

EXEGESIS ON ROMANS—1

(APPLICATION OF EXEGETICAL STEPS ON ROMANS CHAPTER ONE)

1. THE GOOD NEWS OF GOD—PART 1 (1:1)

Παυλος δουλος Χριστου Ἰησου, κλητος αποστολος αφωρισμενος εις
ευαγγελιον θεου,

1. 1 Lexical analysis

δουλος nom., masc., sing., a servant

Χριστου Ἰησου gen., masc., sing., of Christ Jesus, Χριστός Ἰησοῦς

κλητος adj., nom., masc., sing., called

αποστολος nom., masc., sing., an apostle

αφωρισμενος perf., pass., ptcp., nom., masc., sing., set apart, ἀφορίζω

εις prep., with acc., for

ευαγγελιον acc., neut., sing., good news, ευαγγελιον

θεου gen., masc., sing., of God, θεός

1. 2 Translation

Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God

1. 3 Textual problem (Χριστου Ἰησου,) see UBS Text

1. 4. Syntax

Παυλος δουλος — appositional nominative

Χριστου Ἰησου, — appositional genitive/possessive genitive

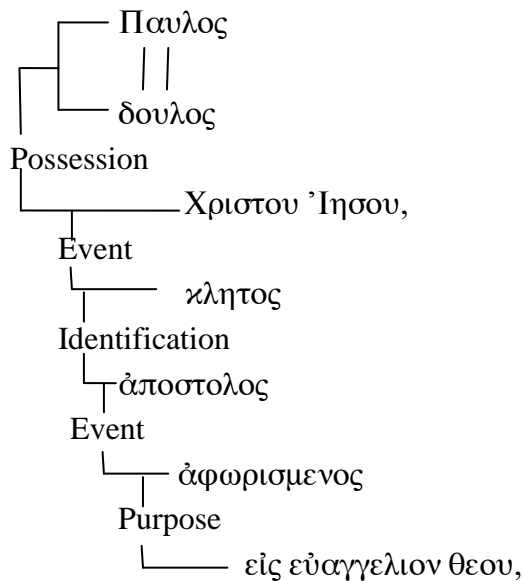
κλητος αποστολος— nominative absolute

αφωρισμενος — adverbial participle

Εις ευαγγελιον — purpose preposition

θεου — descriptive genitive

1. 5 Phrasing (Diagramming)



1. 6 Exegetical Outline (provisional outline)

Paul, , set apart for the gospel of God

(1) Apposition—Paul, a bond-servant

- (2) Possession—of Christ Jesus
- (3) Identification— called as an apostle
- (4) Purpose—set apart for the gospel of God

1.7 Word study

Παυλος Meaning *little*. It was a favorite name among the Cilicians. According to some, both names were borne by him in his childhood. Others find in the name an expression of humility, according to Paul's declaration that he was "the least of the apostles" (1 Cor 15:9). Others, an allusion to his diminutive stature; and others again think that he assumed the name out of compliment to Sergius Paulus, the deputy of Cyprus.

δουλος which literally means *bond-servant* or *slave*. Paul applies the term to himself, Gal 1:10; Phi 1:1; Tit 1:1; and frequently to express the relation of believers to Christ. 1) The word involves the ideas of belonging to a master, and of service as a slave. The former has no element of servility, but is the expression of love and of free choice. On the other hand, believers belong to Christ by purchase (1 Cor 6:20; 1 Pet 1:18; Eph 1:7), and own Him as absolute Master. 2) It is a question whether the word contains any reference to official position. It is always applied to those who have some special work as teachers or ministers.

Χριστός lit. *the anointed one* equivalent to the Hebrew *Messiah*, an epithet of Jesus

Ιησοῦς Hebrew origin, Jesus i.e. Jehoshua

κλητος ἀποστολος "Called to be an apostle", signifies *called to the office of an apostle*. The Greek indicates that the writer was actually in the apostolate—a *called apostle*. Apostle is the one sent with a mission; he that is sent; a delegate; specially an ambassador of the gospel; officially a commissioner of Christ

ἀφωρισμενος from ἀφορίζω which means separate; set apart, appoint. Definitely it meant as separated from the rest of mankind. Compare Gal 1:15, "set apart" and "chosen vessel," Acts 9:15. The verb means "to mark off (ἀπο) from others by a *boundary* (ὄρος)." It is used of the final separation of the righteous from the wicked (Matthew 13:49; 25:32); of the separation of the disciples from the world (Luke 6:22); and of the setting apart of apostles to special functions (Acts 13:2).

εἰς is a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.)

εὐαγγελιον, good news, a good message, Paul considers the Gospel rather as to its quality—good news from God—than as the definite proclamation of Jesus Christ as a Savior. The defining elements are added subsequently in vv. 3, 4. Not the preaching of the Gospel, but; the message itself is meant.

Θεος, the supreme Deity, God

1.8 Broader biblical context

Parallel references of NT

ἀφωρισμενος... θεου, Ac 9:15; 13:2; Gal 1:15

Parallel references of OT:

Ex. 13:12; Lev. 20:26; Num. 8:11-14; 15:20

1.9 Preaching and teaching outline

Paul, set apart for the gospel of God (1:1)

1. A bond-servant
2. Called as an apostle
3. Set apart for the gospel of God

1. 10. Theology: In Romans 1:1 Paul gives himself three designations: “slave,” “apostle,” and “set apart.” 1. Paul considered himself *a slave* of Christ Jesus (δούλος Χριστοῦ Ἰησοῦ). While it was unthinkable to a cultured Greek that a relationship with a divine being would involve *slavery*, it was not at all uncommon for the Jew. His aim, was to communicate in plain terms his commitment and devotion to the Messiah Jesus. OT formula “a servant of YHWH” shows the high view of Jesus that he maintained. He considered Jesus worthy of the same heartfelt obedience and zealous devotion as YHWH. 2. The second is with regard to the designation as *apostle* (ἀπόστολος). Apostleship was not something he usurped for himself, as did the false apostles, but he was indeed **called** (κλητός,) by the risen Lord himself (Gal 1:1; Acts 9). To the Romans, Paul was an authoritative spokesman for God. 3. Finally, Paul says that he had been *set apart* (ἀφορισμένος,) for the gospel of God. The Greek term translated “set apart” means to “mark off with boundaries.” It is used in Matt 25:32 in reference to *setting apart* the sheep from the goats in the judgment (cf. Matt 13:49). Paul says that he had been set apart, marked out, as it were, for the gospel—a divine choice.

The gospel of God (εὐαγγέλιον θεοῦ,) is the good news of God’s plan of salvation, including justification, redemption, reconciliation, sanctification, and in the eschaton, vindication.

1. 11 Commentary : Pauline thought and theology

Paul, set apart for the gospel of God (1:1)

Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God: **Paul** a remarkable Jew with Greek education and Roman citizenship, with incredible leadership ability, high motivation, and articulate expression, was specially and directly called, converted, and gifted by God.

Paul travelled much of the Roman Empire as God’s ambassador of the good news of Christ. He performed many healing miracles, yet was not relieved of his own thorn in the flesh. He raised Eutychus from the dead but was at least once left for dead himself. He preached freedom in Christ but was imprisoned by men during many years of his ministry.

In the first verse Paul discloses three important things about himself in regard to his ministry: 1) his position as a servant of Christ, 2) his authority as an apostle of Christ, and 3) his power in being set apart for the gospel of Christ.

1) Paul’s Position as a Servant of Christ, Παυλος δούλος Χριστου Ἰησου, Paul, a bond-servant of Christ Jesus, (1:1a)

Δουλος (**bond-servant**) has the basic idea of subservience and has a wide range of implications. It was sometimes used of a person who voluntarily served others, but most commonly it referred to those who were in unwilling and permanent bondage, from which often there was no release but death.

The Hebrew equivalent (*‘ebed*) carries the same wide range of meanings. The Mosaic law provided rules for slaves (Ex. 21:5-6). The same practice reflects the essence of Paul’s use of the term *δουλος* in Romans 1:1. The apostle had given himself wholeheartedly in love to the divine Master who saved him from sin and death.

In New Testament times there were millions of slaves in the Roman Empire, who were forced into slavery and kept there by law. Some of the more educated and skilled slaves held significant positions in a household or business and were treated with considerable respect. But most slaves were treated much like any other personal property of the owner and were considered little better than work animals. They had virtually no rights under the law and could even be killed with torture by their masters.

Some commentators argue that because of the great difference between Jewish slavery as practiced in Old Testament times and the slavery of first-century Rome, Paul had only the

Jewish concept in mind when speaking of his relationship to Christ. Many of the great figures in the Old Testament were referred to as servants like Abraham (Gen. 26:24; Num. 12:7), Joshua (Jos. 24:29), David (2 Sam. 7:5) and Isaiah (Isa. 20:3) and even the Messiah (Isa. 53:11). So in all of these references, the term *servant* carries the idea of humble nobility and honor. Yet it also has the idea of the Hebrew word (*ʿebed*) behind *servant* was also used of bond-slaves. In light of Paul's genuine humility and his considering himself the foremost of sinners (1 Tim. 1:15), he might not have used noble title of servant of the Lord as used in the references above. He considered Himself as Christ's *bond-servant*

Though of course Paul does not deny the honor and dignity of God's true servants yet still he would like acknowledge the insignificance and undeserved condition. In another occasion Paul uses the term *διακονος* to describe his position as servant, a term commonly used of table waiters (1 Cor. 3:5). But in his use of *δουλος*, he emphasis on subservience and insignificance, not honor. But later in the same letter he uses another term *ὑπηρέτας* ("servants") which literally means "underrowers," referring to the lowest level of rowers in the large galley of a Roman ship. (4:1). This was perhaps the hardest, most dangerous, and most demeaning work a slave could do. Such slaves were considered the lowest of the low. Still Paul did not undermine God's ministers position (1 Tim. 5:17). He recognized such positions as positions of honor and are provisions of God's grace.

2) Paul's Authority as an Apostle, κλητος ἀποστολος, *called as an apostle*, (1:1b)

Paul's position *as an apostle* was not of his own choice. He did not volunteer this position nor he was elected. He was divinely *called* by the Lord Jesus Christ Himself (Act 9:15; 22:14-15; 26:16-18; 1 Cor. 9:16; Gal. 1:1). He had never dreamed of and had never asked for, and he knew he would be in serious trouble if he was not obedient to his divine commission.

The term *apostle* appears some seventy-nine times in the New Testament. 1) The Greek word *αποστολος* for *Apostle*, has the basic meaning of a person *who is sent*. It referred to someone who was officially commissioned to a position or task, such as an envoy or ambassador. But used for others also (see Rom. 16:7; Act 14:14). 2) Nontechnical sense in its broadest sense, *apostle* can refer to all believers, because every believer is sent into the world as a witness for Christ. But there are many people preaching, teaching, and presuming to prophesy in Christ's name whom Christ has clearly not sent. They obviously have no anointing of God because their teachings and living are not according to God's Word (Jer. 23:21)

3) Paul's Power in Being Set Apart for the Gospel, ἀφωρισμενος εις εὐαγγελιον θεου, *set apart for the gospel of God*, (1:1c)

OT times God did the setting apart of His chosen people (Ex. 13:12; Lev. 20:26; Num. 8:11-14; 15:20). In the Septuagint (Greek) version of OT the words translated "present," "lift up," and "set apart" are all forms of *ἀφορίζω*, the term Paul used for his being *set apart*. There was to be no intermingling of the chosen people with the Gentile nations or of the sacred with the profane and ordinary. The Aramaic term *Pharisee* may share a common root with *ἀφορίζω*, and carries the same idea of separation though they set themselves apart according to the standards of their own traditions (cf. Mat. 23:1, 2). So Paul knew very well what it is meant by separation. God revealed to him that he had been set apart by God's grace even from his mother's womb (Gal. 1:15 cf Act 13:2). Paul wrote to Timothy how he has to be mindful of this act (2 Tim. 1:6-7; 2:15, 16, 2:22).

The term *εὐαγγέλιον* for *gospel* is used some sixty times in this epistle. It is the good news that God will deliver us from our selfish sin, free us from our burden of guilt, and give meaning to life and make it abundant.

The most important thing about *the gospel* is that it is *of God*. *εὐαγγέλιον* was a common term used in the cult of emperor worship that was common in Paul's day. Favorable events relating to the emperor were proclaimed to the citizens as "good news." The town herald would stand in the village square and shout, "Good news! The emperor's wife has given birth to a son," or, "Good news! The emperor's heir has come of age," or, "Good news! The new emperor has acceded to the throne."

Paul wants the believers in the Roman capital, make sure that the good news he proclaimed was of an entirely different order than the unimportant and vain proclamations concerning the emperors. The fact that it was *of God* meant that God was the source of it. It was not man's good news, but God's good news for man.

2. The Gospel of God—Part 2 (1:2-4)

² ο προεπηγγειλατο δια των προφητων αυτου εν γραφαις αγιαις ³ περι του υιου αυτου του γενομενου εκ σπερματος Δαυιδ κατα σαρκα, ⁴ του ορισθεντος υιου θεου εν δυναμει κατα πνευμα αγιωσυνης εξ αναστασεως νεκρων, 'Ιησου Χριστου του κυριου ημων,

2. 1. Lexical analysis

²ο rela., pro., ac., neut., sing., ος *which*

προεπηγγειλατο, aor., mid., ind., 3s., προεπαγγέλλομαι, *He promised beforehand, promised long ago*

δια, prep., with gen., *through*

των προφητων, gen., masc., pl., προφητης, *of the prophets*

αυτου, gen., masc., sing., αυτος, *of him, His*

εν, prep., with dat., *in*

γραφαις, dat., fem., pl., γραφή *the Scriptures*

αγιαις, dat., fem., pl., αγιος, *holy*

³Περι, prep., with gen., *concerning*

του υιου, gen., masc., sing., ο υιος, *the Son,*

του γενομενου, gen., masc., aor., mid., ptcp., sing., γίνομαι, *who was born; having come*
 εκ, prep., with gen., *of, out of*

σπερματος, gen., neut., sing., σπερμα, *of a descendant, of a seed; of sperm*

Δαυιδ, gen., masc., sing., *of David*

κατα, prep., with gen., *according to*

σαρκα, ac., neut., sing., σάρξ, *flesh*

⁴του ορισθεντος, gen., masc., aor., pass., ptcp., sing., ορίζω, *who was declared, who has been declared*

υιου θεου, gen., masc., sing., υιος θεος, *Son of God*

εν, prep., with dat., *with; in*

δυναμει, dat., fem., sing., δυναμις *with power*

κατα, prep., with gen., *according to*

πνευμα ac., neut., sing., *spirit*

ἀγιωσύνης, gen., fem., sing., ἀγιωσύνη, *of holiness*

ἐν, prep., with gen., *by, of, out of*

ἀναστασεως, gen., fem., sing., ἀνάστασις, *resurrection*

νεκρων, gen., masc., sing., νεκρος *from the dead*

Ἰησου Χριστου του κυριου, gen., masc., sing., Ἰησους Χριστος κυριος, *of Jesus Christ our Lord,*

ἡμων, pers., pron., 1st pers., sing., ἐγώ *of us, our*

2. 2 Translation

which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the spirit of holiness, Jesus Christ our Lord, (1:2-4)

2. 3. Textual problem

No textual problem

2. 4. Syntax

ο προεπηγγειλατο—*relative, constative aorist, direct middle, declarative indicative*

δια των προφητων—*instrumental preposition, αὐτου —genitive of possession*

ἐν γραφαις ἁγιας — *locative dative, περι του υἱου — prep. gen. ,concerning*

του γενομενου — *adjectival ptcp., ἐκ σπερματος Δαυιδ —prep. gen. ,source*

κατα σαρκα, — *prep. ac. ,according to, του ὀρισθεντος — adj. ptcp*

ἐν δυναμει — *dat. of sphere, πνευμα ἀγιωσύνης— descriptive gen.*

ἐξ ἀναστασεως νεκρων — *ablatival gen.,*

Ἰησου Χριστου του κυριου — *with prep. περι, ἡμων — possessive gen.*

2. 5. Phrasing and semantic functions (grammatical and semantic diagramming), see next page

2. 6. Exegetical Outline (provisional outline)

The Gospel of God: the Son of God

(1) Promised beforehand

Instrument – *through His prophets*

possession –*His Son*

Location – *in the holy Scriptures*

Reference – *concerning His Son*

(2) His divinity and humanity

Separation – *who was born of a descendant of David*

Reference – *according to the flesh*

Event – *who was declared the Son of God*

Association/Accompaniment /sphere – *with power*

(3) Evidence of divinity

Instrument – *by the resurrection*

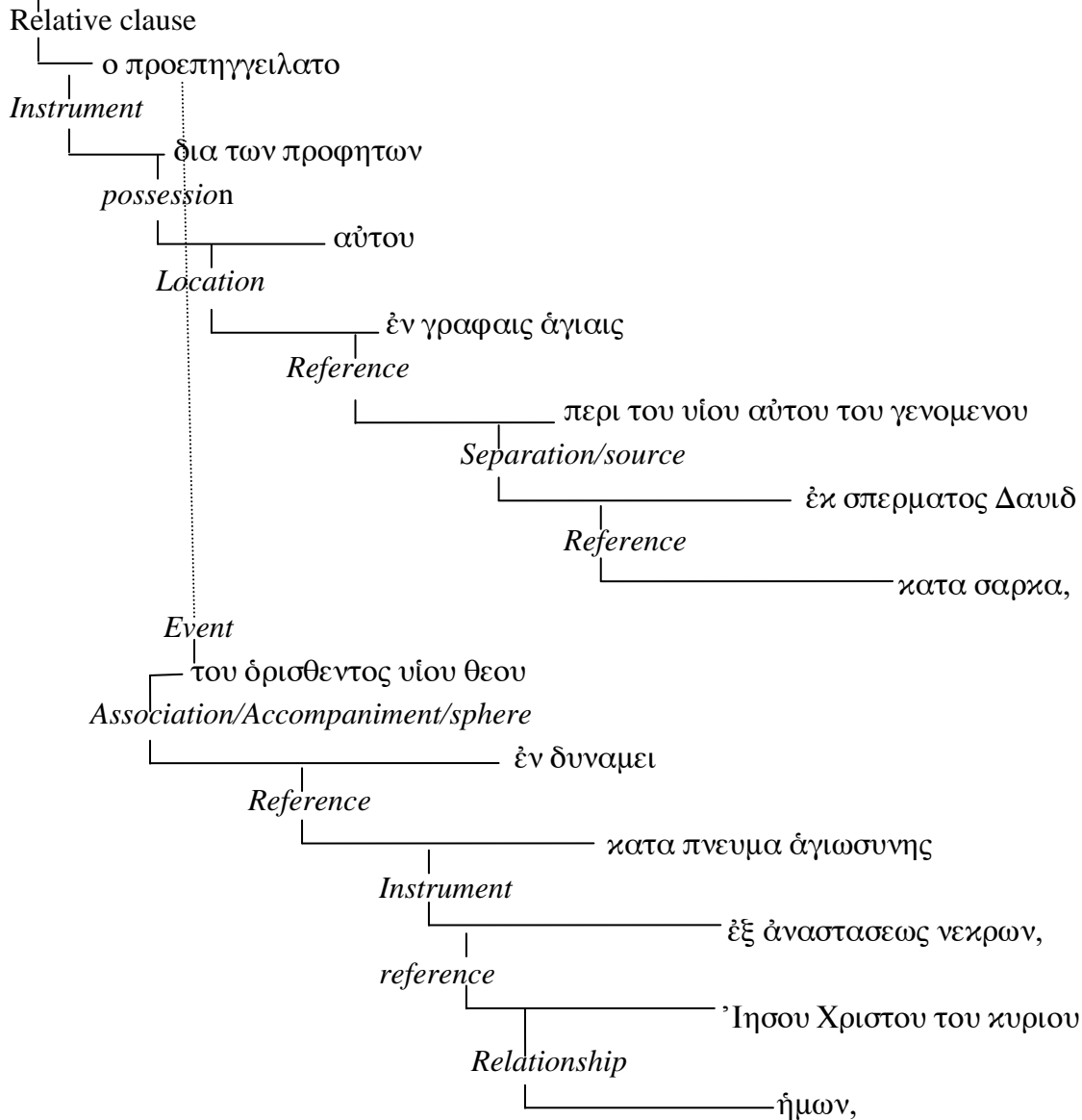
Separation – *from the dead*

Reference – *according to the spirit of holiness*

possession – *of Jesus Christ*

Relationship – *our Lord*

Phrasing and semantic functions (grammatical and semantic diagramming)



2. 7. Word study

ο rela., pro. Relates back to *εὐαγγελιον*

προεπηγγειλατο , *Had promised afore* Only here in the New Testament. Paul knew well the Old Testament. The new revelation, he refers first to its connection with ancient prophecy. The verb *ἐπαγγελλομαι*; means more than *to proclaim*. It occurs frequently, and always in the sense of *profess* or *promise*. See Mark 14:11; Acts7:5; 1 Timothy 2:10; 6:21.

δια a primary prep., denoting the channel of an act; *through* (in very wide applications, local, causal, or occasional)

των προφητων by analogy an inspired speaker. One who has insight in to the divine will and possess the power of inspired utterance. Not limited to the prophets proper, but including

all who, in the Old Testament, have prophesied the Gospel—Moses, David, etc. Compare Heb1:1.

ἐν a primary pre., denoting fixed position (in place time or state), and by implication, instrumentality

γραφαις more strictly with previous pre., *in holy writings*. The scriptures would require the article. See on John 5:47; see on 2:22. Here again the absence of the article denotes the qualitative character of the phrase—books which are *holy* as conveying God's revelations.

ἁγίαις, ἅγιος *holy*, see on Acts 26:10. An awful thing; sacred (physically pure; morally, blameless or religious; ceremonially consecrated). This is the only passage in which it is applied to scriptures.

περι prep., with reference to; with respect to

του υιου αὐτου Just as Jesus found himself in the O.T. (Luke 24:27, 46). The deity of Christ here stated.

του γενομενου cause to be (“gen” erate), to become (come into being); be born

ἐκ primary prep., denoting origin (the point from action or motion proceeds)

σπερματος σπερμα something sown i.e. seed (including the male “sperm”); it implies, offspring. For the descent from David see Mat 1:1, 6, 20; Lk 1:27; Jn7:42; Act 13:23, etc.

Δαυιδ it's of Hebrew origin

κατα with reference to, according to

σαρκα, flesh (as stripped of the skin); the body as opposed to the soul or spirit. His real humanity alongside of his real deity.

του ορισθεντος; ὀρίζω mark out or bound (horizon) i. e. figuratively, appoint, decree, specify, declare; determine, ordain the one, one who is *defined* or *declared*. Compare Ac 2:36; 10:42; 17:31. It means to *designate one for something, to nominate, to instate*. There is an antithesis between *born* (v. 3) and *declared*. As respected Christ's earthly descent, He was born like other men. As respected His divine essence, He was *declared*. The idea is that of Christ's *instatement* or *establishment* in the rank and dignity of His divine sonship with a view to the conviction of men. This was required by His previous humiliation, and was accomplished by His resurrection, which *manifested* or *demonstrated* what He was.

υιου θεου this title nearly used 30 times in the gospels identifies Jesus as same in essence with God. υἱός means often one who shares a special relationship with or a likeness to someone or something.

δυναμει Lit., *in power*. He was declared or instated *mightily; in a striking, triumphant manner*, through His resurrection.

κατα πνευμα In contrast with *according to the flesh*. Some say that this reference is not to the Holy Spirit, who is nowhere designated by this phrase, but to the spirit of Christ as the seat of the divine nature belonging to His person. As God is spirit, the divine nature of Christ is spirit, and its characteristic quality is holiness. And others say that it is referring to the Holy Spirit.

ἁγιωσυνης ἁγιωσυνη sacredness (i.e. properly the quality)

ἐξ ἀναστασεως, ἀνάστασις lit. a standing up again; i.e. is resurrection from the dead, raised to life again, in the resurrection of Christ he proved to be the son of God. See on Phi 3:11.

νεκρων, this word is from νεκρος (a corpse)

του κυριου κύριος from κυρος supremacy; supreme in authority; controller

2. 8. Broader biblical context

Parallel references of NT

Verse 2: Rom 16: 25, 26; Tit 1: 2; Verse 3: του γενομενου ... Δαυιδ: Mt 22: 42; 2 Tim 2: 8κατα σαρχα: Rom 9: 5; Verse 4: του ορισθεντος ... νεκρων, Ac 13: 33

Parallel references of OT:

Deut. 18:15; 2 Sam 7:12-16; Ps 2:7; 72; 89; 89:3-4, 19, 24; Isa. Isa 9:7; 11:1-5; Jer. 23:5-6

2. 9. Theology

The Relationship of the Old Testament to the New Testament—Romans 1:2-4

There is no little discussion today among Christian scholars and lay people regarding the relationship of the Old Testament to the New. The current setting often involves two different approaches to the synthesis of scripture, namely, the approach of Covenant theology and that of Dispensational theology, with various differences within each “camp.” We may frame the question as follows: How much continuity and discontinuity exists between God’s promises in the OT and the realization of those promises in the church of the NT? Though both theologies recognize at least some fulfillment of the OT in the NT, they differ on precisely what the nature of that fulfillment is and to what extent the church should be related to OT promise.

In any case, both sides must remember that Christ is the central issue in the realization of OT hope. He is the organic connection between the testaments. Paul makes this clear in Romans 1:2-4. Since he now functions as the universal Lord and particular head of the church—in fulfillment of promises like 2 Samuel 7:12-16—we must be careful not to pull the testaments apart to the point where there is little or no unity between them, especially on the sole basis of a Israel-church distinction. On the other hand, who would argue that his Lordship has been totally realized? Thus it seems that the church as a present and wonderful manifestation of OT promise (though certain aspects of the church cannot rightly have been understood in the OT), cannot exhaust the hope envisioned by the prophets of Israel. There is a structural discontinuity between Israel and the church (Eph 2:11-22; and thus the testaments) and a soteriological continuity (Rom 4).

2. 10. Preaching and teaching outline

The Gospel of God: the Son of God

- (1) promised beforehand
*through His prophets
in the holy Scriptures*
- (2) His divinity and humanity
*descendant of David— according to the flesh
declared the Son of God with power*
- (3) Evidence of divinity
*by the resurrection from the dead
according to the spirit of holiness*

2. 11. Exegetical Commentary : Pauline thought and theology

After Paul introduces himself as the preacher of the gospel of God (v. 1), he then mentions of the promise (v. 2) and the Person (vv. 3-4) of the gospel.

