneroō*], to make plain, genitive case in agreement with [*mustēriou*]. **By the scriptures of the prophets** [*dia graphōn prophētikōn*]. “By prophetic scriptures.” Witnessed by the law and the prophets (3:21). This thread runs all through Romans. **According to the command of the eternal God** [*kat’ epitagēn tou aiōniou theou*]. Paul conceives that God is in charge of the redemptive work and gives his orders (1:1-5; 10:15f.). The same adjective [*aiōnios*] is here applied to God that is used of eternal life and eternal punishment in Mt 25:46. **Unto obedience of faith** [*eis hupakoēn tēs pisteōs*]. See 1:5. **Made known unto all the nations** [*eis panta ta ethnē gnōrīstontos*]. First aorist passive participle of [*gnōrizō*], still the genitive case agreeing with [*mustēriou*] in verse 25.

16:27 **To the only wise God** [*monōi sophōi theōi*]. Better, “to God alone wise.” See 1Ti 1:17 without [*sophōi*]. **To whom** [*hōi*]. Some MSS. omit.

Indexes

Index of Scripture References

Genesis

2:17 3:13 6:18 9:9 12:7 15:3 15:6 15:6 15:6 15:18 17:1 17:2 17:5 17:7 17:9
17:17 18:10 18:14 21:12 22:16 25:33

Exodus

2:24 8:15 8:32 9:16 9:34 20 33:19

Leviticus

18:5 19:18 21:19

Numbers

15:1

Deuteronomy

5 5 8:17 25:5-10 30:11-14 32:21 32:35 32:43

Ruth

3:12

1 Samuel

12:22 16:7

1 Kings

19:10 19:14 19:18

Job

5:9 9:10 19:25 34:24 41:11

Psalms

1:16 4:8 4:9 10:7 14 14:1-3 18:50 28:4 32:1 35:1 43:2 44:23 51:6 68:23 69:9
69:23 93:14 94:4 94:14 106:26 116:12 117:1 140:3

Proverbs

24:12 25:21

Isaiah

1:9 6:9 8:13 8:14 8:14 10:22 11:10 28:16 28:16 28:22 29:10 29:16 31:8 40:13
44:8 45:8-10 45:23 52:5 52:7 52:15 53:1 53:12 59:7 65:1 65:2

Jeremiah

3:7 18:6 27:25 31:31 50:25

Hosea

1:10 2:1

Joel

2:32 3:5

Habakkuk

2:4

Malachi

1:2

Matthew

1:1 1:6 1:20 1:22 2:8 2:12 2:22 3:6 3:9 3:38 4:6 4:12 4:21 5:3 5:17 5:20 5:39
5:43 5:43 5:44 6:10 6:19 6:22 6:24 6:24 7:1 7:13 7:13 7:21 7:23 9:3 9:15 10:21
11:25 11:26 11:28 12:1 12:4 12:39 13:11 13:46 14:1 15:9 16:23 16:27 17:2 17:25
18:32 20:28 21:22 21:38 22:37-40 22:39 24:15 25:26 25:30 25:35 25:40 25:46
26:42 27:7 27:10 27:16 27:66

Mark

2:10 3:5 3:5 4:11 5:15 6:25 7:2 7:5 7:21 7:22 8:36 9:2 10:45 10:50 11:2 11:16
11:23 11:23 12:26 12:31 12:32 12:40 13:7 14:19 15:21

Luke

1:1 1:1 1:4 1:13 1:27 1:48 2:1 2:22 2:26 2:35 2:52 3:8 3:8 3:8 3:11 3:14 4:13
5:5 5:6 6:25 6:28 6:34 6:48 8:31 10:6 10:27 10:40 11:48 12:15 12:21 12:42 13:2
13:34 14:6 14:12 14:14 14:26 14:31 15:32 16:1 16:2 16:12 16:16 17:10 18:5 18:6
18:13 18:20 20:22 20:22 21:24 21:35 22:22 22:25 22:32 22:44 23:1 23:11 23:16
23:41 24:11 24:19 24:27 24:38 24:41 24:46 24:47