2. 11. 1. The Promise of the Gospel

ο προεπηγγειλατο δια των προφητων αυτου εν γραφαις αγιας *which He promised beforehand through His prophets in the holy Scriptures*, (1:2)

The gospel, which came from God, was not an immediate thought of God. It was a much earlier plan of God. It was *promised* by God *beforehand* προεπηγγειλατο *through His prophets* δια των προφητων αυτου *in the holy Scriptures* εν γραφαις αγιας, that is, in what we now call the Old Testament. Paul had to make it clear to Jewish critics, that the good news did not come from him or even with Jesus' earthly ministry. Paul was frequently accused of preaching and teaching something new which was against Moses teachings and unheard in ancient Judaism (cf. Ac 21:20 ff.). The good news he teaches is really not new news but old news of the Hebrew *Scriptures* and it is now fulfilled and completed in Jesus Christ.

Paul's use of the word προφητης *prophet* refers to the Old Testament prophets who were spokesmen for God. And that is the basic meaning of the word prophet. Though Moses, was the great lawgiver, yet he was also a prophet (Dt. 18:15). Paul's reference to εν γραφαις αγιας *in the holy Scriptures* is the divinely-inspired Old Testament. He might have been contrasting it with the many rabbinical writings of his day which were studied and followed more zealously than the Scripture. The rabbinical writings said little or nothing about the gospel of God, *the holy Scriptures* had much to say about it. They did not come from men or reflect the thinking of men, but were the divinely-revealed Word of the Living God.

Most Jews of that day were familiar in looking to rabbinical tradition for religious guidance. They considered *the Holy Scriptures* as a sacred relic than as the source of truth. Even after His three years of intense teaching, Jesus had to rebuke some of His own disciples for failing to understand and believe what the *Scriptures* taught about Him (Lk 24:25, 27, 32).

The defective traditional Judaism that was revolutionary, man-centered, man-made was *not* grounded in *the Holy Scriptures*. Those who strongly opposed Jesus were the proponents of this perverted Judaism. He denounced the religious devotion of the scribes and Pharisees as being hypocrisy rather than piety and their theology as being the false tradition of men rather than the revealed truth of God.

Jesus frequently referred in the Sermon on the Mount (Mt. 5:21, 27, 33, 38, 43) about rabbinical traditions which contradicted and invalidated the Old Testament (Mt. 15:6). It is estimated that the Old Testament contains at least 332 prophecies about Christ, most of which were fulfilled at His first coming. The Old Testament is filled with truths that predict and lay the groundwork for the New (Mt. 5:17-18).

Throughout the history of the church Jews have resisted the gospel by arguing that to embrace, it would be to deny their heritage. However, every Jewish prophet, directly or indirectly, prophesied about Jesus Christ (Heb. 1:1-2 cf 1 Pet. 1:10-12). Every Jewish sacrificial lamb spoke of the ultimate, eternal Lamb of God who would be sacrificed for the sins of the world.

2. 11. 2. The Person of the Gospel

περι του υιου αυτου του γενομενου εκ σπερματος Δαυιδ κατα σαρκα, ⁴ του ορισθεντος υιου θεου εν δυναμει κατα πνευμα αγιωσυνης εξ αναστασεως νεκρων, Ιησου Χριστου του κυριου ημων,

Concerning His Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the spirit of holiness, Jesus Christ our Lord, (1:3-4)

There is a great mystery in the concept of Jesus as God's *περι του υιου αυτου*, ὁ υἱος the *Son*, in what sense He is God's *Son*. In His humanness Jesus was *born of a descendant of David according to the flesh του γενομενου εκ σπερματος Δαυιδ κατα σαρκα*. Both Mary (Lk 3:23, 31), Jesus' natural mother, and Joseph (Mt. 1:6, 16; Lk 1:27), Jesus' legal father, were descendants of David. In order to fulfill prophecy (see, e.g., 2 Sam. 7:12-13; Ps. 89:3-4, 19, 24; Isa. 11:1-5; Jer. 23:5-6), the Messiah had to be *a descendant of David*. Jesus fulfilled those messianic predictions just as He fulfilled all others. As the descendant of David, Jesus inherited the right to restore and to rule David's kingdom, the promised kingdom that would be without end (Isa 9:7).

The reference to Jesus as a descendent of David according to the flesh functions on two levels. First, it makes plain that the eternal son of God took on full and complete humanity (Jn 1:1, 14; Phil 2:6-11) without which there can be no good news for the children of Adam. Second, the explicit link with David is not just to suggest his humanity, but also to make clear his special relationship to the line of promise. Jesus met the qualifications of one to whom the promise of 2 Sam 7:12-16 could be made (cf. also Ps 72; 89). This theme of Jesus' Davidic lineage will surface again in passages like 15:12.

The promise in 2 Sam 7:12-16 is extremely important in the New Testament and the connection to it here is apparent (e.g., Mt 1:1; Ac 13:34; 2 Cor 6:18). Nathan tells David, among other things, that he will never lack a "son" to sit on his throne. Jesus, by virtue of his obedience and subsequent resurrection, has been appointed (τοῦ ὀρισθέντος, i.e., in keeping with the language of the appointment of Davidic kings) the "son-of-God-in-power" for eternity (that is, the new and final Davidic ruler). In short, the resurrected Messiah (note the stress on Christ Jesus in 1:1) fulfills the promise that one of David's descendants would sit on David's throne eternally and rule over the nations. It is likely that OT passages such as Psalm 2:7 stand behind Romans 1:3-4.19

The second Person of the Trinity was born into a human family identifying Himself with fallen mankind, yet living without sin (Phil. 2:4-8). He became the perfect high priest and substitute (Heb. 4:15; Rom. 5:18-19).

In secular history, about A.D. 114, the ancient Roman historian Tacitus¹ reported that Jesus was founder of the Christian religion and that He was put to death by Pontius Pilate² during the reign of Emperor Tiberius³ (*Annals* 15.44). Pliny⁴ the Younger wrote a letter to

¹ **Publius** (or **Gaius**) **Cornelius Tacitus** (c. AD 56 – and AD 120) was a senator and a historian of the Roman Empire. The surviving portions of his two major works—the *Annals* and the *Histories*—examine the reigns of the Roman emperors Tiberius, Claudius, Nero, and those who reigned in the Year of the Four Emperors (AD 69). These two works span the history of the Roman Empire from the death of Augustus in AD 14 to the years of the First Jewish–Roman War in AD 70. There are substantial lacunae in the surviving texts, including a gap in the *Annals* that is four books long.

Tacitus is considered to be one of the greatest Roman historians. He lived in what has been called the Silver Age of Latin literature. He is known for the brevity and compactness of his Latin prose, as well as for his penetrating insights into the psychology of power politics.

As a young man, Tacitus studied rhetoric in Rome to prepare for a career in law and politics; like Pliny, he may have studied under Quintilian (c. AD 35 – c. 100). In 77 or 78, he married Julia Agricola, daughter of the famous general Agricola. Little is known of their domestic life, save that Tacitus dived hunting and the outdoors. He started his career (probably the *latus clavus*, mark of the senator) under Vespasian (reigned 69-79), but entered political life as a quaestor in 81 or 82 under Titus. He advanced steadily through the *cursus honorum*, becoming praetor in 88 and a quinquaginta, a member of the priestly college in charge of the Sibylline Books and the Secular games. He gained acclaim as a lawyer and as an orator; his skill in public speaking ironically counterpoints his *cognomen Tacitus* ("silent").

² **Pontius Pilate** (Latin: *Pontius Pilātus*, Greek: Πόντιος Πιλάτος,) was the fifth prefect of the Roman province of Judaea from AD 26–36. He served under Emperor Tiberius, and is best known today for the trial and crucifixion of Jesus Christ.

The sources for Pilate's life are an inscription known as the Pilate Stone, which confirms his historicity and establishes his title as *prefect*; a brief mention by Tacitus; Philo of Alexandria; Josephus; the four canonical gospels; the Gospel of Nicodemus; the Gospel of Marcion; and other apocryphal works. Based on these sources, it appears that Pilate was an equestrian of the Pontii family, and succeeded Valerius Gratus as prefect of Judaea in AD 26. According to Josephus c. AD 93, Pilate was ordered back to Rome after harshly suppressing a Samaritan uprising, arriving just after the death of Tiberius which occurred on 16 March in AD 37. He was replaced by Marcellus.

³ **Tiberius** (Latin: *Tiberius Caesar Divi Augusti Filius Augustus*; 16 November 42 BC – 16 March 37 AD) was a Roman Emperor from 18 September 14 AD –16 March 37 AD (22 years). Born **Tiberius Claudius Nero**, a Claudian, Tiberius was the son of Tiberius Claudius Nero and Livia Drusilla. His mother divorced Nero and married Octavian, later known as Augustus, in 39 BC, making him a step-son of Octavian.

Tiberius would later marry Augustus' daughter (from his marriage to Scribonia), Julia the Elder, and even later be adopted by Augustus, by which act he officially became a Julian, bearing the name **Tiberius Julius Caesar**. The subsequent emperors after Tiberius would continue this blended dynasty of both families for the following thirty years; historians have named it the Julio-Claudian dynasty. In relations to the other emperors of this dynasty, Tiberius was the stepson of Augustus, grand-uncle of Caligula, paternal uncle of Claudius, and great-grand uncle of Nero.

Emperor Trajan⁵ on the subject of Jesus Christ and His followers (*Letters* 10.96-97). Jesus is even mentioned in the Jewish Babylonian Talmud⁶ (*Sanhedrin 43a, Abodah Zerah 16b-17a*). In A.D. 90, before the apostle John wrote the book of Revelation, the familiar Jewish historian Josephus wrote briefly about Jesus of Nazareth (*Antiquities*, vol. 2, book 18, chap. 3).

The apostle was referring to believing and accepting the truth that Jesus was the Christ, the promised divine Messiah, and that He came from God and lived as a God-man among men. The deist⁷ Thomas Jefferson believed in Jesus' existence as a man and in His importance to human history, but he did not believe in Jesus' divinity. He produced an edition of the Bible that eliminated all references to the supernatural things. Consequently, the accounts of Jesus in Jefferson's "gospels" pertained to purely physical facts and events.

While there are some difficulties in the interpretation of vv. 3-4, the important thing to keep in mind is that the idea of Jesus Christ being God's eternal son before His incarnation. There are some who believe that at the incarnation or at the resurrection, He became the Son of God. He is first of all, the very son of God, before he took human nature.

ὁριζω (*declared*) carries the basic idea of marking off boundaries. From this, we get the term in English *horizon*, which refers to the demarcation line between the earth and the sky. So it is an eternal declaration of God that the second person in the trinity is the Son of God. Quoting Psalm 2:7, the writer of Hebrews explains it is referring to Christ (Heb. 1:5). In the subsequent quotation from 2 Samuel 7:14, the Father goes on to say of Christ's Sonship. Psalm 2:7 is also quoted by the apostle Paul in Acts 13:33.

As Paul goes on to explain, the most conclusive and irrefutable evidence of Jesus' divine sonship was given ἐν δυνάμει ἐξ ἀναστάσεως νεκρῶν, *with power by the resurrection from the dead* (cf. Ac 13:29-33). By that supreme demonstration of His ability to conquer death, a power belonging only to God Himself (the Giver of life), He established beyond all doubt that He was indeed God, the Son.

κατὰ πνεῦμα ἁγιωσύνης *According to the spirit of holiness* is another way of saying "according to the nature and work of the Holy Spirit." Though some would say the spirit here refers Christ's human spirit, it would most probably the Holy Spirit working in Christ who

Tiberius was one of Rome's greatest generals; his conquest of Pannonia, Dalmatia, Raetia, and temporarily, parts of Germania, laid the foundations for the northern frontier. But he came to be remembered as a dark, reclusive, and sombre ruler who never really desired to be emperor; Pliny the Elder called him tristissimus hominum, "the gloomiest of men."

⁴ **Gaius Plinius Caecilius Secundus**, born **Gaius Caecilius** or **Gaius Caecilius Cilo** (61 – c. 113), better known as **Pliny the Younger**, was a lawyer, author, and magistrate of Ancient Rome. Pliny's uncle, Pliny the Elder, helped raise and educate him. Both Pliny the Elder and Younger were witnesses to the eruption of Vesuvius in 79 AD, in which the former died.

Pliny the Younger wrote hundreds of letters, many of which still survive, that are of great historical value for the time period. Some are addressed to reigning emperors or to notables such as the historian Tacitus. Pliny served as an imperial magistrate under Trajan (reigned 98–117), and his letters to Trajan provide one of the few surviving records of the relationship between the imperial office and provincial governors.

Pliny was considered an honest and moderate man. He rose through a series of Imperial civil and military offices, the *cursus honorum*. He was a friend of the historian Tacitus' and employed the biographer Suetonius on his staff. Pliny also came into contact with other well-known men of the period, including the philosophers Artemidorus and Euphrates the Stoic, during his time in Syria.

⁵ **Trajan** (Latin: Imperator Caesar Nerva Traianus Divi Nerae filius Augustus; 18 September 53 – 8 August 117 AD) was Roman emperor from 98 to 117 AD. Officially declared by the Senate *optimus princeps* ("the best ruler"), Trajan is remembered as a successful soldier-emperor who presided over the greatest military expansion in Roman history, leading the empire to attain its maximum territorial extent by the time of his death. He is also known for his philanthropic rule, overseeing extensive public building programs and implementing social welfare policies, which earned him his enduring reputation as the second of the Five Good Emperors who presided over an era of peace and prosperity in the Mediterranean world.

⁶ Baveli and Yerushalmi. The process of "Gemara" proceeded in what were then the two major centers of Jewish scholarship, Galilee and **Babylonia**. Correspondingly, two bodies of analysis developed, and two works of **Talmud** were created. The older compilation is called the Jerusalem **Talmud** or the **Talmud Yerushalmi**. The **Talmud** (Hebrew: תַּלְמוּד *talmūd* "instruction, learning", from a root "teach, study") is a central text of Rabbinic Judaism. It is also traditionally referred to as **Shas** (ש"ס), a Hebrew abbreviation of *shisha sedarim*, the "six orders", a reference to the six orders of the Mishnah. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Baveli*), although there is also an earlier collection known as the **Jerusalem Talmud**, or **Palestinian Talmud** (*Talmud Yerushalmi*). When referring to post-biblical periods, namely those of the creation of the Talmud, the Talmudic academies and the Babylonian exilarchate, Jewish sources use the term "Babylonia" long after it had become obsolete in geopolitical terms.

⁷ One who believes in the existence of a supreme being, specifically of a creator who does not intervene in the universe.

accomplished Jesus' resurrection and every other miracle performed by Him or associated with Him. In the incarnation, Jesus Christ was conceived by the power of the Holy Spirit and was raised from the dead by the power of the Holy Spirit, *the spirit of holiness*.

At the baptism the Holy Spirit descended on Him (Mat. 3:16-17). All members of the Trinity are eternally equal in every way, but in the incarnation the Second Person of the Trinity willingly strip Himself of the expression of the fullness of divine glory and the prerogatives of deity. He was willingly submitted to the Father (cf. Jn 5:30) and to the power of the Spirit. The descent of the Holy Spirit upon Him at baptism shows His ministry totally controlled and empowered by the Spirit. Jesus said that the willful rejection of the Spirit is blasphemy against the Holy Spirit (Mt. 12:24-32).

He is fully man (*a descendant of David*) and fully God (*declared to be the Son of God*) Throughout His ministry, both Jesus' humanness and His divinity were portrayed. In His humanness He willingly paid taxes, but in His divinity He provided the payment supernaturally (Mt. 17:27). In His humanness Jesus was exhausted just as every person becomes exhausted after a hard day's work. Yet in His divinity He was able to instantly calm a violent storm (Mk 4:38-39).

On the cross he was in severe agony because of His humanness, Yet at the same time, in His divinity He was able to grant eternal life to the repentant thief who hung nearby (Lk 23:42-43).

This Son of God and Son of Man who was raised from the dead by the power of the Holy Spirit was *Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν*, *Jesus Christ our Lord*, Paul declares. *Jesus* means Savior, *Christ* means Anointed One, and *Lord* means sovereign ruler. He is *Jesus* because He saves His people from their sin. He is *Christ* because He has been anointed by God as King and Priest. He is *Lord* because He is God and is the sovereign ruler of the universe.

3 The Gospel of God—part 3 (1:5-7)

⁵ δι' οὗ ἐλαβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πασὶν τοῖς ἔθνεσιν ὑπερ τοῦ ὀνόματος αὐτοῦ, ⁶ ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, ⁷ πασὶν τοῖς οὐσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

3. 1. Lexical analysis

⁵ δι' prep., with gen., *through*
 οὗ rela., pro., gen., masc., sing., *os of who, whom*
 ἐλαβομεν aor., act., ind., 1p., *we have received, λαμβάνω*
 χάριν ac., fem., sing., *grace, χάρις*
 καὶ conj. and
 ἀποστολὴν ac., fem., sing., *apostleship, mission, ἀποστολή*
 εἰς prep., with acc., to
 ὑπακοὴν acc., fem., sing., *obedience, ὑπακοή*
 πίστεως gen., fem., sing., *of faith, conviction, πίστις*

ἐν prep., with dat., *among*
 πασὶν adj., dat., neut., pl., *all πᾶς*
 τοῖς ἔθνεσιν dat., neut., pl., *the Gentiles*
 ὑπερ prep., with gen., for, on behalf of
 τοῦ ὀνόματος gen., neut., sing.,
 αὐτοῦ, per., pro., gen., masc., sing., of him, his, αὐτός
⁶ ἐν prep., with dat., *among*
 οἷς rela., pro., dat., masc., sing., *whom os*
 ἐστε pres., indi., 2p., *you are εἰμί*
 καὶ conj. And, also
 ὑμεῖς perso., pro., 2nd per., nom., pl., *you σύ*

κλητοι nom., masc., pl., called (of the Christian call) κλητος

Ἰησου gen., masc., sing., of Jesus Ἰησοῦς
Χριστου, gen., masc., sing., of Christ Χριστός

⁷ πασιν adj., dat., masc., pl., all πας

τοις ουσιν pres., act., ptc., dat., masc., pl., who are ειμι

ἐν prep., with dat., in

Ῥωμη dat., masc., sing. in Rome Ρώμη

ἀγαπητοις adj., dat., masc., pl., beloved ἀγαπητός

θεου, gen., masc., sing., of God θεός

κλητοις adj., dat., masc., pl., called (of the Christian call) κλητος

ἀγιοις, adj., dat., masc., pl., saints, set apart to or by God; consecrated; holy morally pure; upright ἅγιος

χαρις nom., fem., sing., Grace, a special manifestation of divine presence,

activity, power or glory; a favour, expression of kindness, gift, blessing

υμιν perso., pro., 2nd per., dat., pl., you συ

και conj. and

εἰρηνη nom., fem., sing., peace often use in invocations and greetings

ἀπο prep., with gen., from

θεου gen., masc., sing., from God θεός

πατρος gen., masc., sing., from Father πατήρ

ἡμων pers., pron., 1st pers., sing., of us, our ἐγώ

και conj. and

κυριου gen., masc., sing., from Lord κύριος

Ἰησου gen., masc., sing., from Jesus Ἰησοῦς

Χριστου. gen., masc., sing., from Χρίστος

3. 2. Translation

through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake, among whom you also are the called of Jesus Christ; to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ. (1:5-7)

3. 3. Textual Problem

1: 7 ἐν Ῥωμη

3. 4. Syntax

⁵ δι' ου — intermediate agent

ἐλαβομεν — historical aorist

χαριν — direct object

και — coordinate conjunction

ἀποστολην — direct object

εἰς ὑπακοην — purpose

πιστεως — objective genitive

ἐν πασιν τοις εθνεσιν — dative of sphere

ὑπερ του ὀνοματος — on behalf of

αὐτου, — possessive genitive

⁶ ἐν οἰς — dative of sphere

ἐστε και ὑμεις κλητοι — emphasizing pronoun/predicate nominative

Ἰησου Χριστου, — objective genitive/source

⁷ πασιν τοις ουσιν — dative of interest

ἐν Ῥωμη — locative dative

ἀγαπητοις — dative of interest

θεου, — possessive genitive

κλητοις ἀγιοις, — dative of interest

χαρις — nominative absolute: greetings

ὑμιν — indirect object

και — coordinate conjunction

εἰρηνη — nominative absolute: greetings

ἀπο θεου πατρος — genitive in simple apposition/ablatival genitive

ἡμων — genitive: relation

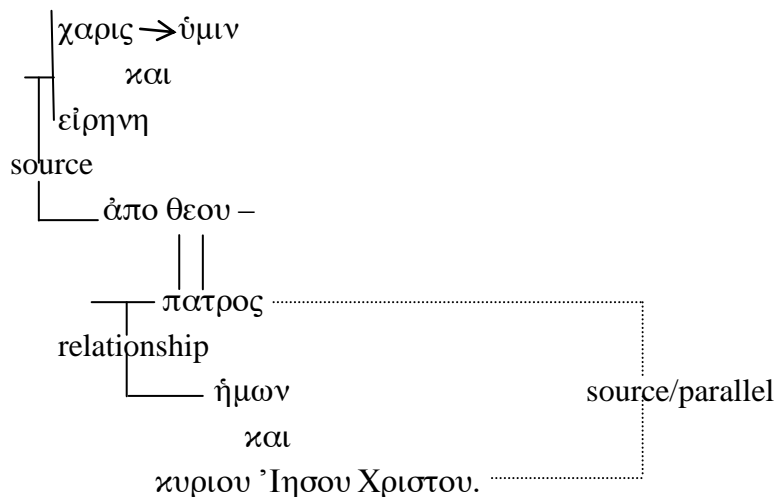
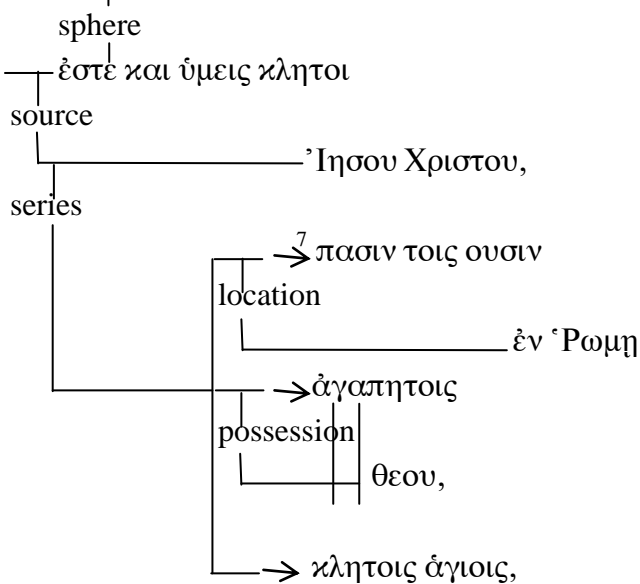
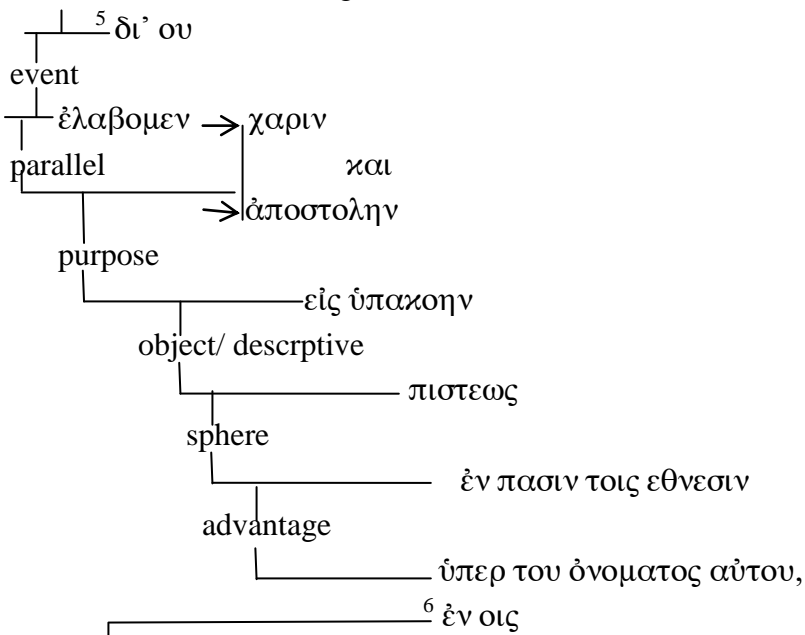
και — coordinate conjunction

κυριου Ἰησου Χριστου. — ablatival genitive

3. 5. Phrasing and Semantic Functions (grammatical and semantic diagramming)

The goal of calling 1:5-7

Instrument/intermediate agent



3. 6. Exegetical Outline (provisional outline)

The goal of calling (1:5-7)

1) *Grace and Apostleship*

Instrument — *through whom*

Object — *grace and apostleship*

2) Reason for Bringing Into *Grace and Apostleship*

Goal — *to bring about the obedience*

Descriptive — *of faith*

Sphere — *among all the Gentiles,*

Advantage — *for His name's sake,*

Sphere — *among whom you also are the called*

Jesus Christ

3) The Blessings of the Saints because of calling

Source — *of Jesus Christ*

Location — *in Rome*

Possession — *beloved of God*

Identification — *called as saints*

Object — *to you*

Source — *from God and the Lord Jesus Christ*

Relationship — *our Father and the Lord Jesus Christ*

Source — *from God and the Lord*

3. 7. Lexical exegetical study (1:5-7)

ου relative pronoun relate back to Chris in the previous verse

ἐλάβομεν Aorist tense, *we received*. The categorical plural, referring to Paul, and not including the other apostles, since the succeeding phrase, *among all the nations*, points to himself alone as the apostle to the Gentiles.

χαριν *Grace*, the general gift bestowed on all believers. Acceptable benefit, favour, good will, a special manifestation of divine presence, activity, power or glory; expression of kindness, gift, blessing

και The connecting και *and*, has the force of *and in particular*. Compare 15:15, 16. It's a primary conjunction having a copulative and sometimes also a cumulative force

ἀποστολην *Apostleship*, the special manifestation of grace to Paul. It's a commission

εἰς ὑπακοην *unto obedience*; *Unto* marks the object of the grace and apostleship: *in order to bring about*. ὑπακοή means attentive hearkening i.e. (by implication) compliance or submission resulting in obedience

πιστεως *of faith*. Obedience of faith is the obedience, which characterizes and proceeds from faith. Faith is especially reliance upon Christ for salvation which leads to a persuasion i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher). It could refer to a body of faith, doctrine, Jude 3, 20

ἐν πασιν in the sphere of all

τοῖς ἐθνεσιν *Gentiles; non-Jewish, unbelievers in true God*. Not geographically, contrasting the inhabitants of the world, Jew and Gentile, with the Jews strictly so called, dwelling in Palestine, but Gentiles distinctively, for whom Paul's apostleship was specially instituted. See on Luke 2:32, and compare note on 1 Peter 2:9.

ὑπερ expresses advantage, for the sake of or benefit of

του ὀνοματος name (literally or figuratively) (authority, character)

κλητοι Ἰησου Χριστου, Predicate genitive after κλητοι (verbal adjective from καλέω, to call), though it is possible to consider it the ablative case, "called of (or from) Jesus Christ."

ἐν Ῥώμῃ The words are omitted in a MS. of the tenth or eleventh century, and in a cursive of the eleventh or twelfth. The words ἐν Ἐφεσῷ *in Ephesus*, are also omitted from Ephesians 1:1, by two of the oldest MSS. On which fact has arisen the theory that the Ephesian Epistle was *encyclical*, or addressed to a circle of churches, and not merely to the church at Ephesus. This theory has been very widely received. With this has been combined the omission of *in Rome* from the Roman Epistle, and the attempt has been made to show that the Roman Epistle was likewise encyclical, and was sent to Ephesus, Thessalonica, and possibly to some other churches. This theory is used to defend the view which places the doxology of 16:25-27 at the end of ch. 14. See note there.

ἀγαπητοῖς; ἀγαπητός dear(est), only; (dearly, well) beloved

κλητοῖς ἁγίοις Or, *saints by way of call*. See on *called to be an apostle*, v. 1. It is asserted that they *are* what they are *called*. The term ἅγιοι *saints* is applied to Christians in three senses in the New Testament. 1, As members of a visible and local community (Acts 9:32, 41; 26:10); 2, as members of a spiritual community (1 Corinthians 1:2; Colossians 3:12); 3, as individually holy (Ephesians 1:18; Colossians 1:12; Revelation 13:10).

εἰρηνὴ may be from primary verb εἶρω *to join*, quietness, rest, often used in invocations and greetings

ἄπο *away* (from something near)

πατρός *father* (sometimes as an honorary title for a noted person)

3. 8. Broader biblical context and Theological context (1:5-7)

1) Broader biblical context

Parallel References of NT

Verse 5 Ac 16-18; Ro 15: 18; Ga 2: 7, 9; Verse 7 κλητοῖς ἁγίοις 1 Co 1:2; 2 Co 1: 1; χαρις ...Χριστοῦ 1Co 1: 3; 2 Co 1: 2

.Parallel References of OT:

χαρις ...Χριστοῦ Nu 6: 25, 26

2) Theological context

The "Obedience of Faith" and Lordship vs. Free Grace Salvation, Rom 1:5

There is a controversy today in Evangelical circles regarding the biblical response to the gospel. Two general groups have emerged with strong supporters in each. On the one side there are those who say we are saved by grace through faith alone in the death, burial and resurrection of Christ. They say all we have to do to be saved is to receive Christ as our Savior by faith. Some key verses are John 1:12, 13; 3:16; Acts 16:30, 31. An important verse by Paul states, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast" (Ephesians 2:8, 9). As a secondary act of the believer (separate from salvation), there is the surrender to the lordship of Christ in our lives (Romans 12:1, 2), which includes the filling of the Holy Spirit (Ephesians 5:18). The conclusion is that some Christians can be saved, yet not surrendered to the Lordship of Christ. Paul speaks of this, in 1 Corinthians 3:1. Paul addressed this to believers (brethren), and admitted that they were saved, but Christ was not the Lord of their life.

Now for the other side – the Lordship argument. This line of reasoning says that being saved only by grace through faith produces many false conversions. Some call it easy believism, or free grace. The Lordship side says too many converts just pray a prayer of salvation, and then go on living life as they want. Maybe they live Christian lives for a while, and then fall away. The reason for this, they say, is that they failed to submit to the

Lordship of Christ in the beginning when they were saved. Without the lordship, there is no salvation.

The both sides of the debate have gotten some things wrong. One side says that a person must commit to Christ as Lord of his life BEFORE he can be saved. But this presupposes that a person even has the ability to change his desires apart from the work of the Holy Spirit. The other side says that all that is needed is faith in Christ and that even if the person never changes—If Christ is never made Lord of his life—then he is still saved. But that view presupposes that the Holy Spirit who is involved in saving faith has no part in sanctifying faith. In other words, both of these views have a defective view of the role of the Spirit—one in salvation, the other in sanctification. I believe that the biblical picture is that although faith alone saves, that faith will result in good works, and in a growing understanding of the Lordship of Christ. Phil. 2:12-13 are important verses along these lines.

The NT is clear that one cannot be saved apart from faith in Christ. And it is faith alone that saves. But the NT is also clear—as far as I have been able to determine—that one cannot simply give lip service to the gospel and live like the devil. In other words, when one truly embraces Christ as Savior, he begins a process of capturing more and more of the person's heart, mind, and will. He is the Lord objectively—regardless of what we think of him. And he becomes master of our lives as we grow in faith.

1:6 The Roman Christians should rejoice because they are among those Gentiles who have been **called** (κλητοὶ) by God **to belong to Jesus Christ** (Ἰησοῦ Χριστοῦ)

1:7 Further, the Roman Christians, as is the case with every Christian, are **loved by God** (ἀγαπητοῖς θεοῦ)—a love which he expressed explicitly in the cross. The Roman Christians are also **called to be saints** (κλητοῖς ἁγίοις). The term “saints” means to be “set apart.” In this case it is not something that the Roman Christians did by attempting to grow in holiness, but something God did for them when he saved them. He set them apart to himself and his purposes. Thus the term refers more to a positional idea than a practical, ethical idea. Paul’s greeting is connected uniquely to the person of God the Father and his Son, the Lord Jesus Christ (8:14-17, 32).

3. 9. Preaching and Teaching Outline

The goal of calling

1) Receiving of Grace and Apostleship

Made as messengers of the gospel

2) Reason for Bringing Into *Grace and Apostleship*

Making people to be obedient to faith

Coming to faith for the glory of God

3) The Blessings of the Saints Because of Calling

Called of Jesus Christ

Beloved of God and called as saints

3. 10. Commentary: Pauline Thought and Theology, 1: 5-7

In Romans 1: 5-7 Paul continues to summarize the gospel, describing 1. Its provision (v. 5a), 2. Its proclamation and purpose (vv. 5b-6), and 3. Its privileges (v. 7).

3. 10. 1. The Provision of the Gospel

⁵ δι’ οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν *through whom we have received grace and apostleship* (1:5a)

Paul here mentions two important provisions of the gospel of God: 1. Conversion, which is by God's *χάρις* *grace*, and 2. Career, which in Paul's case was *apostleship*.

It seems more probable that the *χάρις* *grace*, which Paul refers to, is the grace by which every believer comes into a saving relationship with Jesus Christ. *Grace* is unmerited, unearned favour. A believer himself cannot contribute anything of worth to it (Eph. 2:8-9). God grants salvation as a gift to those who trust in His Son as Lord and Savior. Then He sovereignly breathes into that person His own divine life. A believer cannot self-congratulate because he contributes nothing at all to his salvation (Rom. 3:24, 27-28).

A person does not get Salvation by baptism, by confirmation, by communion, by church membership, by church attendance, by keeping the Ten Commandments, by trying to live up to the Sermon on the Mount, by serving other people, or even by serving God. It does not come by being morally upright, respectable, and self-giving. Nor does it come by simply believing that there is a God or that Jesus Christ is His Son. Even the demons recognize such truths (see Mk 5:7; Jm 2:19).

Another provision of the gospel of God is *ἀποστολήν* *apostleship*. The Greek term *αποστολος*, has the basic meaning of "one who is sent." The writer of Hebrews even refers to Jesus Christ as an apostle (Heb. 3:1). In general sense every person who belongs to God through faith in Christ is an apostle as being sent by Him into the world as His messenger and witness. So in an unofficial sense, anyone who is sent on a spiritual mission, anyone who represents the Savior and brings His good news of salvation, is an apostle. In the early church, Andronicus and Junias, were referred to by Paul as being "outstanding among the apostles, who also were in Christ before me" (Rom. 16:7). Barnabas is mentioned as an apostle (Acts 14:14).

The term *αποστολος* is also applied to Epaphroditus ("messenger," Phil. 2:25) as well as to some unnamed workers in, or known by, the church in Corinth ("messengers," 2 Cor. 8:23). They did not have the *office* of apostleship as did Paul and the Twelve. Andronicus, Junias, Barnabas, and Epaphroditus were apostles only in the sense that every believer is an apostle, a called and sent ambassador of Jesus Christ.

In the games coach may put a person into the team though the player did not play. God does not work that way. Every person who comes to Him through His Son is put on the team and sent to share the message. The Lord never provides conversion without commission (Eph. 2:8-10).

3. 10. 2. The Proclamation and Purpose of the Gospel

εἰς ὑπακοὴν πίστεως ἐν πανσὶν τοῖς ἐθνεσὶν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ⁶ ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, *to bring about the obedience of faith among all the Gentiles, for His name's sake, among whom you also are the called of Jesus Christ;* (1:5b-6)

1) The Proclamation

εἰς ὑπακοὴν πίστεως ἐν πανσὶν τοῖς ἐθνεσὶν *to bring about the obedience of faith among all the Gentiles*, (1:5b). Like Paul, every believer called is not only to salvation and to service but to witness for Christ in order *to bring about the obedience of faith* in others. Paul uses the phrase "obedience of faith" again at the end of the letter (Rom. 16:25-26). A person who claims faith in Jesus Christ and if he lives in utter disobedience to God's Word has never been born again and it would only be a professing (James 2:14-26). We are not saved by works but saved *to* good works (Eph. 2:10).

The message of the gospel is to call people to εἰς ὑπακοὴν πίστεως *the obedience of faith*, which is here used as a synonym for salvation. Although Paul does not use the definite article before πίστεως *faith* in this passage, the idea is that of *the faith*. Jude refers this as "the faith which was once for all delivered to the saints" (v. 3). The faith that does not leads

to the practical life is a professed faith is nothing more than dead and useless (James 2:17, 20). A Genuine faith is obedient faith. To call men to *the obedience of faith* is to fulfill the Great Commission, to bring men to Jesus Christ and to the observance of everything He commands in His Word (Matt. 28:20).

It is not that faith plus obedience equals salvation but that obedient to faith equals salvation. Paul goes on to commend the Roman believer's faith (Rom. 1:8). He gives a similar commendation at the end of the letter (16:19). In the first instance Paul specifically commends their faith, and in the second he specifically commends their obedience. Together, faith and obedience manifest the inseparable two sides of the coin of salvation, which Paul here calls *the obedience of faith*.

A right theology begins at salvation. A theology that refuses to recognize the lordship of Jesus Christ for every believer is a theology that contradicts the very essence of biblical Christianity (Acts 2:36; Rom. 10:9-10). Obedience to faith is a narrow way that leads to eternal life (Matt. 7:13-14). If not at the end He would say "I never knew you" (Matt. 7:22-27).

Paul's unique calling was for *τοὺς ἐθνικοὺς the Gentiles* (Ac 9:15; 22:21; Rom. 11:13; Gal. 1:16). It is likely that he preached the gospel during his three years in Arabia (Gal. 1:17), but he began his *recorded ministry* by preaching to Jews. Even when ministering in the basically Gentile regions of Asia Minor and Macedonia, he frequently began his work among Jews (see, e.g., Ac 13:14; 14:1; 16:13; 17:1; 18:2). As with Paul, the calling of every believer is to proclaim Jesus Christ to all men, Jew and Gentile, in the hope of bringing them to the obedience of faith.

2) *The Purpose*

ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ⁶ ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, *for His name's sake, among whom you also are the called of Jesus Christ* (1:5c-6)

The primary purpose of the gospel is ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *for His name's sake*. God pleased to save men (Jn 3:16; 2 Pet. 3:9). Its main focus is to display God's glory (2 Cor. 4:15). Throughout eternity, the accomplishments of His redemption will continue to be a memorial to His majesty, grace, and love. It is also a stumbling block to many Christians who do not come to salvation (Phil. 2:10-11).

The believers in Rome to whom Paul was writing were ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, *among also the called of Jesus Christ*, those who had been brought to "the obedience of faith" (v. 5). True *called* believers are not only *called* to salvation but also to obedience. And to be obedient to Christ includes bringing others to Him in faith and obedience.

3. 10. 3. The Privileges of the Good News

⁷ πασὶν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοὶ θεοῦ, κλητοὶ ἁγίοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. *to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.* (1:7)

First Paul here addresses *πασὶν all* his fellow believers ἐν Ῥώμῃ *in Rome* as the ἀγαπητοὶ θεοῦ, *beloved of God*. Scriptures in the OT emphasized the truth of God's gracious love for those who belong to Him (Ps. 25:6; cf. 26:3; Ps. 36:7; Jer. 31:3). In the NT writers declare that God is a God of love (Rom. 5:5; 8:35; Eph. 1:6; 2:4-5; 1 John 3:1).

Second when Paul used the term κλητοὶ *called* is not referring to God's general call for mankind to believe. There are many such calls (Is 45:22; 55:6; Eze 33:11; Mat 11:28; Jn 7:37; Rev 22:17). But in Romans 1:7 Paul is not speaking of that general calling but of the

specific one and those who have responded to that invitation have been sovereignly and effectually *called* by God to Himself in salvation. It could be a synonym for the terms “elect” and “predestined” as in chapter 8: 30. From our limited human viewpoint, it may seem that we first came to God through an act of our will, but we know from His Word that we could not have sought Him by faith unless He had already chosen us by the gracious act of His sovereign will. The references in the epistles of the New Testament, to being *called* to salvation are always refers to specific efficacious calls to save, never general invitations. So calling effecting in the plan of election. The doctrine of election is clearly taught throughout the New Testament (cf. Matt. 20:15-16; John 15:16; 17:9; Acts 13:48; Romans 9:14-15; 11:5; 1 Cor. 1:9; Eph. 2:8-10; Col. 1:3-5; 1 Thess. 1:4-5; 2 Thess. 2:13; 2 Tim. 1:9; 2:10; 1 Pet. 1:1-2; Rev 13:8; 17:8, 14).

Third, believers are God’s ἁγίοις *saints*. This term is from *αγιος*, which has the basic meaning of being set apart. In the Old Testament many things like the Tabernacle and Temple and all their furnishings and people like the tribe of Levi were divinely set apart by God for His own purposes. The tithes and offerings of the people of Israel consisted of money and other gifts specifically set apart for God.

In the Old Testament, often the word *holy* refers to a person’s being set apart by God from the world and to Himself, and thereby being made like Him in holiness. To be set apart in that sense is to be made holy and righteous. In the New Testament times, holy things such as the Temple, priesthood, Ark, and tithes no longer exist. Today those whom He has sovereignly and graciously set apart for Himself through Jesus Christ are His people that is the church (1 Cor. 3:16-17; 1 Pet. 2:5, 9).

In the introductory salutation Paul says, *χαρις ὑμῖν και εἰρηνη ἀπο θεου πατρος ἡμων και κυριου Ἰησου Χριστου. grace to you and peace from God our Father and the Lord Jesus Christ.* The only people who can receive the marvelous blessings of *χαρις* *grace* and *εἰρηνη* *peace* are those who are the beloved, the called, and the holy ones of God. They can only truly call *θεου* *God* their *πατρος* *Father*, because they have been adopted into His divine family through His true Son, *κυριου Ἰησου Χριστου* *the Lord Jesus Christ*.

4. The Spirit of Apostle Paul — True Spiritual Leadership (1:8-15)

⁸ Πρωτον μεν εὐχαριστω τῷ θεῷ μου δια Ἰησου Χριστου περι παντων ὑμων ὅτι ἡ πιστις ὑμων καταγγελλεται ἐν ὄλῳ τῷ κοσμῷ.

⁹ μαρτυς γαρ μου ἐστιν ὁ θεος, ὃς λατρευω ἐν τῷ πνευματι μου ἐν τῷ εὐαγγελίῳ του υἱου αὐτου, ὡς ἀδιαλειπτως μνειαν ὑμων ποιουμαι

¹⁰ παντοτε ἐπι των προσευχων μου δεομενος ει πως ηδη ποτε εὐδοθησομαι ἐν τῷ θεληματι του θεου ἐλθειν προς ὑμας.

¹¹ ἐπιποθω γαρ ιδειν ὑμας, ἵνα τι μεταδω χαρισμαῦμιν πνευματικον εἰς το στηριχθηναι ὑμας,

¹² τουτο δε ἐστιν συμπαρακληθηναι ἐν ὑμῖν δια της ἐν ἀλληλοις πιστεως ὑμων τε και ἐμου.

¹³ οὐ θελω δε ὑμας ἀγνοειν, ἀδελφοι, ὅτι πολλακις προεθεμην ἐλθειν προς ὑμας, και ἐκωλυθην αχρι του δευρο, ἵνα τινα καρπον σχω και ἐν ὑμῖν καθως και ἐν τοις λοιποις εθνεσιν.

¹⁴ Ἐλλησιν τε και βαρβαροις, σοφοις τε και ἀνοητοις ὀφειλετης εἰμι,

¹⁵ οὕτως το κατ’ ἐμε προθυμον και ὑμῖν τοις ἐν Ῥωμῇ εὐαγγελισασθαι.

4. 1. Lexical analysis

Verse 8

Πρωτον, adv., *first, in the first place*
 μεν conj., *indeed*
 εὐχαριστω pre., act., indi., 1p., sing., *I thank*
 τῷ θεῷ μου δια Ἰησοῦ Χριστοῦ περιπαντων ὑμων
 ὅτι conj. *Because*
 ἡ πιστις ὑμων
 καταγγελλεται pre., act., indi., 3p., sing., *is being proclaimed,*
 καταγγέλλω
 ἐν ὄλῳ τῷ κοσμῷ.

Verse 9

μαρτυς γὰρ μου ἐστὶν ὁ θεός,
 ὃν rel., pron., dat., masc., sing., *whom*
 ὅς
 λατρεύω, pre., act., indi., 1p., sing., *I serve, worship*
 ἐν τῷ πνεύματι μου ἐν
 τῷ εὐαγγελίῳ, dat., neut., sing., *in the gospel*
 τοῦ υἱοῦ αὐτοῦ,
 ὡς adv., *how*
 ἀδιαλείπτως, adv., *unceasingly*
 μνησθῆναι, ac., fem., sing., *mention, remember*
 ὑμων
 ποιῶμαι, pre., mid., indi., 1p., sing., *I make myself, ποιέω*

Verse 10

παντοτε
 ἐπι prep., *upon, in*
 των προσευχων, gen., fem., pl., *of the prayers, προσευχή*
 μου
 δεόμενος, pre., mid., ptc., nom., mas., sing., *ask,; pray; implore; beg (often interj., please!)* δέομαι
 εἰ, cond., part., *if*
 πως, adv., *perhaps*
 ἤδη, adv., *now*

Ποτε, adv., *at last*

εὐδοθησομαι, fut., pas., indi., 1p., sing., *I will make prosperous journey*
 ἐν
 τῷ θελήματι, dat., neut., sing., *will, wish, desire, θέλημα*
 τοῦ θεοῦ
 ἐλθεῖν, aor., act., inf., *to come, ἐρχόμαι*
 πρὸς, prep., with ac., *to, unto*
 ὑμας.

Verse 11

ἐπιποθῶ, pre., act., indi., 3p., sing., *I long for, desire*
 γὰρ post., posi., conj., *for*
 ἰδεῖν, aor., act., inf., *to see, ὁράω*
 ὑμας,
 ἵνα, condi., part., *that (of purpose)*
 τι, indef., pron., ac., neut., sing., *some*
 μεταδῶ, aor., act., subj., 1p., sing., *I may impart, share, give, μεταδίδωμι*
 χάρισμα, ac., neut., sing., *gift (an expression of divine grace)*
 ὑμῖν
 πνευματικόν, ac., neut., sing., *spiritual, pertaining to the spirit, πνευματικός*
 εἰς
 το στηριχθῆναι, aor., pas., inf., *may be establish, strengthened, made firm, στηρίζω*

ὑμας,

Verse 12

τούτο, demo., pro., nom., neut. Sing., *this, οὗτος, τούτο ἐστίν, that is*
 δε ἐστίν
 συμπαρακληθῆναι aor., pas., inf., *to be encouraged together, to be comforted together,*
 συμπαράκαλομαι
 ἐν ὑμῖν δια τῆς ἐν

ἀλλήλοις reci., pron., dat., masc., pl., *one another, each other, ἐν ἀλλήλοις, mutual, ἀλλήλων*

πιστεως

ὑμῶν τε και ἐμου.

Verse 13

οὐ nega., *not*

θελω pre., act., ind., 1s, *I want*

δε ὑμας

ἀγνοειν, pre., act., inf., *to be ignorant, unaware fail to understand, ἀγνοέω*

ἀδελφοι, nom., masc., pl., *brothers, ἀδελφός*

ὅτι

πολλακις, adv. *many times, often*

προεθεμην aor., mid., ind., 1s., *I purposed, planned, προτίθημι*

ἔλθειν προς ὑμας, και

ἐκωλυθην aor., pas., ind., 1s., *I was hindered, prevented, stopped, κωλύω*

αχρι pre., until

του

δευρο, adv. *come (hither), hither (to)*

ἵνα, purpose particle, *that*

τινα

καρπον ac., masc., sing., *fruit, καρπός*

σχω, aor., act., subj., 1p., sing., *I might have ἔχω*

και ἐν ὑμιν

καθως adv. *as*

και ἐν τοις

4. 2. Literal Translation 1:8-15

⁸First, indeed, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world;

⁹for God is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you,

¹⁰always in my prayers beseeching, if by any means now at length I shall have a prosperous journey, by the will of God, to come unto you,

¹¹for I long to see you, that I may impart to you some spiritual gift, that ye may be established; ¹²and that is, that I may be comforted together among you, through the faith in one another, both yours and mine.

¹³And I do not wish you to be ignorant, brethren, that many times I did purpose to come unto you—and was hindered till the present time—that some fruit I might have also among you, even as also among the other nations.

λοιποις adj., dat., neut. Pl., *other, remaining, λοιπός*

εθνεσιν.