John

3:16 3:16 4:22 4:22 5:15 6:45 7:24 7:42 9:6 9:11 9:14 10:16 11:9 12:25 14:2
14:16 15:22 15:24 16:13 16:22 16:24 16:26 18:3

Acts

1:1 1:8 1:14 1:19 2:9 2:13 2:23 2:27 2:31 2:37 2:42 2:43 2:44 2:45 3:13 3:18
3:26 4:15 4:28 4:32 4:32-5:11 6:1-6 7:22 7:27 7:32 7:38 7:38 7:41 7:43 7:51
7:53 8:1 8:13 9:15 9:22 9:31 10:14 10:22 10:28 10:34 10:34 11:17 11:26 11:29
12:2 13:1 13:2 13:9 13:23 14:8 14:9 14:16 14:18 15:18 17:5-9 17:6 17:23 17:27
17:28 17:30 17:30 18:2 18:2 18:4 18:6 18:18 18:24 18:26 19:9 19:18 19:21 19:29
19:37 19:37 19:40 20:1-3 20:4 20:4 20:23 20:28 20:29 20:34 21:4 21:13 21:26
23:29 24:2 24:4 25:24 26:2 26:5 27:12 27:12 27:13 27:22 27:24 27:43 28:4 28:24

Romans

1:1-5 1:1-7 1:1-4:25 1:1-8:39 1:1-11:36 1:3 1:3 1:5 1:10 1:11 1:11 1:13 1:13 1:14
1:14 1:15 1:15 1:15 1:16 1:16 1:16 1:17 1:17 1:17 1:17-32 1:18 1:18 1:18 1:18
1:18 1:18-32 1:18-32 1:18-32 1:18-32 1:18-3:20 1:18-5:21 1:19 1:20 1:20 1:20
1:21 1:21 1:24 1:24 1:24 1:24 1:24 1:24 1:25 1:25 1:26 1:26 1:26 1:26 1:26
1:26 1:28 1:28 1:28 1:28 1:28 1:29 1:29-31 1:32 1:32 2:1 2:1-29 2:1-3:20 2:1-3:20
2:1-3:20 2:1-3:20 2:2 2:3 2:4 2:4 2:4 2:5 2:9 2:9 2:9 2:9 2:9 2:9-11 2:11 2:12-16
2:12-16 2:14-16 2:15 2:15 2:15 2:16 2:16 2:17 2:18 2:23 2:25 2:26 2:26 2:33
3:1 3:2 3:2 3:2 3:3 3:3 3:4 3:4 3:5 3:5 3:5 3:8 3:8 3:9 3:10-12 3:11 3:11 3:14
3:15-17 3:18 3:19 3:21 3:21 3:21 3:21-26 3:21-31 3:21-31 3:22 3:23 3:24 3:24
3:24 3:25 3:25 3:25 3:25 3:25 3:25 3:26 3:30 4 4 4:1 4:3 4:5 4:9 4:11 4:11