Verse 14

Ἔλλησιν , dat., masc., pl., *to Greek, non-Jew, pagan, gentiles, Ἕλλην*

τε conj., *both*

και

βαρβαροις, adj., dat., mac., pl., *to non-Greek; uncivilized; foreigner, βάρβαρος*

σοφοις, adj., dat., mac., pl., *to wise, experienced, clever, learned, skilled(builder), σοφός*

τε και

ἀνοητοις, adj., dat., mac., pl., *to foolish, unwise, ignorant, ἀνόητος*

ὀφειλετης, nom., masc., sing., *debtor, which owed*

εἰμι,

Verse 15

Οὕτως, adv. *so*

το κατ', ἐμε *to according to me*

προθυμον

και ὑμιν

τοις, art., dat., masc., pl. used as rela., pron., *who*

ἐν Ῥωμη

εὐαγγελισασθαι. aor., mid., inf., *to preach the gospel, bring the good news, preach the good news, εὐαγγελίζω*

¹⁴Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor,

¹⁵so, as much as in me is, I am ready also to you who *are* in Rome to proclaim good news,

4. 3. Textual problem

v. 13. οὐ θελω ... οὐκ, οἶομαι ... οἴσμαι (see UBS text)

4. 4. Syntax 1:8-15

⁸ Πρωτον — adverb

μεν — conjunction

εὐχαριστω simple active, progressive present

τω θεω — dative direct object

μου — possessive genitive

δια Ἰησου Χριστου — intermediate agent

περι παντων ὑμων — prep. refence

ὅτι — causal

ἡ πιστις — nominative of subject

ὑμων — possessive genitive

καταγγελλεται — progressive present, simple passive

ἐν ὄλω τω κοσμῳ. — locative dative

⁹ μαρτυς — predicate nominative

γαρ — conj

μου — possessive genitive

ἐστιν — stative verb

ὁ θεος, — nominative of subject

ω — relative pronun, dative of interest

λατρευω — habitual present

ἐν τω πνευματι — dative of sphere

μου — possessive genitive

ἐν τω εὐαγγελιω — dative of *sphere*

του υἱου — subjective genitive

αὐτου, — possessive genitive

ὡς ἀδιαλειπτως — adverbs

μνειαν — object

ὑμων — objective genitive

ποιουμαι — reflexive middle, iterative present

¹⁰ παντοτε — adverb of time

ἐπι των προσευχων — prep. includes

μου — possessive genitive

δεομενος — adverbial participle

ει — conditional particle

πως ηδη ποτε (three adverbs)

εὐδοωθησομαι—Future purpose/simple passive/declarative indicative

ἐν τω θεληματι — instrumental

του θεου — descriptive genitive

ἐλθειν — purpose infinitive

προς ὑμας. — spatial preposition

¹¹ ἐπιποθω — iterative present/simple active/declarative indicative

γαρ — inferential/explanatory conjunctions

ιδειν — purpose infinitive

ὑμας, — accusative of object

ἵνα — purpose

τι — indefinite

μεταδω — constative aorist/ purpose

χαρισμα — accusative direct object

ὑμιν — indirect object

πνευματικον — accusative direct object

εἰς το στηριχθηναι — infinitive of purpose

ὑμας, — objective genitive

¹² τουτο — demonstrative pronoun

δε — ascensive conjunction

ἐστιν — stative verb

συμπαρακληθηναι—simple passive/purpose infinitive

ἐν ὑμιν — dative of association

δια — intermediate agent

της

ἐν ἀλληλοις — reciprocal pronun, interchange of action

πιστεως — subjective genitive

ὑμων — descriptive genitive

τε — post positive and enclitic

και — coordinate conjunction

ἐμου. — descriptive genitive

¹³ οὐ — adverb negative

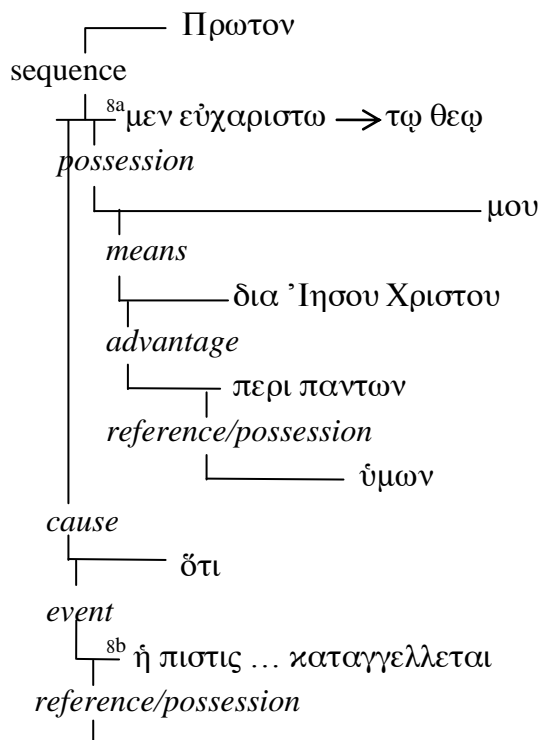
θελω — simple pre
 δε — ascensive conjunction
 ὑμας — accusative object
 ἀγνοειν, — infinitive direct object
 ἀδελφοι, — simple address
 ὅτι—appositional
 πολλακις—adverb of time
 προεθεμην—constative aorist/simple
 active/declarative indicative
 ἔλθειν—purpose infinitive
 προς ὑμας,—preposition, towards
 και—coordinate conjunction
 ἐκωλυθην—constative aorist/simple
 active/declarative indicative
 αχρι—preposition
 του δευρο,—adverb of time
 ἵνα—result
 τινα—idefinite
 καρπον—accusative of object
 σχω—result
 και—adverbial use of conjunction

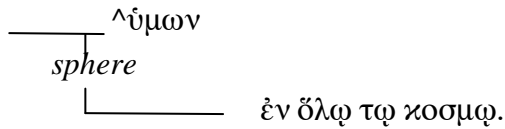
ἐν ὑμιν—dative of sphere
 καθως—comparative adverb
 και —adverbial use of conjunction
 ἐν τοις λοιποισ εθνεσιν.—dative of sphere
¹⁴ Ἐλλησιν τε και βαρβαροις,
 σοφοις.—dative of direct object
 τε—post positive and enclitic
 και—connective
 ἀνοητοις—dative of direct object
 ὀφειλετης εἰμι,—predicate nominative
¹⁵ οὕτως—comparative adverb
 το κατ' ἔμε—standard: in accordance
 with, corresponding
 προθυμον—predicate nominative
 και —ascensive
 ὑμιν —indirect object
 τοις—article functions as relative pronoun
 ἐν Ῥωμη—location
 εὐαγγελισασθαι. — proleptic
 aorist/purpose infinitive/direct middle

4. 5. Phrasing and Semantic Functions (grammatical and semantic diagramming), 1:8-15

4. 5. 1. Roman believers' faith is proclaimed, v. 8

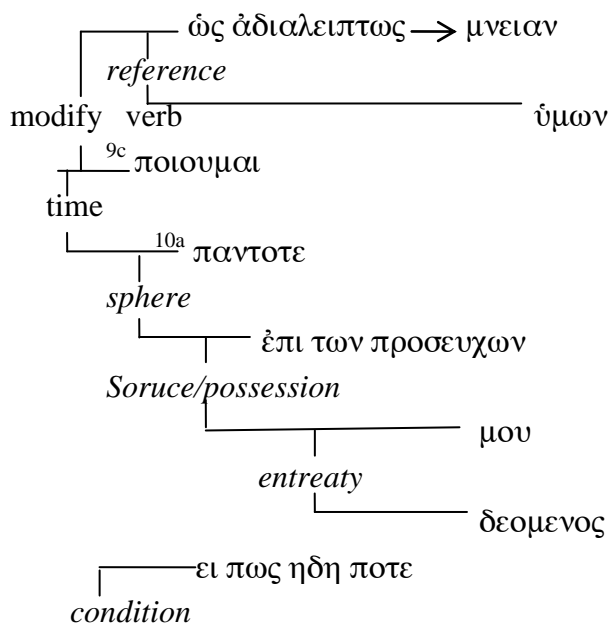
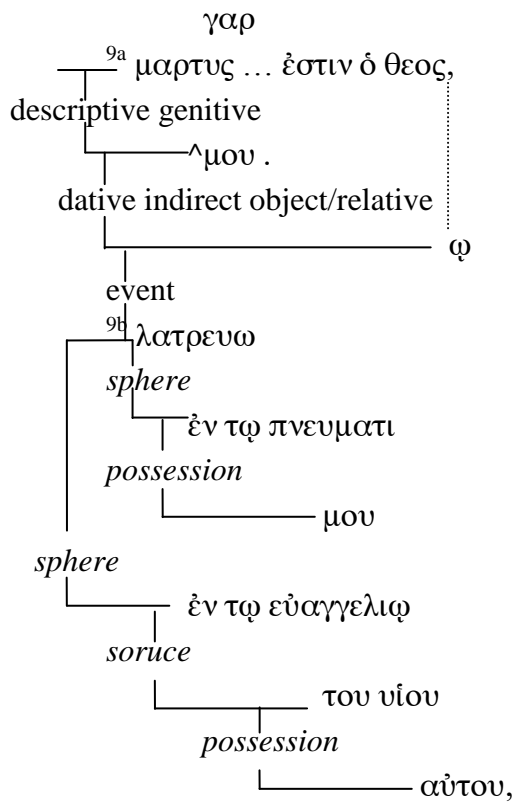
v. 8. *First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.*

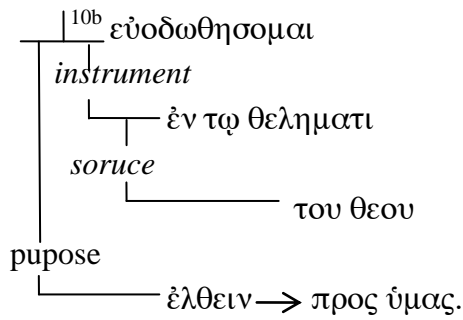




4. 5. 2. Unceasing prayer for Roman believers, V. 9, 10

- v. 9. For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you,
- v. 10. always in my prayers making request if perhaps now at last by the will of God I may succeed in coming to you.

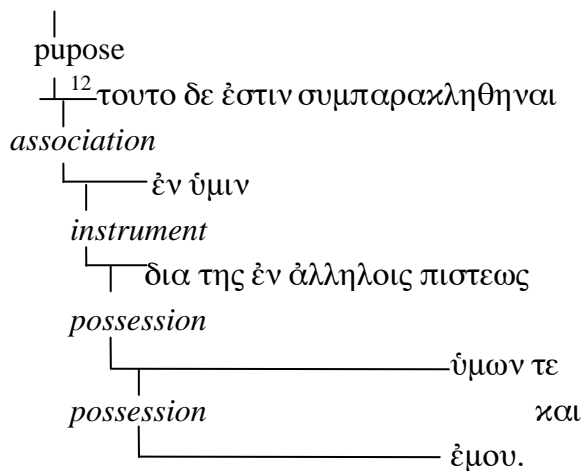
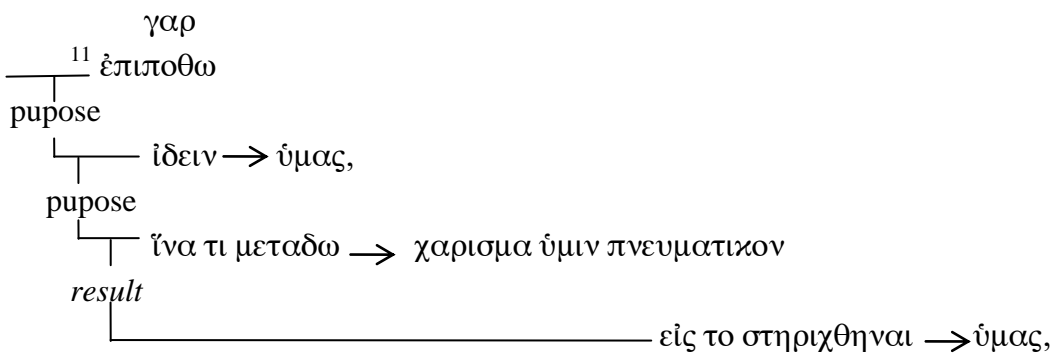




4. 5. 3. Long to see to impart gifts and encourage V. 11, 12

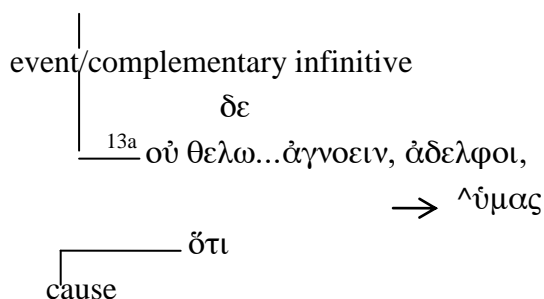
v. 11. For I long to see you in order that I may impart some spiritual gift to you, that you may be established;

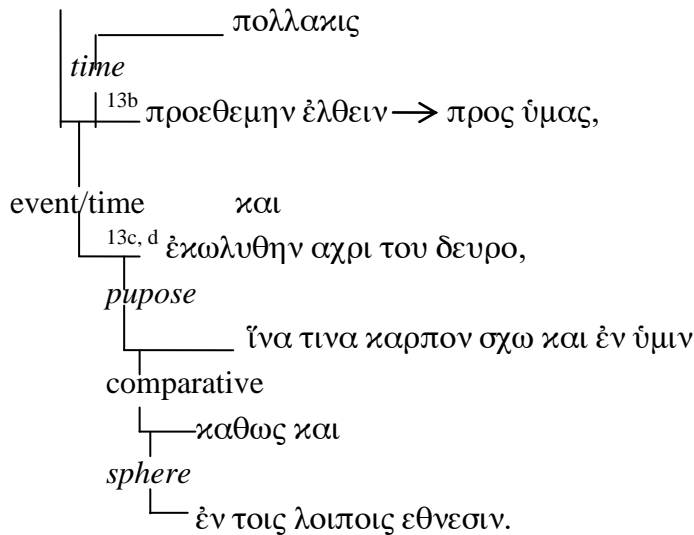
v. 12. that is, that I may be encouraged together with you while among you, each of us by the other's faith, both yours and mine.



4. 5. 4. Prevented going Rome, V. 13

v. 13. And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles.

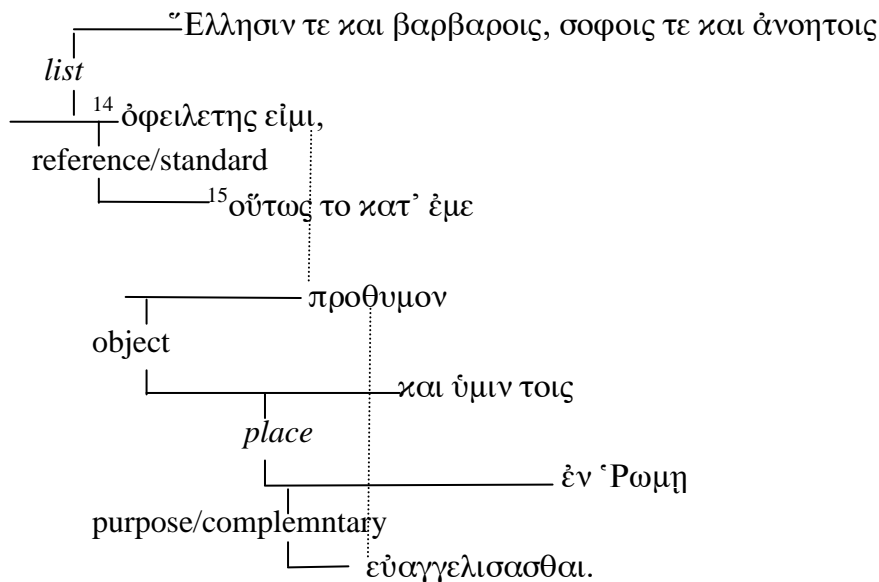




4. 5. 5. Obligation to preach gospel, V. 14, 15

v. 14. I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

v. 15. Thus, for my part, I am eager to preach the gospel to you also who are in Rome.



4. 6. Exegetical Outline (provisional outline) 1:8-15

4. 6. 1. Roman believers' faith is proclaimed, v. 8

Paul thanks God

possession — my God

means — through Jesus Christ

advantage — for you all

cause — because your faith is being proclaimed

reference/possession — your faith

sphere — throughout the whole world

4. 6. 2. Unceasing prayer for Roman believers, V. 9, 10

1) God Whom Paul serves

source — God is my witness

sphere — in my spirit

possession — His Son

sphere — in the preaching of the gospel

source — Son

2) Making request

possession — in my prayers unceasingly

reference — I make mention of you

time — always

3) For Succeed in coming

condition— if perhaps

instrument— by the will of God

source— of God

4. 6. 3. Long to see to impart gifts and encourage Roman believers V. 11, 12

1) Paul's longs to see Romans believers

purpose— in order that I may impart some spiritual gift to you

result — that you may be established

2) While among Romans believers

association— I may be encouraged together with you

instrument— by the other's faith

possession— other's faith

possession— both yours and mine.

4. 5. 4. Paul Prevented going Rome, V. 13

4. 7. Lexical study

⁸ Πρωτον Not above all, but in the first place or order or importance or first of all. That does not mean succeeding clauses are unimportant.

μεν, even, indeed, usually followed by a contrasted clause. Often compounded with other particles in an intensive or assertive sense

εὐχαριστω, εὐχαριτέω be grateful, i.e. (actively) to express gratitude (towards)

διὰ Ἰησοῦ Χριστοῦ, Through Jesus Christ . As the medium of his thanksgiving: because for whatever he thanks God have been brought about through Christ. Compare 7:25; Col 3:17; Eph 5:20. In repentance and in thanksgiving alike, Jesus Christ is the one mediator through whom we have access to God.

ὅτι causative: because

καταγγέλλεται, καταγγέλλω, Is proclaimed . The different compounds of the simple verb ἀγγελλω to announce, are interesting. The simple verb occurs only at Jn 20:18. Ἐναγγελλειν is to report with the additional idea of bringing tidings up to or back to the person receiving them. So Jn 5:15. The impotent man brought back information to the Jews. Compare Mk 5:14. So Christ will send the Comforter, and He will bring back to the disciples tidings of things to come. Jn 16:13-15. See Acts 14:27; 2 Cor 7:7; 1 Peter 1:12.

Ἀπαγγελλειν is to announce with a reference to the source from (ἀπο) which the message comes So Mt 2:8; Ac 12:14. Compare Lk 7:22; 8:34; Ac 5:22. Καταγγελλειν is to proclaim with authority, as commissioned to spread the tidings throughout, down among those that hear them, with the included idea of celebrating or commending. So here. Compare Ac 16:21; 17:3. Thus in ἀναγγελλειν the recipient of the news is contemplated; in ἀπαγγελλειν the source; in καταγγελλειν the relation of the bearer and hearer of the message. The first is found mostly in John, Mark, and Acts; the second in the Synoptics and Acts; the third only. in the Acts and Paul.

Let the believers not to be unaware, that he had been prevented thus far

time— often I have planned to come to you

purpose—that I might obtain some fruit among you and among the rest of the Gentiles.

sphere— fruit among you also among the rest of the Gentiles.

4. 5. 5. Obligation to preach gospel, V. 14, 15

Paul under obligation eager to preach the gospel

reference— Thus, for my part,

purpose—I am eager to preach the gospel

list— Greeks and to barbarians, both to the wise and to the foolish.

identification/place —who are in Rome

ἐν ὅλῳ τῷ κόσμῳ. *Throughout the whole world*, Hyperbolic but according with the position of the metropolitan church. Compare 1 The 1:8. Κόσμος *The world*, in wide or narrow sense including its *inhabitants, mankind* (especially of men hostile to God)

⁹ μαρτυς, *a witness* (literally, judicially, or figuratively); by analogy, *a martyr*

Λατρεῦω, *I serve, minister, worship*. See on Lk 1:74. The word was used in a special sense to denote the service rendered to Jehovah by the Israelites as His peculiar people. See Rom 9:4; Ac 26:7. Compare Heb 9:1, 6. As in his Philippian letter, Paul here appropriates the Jewish word for the spiritual Christian service. See on Phi 3:3.

πνευματι, πνευμα lit. *a current of air, i.e. breath or breeze*; by analogy or figuratively, *a spirit, i.e. (human) the rational soul*, (by implication) *vital principle, mental disposition*.

ὧς adv. of comparative,

ἀδιαλείπτως adv. ἀδιαλείπτως, *uninterruptedly, i.e. without omission* (on an appropriate occasion), *without ceasing*

μνησιν, μνήαι, *remembrance, mention, recollection*; by implication, *recital*

¹⁰ εἰ πως ἤδη ποτε, *If by any means now at length*, A condition of the first class in the form of an indirect question (aim) or elliptical condition like Acts 27:12 (Robertson⁸, *Grammar*, p. 1024). πως an enclitic particle of indefiniteness of manner, *somehow or anyhow, by any(some) means, perhaps*. Note the four particles together to express Paul's feelings of emotion that now at length somehow it may really come true.

εὐοδωθησομαι, *I may be prospered* First future passive indicative of εὐοδόομαι, *have things go well* (for oneself), from the meaning *help on the road i.e. passively succeed in reaching; figuratively to succeed in business affairs, have a prosperous journey* see 1 Cor 16:2.

ἐν τῷ θελήματι τοῦ θεοῦ, *By the will of God*; Paul's way lay "in" God's will. Θέλημα is *will; desire; wish. A determination i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination: desire, pleasure, will*

¹¹ ἐπιποθῶ, ἐπιποθέω *long for, desire; perhaps yearn over*, Jm 4: 5, from ποθέω, intensely crave possession (lawfully or wrongfully), (earnestly) desire (greatly), (greatly) long (after), lust

γὰρ assigning a reason (used in argument, explanation or intensification); *for*

ἰδεῖν, ὁράω *stare at i.e. (by implication) discern clearly* (physically or mentally); by Hebraism, *experience*; passively to appear: *behold, see*

ἵνα (through the demonstrative idea); *in order that* (denoting the purpose or the result), *that*

μεταδῶ, μεταδίδωμι *give over i.e. share, give, impart*

τι χάρισμα *Some spiritual gift*. Note the modesty in *some*. Χάρισμα is a gift of *grace* (χάρις) *a favor* received without merit on the recipient's part. A (divine) gratuity i.e. *deliverance* (from danger or passion); (specially) a (spiritual) endowment i.e. (subjectively) religious qualification, or (objectively) miraculous faculty. Paul uses it both in this ordinary sense (5:15, 16; 6:23), and in a special, technical sense, denoting extraordinary powers bestowed upon individuals by the Holy Spirit, during the apostolic period (which some of them became inoperative after the apostolic period) such as gifts of healing, speaking with tongues, prophecy, etc. See Rom 12:6; 1 Cor 1:7; 12:4, 31; 1 Pet 4:10. In 1 Tim 4:14; 2 Tim

⁸ First published in 1914, A.T. Robertson's *Grammar of Greek New Testament* is a time-proven resource that is an essential part of any Greek New Testament student's library. This massive grammar is recognized as "the unrivaled standard in its realm." It can be searched for Scripture references as well as Greek or English words.

1:6, it is used of the sum of the powers requisite for the discharge of the office of an evangelist.

πνευματικον, πνευματικός *non-carnal*, i.e. (humanly) ethereal (as opposed to gross), (divinely) supernatural, regenerate, religious: *spiritual*

εἰς το στηριχθῆναι ὑμας, *To the end you may be established. Not that I may establish you.*

The modest use of the passive leaves out of view Paul's personal part. For *established*, see Lk 22:32; 1 Pet 5:10. The word shows that he had in view their Christian character no less than their instruction in doctrine. στήριχθῆναι is from στήρίζω *to set fast* literally to turn resolutely in a certain direction or figuratively *to confirm: strengthen, make firm, steadfastly set, (e-)stablish; fix, set up.*

¹² τουτο δε ἐστιν *That is.* The A.V. and Rev. omit δε *however*, thus losing an important shade of meaning. The δε should not be ignored. *That is* is not merely an explanatory repetition of the preceding phrase, but modifies the idea contained in it. It is a modest and delicate explanation, by which Paul guards himself against the possible appearance of underestimating the Christian standpoint of his readers, to whom he was still, personally, a stranger. Hence he would say: "I desire to impart some spiritual gift that you may be strengthened, not that I would imply a reproach of weakness or instability; but that I desire for you the strengthening of which I stand in need along with you, and which I hope may be wrought in us both by our personal intercourse and our mutual faith."

συμπαρακληθῆναι, συμπαρακαλέομαι, *be encouraged together; console jointly: comfort together. That I with you may be comforted* "My being comforted in you (ἐν ὑμῖν) together (συν) with you," a mutual blessing to each party (you and me).

ἀλληλοῖς ἀλλήλων *reci., pron., exchange of actions, one another*

τε a particle of connection or addition

¹³ οὐ absolute negative

οὐ θέλω δε ὑμας ἀγνοεῖν, *I would not have you ignorant* An emphatic expression calling special attention to what follows. Compare 1 Cor 10:1; 1 The 4:13.

ἀδελφοί, ἀδελφός, from δελφύς (the womb)

τινα καρπον σχω, *Have some fruit.* For the phrase, compare 6:22. A metaphorical statement⁹ of what is stated literally in v. 11. Not equivalent to *bear fruit*, but *to gather* as a harvest. Compare Jn 4:36; Phi 1:22; Col 1:6. *Fruit* is a favorite metaphor with Paul. He uses it in both a good and a bad sense. See Rom 7:4, 5; 6:22; Gal 5:22.

¹⁴ Ἑλλησιν τε και βαρβαροις, *Both to Greeks and to Barbarians.* Paul takes the conventional Greek division of all mankind into Greeks and non-Greeks. The whole human race from the Greek point of view, Jews coming under βαρβαροις (see Ac 6:1; 28:2, 28:4; 1 Cor 14:11; Col 3:11 (only N.T. instances). The Greeks¹⁰ called all others barbarians and

⁹ A **metaphor** is a figure of speech that refers, for rhetorical effect, to one thing by mentioning another thing. It may provide clarity or identify hidden similarities between two ideas. Where a simile compares two items, a metaphor directly equates them, and does not use "like" or "as" as does a simile. For example: All the world's a stage, And all the men and women merely players; They have their exits and their entrances[...]*—William Shakespeare, As You Like It.* . This quotation expresses a metaphor because the world is not literally a stage. By asserting that the world is a stage, Shakespeare uses points of comparison between the world and a stage to convey an understanding about the mechanics of the world and the behavior of the people within it.

¹⁰The Greeks or Hellenes (Greek: Ἕλληνες) are an ethnic group native to Greece, Cyprus, southern Albania, Turkey, Sicily, Egypt and, to a lesser extent, other countries surrounding the Mediterranean Sea. They also form a significant diaspora, with Greek communities established around the world. Greeks have greatly influenced and contributed to culture, arts, exploration, literature, philosophy, politics, architecture, music, mathematics, science and technology, business, cuisine, and sports, both historically and contemporarily.

the Jews termed all others Gentiles. Did Paul consider the Romans as Greeks? They had absorbed the Greek language and culture.

τε a primary particle (enclitic) of connection or addition; both or also. Often used in , and, both, even, composition, usually as the latter participle. also then, whether.

ἀνοητοῖς, unintelligent; by implication, sensual, fool(-ish), unwise.

ὀφειλετῆς, *an ower*, i.e. person indebted; figuratively, a delinquent; morally, a transgressor (against God). Debtor, which owed. All men, without distinction of nation or culture, are Paul's creditors, he owes them his life, his person, in virtue of the grace bestowed upon him, and of the office which he has received.

εἶμι, the first person singular present indicative; *am, have been*.

¹⁵ οὕτως adverb, *in this way* (referring to what precedes or follows). *So* (in like manner),

το προθυμον, πρόθυμος, forward in spirit, i.e. predisposed; neuter (as noun) *eagerness ready, willing*.

τοῖς, the definite article; the, here, *to the ones*

ἐν, a primary preposition denoting (fixed) position (in place, time or state)

Ῥώμη, Roma, the capital of Italy. From rhonnumi hrone'-noo-mee *strength; to strengthen*, i.e. (impersonal passive) have health (as a parting exclamation, *good-bye*). *Farewell*.

Εὐαγγελισσασθαι, εὐαγγελίζω, *to announce good news ("evangelize")* especially the gospel. *Declare, bring (declare, show) glad (good) tidings, preach (the gospel)*.

4. 8. Broader Biblical Context and Theological Context

4. 8. 1. Biblical Context

Parallel References of NT

Verse 8: ἡ πίστις ... τῷ κόσμῳ, 1 The 1: 8; Verse 9: μαρτυρῶ ... ὁ θεός, Phil 1: 8; 1 The 2: 5, 10; ἀδιαλείπτως ... ποιούμεναι, Eph 1: 16; Verse 10: δεόμενος ... ὑμᾶς, Ac 19: 21; Rom. 15: 23, 32; Verse 13: τινὰ καρπὸν σῶω, Jn 15: 16

4. 8. 2. Parallel References of OT:.....

Theological Context

Romans 1:8-15 contributes to systematic theology in at least two important ways, one negative and the other positive: (1) spiritual gifts; and (2) the universal offer of the gospel.

First, in 1:11 it has been contended that some Christians have the ability to give others spiritual gifts. After all, Paul said he wanted to impart a spiritual gift to the Romans. Doesn't this mean that some Christians can also give spiritual gifts to other brothers and sisters in the faith? The answer is no, at least not according to this passage. This is true for at least two reasons: (1) spiritual gifts, like those outlined in 1 Cor 12-14, Ephesians 4, and Romans 12 are given according to the will of the Spirit, not our will; (2) the explanatory comment in 1:12 indicates that what Paul means in 1:11 is general spiritual blessing through fellowship, not spiritual gifts.

The second contribution of the passage to systematic theology is positive. It has to do with the universal offer of the gospel. We must remember that the gospel is to be preached to all men, regardless of their socio-economic station in life, education, race, or whatever. This is true because (1) God is no respecter of persons; (2) all men suffer from Adam's curse; (3) Christ's death is sufficient for any man; (4) there is no other way of salvation, and (5) Christ has been resurrected, exalted (Rom 1:4), and now reigns over all men and will someday hold all men accountable (Acts 17:31). In short, the universal Lordship of Christ is the grounds for the universal offer of the gospel to all men, whether they be Romans, barbarians, the wise or the foolish (1:14). In keeping with Christ's Lordship, Paul calls the proper response to the gospel, the "obedience of faith" (1:5).

4. 9. Preaching and Teaching Outline

4. 9. 1. Roman believers' faith is proclaimed, v. 8

Paul thanks God

Through Jesus Christ for all

The cause for thanking — *the faith*

Sphere of faith being heard— *throughout the whole world*

4. 9. 2. Unceasing prayer for Roman believers, V. 9, 10

1) *God Whom Paul serves*

Serve God in spirit

In the preaching of the gospel of His Son

2) *Making request*

Always praying

Praying for believers

3) *For Succeed in coming*

If God allows

4. 9. 3. Long to see to impart gifts and encourage Roman believers V. 11, 12

1) *Paul's longings to see Romans believers*

The purpose of going—*to impart some spiritual gift*

The Result expected— *that they may be established*

2) *While among Romans believers*

With Roman believers, Paul also may be encouraged

Encouraged by mutual faith

4. 9. 4. Paul Prevented going Rome, V. 13

Hindrance in going Rome

The purpose of going—*to obtain some fruit*

4. 9. 5. Obligation to preach gospel, V. 14, 15

In reference to Paul's responsibility to people

His wish—*eager to preach the gospel*

The list of whom he should reach—

Greeks, barbarians, wise and foolish.

4. 10. Commentary: Pauline Thought and Theology

Paul's motive: "Before I show you my theology, I am going to show you myself."

In his opening words to the believers at Rome, Paul tells of his sincere spiritual motives in wanting to minister to them. The believers in Rome might have two things in mind about Paul's letter, 1. Why this great apostle whom most of them did not know would bother to write them such a long and profound letter? 2. They also may have wondered why, if he cared so much for them, he had not yet paid them a visit. In verses 8-15 of chapter 1, Paul gives the answers to both of those questions. He wrote them because he cared deeply about their spiritual maturity, and he had not yet visited them because he had thus far been prevented. In these few verses the apostle lays bare his heart concerning them.

In verses 8-15, Paul's words suggest nine marks of true spiritual service: a thankful spirit (v 8), a concerned spirit (v 9-10a), a willing and submissive spirit (v. 10b), a loving spirit (v. 11), a humble spirit (v. 12), a fruitful spirit (v. 13), an obedient spirit (v. 14), an eager spirit (v. 15). A tenth, a bold spirit, is mentioned in v. 16a.

4. 10. 1. A Thankful Spirit (1:8)

⁸ Πρωτον μεν ευχαριστω τω θεω μου δια Ιησου Χριστου περι παντων υμων οτι η πιστις υμων καταγγελλεται εν ολω τω κοσμο.

First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

The first mark of true spiritual service is thankfulness. He was grateful for what God had done for and through him, but he was equally grateful for what God had done in and through other believers. He said, Πρωτον μεν ευχαριστω τω θεω μου δια Ιησου Χριστου περι παντων υμων, *First, I thank my God through Jesus Christ for you all.* Paul's thankfulness

was intimate. That's why he used the personal 1st person. For Paul, God was not a theological thought but a beloved Saviour. As he testifies in the following verse, he served **God** in his spirit, from the depth of his heart and mind.

Paul gave thanks *διὰ Ἰησοῦ Χριστοῦ through Jesus Christ*, the one eternal Mediator between God and man. Jesus said, in Jn 14:6, "No one comes to the Father, but through Me," and believers in Him have the privilege of calling Almighty God, *τῷ θεῷ μου my God*. What a believer has is only through Christ, Rom. 8:15; 1 Tim. 2:5; Heb. 4:16. Though Paul did not yet see them yet he said, *μεν εὐχαριστῶ τῷ θεῷ μου, ... περὶ πάντων ὑμῶν indeed I thank my God ... for you all*, to show his spiritual intimacy with fellow believers, even to such as those in Rome, most of whom he did not personally know. His gratitude was impartial and all on all sides of, making no distinctions.

In every epistle but one, he did not express his gratitude the letter to the church in Galatia, which had defected from the true gospel of grace to a works system of righteousness and was worshiping and serving in the flesh because of the influence of the Judaizers. Paul wrote most of his letters to correct wrong doctrine or unholy living, but still he could find something to thank. Though people and circumstance were hostile to him still he thanked them cf Acts 20:3; Eph. 1:16; Phil. 1:3; Col. 1:3; Phile. 4

During his second Roman imprisonment, he may have spent time in the wretched Mamertine prison where the city sewage system ran through the prison. There when the cells were filled to capacity, the sewage gates were opened and all the inmates would drown in the filthy water, making way for a new batch of prisoners. Paul's thankfulness did not rise and fall based on his earthly circumstances but on the richness of his fellowship with his Lord.

The specific reason for Paul's thankfulness for the Roman Christians was their deep *ἡ πίστις faith*, which was *καταγγελλεται ἐν ὅλῳ τῷ κόσμῳ being proclaimed throughout the whole world*. From secular history we learn that in A.D. 49 Emperor Claudius¹¹ expelled Jews from Rome, thinking they were all followers of someone named Chrestus¹² (a variant spelling of Christ). Apparently, the testimony of Jewish Christians had so pressed the non-believing Jews that the turmoil threatened the peace of the whole city. In such a situation the believers had, then, a powerful testimony not only in the city, but *ἐν ὅλῳ τῷ κόσμῳ throughout the whole world*.

The faith that Paul mentions here not referring to the initial trust in Christ that brings salvation but to the persevering trust that brings spiritual strength and growth. Faith like that also may bring persecution. They lived out their *faith* with integrity and credibility. The church in Rome was famous because of its *faith*. It was a fellowship of genuinely redeemed saints through whom the Lord Jesus Christ manifested His life and power, so that their character was known everywhere.

A thankful heart for those to whom one ministers is essential to true spiritual service. Paul could usually find a cause for thanks. Superficial believers are seldom satisfied and therefore seldom thankful. They focus on their own appetites for things of the world, they are more often resentful than thankful. A thankless heart is a selfish, self-centered, legalistic heart.

¹¹ Claudius (Latin: Tiberius Claudius Caesar Augustus Germanicus; 1 August 10 BC – 13 October 54 AD) was Roman emperor from 24 January 41 – 13 October 54 (13 years). A member of the Julio-Claudian dynasty, he was the son of Drusus and Antonia Minor. He was born at Lugdunum in Gaul, the first Roman Emperor to be born outside Italy. Because he was afflicted with a limp and slight deafness due to sickness at a young age, his family ostracized him and excluded him from public office until his consulship, shared with his nephew Caligula in 37.

¹² The Roman historian Suetonius (c. AD 69 – c. AD 122) mentions early Christians and may refer to Jesus Christ in his work—Lives of the Twelve Caesars.

4. 10. 2. A Concerned Spirit (1:9-10a)

⁹ μαρτυς γαρ μου ἐστιν ὁ θεος, ὃν λατρεύω ἐν τῷ πνεύματι μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμεναι ¹⁰ πάντοτε ἐπι τῶν προσευχῶν μου δεόμενος, *For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you, always in my prayers*

Paul here presents the key phrase of verses 8-15, ὁ θεος, ὃν λατρεύω ἐν τῷ πνεύματι μου *God, whom I serve in my spirit*. λατρεύω (*to serve*) is always used in the New Testament of religious service, and is therefore sometimes translated “worship.” Except for two references to the service of pagan idols, the term is used in reference to the worship and service of the true God. Paul served God with everything he had.

ἐν τῷ πνεύματι μου *in my spirit*, i.e., flowing out of a deep desire in his soul. In 12: 1, he mentions of a “spiritual service of worship”. That is possible by refusing to “be conformed to this world” and by being “transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect” (12: 2; Act 27:22-25; Phi 3:3; 2 Tim 1:3). His worship was an act of service, and his service was an act of worship.

Paul’s primary service to God was ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, *the preaching of the gospel of His Son*, the ministry to which the Lord had called him. That service to God included deep, personal concern for *everyone* who believed the *gospel*, whether they heard it from him or from someone else. He and they were brothers who had the same spiritual Father through trusting in the same divine τοῦ υἱοῦ αὐτοῦ, *His Son* as their Savior.

Humanly speaking Paul was writing to the Roman church somewhat as an outsider and stranger, (1:10-11, 15; 15:14, 22), that fact made him to have an intense concern for the believers. Perhaps because most of them did not know him personally, Paul here calls the Lord as μαρτυς *witness* to his sincere love and concern for his spiritual brothers and sisters at Rome.

His concern made him to pray for them. So he says ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμεναι πάντοτε ἐπι τῶν προσευχῶν μου δεόμενος, *as to how unceasingly mention of them always in prayers*. He knew that apart from God’s continuing provision even strong faith waver. To those saints he said ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμεναι πάντοτε ἐπι τῶν προσευχῶν μου δεόμενος *unceasingly I make mention of you, always in my prayers*. So, never taken off his prayer list (cf Rom. 15:30-32; Eph. 6:18; 1 Thess. 5:17; 2 Thess. 1:11-12). Although Paul does not state the particular petitions he made on behalf of the Roman Christians, we can safely assume they were similar to those he mentions in other letters (cf Eph. 3:14-19; Phil. 1:9-11; Col. 1:9-11). The content of all Paul’s prayers was spiritual. From the depth and intensity of prayer it could be understood the depth and intensity of concern.

4. 10. 3. A Willing and Submissive Spirit (1:10b)

δεόμενος εἰ πως ἤδη ποτε εὐδοθησομαι ἐν τῷ θελήματι τοῦ θεοῦ ἔλθειν πρὸς ὑμᾶς. *making request, if perhaps now at last by the will of God I may succeed in coming to you.*

Paul had been δεόμενος *making request* to God for a long time that he could visit the church in Rome in order to minister to them and be ministered to by them (vv. 11-12). He hoped to make the journey soon, saying, εἰ πως ἤδη ποτε εὐδοθησομαι ἐν τῷ θελήματι τοῦ θεοῦ ἔλθειν πρὸς ὑμᾶς *perhaps now at last by the will of God I may succeed in coming to you.*

Paul’s eagerness to serve God was always directed ἐν τῷ θελήματι τοῦ θεοῦ *by the will of God*. He did not serve in the direction of his own desires and insight but according to the τῷ θελήματι *will* of the One he served. If the will of God granted then he would not mind difficulties that would come on his ways (Acts 21:11-14).

4. 10. 4. A Loving Spirit (1:11)

ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, *For I long to see you in order that I may impart some spiritual gift to you, that you may be established;*

Paul did not want to go as a tourist to see the famous Appian Way¹³ or the Forum¹⁴ or the Coliseum¹⁵ (in fact it was not there at the time Paul) or the chariot races. He wanted to go to Rome to give of himself, not to entertain or indulge himself. Paul was burdened for the physical welfare of the Roman believers, but his dominant concern was for their spiritual well-being, and therefore his principal purpose for longing ἰδεῖν *to see* them was *that* he might μεταδῶ *impart* to them τι πνευματικὸν *some spiritual gift*. The *gift* Paul wanted to impart was *spiritual* not only in the sense of being in the spiritual realm but in the sense that it had its source in the Holy Spirit.

This gift that he was speaking was not about the free gift of salvation through Christ (5:15-16). Nor it may not have been speaking about the gifts he discusses in chapter 12, because those gifts are given directly by the Spirit Himself, not through a human instrument. He might have been using it in the broadest sense, referring to any kind of divinely-empowered *spiritual gifts* which could benefit the Roman believers by preaching, teaching, exhorting, comforting, praying, guiding, and disciplining. They were not of the superficial, self-centered sort that many church members crave today. He was not interested in tickling their ears or satisfying their religious inquisitiveness.

This imparting of the spiritual blessings was for the purpose of Roman believers εἰς τὸ στηριχθῆναι *to be established* or strengthened so that they may grow (Eph. 4:15). So, Paul planned this trip by the will of God was not for personal gain or for receiving appreciation

¹³ The Appian Way or Via Appia Antica in Rome is one of the most famous ancient roads. It was built in 312 B.C. by Appius Claudius Caecus. In its entirety it spanned 350 miles (563kms). The Appian Way stretched from the Roman Forum to modern day Brindisi.

Large stones made up the bulk of its construction and a softer gravel that was compacted between the rocks cemented it. Roman roads and especially the Appian Way were extremely important to Rome. It allowed trade and access to the east, specifically Greece.

The Appian Way is visible today and many significant tombs and architecture line its borders. It was this Via Appia Antica road that many events took place. It might be most famous for its role in the slave revolt led by Spartacus in 73 B.C. After the Roman army subdued the insurrection they crucified more than 6000 slaves and lined the Appian Way for 130 miles with their bodies.

¹⁴ The Roman Forum (Forum Romanum) was the central area of the city around which ancient Rome developed. Here was where commerce, business, prostitution, cult and the administration of justice took place. Space where religious activities were conducted and the communal hearth of the city.

The Roman Forum was designed by the architect Vitruvius with proportions 3:2 (length to width). For centuries, the Forum Romanum was the site of the city's most important public buildings, such as the Arch of Septimius Severus, built in AD203 and the Roman Forum Rostra or platforms for public speeches. The reliefs on the triple arch represented many of Rome's victories over oriental tribes and the Rostra was decorated with prows of warships captured during battles. The Roman Forum became the spectacular showcase of the Roman Empire filled with beautiful statues and architecture.

The main sight of the Forum include the Arch of Titus (Arco di Tito), the Temple of Saturn, Temple of Vesta, and the church of San Luca e Martina. These are all linked by the Sacra Via, the main road through the Forum.

¹⁵ The Colosseum or Coliseum, also known as the Flavian Amphitheatre (Latin: Amphitheatrum Flavium; Italian: Anfiteatro Flavio [amfite'a:tro 'fla:vjo] or Colosseo, is an oval amphitheatre in the centre of the city of Rome, Italy. Built of concrete and sand, it is the largest amphitheatre ever built. The Colosseum is situated just east of the Roman Forum. Construction began under the emperor Vespasian in AD 72, and was completed in AD 80 under his successor and heir Titus. Further modifications were made during the reign of Domitian (81–96). These three emperors are known as the Flavian dynasty, and the amphitheatre was named in Latin for its association with their family name (Flavius)

and personal satisfaction. Paul's plan was to "present every man complete in Christ", (Col. 1:28-29 cf 2 Cor. 12:15; 1 Thess. 2:7-9). His Willingness to spend was willingness to use all his resources and energy in their behalf, even to die for them if necessary.

4. 10. 5. A Humble Spirit (1:12)

¹² τούτο δε ἔστιν συμπαρακληθῆναι ἐν ὑμῖν δια τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. *that is, that I may be encouraged together with you while among you, each of us by the other's faith, both yours and mine.*

Paul's going was not for one -way blessing. Paul assures them of a visit that would be beneficial to him as well as theirs. Although he was a highly-gifted and greatly-used apostle, having received revealed truth directly from God, Paul never thought that he was above being spiritually edified by other believers. Truly, a thankful, concerned, willing, submissive, and loving spirit is also a humble spirit. The person with such a spirit never has a feeling of spiritual superiority and never lords it over those he serves in Christ's name (1 Pet. 5:3-5).

Paul, the greatest theologian who ever lived, was also one of the most humble men of all. He was blessed beyond measure, yet he had no spiritual pride or intellectual superiority. Because he had not attained spiritual perfection but genuinely pursued it (cf. Phil. 3:12-14), he was eager to be spiritually helped by all the believers in the Roman church, young as well as old, mature as well as immature.

4. 10. 6. A Fruitful Spirit (1:13)

οὐ θέλω δε ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλακίς προεθεμὴν ἔλθειν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἀχρὶ τοῦ δευρο, ἵνα τίνα καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἐθνεσίν. *And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles.*

To express something of great importance he was about to say Paul frequently used a phrase such as οὐ θέλω δε ὑμᾶς ἀγνοεῖν, ἀδελφοί, *I do not want you to be unaware* as a means of calling attention. He used it to introduce his teaching about such things as the mystery of God's calling Gentiles to salvation (Rom. 11:25), spiritual gifts (1 Cor. 12:1), and the second coming (1 Thess. 4:13). Here he uses it to introduce his determined plan to visit the saints at Rome. ὅτι πολλακίς προεθεμὴν ἔλθειν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἀχρὶ τοῦ δευρο, *Often I have planned to come to you (and have been prevented thus far)*. He would have gone early if he had not been ἐκωλύθην *been prevented*.

His target was not to make a common call but to τίνα καρπὸν σχῶ *obtain some fruit among* the believers in Rome, *even as among the rest of the Gentiles*. Paul's ministry was a continuous pursuit for spiritual fruit. His preaching, teaching, and writing was for that goal only (John 15:16). About spiritual life, the Bible uses the term καρπὸν *fruit* in three ways. 1. Used as a metaphor for the attitudes those characterize the Spirit-led believer. This nine-fold "fruit of the Spirit," Paul tells us, "is love, joy peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22-23). 2. Spiritual *fruit* refers to action. "Now having been freed from sin and enslaved to God," the apostle declares, "you derive your benefit [lit., 'fruit'], resulting in sanctification" (Rom. 6:22), that is, holy living. The active fruit of a Christian's lips is praise (Heb. 13:15), and the active fruit of his hands is giving (Phil. 4:16-17; "profit" is literally "fruit"). 3. Spiritual *fruit* involves addition, the increase of converts to Christ and the increase of their spiritual growth in Him. Paul spoke of Epaphroditus as being "the first convert [lit., first fruit] to Christ from Asia" (Rom. 16:5).

In the Romans, the *fruit* that Paul intended to produce might have been the third kind, which included both new converts and maturing converts. The apostle desire was to help the Roman church grow through new converts and grow in sanctification, which includes growth

in service to Christ. That's why later when he wrote to the Philippians from Rome, he was able to say about "Caesar's household"¹⁶ (Phil. 4:22). He may have been instrumental in bringing them to Christ. Today, in the name of the Lord's work some people strive for prestige or acceptance or money or crowds or influence. The believer who settles for less is one who serves only externally. Nothing is more deeply rewarding than the lasting joy of leading others to Christ or helping them grow in the Lord.

4. 10. 7. An Obedient Spirit (1:14)

Ἐλλησιν τε και βαρβαροις, σοφοις τε και ἀνοητοις ὀφειλετης εἰμι, *I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.*

Paul continues say that he did not preach and teach the gospel because of personal motivation or because the calling seemed attractive, but because he was ὀφειλετης εἰμι *under obligation*. Its woe to him if he did not preach the gospel (1 Cor. 9:16-17). There may be times when study, preparation, teaching, and feeding the believers are invigorating when ministry is successful. There are other times, however, when the work does not seem very attractive, and still study, prepare, teach, and shepherd because minister is under obligation to God and to those serving. A poor servant is the one serves only when he feels like it.

For two reasons Paul might have been *under obligation*: 1. He was under obligation to God on behalf of the Gentiles. He was appointed as a unique apostle to the Gentiles (Rom. 1:5; Acts 9:15), he was under divine obligation to minister the gospel to them. 2. He had an *obligation*, or debt, to the Roman believers directly, because of their spiritual need. Unbelieving Gentiles, like unbelieving Jews, face spiritual death; Paul was obligated to help rescue them through the gospel.

Ἐλλησιν τε και βαρβαροις, *To Greeks and barbarians* and σοφοις τε και ἀνοητοις, *to the wise and to the foolish* seem to be parallel phrases, Ἐλλησιν *Greeks* representing σοφοις *the wise* and βαρβαροις, *barbarians* representing ἀνοητοις, *the foolish*. The *Greeks* of that day included people from many lands who were educated in Greek learning and trained in Greek culture. They were highly sophisticated and were often looked upon as being on a higher level than others. They certainly looked on themselves in that way. The Greek language was thought to be the language of the gods, and Greek philosophy was thought to be little less than divine.

The term βαρβαροι, *barbarians*, on the other hand, was frequently used to designate those who were not Hellenized, that is, not sharp in Greek learning and culture. The word is onomatopoeic, having been derived from the repetition of the sound "bar." To a cultured Greek, other languages sounded like so much gibberish and were mimicked by saying "bar, bar, bar, bar." In its narrowest sense, *barbarians* referred to the uncultured, uncouth, and uneducated masses, but in its wider sense it was used of anyone who was non-Greek. Paul was therefore expressing his responsibility to the educated and the uneducated, the sophisticated and the simple, the privileged and the underprivileged. The gospel is the great equalizer, because every human being is equally lost without it and equally saved by it. The first person to whom Jesus revealed Himself as Messiah was an adulterous woman. She was a

¹⁶ The phrase used here - "the household of Caesar" - may refer to the relatives of the emperor; and it is certainly possible that some of them may have been converted to Christianity. But it does not of necessity refer to those related to him, but may be applied to his domestics, or to some of the officers of the court that were more particularly employed around his person; and as it is more probable that some of them would be converted than his own relatives, it is more safe to suppose that they were intended.

This was a period when the city of Rome and the court of the Caesars swarmed with Asiatics, many of whom were Jews, and many of them would be in slavery, or in employment, in the imperial court. It cannot be forgotten that Poppea, Nero's shameless consort, was a proselyte to Judaism and that she continued to advocate successfully the cause of the Jews before the emperor as occasion arose.

Samaritan, a member of a race greatly despised by Jews. She was used to bring many of her fellow Samaritans to faith in the Messiah (see Jn 4:7-42). God is not respecter of persons so a person should serve Him with fear (1 Pet. 1:17),

4. 10. 8. An Eager Spirit (1:15)

οὕτως το κατ' ἔμε προθυμον και ὑμιν τοις ἐν Ῥωμῃ εὐαγγελισασθαι. *Thus, for my part, I am eager to preach the gospel to you also who are in Rome.*

Paul was enthusiastic to go Rome for preaching the gospel. He was excited and even impatient about the need. He was as determined to εὐαγγελισασθαι *preach ... ἐν Ῥωμῇ in Rome* as he was to go to Jerusalem, although he knew great danger awaited him there (Acts 20:22—24; Col. 1:24). Paul knew the trouble and the reward of the ministry (2 Cor. 5:8; Phil. 1:21). To do God's work is the ultimate plan of Paul. Eraphroditus, was also risking his life for the ministry (Phil. 2:30).

4. 10. 9. A Bold Spirit (1:16)

A final characteristic of spiritual service, a bold spirit. is seen in the following verse 16. He knew that Rome was an unpredictable place and that Christians there had already experienced persecution. The capital city of the empire was in immorality and paganism, including emperor worship. He knew that most Romans would despise him and that many probably would do him harm, yet he was bold enough and eager to go there, for his Lord's sake and for the sake of the Lord's people and for the gospel.

5. The Gospel of Christ (1:16-17)

¹⁶ Οὐ γαρ ἐπαισχυνομαι το εὐαγγελιον, δυναμις γαρ θεου ἐστιν εἰς σωτηριαν παντι τῶ πιστευοντι, Ἰουδαιῶ τε πρωτον και Ἑλληνι.

¹⁷ δικαιοσυνη γαρ θεου ἐν αὐτῷ ἀποκαλυπτεται ἐκ πιστεως εἰς πιστιν, καθως γεγραπται, Ὁ δε δικαιος εκ πιστεως ζησεται.

5. 1. Lexical Analysis

¹⁶ Οὐ γαρ
ἐπαισχυνομαι Pres mid., in., 1 Sg to feel
shame for something:—be ashamed.
το εὐαγγελιον,
δυναμις, nom., fem., Sg., power,
(wonderful) work.
γαρ θεου ἐστιν εἰς
σωτηριαν , Acc., fem., Sg., salvation,
σωτηρια
παντι dat., masc., Sg., everyone πας
τῶ πιστευοντι, Pres., Act., ptcp Dat.,
masc., Sg., believe, πιστευω
Ἰουδαιῶ Dat., masc., Sg., Jew, Ἰουδαιος
τε Part., besides
πρωτον Neuter as an adverb first (of all),
πρωτον
και

Ἑλληνι. Dat., masc., Sg., a Hellen
(Grecian), Greek, Ἑλλην
¹⁷ δικαιοσυνη nom., fem., Sg.,
righteousness, δικαιοσυνη
γαρ θεου ἐν αὐτῷ
ἀποκαλυπτεται, Pres., Pas., ind., 3 Sg., to
take off the cover, that is, disclose:—
reveal. ἀποκαλυπτω
ἐκ
πιστεως Gen., fem., Sg., faith, πιστις
εἰς πιστιν,
καθως
γεγραπται, Perf., Pas., indi., 3 Sg., to
“grave”, especially to write; figuratively
to describe:— describe, write (-ing, -
ten).
δε
Ὁ δικαιος adj., Nom m Sg., right (-eous),
εκ πιστεως

ζησεται, Fut., mid., ind., 3 Sg., to *live* (a-) live(-ly), **ζαω**
(literally or figuratively):—life (-time),

5. 2. Literal Translation

¹⁶for I am not ashamed of the good news, for it is the power of God to salvation to every one who is believing, both to Jew first, and to Greek.