4:11 4:11 4:11-16 4:12 4:12 4:13-17 4:16 4:19 4:20 4:20 4:21 4:21 4:25 5:1-5
5:1-11 5:2 5:3 5:5 5:5 5:7 5:8 5:9 5:10 5:12 5:12 5:12 5:12 5:12 5:13 5:14
5:15 5:15-17 5:15-20 5:17 5:17 5:18 5:18 5:19 5:21 5:105 6:1 6:1 6:1 6:1 6:1
6:1 6:1-14 6:1-7:6 6:1-7:6 6:1-8:40 6:2 6:2 6:3 6:3-6 6:6 6:6 6:8 6:9 6:11 6:12
6:13 6:13 6:13 6:13 6:13 6:14 6:14 6:15 6:15-23 6:18 6:19 6:19 6:19 6:22 7:1-6
7:3 7:4 7:7 7:7 7:7 7:7-24 7:7-24 7:7-24 7:7-24 7:7-8:11 7:12 7:13 7:14 7:14
7:14 7:14 7:16 7:17 7:18 7:18 7:19 7:22 7:22 7:23 7:23 7:24 7:25 7:25 7:25
7:25 7:25 7:25 8:1 8:1-11 8:2 8:3 8:4 8:4 8:7 8:9 8:9 8:12 8:12 8:12 8:13 8:13
8:15 8:15 8:16 8:18 8:19 8:23 8:26 8:27 8:27 8:27 8:28 8:28-30 8:29 8:29 8:30
8:31 8:31-39 8:32 8:34 8:35 8:39 9:1 9:1 9:1 9:1-5 9:1-11:36 9:1-15:13 9:2 9:4
9:4 9:4 9:4 9:5 9:5 9:6 9:6 9:6 9:6-13 9:7-13 9:8 9:8 9:10 9:11 9:13 9:14
9:16-33 9:20 9:21 9:25 9:27 9:27 9:30-33 9:30-33 9:30-33 9:31 9:31 9:32 9:33
9:33 9:33 10:6 10:6-8 10:12 10:12 10:12 10:13 10:14 10:15 10:18 10:19 10:19-21
11:1 11:1 11:1 11:3 11:5 11:6 11:6 11:7 11:8 11:9 11:10 11:11 11:11 11:11
11:11-24 11:12 11:12 11:12 11:12 11:16 11:17 11:17 11:18 11:20 11:22 11:22
11:24 11:24 11:25 11:26 11:33-36 11:34 11:35 12:1 12:1 12:2 12:3 12:8 12:8
12:10 12:10 12:11 12:11-13 12:16 12:16-18 12:18 12:18 12:19 12:19 13:1 13:4
13:4 13:4 13:6 13:8 13:10 13:12 13:12 14:1 14:1 14:3 14:3 14:3 14:4 14:4 14:4
14:5 14:8 14:10 14:10 14:13 14:14 14:15 14:15 14:16 14:19 14:23 15:1-33 15:4
15:4 15:5 15:5 15:8 15:9 15:9-21 15:12 15:13 15:13 15:16 15:16 15:24 15:24
15:24 15:33 16:1 16:1 16:1-27 16:2 16:3-16 16:11 16:20 16:21-23 16:25 16:25
16:25-27 16:25-27 16:26

1 Corinthians

1:1 1:7 1:14 1:23 1:23 1:26 1:30 2:1 2:4 2:6 2:7 2:7 2:7 2:10 2:16 3:1 3:5
3:11 3:18 3:18 4:1 4:5 4:6 4:7 4:7 4:11 4:21 5:8 5:10 6:6 6:7 6:8 6:13 6:13
6:17 7:3 7:12 7:29 7:31 8:1 8:4 8:5 8:7 8:7-12 8:10 8:13 9:2 9:5 9:7 9:22 9:27
9:27 10:3 10:6 10:22 10:22 10:25 10:25 10:26 10:28 10:33 11:18 11:18 11:18
11:19 11:19 11:22 11:34 12 12:2 12:3 12:3 12:10 12:27 12:31 12:32 13 13 13:3
13:5 13:5 13:9 14:7 14:7 14:15 14:19 14:27 14:31 14:40 15 15:1 15:4 15:15
15:20 15:22 15:23 15:29 15:31 15:44 15:56 16:2 16:6 16:8 16:11 16:15 16:16
16:19 16:19 16:20 16:21

2 Corinthians

1:1 1:3 1:3 1:3 1:10 1:12 1:14 1:14 1:16 1:22 1:24 2:5 2:9 3:1 3:1 3:1 3:3 3:6
3:14 3:18 3:18 4:2 4:4 4:4 4:16 5:4 5:9 5:9 5:10 5:10 5:10 5:10-12 5:12 5:13
5:18 6:1 6:2 6:4 6:6 6:6 6:6 6:7 6:7 6:13 6:16 7:1 7:4 7:7 7:9-11 7:10 7:11
7:11 7:11 8 8:2 8:2 8:4 8:4 8:4 8:8 8:9 8:12 8:15 8:16 8:18-23 8:21 8:24 9
9:5 9:7 9:8 9:11 9:13 9:13 9:13 9:31 10:4 10:5 10:6 10:6 10:11 10:14 10:15
10:15 10:18 10:18 11:3 11:8 11:10 11:10 11:12 11:13 11:17 11:23 11:23 12:10