¹⁷For the righteousness of God in it is revealed from faith to faith, according as it hath been written, ‘And the righteous one by faith shall live,’

5. 3. Textual problem

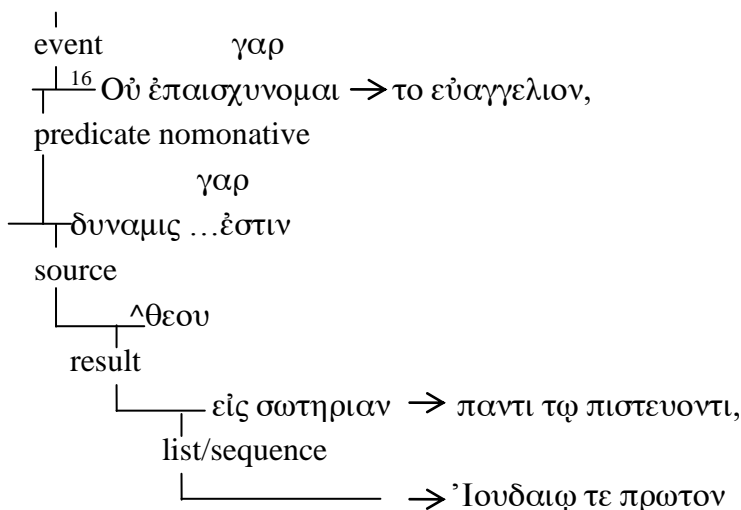
5. 4. The syntax(1:16-17)

¹⁶ Οὐ—used as adverb modify
ἐπαισχυνομαι
γαρ—explanatory conjunction.
ἐπαισχυνομαι—progressive pre./simple
pass./declarative indi.
το εὐαγγελιον,—acc. object
δυναμις—predicate nom.
γαρ—explanatory conjunction
θεου—objective gen.
ἐστιν—stative verb
εἰς σωτηριαν—result prep.
παντι τῷ πιστευοντι,—indirect
object/adjectival ptc
Ἰουδαιῶ—indirect object
τε—paired conj.
πρωτον—adv. functions as adjective
και —paired conj.
Ἐλληνι.—indirect object
mple active/ declarative ind

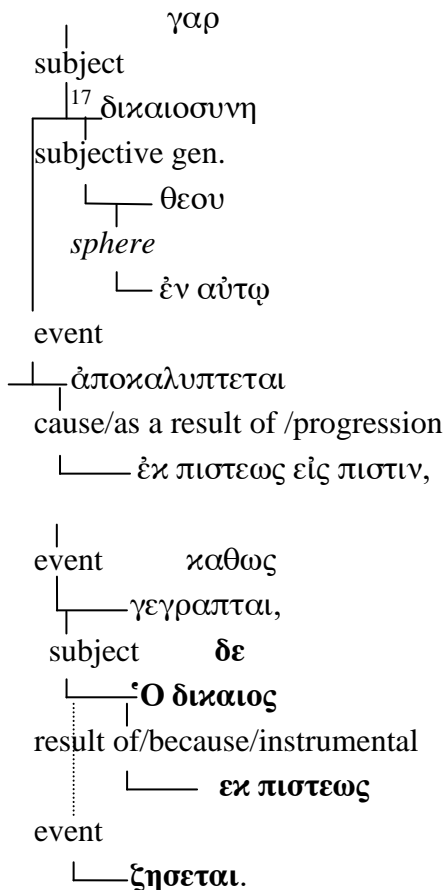
¹⁷ δικαιοσυνη—nom. subject
γαρ—explanatory conjunction
θεου—subjective gen.
ἐν αὐτῷ—instrumental dat.?
ἀποκαλυπτεται—simple pre., simple
pass., declarative ind.
ἐκ πιστεως—cause/as a result of?
εἰς πιστιν,—motion= into unto?
καθως—adverb of comparison
γεγραπται, —intensive perf./simple
pass./declarative ind.
ὁ—article of identy
δε—explanatory conjunction
δικαιος—substandival adjective
ἐκ πιστεως—prep. as a result of/because
of
ζησεται.—gnomic fut./direct
mid./declarative indi.

5. 5. Phrasing and Semantic Functions (grammatical and semantic diagramming)

The reason for not being ashamed of the gospel(1:16-17)



και
→ Ἑλληνι.



5. 6. Exegetical Outline (provisional outline) (1:16-17)

1) Not ashamed of the gospel, 1:16

cause/Reason — it is the power of God

Source — of God

Result — to salvation every one who is believing,

list /sequence — both to Jew first, and to Greek

2) The righteous one by faith shall live, 1:17

Sphere — “in it is” — the gospel

Event — the righteousness of God in it is revealed

cause/as a result of /progression — from faith to faith

event — the righteous one by faith, shall live

5. 7. Lexical study (1:16-17)

¹⁶γὰρ, — *For* Marking the transition from the introduction to the discourse. “I am ready to preach at Rome, *for*, though I might seem to be discouraged by the contempt in which the Gospel is held, and by the prospect of my own humiliation as its preacher, I am not ashamed of it.” The transition occupies vv. 16, 17.

ἐπαισχυνομαι, *feel shame for something, be ashamed*

δυναμις, *Power* — Not merely a powerful means in God’s hands, but in itself a divine energy. *It is the power of God* (δυναμις θεοῦ ἐστίν). Paul knew this by much experience. He had seen the dynamite of God at work.

πρωτον, *First* — Not *principally*, nor *in preference* to the Greek; but *first in point of time*. Compare Jn 4:22; Rom 3:1; 9:1; Mat 15:24.

Ἰουδαῖοι τε πρωτον καὶ Ἕλλησι, *To the Jew first, and also to the Greek*—Jesus had taught this (Jn 4:22; 10:16; Lk 24:47; Acts 1:8). The Jew is first in privilege and in penalty (Romans 2:9f.). It is not certain that πρωτον is genuine, but it is in 2:9f.

¹⁷ δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται, (*The following is an extract from A. T. Robertsons' Word Pictures*)

For therein is the righteousness of God revealed. More correctly: therein is revealed a righteousness of God. The absence of the article denotes that a peculiar kind of righteousness is meant.

This statement contains the subject of the epistle: *Righteousness is by faith*. The subject is not stated formally nor independently, but as a proof that the Gospel is a power, etc. This word δικαιοσύνη *righteousness*, and its other words δικαίος *righteous*, and δικαιοῶ *to make righteous*, play so important part in this epistle that it is desirable to fix their meaning as accurately as possible.

Classical Usage: In the Greek classics there existed an eternal, divine, unwritten principle of right. It was dwelling in the human consciousness, shaping both the physical and the moral ordering of the world. It was personified as *Themis* (Θεμῖς). This word is used as a common noun in the phrase θεμῖς ἔστι *it is right* (fundamentally and eternally), like the Latin *fas est*. Thus Homer¹⁷, of Penelope¹⁸ mourning for Ulysses¹⁹, θεμῖς ἔστι γυναικός *it is the sacred obligation of the wife* (founded in her natural relation to her husband, ordained of heaven) *to mourn* (“Odyssey,” 14, 130). So Antigone²⁰ appeals to the unwritten law against the barbarity of refusing burial to her brother.

“Nor did I deem thy edicts strong enough,
That thou, a mortal man, shouldst overpass
The unwritten laws of God that know not change.”

¹⁷ Homer (Ancient Greek: Ὅμηρος) is best known as the author of the Iliad and the Odyssey. He was believed by the ancient Greeks to have been the first and greatest of the epic poets. Author of the first known literature of Europe, he is central to the Western canon (The Western canon is the body of books, music, and art that scholars generally accept as the most important and influential in shaping Western culture).

When he lived, as well as whether he lived at all, is unknown. Herodotus estimates that Homer lived no more than 400 years before his own time,[1] which would place him at around 850 BCE or later. Pseudo-Herodotus estimates that he was born 622 years before Xerxes I placed a pontoon bridge over the Hellespont in 480 BCE, which would place him at 1102 BCE, 168 years after the fall of Troy in 1270 BCE. These two end points are 252 years apart, representative of the differences in dates given by the other sources.

¹⁸ In Homer's Odyssey, Penelope (Greek: Πηνελόπεια, or Πηνελόπη) is the wife of Odysseus, who is known for her faithfulness to Odysseus while he is absent, despite having many suitors.

Her name has traditionally been associated with marital faithfulness, and so it was with the Greeks and Romans, but some recent feminist readings offer a more ambiguous interpretation. Her character is beyond what was available to most women at the time, and she is considered a match for Odysseus due to her immense strength, warmth and intelligence.

¹⁹ Odysseus, also known by the Latin name Ulysses, was a legendary Greek king of Ithaca and the hero of Homer's epic poem the Odyssey. Odysseus also plays a key role in Homer's Iliad and other works in that same epic cycle.

Husband of Penelope, father of Telemachus, and son of Laërtes and Anticlea, Odysseus is renowned for his brilliance, guile, and versatility (polytropos), and is hence known by the epithet Odysseus the Cunning (mētis, or "cunning intelligence"). He is most famous for the Odyssey, ten eventful years he took to return home after the decade-long Trojan War.

²⁰ Antigone (Ancient Greek: Ἀντιγόνη) is a tragedy by Sophocles written in or before 441 BC. It is the third of the three Theban plays but was the first written, chronologically. The play expands on the Theban legend that predated it and picks up where Aeschylus' Seven Against Thebes ends.

SOPHOCLES, “*Antigone*,” 453-455. See, also, “*Odyssey*,” 14, 91; Aristophanes²¹, “*Clouds*,” 140; “*Antigone*,” 880.

The divine order required that men should be *shown* or *pointed* a definite circle of duties and obligations which form *right* (δικη). Thus what is δικαιοσ (righteous), is properly the expression of the eternal *Themis*²². While δικη and θεμις are not to be distinguished as human and divine, δικη has a more distinctively human, personal character, and comes into sharper designation. It introduces the distinction between absolute right and power. It imposes the recognition of a moral principle over against an absolutely constraining natural force. The conception of δικη is strongly moral. Δικαιοσ is *right*; δικαιοσση is *rightness* as describes the entire being of man.

There is a religious background to the pagan concept of right. In the Homeric poems morality stands in a relation, loose and undeveloped state. However, not less real, to religion. This is shown in the fear of the wrath of heaven for omission of sacrifices; in regarding refusal of hospitality, as an offense against Zeus²³. Because Zeus is patron of strangers and petitioners. “The distinguishing stand-point of the Homeric ethics is that the spheres of law, of morals, and of religion are by no means separate, but lie side by side in undeveloped unity.”

In later Greek literature, this idea advances, in some instances, far toward the Christian principle. As in the fourth book of Plato’s “*Laws*,” where he asserts that God holds in His hand the beginning, middle, and end of all things; that justice always follows Him, and punishes those who fall short of His laws. Those who would be dear to God must be like Him. Without holiness no man is accepted of God. The word *ethics* points first to what is established by *custom*. Later, we find this social aspect of morality even more strongly emphasized.

The Homeric view of homicide reveals no relation between moral sentiment and divine enactment. Murder is a breach of social law, a private and civil wrong, lead to no loss of character. Its penalty is a satisfaction to the feelings of friends, or a compensation for lost services.

Later, we find this social aspect of morality even more strongly emphasized. “The city becomes the central and paramount source of obligation. The great, impersonal authority called ‘the Laws’ stands out separately, both as guide and sanction, distinct from religious duty or private sympathy” Socrates²⁴ was charged with impiety because he did not believe

²¹ Aristophanes (Greek: Αριστοφάνης; c. 446 – c. 386 BC), son of Philippus, of the deme Kydathenaion (Latin: Cydathenaeum), was a comic playwright of ancient Athens. Eleven of his forty plays survive virtually complete. These, together with fragments of some of his other plays, provide the only real examples of a genre of comic drama known as Old Comedy, and are used to define it.

²² Themis(Greek: Θέμις) is an ancient Greek Titaness. She is described as "of good counsel", and is the personification of divine order, law, natural law and custom. Themis means "divine law" rather than human ordinance, literally "that which is put in place", from the Greek verb τίθημι, meaning "to put". Her Roman name is Justitia.

To the ancient Greeks she was originally the organizer of the "communal affairs of humans, particularly assemblies".[1] Moses Finley remarked of themis, as the word was used by Homer in the 8th century BCE, to evoke the social order of the 10th- and 9th-century Greek Dark Ages:

Themis is untranslatable. A gift of the gods and a mark of civilized existence, sometimes it means right custom, proper procedure, social order, and sometimes merely the will of the gods (as revealed by an omen, for example) with little of the idea of right.

²³ Zeus (Ancient Greek: Ζεύς, Modern Greek: Δίας,) was the sky and thunder god in ancient Greek religion, who ruled as king of the gods of Mount Olympus. His name is cognate with the first element of his Roman equivalent Jupiter.

²⁴ Socrates Greek: Σωκράτης 470/469 – 399 BC) was a classical Greek (Athenian) philosopher credited as one of the founders of Western philosophy. He is an enigmatic figure known chiefly through the accounts of

in the gods of the state, and Socrates himself agrees that that man does right who obeys what the citizens have agreed should be done, and who refrains from what they forbid.

The social basis of righteousness also appears in the frequent contrast between *δικη* and *βία*, *right* and *force*. A violation of right is that which forces its way over the social sanction. The social conception of *δικαιοσύνη* is not lost, even when the idea is so apprehended as to border on the Christian love of one's neighbor. There is a wrong toward the gods, but every wrong is not in itself such.

The inner, personal relation to deity is how the divine character and law works in conscience. One's personal right should be regulated by love— all these elements which distinguish the Christian conception of righteousness— are thus in sharp contrast with a righteousness dictated by social claims which limit the individual desire or preference, but which leave untouched the insistence of personal right, and place obligation behind legitimacy.

The classical usage of these terms should be understood, in order to make clear the Biblical usage, according to which God is the absolute and final standard of right, and every wrong is a sin against God (Ps 51:4). Each man stands in direct and primary relation to the holy God as He is by the law of His own nature. Righteousness is union with God in character.

To the Greek mind of the legendary age such a conception is both strange and essentially impossible, since the Greek divinity is only the Greek man exaggerated in his virtues and associate alike. According to the Christian principle, righteousness is character, and the type of character is likeness to God. This idea includes all the social aspects of right. Love and duty toward God involve love and duty to the neighbor.

Here must be noted a peculiar usage of *δικαιος* *righteous*, and *δικαιοσύνη* *righteousness*, in the Septuagint. They are at times interchanged with *ἐλεημοσύνη* *mercy*, and *ελεος* *kindness*. The Hebrew *chesed* *kindness*, though usually rendered by *ελεος*, is nine times translated by *δικαιοσύνη* *righteousness*, and once by *δικαιος* *righteous*. The Hebrew *tsedakah*, usually rendered by *δικαιοσύνη*, is nine times translated by *ἐλεημοσύνη* *mercy*, and three times by *ελεος* *kindness*.

1. In the New Testament *δικαιος* is used both of God and of Christ. Of God, 1 Jn 1:9; Jn 17:25; Rev 16:5; Rom 3:26. Of Christ, 1 Jn 2:1; 1 Jn 3:7; Act 3:14; 7:52; 22:14.

2. *Δικαιος* is used of men, denoting their normal relation to the will and judgment of God. Hence it means *virtuous, upright, pure in life, correct in thinking and feeling*. It stands opposed to *ἀνομία* *lawlessness*; *ἁμαρτία* *sin*; *ἀκαθαρσία* *impurity*, a contrast wanting in classical usage, where the conception of sin is vague. See Romans 6:13, 16, 18, 20; 8:10; 2 Corinthians 6:7, 14; Ephesians 5:9; 6:14; Philippians 1:11; James 3:18.

Where *δικαιοσύνη* *righteousness*, is joined with *ὁσιότης* *holiness* (Luke 1:75; Ephesians 4:24), it denotes right conduct toward men, as holiness denotes piety toward God. It appears in the wider sense of *answering to the demands of God in general*, Matthew 13:17; 10:41; 23:29; Acts 10:22, 35; and in the narrower sense of *perfectly answering the divine demands, guiltless*. So of Christ, Acts 3:14; 1 Peter 3:18; 1 John 2:1.

3. It is found in the classical sense of it is *right*, Philippians 1:7, or *that which is right*, Colossians 4:1. This, however, is included within the Christian conception.

classical writers, especially the writings of his students Plato and Xenophon and the plays of his contemporary Aristophanes. Plato's dialogues are among the most comprehensive accounts of Socrates to survive from antiquity, though it is unclear the degree to which Socrates himself is "hidden behind his 'best disciple', Plato".

Δικαιοσύνη *righteousness*, is therefore that which fulfills the claims of *δίκη right*. “It is the state commanded by God and standing the test of His judgment; the character and acts of a man approved of Him, in virtue of which the man corresponds with Him and His will as His ideal and standard”

The medium of this righteousness is *faith*. Faith is said to be *counted* or *reckoned* for righteousness; *i.e.*, righteousness is ascribed to it or recognized in it. Romans 4:3, 6, 9, 22; Galatians 3:6; James 2:23.

In this verse, the righteousness revealed in the Gospel is described as a righteousness of *God*. This does not mean righteousness *as an attribute of God*, as in 3:5; but *righteousness as bestowed on man by God*. The state of the justified man is due to God. The righteousness which becomes his is that which God declares to be righteousness and ascribes to him. Righteousness thus expresses *the relation of being right into which God puts the man who believes*. See further, on *justified*, 2:13.

ἀποκαλύπτεται , *Is revealed*. Emphasizing the peculiar sense in which “righteousness” is used here. Righteousness as an attribute of God was revealed before the Gospel. Righteousness in this sense is a matter of special revelation through the Gospel. The present tense describes the Gospel in its continuous proclamation: *is being revealed*.

ἐκ πίστεως εἰς πίστιν, *From faith to faith*. Revised version: *by faith unto faith*. According to the Authorized Version the idea is that of progress in faith itself; either from Old to New Testament faith, or, in the individual, from a lower to a higher degree of faith; and this idea, must be held here, although it is true that it is introduced secondarily, since Paul is dealing principally with the truth that righteousness is *by faith*. We may rightly say that the revealed righteousness of God is *unto faith*, in the sense of *with a view to produce faith*; but we may also say that faith is a *progressive* principle; that the aim of God’s justifying righteousness is *life*, and that the just lives by his faith (Gal 2:20), and enters into “more abundant” life with the development of his faith. Compare 2 Cor 2:16; 3:18; 4:17; Rom 6:19; and the phrase, *justification of life*, Rom 5:18.

5. 8. Broader Biblical Context and Theological Context (1:16-17)

5. 8. 1. Biblical Context

Parallel References of NT: Verse 16— Οὐ ... εὐαγγελιον—Mk 8: 38; δυναμις ... πιστευοντι—1 Cor 1: 18, 24, Ἰουδαιοῦ ... Ἑλληνι—Ac 13: 46; Verse 17— δικαιοσύνη ... πιστιν — Rom 3: 21,22; Ὁ δε ... ζησεται — Gal 3: 11; Heb 10: 38

Parallel References of OT: Verse 16— Οὐ ... εὐαγγελιον—Ps 119: 46; Verse 17— Ὁ δε ... ζησεται — Hab 2: 4

5. 8. 1. Theological Context: Soteriology

When Paul quotes how Paul is using the Habakkuk text, what it means, and how his hermeneutical decisions should impact our in the interpretive methods.

The passage contributes to soteriology in at least two ways. First, if included in the idea of “the righteousness of God” is the new status the sinner enters into, then we have here the concept of positional truth, that is, truth about my new “standing” before God (e.g., “to be declared [not made] righteous,” as in Romans 5:1-2). Second, if “from faith to faith” means “by sheer faith” or “faith alone”—then we have here a positive statement about the necessity for a complete and pure trust in Christ and a negative statement (by inference) about placing any trust in our own good works—religious or otherwise—for salvation (cf. Rom 3:21-16; Eph 2:8-9). Of course, this theme of “faith vs. works” for salvation and Christian growth runs throughout the epistle, but is dealt with explicitly in texts such as 4:1-25.

5. 9. Preaching and Teaching Outline

Good news: it is the power of God to salvation (1: 16, 17)

1) Not ashamed of the gospel (1: 16)

Because it is the power of God

It originates from God

Because it brings salvation every one who is believing,

Beneficiaries of salvation —Jew first, and to Greek

2) The righteous one by faith shall live (1: 17)

Sphere — “in it is” — the gospel

Faith produces faith

Faith sustains the righteous

5. 10. Commentary: Pauline Thought and Theology

These two verses express the theme of the book of Romans. They contain the most life-transforming truth. Paul was imprisoned, chased out, was stoned, laughed at by people, considered as a fool. Nothing intimidated Paul. He was eager to preach and teach the gospel in Rome, the capital of the pagan empire that ruled almost the known world. He was never frightened by opposition, never disheartened by criticism, and never *ashamed*, for any reason, *of the gospel* of Jesus Christ. Paul's supreme passion was to see men saved. He cared nothing for personal comfort, popularity, or reputation. He offered no compromise of the gospel, because he knew it is the only power available that can change lives for eternity.

However, the gospel is disgusting to the people of this world still Paul preached it. The gospel exposes man's sin, wickedness, depravity, and lostness, and good works are worthless in God's sight. The so-called health and wealth gospel are attractive to world and that's what the world wants. That is “a different gospel,” (Gal. 1:6-7). Jesus strongly condemned the motives of worldly success and comfort.

In verses 16-17, Paul uses four key words that are crucial to understanding the gospel of Jesus Christ: 1) power, 2) salvation, 3) faith, and 4) righteousness.

5. 10. 1. Power (1:16b) δυναμις γαρ θεου ἐστιν *for it is the power of God*

Paul declares, the gospel δυναμις θεου ἐστιν *is the power of God*. δυναμις(*power*) is the Greek term from which our word *dynamite* is derived. The gospel reveals the omnipotence of God. His *power* alone is sufficient to save men from sin and give them eternal life.

Power is a common term used in every part of the society. People want to look better, feel better; have more money, more power, more influence. People have an innate desire to be changed. The advertisers in this world try to convince people that their product or service will help in their lives.

Many people want to be changed inwardly in a way, so that they may feel less guilty and more content. To attain the same goal people depend upon a host of programs, philosophies, and religious teachings. Many man-made proposals accomplish something in making people feel better about themselves, but the dreams promoted will not be able to remove the sin that brings the feelings of guilt and discontent. Nor can those ideas make men right with God. In fact all such ideas will mislead people and drive them away from God and insulate them from His salvation.

In Jeremiah God the creator Himself has mentioned about the difficulty of changing man (Jer. 13:23). People do not understand the power of God (Matt. 22:29). Only the power of God is able to overcome man's sinful nature and impart spiritual life. Men cannot be

spiritually changed or saved by good works, by the church, by ritual, or by any other human means. The law was not given to save men but to reveal their sin and thus to force men to God's saving grace. Taking doctorate in theology and Bible will not save men.

Paul mentioned about man's impotence and God's power (Rom. 5:6; 8:3; 1 Cor. 1:18, 23-25; 2:1-2; 4:20 cf 1 Pet. 1:23; Rom. 9:21).

God saves men from the realm of darkness to the realm of light, and delivers them from the power of death and gives them the right to be called the children of God (Jn 1:12). Ancient pagans mocked Christianity because the idea of substitutionary atonement because their mythical gods were apathetic, detached, and remote—totally indifferent to the welfare of men. The idea of a caring, redeeming, self-sacrificing God was beyond their comprehension. Even in the last part of second century this attitude still existed. A man named Celsus wrote mocking "no cultured, a fool, none wise, none sensible, go to Christianity. They are wool dressers, cobblers and fullers, the most uneducated and vulgar persons," He compared Christians to a group of bats, to ants crawling out of their nests, to frogs holding a symposium around a swamp, and to worms shy away in the mess!

A gifted and mature, believer has limitations and weaknesses. Our minds, bodies, and perceptions are imperfect. Yet, God uses him as channels of His redeeming and sustaining power when serves Him obediently.

In the Old Testament God testifies of His glorious power (Ex. 15:6; Deut. 32:39; Job 5:9; 9:4; Ps. 33:8-9; 79:11; 89:8, 13; Isa. 26:4; 43:13; Jer. 10:12; 27:5).

5. 10. 2. Salvation (1:16c) εἰς σωτηριᾶν for salvation

Bringing men to *salvation*, by transforming their nature and giving them eternal life is the greatest manifestation of God's power. Jesus Christ manifested His divine power in healing diseases, restoring crippled limbs, stilling the storm, and even raising those who were dead.

Paul uses the noun σωτηρία *salvation* some nineteen times, five of them in Romans, and he uses the corresponding verb twenty-nine times, eight of them in Romans.

The basic idea behind the term is that of deliverance, or rescue. The same idea is used for salvation. By power of God rescues people from the ultimate penalty of sin, which is spiritual death extended into tormented eternal separation from Him.

To the men of the contemporary modern world, the terms such as *salvation* and *being saved*, out of date and meaningless. Still many are in search of salvation. Continually looking for salvation of one kind or another. Some look for economic salvation, others for political or social salvation. But many people look for inner salvation from the guilt, frustrations, and unhappiness that make their lives miserable.

But *salvation* is God's term. He only can better explain its meaning. He offers salvation to fallen mankind through the sacrifice of His Son. Through Christ, and Christ alone, men can be saved from sin, from Satan, from judgment, from wrath, and from spiritual death.

Even before Paul's day, Greek philosophy focused on changing man's inner life through moral reform and self-discipline. The Greek Stoic²⁵ philosophers²⁶ Epictetus²⁷, and

²⁵ Stoicism is a school of Hellenistic philosophy founded in Athens by Zeno of Citium in the early 3rd century BC. Stoicism is a school of Hellenistic philosophy founded in Athens by Zeno of Citium in the early 3rd century BC. The Stoics taught that destructive emotions resulted from errors in judgment, of the active relationship between cosmic determinism and human freedom, and the belief that it is virtuous to maintain a will (called prohairesis) that is in accord with nature. Because of this, the Stoics presented their philosophy as a way of life (lex divina), and they thought that the best indication of an individual's philosophy was not what a person said but how that person behaved. To live a good life, one had to understand the rules of the natural order since they taught that everything was rooted in nature.

Epicurus²⁸ were insisting on this. Seneca²⁹, a Roman statesman and philosopher and contemporary of Paul, taught that all men were looking *ad salutem* (“toward salvation”).

God’s *salvation* brings deliverance from the spiritual infection of “this perverse generation” (Act 2:40), from lostness (Mt. 18:11), from sin (Mt. 1:21), and from the wrath of God (Rom. 5:9). It brings deliverance to men from their gross and willful spiritual ignorance (Hos. 4:6; 2 Thes. 1:8), from their evil self-indulgence (Luke 14:26), and from the darkness of false religion (Col. 1:13; 1 Pet. 2:9), but only for those who believe.

We learn from the psalmist that, despite the rebelliousness of men, God saves people (Ps. 106:8). He is powerful to save.

5. 10. 3. Faith (1:16d)

παντι τω πιστευοντι, Ἰουδαιῶ τε πρωτον και Ἑλληνι. *to everyone who believes, to the Jew first and also to the Greek.* (1:16d)

The fourth key word regarding the gospel is that of faith. The sovereign power of God working through the gospel brings salvation παντι τω πιστευοντι, *to everyone who believes.*

The basic meaning of the word Πιστεύω, has the idea of *trusting in, relying on, having faith in.* In the New Testament, it is usually used in the present, continuous form, which could be translated as “is believing.” The believer’s Daily living is filled with acts of faith. People could not survive without having implicit trust in a great many things. Virtually all of life

²⁶ Later Stoics—such as Seneca and Epictetus—emphasized that, because “virtue is sufficient for happiness”, a sage was immune to misfortune. This belief is similar to the meaning of the phrase “stoic calm”, though the phrase does not include the “radical ethical” Stoic views that only a sage can be considered truly free, and that all moral corruptions are equally vicious.

From its founding, Stoic doctrine was popular with a following in Roman Greece and throughout the Roman Empire—including the Emperor Marcus Aurelius—until the closing of all pagan philosophy schools in AD 529 by order of the Emperor Justinian I, who perceived them as being at odds with Christian faith. Neostoicism was a syncretic philosophical movement, joining Stoicism and Christianity, influenced by Justus Lipsius.

²⁷ Epictetus (Greek: Ἐπίκτητος, c. AD 55 – 135) was a Greek-speaking Stoic philosopher. He was born a slave at Hierapolis, Phrygia (present day Pamukkale, Turkey), and lived in Rome until his banishment, when he went to Nicopolis in north-western Greece for the rest of his life. His teachings were written down and published by his pupil Arrian in his Discourses and Enchiridion.

Epictetus taught that philosophy is a way of life and not just a theoretical discipline. To Epictetus, all external events are beyond our control; we should accept whatever happens calmly and dispassionately. However, individuals are responsible for their own actions, which they can examine and control through rigorous self-discipline.

²⁸ Epicurus (Greek: Ἐπίκουρος, “ally, comrade”; 341–270 BC) was an ancient Greek philosopher as well as the founder of the school of philosophy called Epicureanism. Only a few fragments and letters of Epicurus’s 300 written works remain. Much of what is known about Epicurean philosophy derives from later followers and commentators.

For Epicurus, the purpose of philosophy was to attain the happy, tranquil life, characterized by ataraxia—peace and freedom from fear—and aponia—the absence of pain—and by living a self-sufficient life surrounded by friends. He taught that pleasure and pain are measures of what is good and evil; death is the end of both body and soul and should therefore not be feared; the gods neither reward nor punish humans; the universe is infinite and eternal; and events in the world are ultimately based on the motions and interactions of atoms moving in empty space.

²⁹ Lucius Annaeus Seneca (often known as Seneca the Younger or simply Seneca c. 4 BC – AD 65) was a Roman Stoic philosopher, statesman, dramatist, and in one work humorist, of the Silver Age of Latin literature.

He was a tutor and later advisor to emperor Nero. While he was forced to commit suicide for alleged complicity in the Pisonian conspiracy to assassinate Nero, some sources state that he may have been innocent. His father was Seneca the Elder, his elder brother was Lucius Junius Gallio Annaeanus, and his nephew was the poet Lucan.

requires a natural faith. For example, We drive across a bridge, trusting it will not collapse under us.

Paul has in his mind thinks of a supernatural faith, produced by God (Eph. 2:8). Salvation is not merely professing to be a Christian, it is believing in Jesus Christ as Lord and Savior. Salvation has no national, racial, or ethnic barrier. It is Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι, *to the Jew first and also to the Greek*. It was to *the Jew first* chronologically, because the Messiah came through specially chosen Jewish people (John 4:22 cf Matt. 15:24).

5. 10. 4. Righteousness (1:17)

δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γεγραπται, Ὁ δὲ δικαῖος ἐκ πίστεως ζήσεται. *For in it the righteousness of God is revealed from faith to faith; as it is written, "But the righteous man shall live by faith."* (1:17)

The key word Paul uses here δικαιοσύνη *righteousness*, a term he uses over thirty-five times in the book of Romans alone. Faith activates the divine power that brings salvation. In that sovereign act δικαιοσύνη θεοῦ ἀποκαλύπτεται *the righteousness of God is revealed*. The term θεοῦ *of God* could be turned into better term *'from God,'* which could mean a separation i.e. He imparts His own righteousness to those who believe. It is thereby not only ἀποκαλύπτεται *revealed* but *reckoned* to those who believe in Christ (Rom. 4:5). Paul mentions of a righteousness that came through faith (Phil. 3:8-9 cf Rom. 3:21-24).

ἐκ πίστεως εἰς πίστιν *From faith to faith* seems to parallel "everyone who believes" in the previous verse. If so, the idea is "from faith to faith to faith to faith," as if Paul were singling out the faith of each individual believer.

God's plan was salvation by His grace working through man's faith. Paul is quoting from Habakkuk 2:4, καθὼς γεγραπται, Ὁ δὲ δικαῖος ἐκ πίστεως ζήσεται *as it is written, "But the righteous man shall live by faith"* shows every person's genuine faith, reckons to him as righteousness (see Heb. 11:4-40 cf Rom. 4:3). There is a stress here on the stability of faith. It is not a one-time act, but a mode of life. The true believer made righteous will live in faith all his life. This is what meant by "the perseverance of the saints" (cf. Col. 1:22-23; Heb. 3:12-14).

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6. The Wrath of God (1:18)

¹⁸ Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσεβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀληθειαν ἐν ἀδικίᾳ κατεχόντων,

6 . 1. Lexical Analysis

Ἀποκαλύπτεται, Pres., ind., Pas., 3 Sg.,
to take off the cover, i.e. disclose,
reveal, ἀποκαλύπτω

γὰρ

ὀργὴ :— Nom., f., Sg., *anger, indignation, vengeance, wrath,*

θεοῦ ἀπ'

οὐρανοῦ :— Gen., masc, Sg *air, heaven*
(*[-ly]*), *sky, οὐρανος*

ἐπὶ πᾶσαν

ἀσεβειαν:— Acc., fem., Sg., *impiety, that is, (by implication) wickedness, ungodly (-liness). ἀσεβεια*

καὶ

ἀδικίαν:— Acc., fem., Sg., *iniquity, unjust, unrighteousness, wrong. ἀδικία*

ἀνθρώπων τῶν τὴν

ἀληθειαν:— Acc., fem., Sg., *truth, ἀληθεια*

ἐν ἀδικίᾳ

κατεχόντων, Pres Act ptc Gen masc Pl,
holding down (fast), κατεχω

6 . 2. Literal Translation

for revealed is the wrath of God from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness.

6 . 3. Textual problem

6 . 4. Syntax

^{1:18} Ἀποκαλυπτεται—simple pre./simple pass./declarative ind.

γὰρ—explanatory conjunction

ὄργη—nomi. of subject

θεοῦ—descriptive genitive

ἀπ' οὐρανοῦ—distance from

ἐπι πᾶσαν ἀσεβειαν και ἀδικιαν—prep. direction to/against

ἀνθρωπων—objective gen.

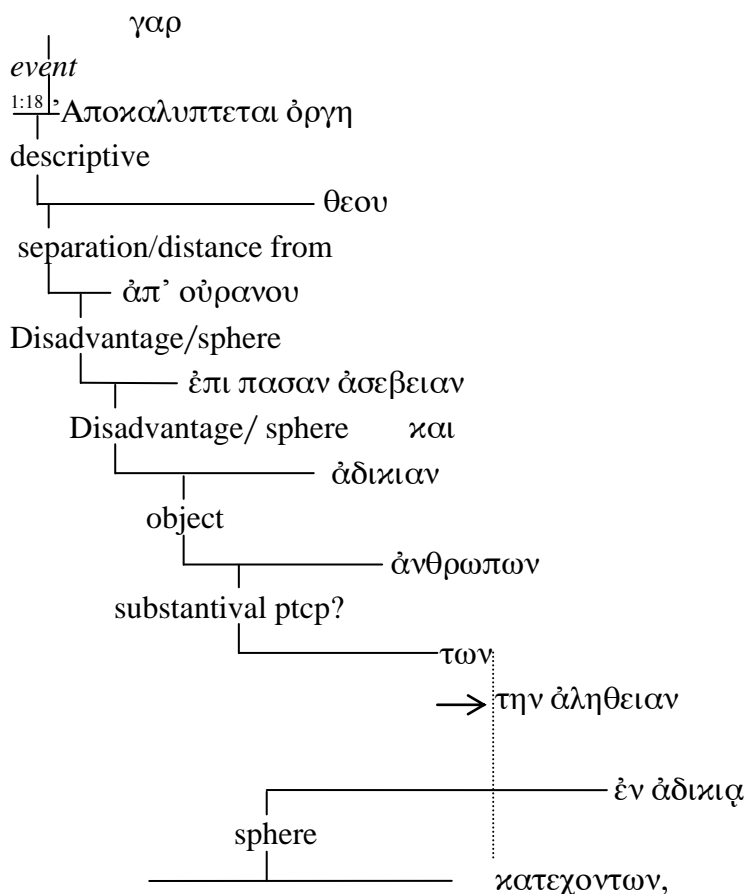
των—substantival with κατεχοντων

την ἀληθειαν—acc. of object

ἐν ἀδικια—instrumental prep.

κατεχοντων,—substantival ptcp.

6 . 5. Phrasing and Semantic Functions (*grammatical and semantic diagramming*)



6 . 6. Exegetical Outline (provisional outline)

for revealed is the wrath of God from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness.

1) Revealed Wrath of God (1:18a)

Descriptive — of God

Separation/source — from heaven

Sphere/disadvantage — upon all impiety and unrighteousness of men

2) *Holding down the truth/suppress the truth* (1:18b)

Sphere/disadvantage — in unrighteousness

6 . 7. Lexical Study (1:18)

Ἀποκαλύπτεται, :—Pres Pas ind 3 Sg., reveal; to take off the cover, i.e. disclose. ἀποκαλύπτω

γάρ, :—postpositive conj., All men require this mode of justification, *for* all men are sinners, and therefore exposed to God’s wrath.

ὄργη:— Nom fem Sg., *anger, indignation, vengeance, wrath*. properly *desire* (as a *reaching* forth or *excitement* of the mind), that is, (by analogy) violent *passion* (*ire*, or [justifiable] *abhorrence*); by implication *punishment*:—anger, indignation, vengeance, wrath. **ὄργη Θεου** — Not *punishment*, but *the personal emotion*. cf Jn 3:36.

Note in Romans Paul’s use of γάρ, 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. ὄργη is from ὄργαω, to teem, to swell. It is the temper of God towards sin, not rage, but the wrath of reason and law. 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).

θεοῦ ἅπ’

οὐρανοῦ :—Gen masc Sg., *heaven*, Perhaps, through the idea of *elevation*, οὐρανοῦ, air, the *sky*; by extension *heaven* (as the abode of God); by implication *happiness, power, eternity*; specifically the *Gospel* (*Christianity*)

ἐπι :—A primary preposition properly meaning *superimposition* (of time, place, order, etc.)*at, on, etc.*; of *direction* (with the accusative case); *against*

πασάν

ἀσεβειαν :—Acc fem Sg., *impiety*, that is, (by implication) *wickedness* ungodly (-liness), ἀσεβεία. See on godliness, 2 Peter 1:3; also 2 Pet 2:13. Irreligion, want of reverence toward God, (cf. 2 Timothy 2:16).

καὶ

ἄδικιαν:—Acc fem Sg., *iniquity, unjust, unrighteousness, wrong, ἀδικία*, (legal) *injustice* (properly the quality, by implication the act); moral *wrongfulness*(of charater, life or act). Lack (*a* privative and δική) of right conduct toward men, injustice (Romans 9:14; Luke 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

ἀνθρώπων τῶν

την ἀληθειαν :— Acc fem Sg., *truth*, true, truly, truth, verity. ἀληθεια. Divine truth generally, as apparent in all God’s self-revelations.

ἐν

ἀδικία :—dat fem Sg., ἀδικία

κατεχοντων, Pres Act ptc Gen masc Pl., *to hold down (fast)*, i.e., *hinder* or *repress*. in various applications (literally or figuratively):—have, hold (fast), keep (in memory), retain, seize on, stay, take, withhold. κατεχω. Compare 2 Thessalonians 2:6, 7; ; Luke 4:42.

Hold down the truth Truth (ἀληθεια., αληθης) 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. 2 Thessalonians 2:6f. for this use of κατεχω, to hinder.

6 . 8. Broader Biblical Context and Theological Context

6 . 8. 1. Biblical Context

Parallel References of NT: — Ἀποκαλύπτεται ... ἀνθρώπων— Eph 5: 6; Colo 3: 6; των την ... κατεχοντων— 2 Thes 2: 12

Parallel References of OT: — (Gen. 6-7; 11:1-9; Gen. 18-19; Ex. 14; Num. 12:1-10; 2 Kin 18-19; Ps. 2:5, 12; Ps. 76:6-7; Ps. 78:49-51; Ps. 90:7-9; Dan. 4; 5; Isa. 9:19; Jer. 7:20; Ezek. 7:19).

6 . 8. 2. Theological Context: Theology and Anthropology

The wrath of God (ὀργή θεου) refers not some irrational passion within the Godhead, but to his settled hatred for sin expressed or continually revealed (ἀποκαλύπτεται, cf. 1:17) in his giving people over to their sinful folly (vv. 24, 26, 28). History itself testifies to this process!

There is no reason, however, to necessarily assume that the “giving over” is permanent. There is ample biblical evidence to suggest that often times the goal of God’s wrath is therapeutic (cf. Judges). In other words, God gives people over so that they will experience the ruin of their sin and call out to him for salvation. In the Gospels, it often seems that those who lived the worst kind of lives were the first to come to Christ (cf. John 4), while those who appeared to live moral lives were not interested in his offer of salvation.

God’s wrath is directed at all the ungodliness and unrighteousness of people (πάσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων), that is, their sinful transgressions against God and their corrupted behavior exhibited within human relationships. In short, all of human life is polluted with sin.

Further, people suppress (κατεχόντων) or hinder the truth (ἀλήθεια) by their unrighteousness (ἀδικία). Here “unrighteousness” is not so much a general reference to the way in which they suppress the truth, but a reference to the sinful acts themselves which are used to hold the truth from one’s sight. Nothing could be more futile than to think that we can extinguish or destroy the truth through the means of sin. In the end, all we end up doing is confirming the truth.

But what truth do they suppress? Undoubtedly it refers to the truth about God, i.e., his power, authority, and the fact that we are accountable to him as Creator (1:19-20).

6 . 8. Preaching and Teaching Outline (1: 18)

for revealed is the wrath of God from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness.

1) Revealed Wrath of God(1: 18a)

From heaven

Upon all impiety and unrighteousness of men

2) The nature of man— Holding down the truth/ suppress the truth (1: 18b)

Lives in unrighteousness

6 . 9. Exegetical Commentary: Pauline Thought and Theology

The Wrath of God (1:18)

Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ’ οὐρανοῦ ἐπὶ πᾶσαν ἀσεβειαν καὶ ἀδικίαν ἀνθρώπων των την ἀληθειαν ἐν ἀδικια κατεχοντων, *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in ungodliness, (1:18)*

When Paul gives the details of the gospel of God in which righteousness of God is revealed (see vv. 16-17), he gives an extended discussion of the condemnation of man which goes up to 3: 20. He starts with an unmistakable assertion of God's righteous ὀργή *wrath*.

Some contemporary Christians may not agree the idea of a wrathful God. They talk only about abundant life in Christ, the joy and blessings of salvation, and the peace with God that faith in Christ brings. They should also hear God's judgment against sin.

A person cannot be thankful for the wonder of God's grace until he knows something about the fierceness of God's anger and until he knows about the eternal consequences of the sins that require a penalty and need of forgiving. For Paul, fear of eternal condemnation was the first motivation to come to Christ. That approach makes both logical and theological sense.

Ὀργίζομαι *be wrathful, be angry, be furious*, refers to a settled, determined indignation, not to the momentary, emotional, and often uncontrolled anger (*θυμός, anger, rage, fury; intense feeling*) to which human beings are prone.

God's attributes are balanced ones. If He had no righteous anger and wrath, He would not be God. The same way also he loves. He hates just as He loves; perfectly loving righteousness and perfectly hating evil (Ps. 45:7; Heb. 1:9).

The great problem of modern evangelicalism is the failure to preach and teach the wrath of God and the condemnation it brings upon all with unforgiven sin.

Both New Testament as well as Old, emphasizes on God's righteous *wrath*. (Gen. 6-7; 11:1-9; Gen. 18-19; Ex. 14; Num. 12:1-10; 2 Kin 18-19; Ps. 2:5, 12; Ps. 76:6-7; Ps. 78:49-51; Ps. 90:7-9; Dan. 4; 5; Isa. 9:19; Jer. 7:20; Ezek. 7:19). God's wrath clearly exhibited in the New Testament (Jn 3:16, 36; Rom 9:22; 1 Cor. 16:22; Eph. 2:1-3; 5:6; 2 Thess. 1:7-8; Col. 3:5-6)

God's righteous judgment against sin is proclaimed before His gracious forgiveness of sin is offered. Except, Jesus Christ everyone is condemned (Rom. 3:23). In this one verse (Rom. 1:18), Paul brings six features of God's wrath: 1. Quality, 2. Time, 3. Source, 4. Extent 5. Nature, and 6. Cause.

6.9.1. The Quality of God's Wrath, (1:18a)

θεου of God (1:18a)

God's wrath is not like human anger. Man's wrath is infected by sin. God's wrath is always and completely righteous. He never loses His temper. God's anger is not variable, irrational. Holiness cannot tolerate unholiness (Hab. 1:13; 1 Cor. 13:6). Jesus twice cleansed the Temple (John 2:14-16; Matt. 21:12-13). Righteous anger against wickedness and crime is recognized as an essential element of human goodness. We expect people to be irritated by unpleasant injustice and cruelty.

6.9.2. The Timing of God's Wrath (1:18b)

Ἐποκαλύπτεται is revealed (1:18b)

A better literal translation is being "constantly revealed." God's wrath is continually being revealed. *ἀποκαλύπτω (revealed)* has the basic meaning of uncovering, bringing to light, or making known; perpetually being manifested. God's wrath has always been revealed to fallen mankind and is repeatedly mentioned throughout Scripture. It was first revealed in the Garden of Eden, in the Flood, in the destruction of Sodom and Gomorrah, in the drowning of Pharaoh's army and in the institution of the sacrificial system of the Mosaic covenant.

The exceeding revelation of God's wrath was shown on His own Son on the cross, when took the sin of the world and bore the full divine force of God's wrath as its penalty. God

hates sin so deeply and requires its penalty. He allowed His perfect, beloved Son to die. So only by that means the fallen mankind might be redeemed from sin's curse.

Then, why so many wicked people prosper? They are only storing up wrath for the coming day of wrath (Rom. 2:5). Increasing judgment for increased sin. God does not settle [all] His accounts as we wish

6.9.3. The Source of God's Wrath, (1:18c)

ἀπ' οὐρανοῦ *from heaven* (1:18c)

God's wrath is coming ἀπ' οὐρανοῦ *from heaven*. Paul frequently speaks about *the* wrath indicating a specific time or type wrath (Rom 3:5; 5: 9; 12: 19; 13: 5 cf 1 Thess. 1:10).

Heaven exposes God's wrath in two ways: - 1. Through His moral order and 2. Through His personal intervention. God has kept certain moral as well as physical laws when He made the world. 1. As a man falls to the ground if he does not obey the gravitational force so does he fall into God's judgment when he deviates from God's moral law. 2. God reveals His wrath through His direct and personal intervention. He is not an impersonal cosmic force who just left the universe to run its own course. God executes wrath exactly according to His divine will.

In the Old Testament. Several Hebrew words used to describe God's anger. *HÖaôrað* is used ninety-one times. It refers to becoming heated, to burning with fury (Gen. 18:30). *HÖaôroðn* is used forty-one times which means "a burning, fierce wrath" (Ex. 15:7). *Qaðtsaph*, which means bitter, is used thirty-four times (Deut. 1:34). *HÖeðmaðh*, which refers to a venom or poison, is frequently associated with jealousy (2 Kings 22:13). The fourth term for wrath, *zaðlam*, which means to foam at the mouth, and is used over twenty times in the Old Testament, often of God's wrath (Ps. 7:11).

6.9.4. The Extent and Nature of God's Wrath (1:18d)

ἐπι πᾶσαν ἀσεβειαν καὶ ἀδικιαν ἀνθρώπων *against all ungodliness and unrighteousness of men*, (1:18d)

The fourth and fifth features of God's wrath concern two things:- 1. Extent of God's wrath, 2. Nature God's wrath.

Regarding Extent, God's wrath is universal; it comes on *all* who deserve it. Since all are under sin (Rom. 3:9, 23) God's wrath comes on all people in spite of even if someone has goodwill, giving to the poor, helping others, or even service to God. Some are morally better than others are, but even the most moral and upright person lacks God's standard of perfect righteousness.

Regarding Nature, it is not like the wrath of a mad man who beats out indiscriminately, not caring who is injured or killed. Nor is it like anger of a person who seeks to avenge a wrong done to him.

ἀσεβεια *ungodliness* and ἀδικια *unrighteousness* are synonyms, the first stressing a faulty personal relationship to God. God is angered because sinful men are His enemies (see Rom. 5:10) and therefore "children of wrath" (Eph. 2:3). ἀσεβεια *Ungodliness* refers to lack of reverence for, devotion to, and worship of the true God, and it is a form of false worship. Four times Jude uses the term *ungodly* to describe the focus of God's wrath upon sinful mankind (Jude 14-15).

Result of ungodliness is ἀδικια *Unrighteousness*. Sin first attacks God's majesty and then His law. Men's relation to God is wrong; they are enemies of God. Man's enmity with his fellow man originates with his being at enmity with God. God does not hate anyone but he hates sin and sin without doubt brings God's wrath.

6. 9. 5. The Cause of God's Wrath

των την ἀληθειαν ἐν ἀδικία κατεχοντων, *who suppress the truth in unrighteousness*, (1:18e)

Every person is naturally inclined to follow sin and resist God. This phrase could be meant, "Who are constantly attempting to suppress the truth by steadfastly holding to their sin." Since *Unrighteousness* dominates a person's nature so, his compelling desire is to *κατεχοντων suppress* and oppose God's *truth*.

Therefore, nobody could say that he could not hear about God's justice, because in the following verse Paul declares, "For God made it evident to them" (v 19). There are plenty of opportunities to know God's Word and hear His gospel. And also men have got internal, God-given evidence of His existence and nature, but they are naturally inclined to resist and attack that evidence (Ps. 14:1; Jn 3:19-20). Thus God is angry with the wicked every day (Psa. 7:11). Yet God promises, "...find me when you search for Me with all your heart" (Jer. 29:13).

Ο.Ο.Ο.Ο.Ο.Ο.Ο.Ο.Ο.Ο.Ο.Ο.Ο.Ο.

7. Reasons for the Wrath of God (1:19-23)

- ¹⁹ διοτι το γνωστον του θεου φανερον ἐστιν ἐν αὐτοις· ὁ θεος γαρ αὐτοις ἐφανερωσεν.
²⁰ τα γαρ ἀορατα αὐτου ἀπο κτισεως κοσμου τοις ποιημασιν νοουμενα καθοραται, ἢ τε ἀΐδιος αὐτου δυναμις και θειοτης, εἰς το εἶναι αὐτους ἀναπολογητους,
²¹ διοτι γνοντες τον θεον οὐχ ὡς θεον ἐδοξασανη ηὐχαριστησαν, ἀλλ' ἐματαιωθησαν ἐν τοις διαλογισμοις αὐτων και ἐσκοτισθη ἡ ἀσυνετος αὐτων καρδια.
²² φασκοντες εἶναι σοφοι ἐμωρανθησαν
²³ και ηὐλαξαν την δοξαν του ἀφθαρτου θεου ἐνόμοιωματι εἰκονος φθαρτου ἀνθρωπου και πετεινων και τετραποδων και ἐρπετων.

7. 1. Lexical Analysis

¹⁹ διοτι :—*on the very account that*, or *inasmuch as*; because (that), for, therefore.

το γνωστον :—Nom neut Sg., *what can be known*, well *known*:—acquaintance, (which may be) known, notable. γνωστος του θεου

φανερον :—Nom neut Sg., *manifest*; shining, i.e. apparent (literally or figuratively); neuter (as adverb) publicly, externally; abroad, + appear, known, known, evident; open (+ -ly), outward (+ -ly); φανερός

ἐστιν ἐν αὐτοις· ὁ θεος γαρ αὐτοις ἐφανερωσεν. : — *manifest*; to render apparent (literally or figuratively); appear, manifestly declare, (make) manifest (forth), shew (self); φανερω

²⁰ τα γαρ

ἀορατα Nom neut Pl., *invisible*:—invisible (thing). ἀορατος

αὐτου ἀπο

κτισεως Gen fem Sg., *creation*, original *formation* (properly the act; by implication the thing, literally or figuratively):—building, creature, ordinance. κτισις

κοσμου Probably from the base of κομίζω from a primary κομέω (to tend, i.e. take care of); orderly *arrangement*, that is, *decoration*; by implication the *world* (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]):—adorning, world. Κοσμος

τοις ποιημασιν Dat neut Pl., a product, i.e. fabric (literally or figuratively); *what is created or made*; *thing that is made*, *workmanship*. Ποίημα

νοουμενα Pres Pas ptcp Nom neut Pl., *understand*. to exercise the mind (observe), i.e. (figuratively) to comprehend, heed. *consider*, *perceive*, *think*, *understand*. νοέω

καθοραται, Pres Pas ind., 3 Sg., *plainly seen*; to *behold fully*, that is, (figuratively) *distinctly apprehend*:—clearly see. καθοραω

ἢ τε

ἄϊδιος Nom masc Sg., *everduring* (forward and backward, or forward only):—eternal, everlasting.

αὐτου

δυναμις Nom fem Sg., *force* (literally or figuratively); specifically *miraculous power* (usually by implication a *miracle* itself):—ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work

και

θειοτης, Nom fem Sg *divinity* (abstractly):—godhead.

εις

το ειναι Pres infi., articular infinitive

αὐτους

ἀναπολογητους, Acc masc Pl., (as a negative particle) and a presumed derivative of απολογέομαι (to give an account (legal plea) of oneself, i.e. exculpate (self; answer (for self), make defence, excuse (self), speak for self.). ἀναπολογητος *indefensible*:—without excuse, inexcusable.