12:10 12:12 12:14 12:16 12:18 12:20 12:20 12:21 13 13:3 13:4 13:5-7 13:7 13:9
13:11 13:11 13:11 13:12

Galatians

1:1 1:6 1:8 1:10 1:14 1:15 1:21 1:23 2:4 2:10 2:13 2:16 2:16 2:18 2:19 2:21
2:21 3:1 3:2 3:7 3:7-9 3:7-9 3:11 3:13 3:15 3:15 3:19 3:19-22 3:22 3:22 3:23
3:23 3:24 3:27 3:27 3:28 4:1 4:1 4:4 4:4 4:5 4:6 4:15 4:26 5:1 5:3 5:3 5:5 5:7
5:13 5:14 5:16-24 5:16-24 5:17 5:19 5:20 5:21 5:21 5:21 5:22 5:22 5:25 6:2
6:13 6:16 49:8

Ephesians

1:1 1:3 1:4 1:5 1:9 1:9 1:9 1:10 1:10 1:17 1:17 1:23 2:3 2:10 2:15 2:18 3:3
3:3 3:8 3:8 3:9 3:12 3:16 3:20 4:17 4:18 4:22 4:27 5:22-33 5:24 5:27 5:32 6:9
6:19 6:21

Philippians

1:1 1:1 1:10 1:12 1:15 1:18 1:19 1:20 1:27 2:6 2:6 2:7 2:7 2:7 2:7 2:11 2:13
2:14 2:23 2:25 3:3 3:5 3:8 3:8 3:9 3:10 3:16 3:19 3:19 4:9

Colossians

1:6 1:15 1:15 1:15 1:15 1:15 1:18 1:22 1:26 1:28 2:2 2:5 2:8 2:9 2:11 2:12
2:14 3:4 3:5 3:8-12 3:9 3:11 3:25 4:7 4:10 4:12 4:13 4:15 4:18

1 Thessalonians

1:2 1:2 1:4 1:5 1:7 1:8 1:10 2:4 2:5 2:8 2:13 2:15 2:16 2:18 3:3 3:9 3:13 3:13
4:3 4:4 4:5 4:6 4:9 4:11 4:12 4:15 5:3 5:4 5:8 5:12 5:12 5:14 5:15 5:17 5:20
5:23 5:26

2 Thessalonians

1:3 1:5 1:6 1:11 1:11 2:3 2:3 2:6 2:7 2:8 2:9 3:9 3:16 3:16 3:17

1 Timothy

1:5 1:9 1:13 1:14 1:15 1:17 3:2 3:8-13 3:8-13 3:13 4:12 4:16 5:9 6:10

2 Timothy

1:3 1:9 1:16 1:18 2:8 2:13 2:13 2:15 2:16 2:16 2:19 2:25 2:25 3:2 3:3 3:3 3:5
3:5 3:6 3:9 3:16 4:14 4:17 4:19 4:20

Titus

1:3 1:11 2:13 3:13 3:13

Philemon

1:1 1:2 1:23

Hebrews

2:4 2:9 2:17 5:12 5:14 6:17 7:2 7:25 7:26 8:1 8:2 8:8 9:1 9:5 9:5 9:6 9:9 9:10
9:15 9:26 10:2 10:3 10:10 10:30 11:19 12:9 13:2

James

1:6 1:6 1:22-25 1:22-25 2:1 2:8 2:9 2:11 3:2 3:8 3:17 4:7 4:11 5:3 5:5

1 Peter

1:3 1:11 1:14 2:2 2:8 2:10 2:13 4:3 4:11

2 Peter

1:20 2:18 3:17

1 John

2:1 2:1 2:2 2:2 3:2 4:10 5:10

2 John

1:6

3 John

1:1

Jude

1:4 1:6 1:23

Revelation

3:17 5:1 5:5 7:2 9:1 16:15 21:8 22:12 23:16

Wisdom of Solomon

17:10

2 Maccabees

6:4

Index of Scripture Commentary

Romans

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

Index of Latin Words and Phrases

deitas: 6

deus: 6

divinitas: 6

divus: 6

facinorum omnium repertor: 9

scelerum inventor: 9