²¹ διοτι

γνοντες 2Aor Act ptcp Nom masc Pl., A prolonged form of a primary verb; to “know” (absolutely), in a great variety of applications and with many implications (as shown at left, with others not thus clearly expressed):—allow, be aware (of), feel, (have) known(-ledge), perceive, be resolved, can speak, be sure, understand. γνωσκω

τον θεον οὐχ ὡς θεον

ἐδοξασανη vi Aor Act ind 3 Pl., to *render* (or *esteem*) *glorious* (in a wide application):—(make) glorify (-ious), full of (have) glory, honour, magnify. δοξαζω

ἠὺχαριστησαν, Aor Act indi 3 Pl., to *be grateful*, that is, (actually) to *express gratitude* (towards); specifically to *say grace* at a meal:—(give) thank (-ful, -s). εὐχαριστεω

ἄλλ’ properly, other things, i.e. (adverbially) *contrariwise* (in many relations). and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ἐματαιωθησαν Aor Pas ind 3 Pl., to render (passively, become) foolish, i.e. (morally) wicked or (specially), idolatrous. *become vain*; *be given to worthless or futile speculation*. ματαιόομαι

ἐν

τοις διαλογισμοις Dat masc Pl., *discussion*, that is, (internal) *consideration* (by implication *purpose*), or (external) *debate*:—dispute, doubtful (-ing), imagination, reasoning, thought. διαλογισμος

αὐτων και

ἐσκοτισθη Aor Pas ind 3 Sg., to obscure (literally or figuratively). *Darken*, *be or become darkened*. σκοτίζομαι

ἢ ἄσυνετος, (as a negative particle) and opposite of συνετός prudent, intelligent; *unintelligent*; by implication *wicked*:—foolish, without understanding.

αὐτων

καρδια. Prolonged from a primary καρ *kar* (Latin *cor*, “heart”); the *heart*, that is, (figuratively) the *thoughts* or *feelings* (*mind*); also (by analogy) the *middle*:—(+ broken-) heart (-ed).

²² φασκοντες Pres Act ptcp Nom masc Pl., to *assert*:—affirm, profess, say. φασκω

ειναι

σοφοι :—Nom masc Pl., Akin to σαφης(*clear*); *wise* (in a most general application) wise.

ἐμωρανθησαν Aor Pas ind 3 Pl., (From μωρός dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd). to *become insipid*;

figuratively to *make* (passively *act*) as a *simpleton*:—become fool, make foolish, lose savour. μωραίνω

²³ και

ηλλαξαν Aor Act ind 3 Pl., (From αλλος "else," i.e. different (in many applications). to *make different*:—change. ἄλλασσω

την δοξαν *glory* (as very *apparent*), in a wide application (literally or figuratively, objectively or subjectively):—dignity, glory(-ious), honour, praise, worship. δοξα

του ἀφθαρτου adj., Gen masc Sg., *undecaying* (in essence or continuance):—not (in-, un-) corruptible, immortal. αφθαρτος

θεου ἐν

ὁμοιωματι Dat neu Sg., a *form*; abstractly *resemblance*:—made like to, likeness, shape, similitude. ὁμοιωμα

7. 2. Literal Translation (1:19-23)

¹⁹Because that which is known of God is manifest among them, for God did manifest *it* to them,

²⁰for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead—to their being inexcusable;

²¹because, having known God they did not glorify *Him* as God, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened,

²²professing to be wise, they were made fools,

²³and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of fowls, and of quadrupeds, and of reptiles.

7. 3. Textual problem

No textual problem

7. 4. The syntax (1:19-23)

¹⁹ διοτι—causal conj.

το γνωστον—nom. subject

του θεου—descriptive gen.

φανερον—predicate nom.

ἐστιν—stative verb

ἐν αὐτοις—sphere/influence

ὁ θεος— nom. subject

γαρ—explanatory conj.

αὐτοις—dat. of interest

εἰκονος Gen fem Sg., a *likeness*, that is, (literally) *statue, profile*, or (figuratively) *representation, resemblance*:—image. εἰκων

φθαρτου a_ Gen masc Sg., *decayed*, that is, (by implication) *perishable*:—corruptible. φθαρτος

ἀνθρωπου Gen m., Sg *manfaced*, that is, a *human* being:—certain, man. ανθρωπος

και

πετεινων Gen neut Pl., a *flying* animal, that is, *bird*:—bird, fowl. πετεινον

και

τετραποδων adj Gen neut Pl., a *quadruped*:—fourfooted beast. τετραπους

και

ἐρπετων. Gen neut Pl., Neuter of a derivative of ἔρπω (to *creep*); a *reptile*, that is, (by Hebraism, a small *animal*):—creeping thing, serpent. ἐρπετον

ἐφανερωσεν.—culminative aor./simple act./declarative ind.

²⁰ τα—article with ἄορατα

γαρ—explanatory conj.

ἀορατα—attributive adj.

αὐτου—possessive pron.

ἀπο κτισεως—prep. time

κοσμου—objective gen.

τοις ποιημασιν—instrumental dat.

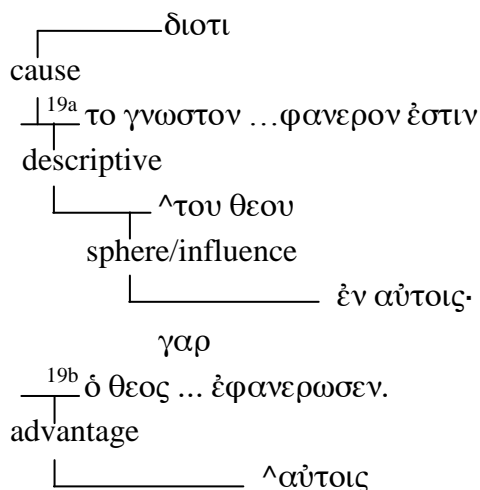
νοουμενα—attendant circumstance ptcp.
 καθοραται,—descriptive pre./simple
 pass./declarative ind.
 ἥ—art. with ἄϊδιος
 τε—post positive and enclitic conj.
 ἄϊδιος—attributive adj.
 αὐτου—possessive pron.
 δυναμις—nom. subject
 και—connective conj.
 θειοτης,—nom. subject
 εις το ειναι—inf. of result with prep.
 αὐτους—subject of infi. in acc. case
 ἀναπολογητους, —acc. object
²¹ διοτι—inferential conj.
 γνοντες—concessive participle
 τον θεον—acc. object
 οὐχ—adv. qualify aeverbs
 ὡς—comparative adv.
 θεον—acc. object
 ἐδοξασαν—comprehensive aor./simple
 act./declarative indi.
 η—paired conj.
 ηὐχαριστησαν,—comprehensive
 aor./simple act./declarative indi.
 ἀλλ’—adversative/contrastive conj.
 ἐματαιωθησαν,—comprehensive
 aor./simple pass./declarative indi.

ἐν τοις διαλογισμοις—prep. dat. of
 sphere
 αὐτων—descriptive gen.
 και—connective conj.
 ἐσκοτισθη—comprehensive aor./simple
 pass./declarative indi.
 ἡ ἀσυνετος—attributive adj. of subject
 αὐτων—descriptive gen.
 καρδια.—nom. of subject
²² φασκοντες—instrumental ptcp
 ειναι—complementary infi.
 σοφοι—predicate nom.
 ἐμωρανθησαν—comprehensive
 aor./simple pass./declarative indi.
²³ και—connective conj.
 ηλλαξαν—constative aor./simple
 act./declarative ind.
 την δοξαν—acc. of object
 του ἀφθαρτου θεου—attributive
 adj./objective gen.
 ἐν ὁμοιωματι—dat. with the verb
 ηλλαξαν
 εικονος φθαρτου ἀνθρωπου—
 descriptive gen.
 και—connective conj.
 πετεινων και τετραποδων και
 ἐρπετων.—descriptive gen./connective
 conj.

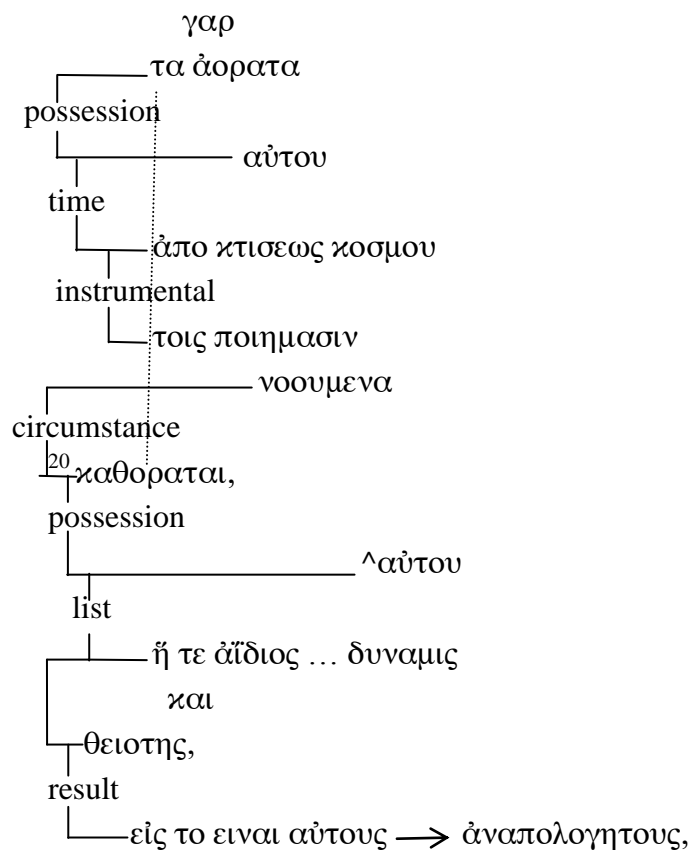
7. 5. Phrasing and Semantic Functions (grammatical and semantic diagramming)(1:19-23)

Reasons for the Wrath of God (1:19-23)

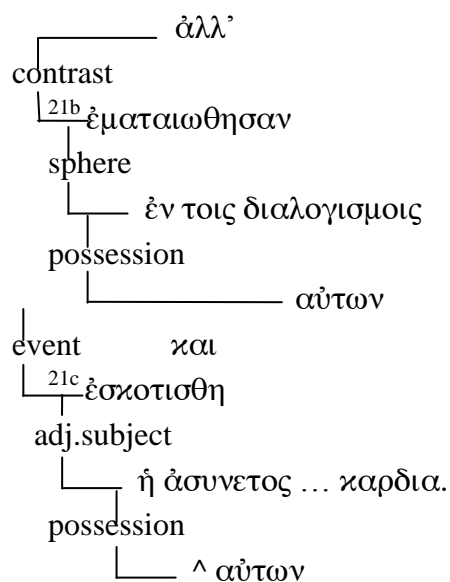
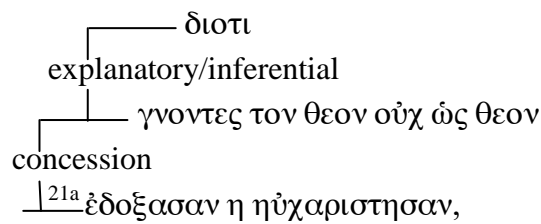
1) God did manifest 1: 19



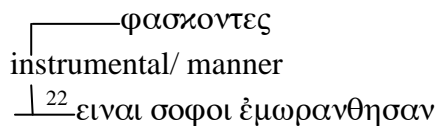
2) The things used for manifestation, 1: 20



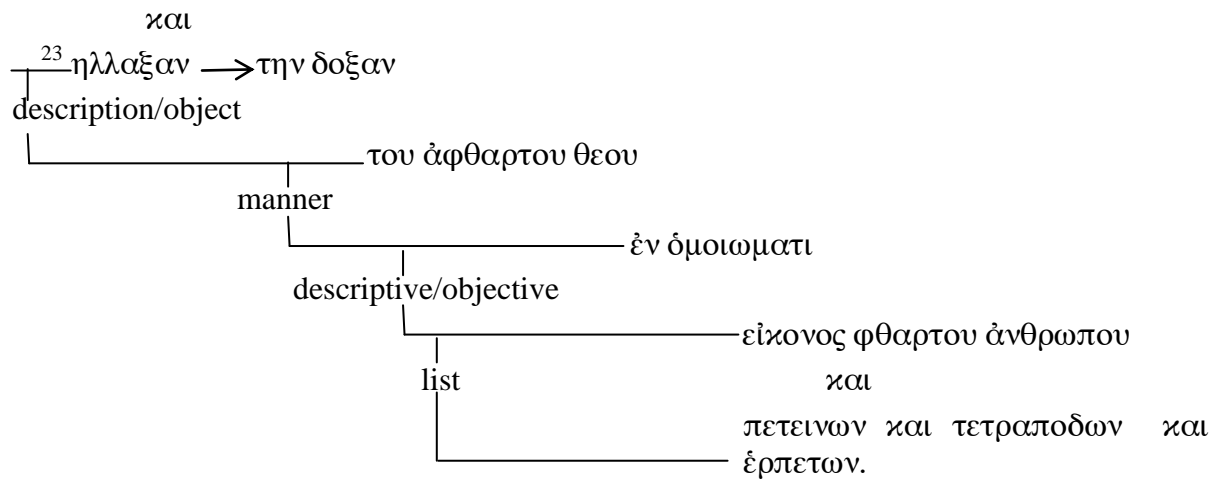
3) Men are inexcusable, 1: 21



4) Thinking as wise 1: 22



5) changed the glory of the incorruptible God 1: 23



7. 6. Exegetical Outline (provisional outline) (1:19-23)

¹⁹Because that which is known of God is manifest among them, for God did manifest *it* to them,

1) God did manifest 1: 19

- subject—which is known of God 1: 19a
- sphere/influence — manifest among them 1: 19a
- advantage /indirect object —manifest *it* to them1: 19b

²⁰for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead—to their being inexcusable;

2) The things used for manifestation, 1: 20

- subject— the invisible things, 1: 20a
- possession —things of Him
- time/separation— from the creation of the world
- instrumental — by the things made being understood, 1: 20b
- event— are plainly seen
- possession— both His eternal power, 1: 20c
- identification— Godhead

3) The result of manifestation, 1: 20d

- result /purpose— to their being inexcusable

²¹because, having known God they did not glorify *Him* as God, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened,

4) Men are inexcusable, 1: 21

- concession — having known God 1: 21a
- explanatory/inferential —because, having known1: 21a
- event— they did not glorify *Him* as God, nor gave thanks, 1: 21a

contrast/event —but the became futile
 sphere /possession — in their reasonings 1: 21b
 event— unintelligent heart was darkened 1: 21c
 adj./description/possession— unintelligent heart 1: 21c

²²professing to be wise, they were made fools,

5) Thinking as wise 1: 22

event— they were made fools
 instrumental/ manner — professing to be wise

²³and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of fowls, and of quadrupeds, and of reptiles.

6) changed the glory of the incorruptible God 1: 23

event— changed the glory of the incorruptible God 1: 23a
 description/object — of the incorruptible God 1: 23a
 manner/list— man, and of fowls, and of quadrupeds, and of reptiles 1: 23b

7. 7. Lexical Study(exegetical study) (1:19-23)

¹⁹ διοτι *Because*. Gives the reason (*δία ὅτι* like our “for that”) for the revelation of God’s wrath.

το γνωστον *That which may be known*; as equivalent to *that which is knowable*. But that which is knowable was not revealed to the heathen. If it was, what need of a revelation? Better, *that which is known*, the universal sense in the New Testament, signifying the universal objective knowledge of God as the Creator, which is, more or less, in all men. *That which may be known of God*. Verbal adjective from *γινώσκω* either “the known” as elsewhere in N.T. (Acts 1:19; 15:18, etc.) or “the knowable” as usual in ancient Greek, that is “the knowledge” ἡ γνῶσις of God. See Phi 3:8.

ἐν αὐτοῖς· In their heart and conscience. The emphasis should be on *in*.

²⁰ ἄορατα The attributes which constitute God’s nature, afterward defined as “His eternal power and divinity.” τα ἄορατα αὐτου, *The invisible things of him* Another verbal adjective (*a* privative and *ὁράω* to see), old word, either unseen or invisible as here and elsewhere in N.T. (Colo 1:15f., etc.).

ἀπο κτισεως κοσμου *Since the creation of the world*. He means by God and unto God as antecedent to and superior to the world (cf. Colo 1:15f. about Christ).

νοουμενα *Being perceived*. Present passive participle of *νοέω*, to use the *νοῦς* (intellect).

καθοραται, *Are clearly seen*. Present passive indicative of *καθοραω* (perfective use of *κατά*), old word, only here in N.T., with direct reference to ἄορατα. We have here an *oxymoron*, literally *a pointedly foolish saying*; a saying which is impressive or humorous through sheer contradiction or paradox. *Invisible things are clearly visible*. See Acts 5:41. Illustrations are sometimes furnished by single words, as *γλυκυπικρος* *bittersweet*; *θρασυδειλος* *a bold coward*. In English compare Shakespeare³⁰:

³⁰ William Shakespeare (26 April 1564 (baptised) – 23 April 1616) was an English poet, playwright, and actor, widely regarded as the greatest writer in the English language and the world's pre-eminent dramatist. Shakespeare was born and brought up in Stratford-upon-Avon, Warwickshire. At the age of 18, he married Anne Hathaway, with whom he had three children: Susanna, and twins Hamnet and Judith.

Shakespeare produced most of his known work between 1589 and 1613. He is often called England's national poet, and the "Bard of Avon". His extant works, including collaborations, consist of approximately 38 plays, 154 sonnets, two long narrative poems, and a few other verses, some of uncertain authorship. His plays

“Dove-feathered raven, fiend angelical; Beautiful tyrant, wolfish-ravens lamb.”

Spenser: “Glad of such luck, the luckless lucky maid.”

ἢ τε ἄϊδιος αὐτοῦ δυναμὶς καὶ θεϊότης. The attributes of God’s nature defined here is as “his everlasting power and divinity” ἄϊδιος is for αἰδιος from ἀεί *always* old word, in N.T. only here and Jude 1:6, common in Philo³¹ ζωή ἄϊδιος elsewhere αἰώνιος. θεϊότης, is from θεῖος (from θεός) quality of θεός and corresponds more to Latin *divinitas* from *divus*, divine. In Colossians 2:9 Paul uses (Latin *deitas* from *deus*) *deity*, both old words and nowhere else in the N.T. θεότητος is Divine Personality, θεϊότης Divine Nature and properties. θεϊότης, *Godhead*. RV., better, *divinity*. *Godhead* expresses *deity* (θεοτης). θεϊότης is *godhood*, not *godhead*. It signifies the sum-total of the divine attributes.

εἰς το εἶναι *So that they are*. The A.V. expresses *result*; but the sense is rather *purpose*. The revelation of God’s power and divinity is given, *so that*, if, after being enlightened, they fall into sin, they may be without defense.

εἰς το εἶναι αὐτοὺς ἀναπολογητοὺς, *That they may be without excuse*. More likely, “so that they are without excuse.” The use of εἰς το and the infinitive (with accusative of general reference) for result like ὥστε is reasonably clear in the N.T.

ἀναπολογητοὺς, is another verbal with ἀν from ἀπολογέομαι (speak in one’s own behalf, defend oneself). Old word, in N.T. only here and Rom 2:1 (“inexcusable” here).

²¹ἐματαιωθησαν *Became vain*. Ingressive first aorist passive indicative of ματαιόομαι (be given to worthless or futile speculation) from μάταιος (empty, worthless, futile, useless). Empty reasonings as often today. *Vain things* (ματαια) was the Jews’ name for *idols*. Compare Acts 4:15. Their ideas and conceptions of God had no intrinsic value corresponding with the truth. “The understanding was reduced to work *in vacuo*. It rendered itself in a way *futile*”

ἐν τοῖς διαλογισμοῖς, *Imaginations* Rv., better, *reasonings*. See Mat 15:19; see on Mk 7:21; see on Jm 2:4.

ἢ ἀσυνετος *Foolish* From συνετος *prudent*, Mat 11:25, and the kindred word συνεσις *understanding*, see on Mark 12:33; see on Luke 2:47. They did not combine the facts which were patent to their observation.

καρδία. *Heart*. The heart is, first, the physical organ, the center of the circulation of the blood. Hence, *the seat and center of physical life*. In the former sense it does not occur in the New Testament. As denoting the vigor and sense of physical life, see Acts 14:17; James 5:5; Luke 21:34. It is used fifty-two times by Paul.

have been translated into every major living language and are performed more often than those of any other playwright.

The cause of Shakespeare's death is a mystery, but an entry in the diary of John Ward, the vicar of Holy Trinity Church in Stratford (where Shakespeare is buried), tells us that "Shakespeare, Drayton, and Ben Jonson had a merry meeting and it seems drank too hard, for Shakespeare died of a fever there contracted." It is questioned by many and said bas baseless information.

³¹ Philo of Alexandria (Greek: Φίλων, Philōn; Hebrew: יהודה ידִידִיָּה, Yedidia (Jedediah) HaCohen; c. 25 BCE – c. 50 CE), also called Philo Judaeus, was a Hellenistic Jewish philosopher who lived in Alexandria, in the Roman province of Egypt.

Philo used philosophical allegory to attempt to fuse and harmonize Greek philosophy with Jewish philosophy. His method followed the practices of both Jewish exegesis and Stoic philosophy. His allegorical exegesis was important for several Christian Church Fathers, but he has barely any reception history within Rabbinic Judaism. He believed that literal interpretations of the Hebrew Bible would stifle humanity's view and perception of a God too complex and marvelous to be understood in literal human terms.

Never used like ψυχη, *soul*, to denote the individual subject of personal life, so that it can be exchanged with the personal pronoun (Acts 2:43; 3:23; Romans 13:1); nor like πνευμα *spirit*, to denote the divinely-given principle of life.

It is the central seat and organ of the personal life (ψυχη) of man regarded in and by himself. Hence it is commonly accompanied with the possessive pronouns, *my, his, thy*, etc.

Like our *heart* it denotes the seat of feeling as contrasted with intelligence. 2 Cor 2:4; Rom 9:2; 10:1; 2 Cor 6:11; Phi 1:7. But it is not limited to this. It is also the seat of mental action, feeling, thinking, willing. It is used—

1. *Of intelligence*, Romans 1:21; 2 Corinthians 3:15; 4:6; Ephesians 1:18.
2. *Of moral choice*, 1 Corinthians 7:37; 2 Corinthians 9:7.
3. *As giving impulse and character to action*, Rom 6:17; Eph 6:5; Colos 3:22; 1 Tim 1:5; 2 Tim 2:22. The work of the law is written on the heart, Rom 2:15. The Corinthian Church is inscribed as Christ's epistle on hearts of flesh, 2 Cor 3:2-3.
4. Specially, it is *the seat of the divine Spirit*, Gal 4:6; Rom 5:5; 2 Cor 1:22. It is the sphere of His various operations, directing, comforting, establishing, etc., Phi 4:7; Colo 3:15; 1 Thes 3:13; 2 Thes 2:17; 3:5. It is the seat of faith, and the organ of spiritual praise, Rom 10:9; Eph 5:19; Colo 3:16.

It is equivalent to *the inner man*, Eph 3:16, 17. Its characteristic is *being hidden*, Rom 2:28, 29; 8:27; 1 Cor 4:5; 14:25.

It is contrasted with *the face*, 1 Thes 2:17; 2 Cor 5:12; and with *the mouth*, Rom 10:8.

²² φασκοντες ειναι σοφοι *Professing themselves to be wise*, σοφοι is predicate nominative with ειναι in indirect discourse agreeing with φασκοντες (old verb, from φημί, to say, rare in N.T.) in case and number according to regular Greek idiom. *Professing* Act 24:9; 25:19; Rev 2:2.

σοφοι ἐμωρανθησαν *Wise, they became fools* Another oxymoron³²; see v. 20. Plato³³ uses the phrase ματαιον δοξοσοφιαν *vain-glorifying of wisdom* ("Sophist," 231). ἐμωρανθησαν *Became fools*. Ingressive first aorist passive of μωραίνω (*make foolish; make tasteless*), to be a fool, old word from μωρός, foolish, a fool. An oxymoron or sharp saying, true and one that cuts to the bone.

³² oxymoron is a figure of speech in which apparently contradictory terms appear in conjunction (e.g. faith unfaithful kept him falsely true). Mid 17th century: from Greek oxumōron, neuter (used as a noun) of oxumōros 'pointedly foolish', from oxus 'sharp' + mōros 'foolish'. The most common form of oxymoron involves an adjective–noun combination of two words. For example, the following line from Tennyson's *Idylls of the King* contains two oxymorons: And faith unfaithful kept him falsely true.

³³ Plato (Greek: Πλάτων Plátōn, pronounced [plá.tɔ:n] in Classical Attic; 428/427 or 424/423[b] – 348/347 BC) was a philosopher in Classical Greece and the founder of the Academy in Athens, the first institution of higher learning in the Western world. He is widely considered the most pivotal figure in the development of philosophy, especially the Western tradition. Unlike nearly all of his philosophical contemporaries, Plato's entire oeuvre is believed to have survived intact for over 2,400 years. Along with his teacher, Socrates, and his most famous student, Aristotle, Plato laid the very foundations of Western philosophy and science.

Due to a lack of surviving accounts, little is known about Plato's early life and education. The philosopher came from one of the wealthiest and most politically active families in Athens. Ancient sources describe him as a bright though modest boy who excelled in his studies. His father contributed all which was necessary to give to his son a good education, and, therefore, Plato must have been instructed in grammar, music, gymnastics and philosophy by some of the most distinguished teachers of his era.

A variety of sources have given accounts of Plato's death. One story, based on a mutilated manuscript, suggests Plato died in his bed, whilst a young Thracian girl played the flute to him. Another tradition suggests Plato died at a wedding feast. The account is based on Diogenes Laertius's reference to an account by Hermippus, a third-century Alexandrian. According to Tertullian, Plato simply died in his sleep.

²³ἐν ὁμοιωματι εἰκονος *For the likeness of an image*. Both words, “a likeness which consists in an image or copy”. See Phi 2:7 for “likeness of men” and Col 1:15 for “image of God.” Paul shows indignant contempt for these shocking efforts to present pictures of a deity that had been lost. Why is it that heathen images of gods in the form of men and beasts are so horrible to look upon?

7. 8. Broader Biblical Context and Theological Context (1:19-23)

7. 7. 1. Biblical Context

Parallel References of NT

Verse 19: Ac. 14-17; 17: 24-2; Verse 21: ἐματαιώθησαν ... καρδια. Eph 4: 17-18;

Verse 22:1 Cor 1: 20

Parallel References of OT:

Verse 20: τα γαρ ... θειοτης Job 12: 7-9; Ps 19: 1; Verse 22: Jer 10:14; Verse 22:Dt 4: 15-19; Ps 106: 20

7. 7. 2. Theological Context: *Theology proper (1:19-23)*

1:19-20 The word because (διότι) should be understood as explaining why God’s wrath is leveled against all the ungodliness of men who suppress the truth by unrighteous acts. It is because what can be known about God has been plainly revealed to them so that they are without excuse when they deny to God his existence and divine nature. In other words, God has so created man and placed him within creation that for man to deny His existence, power, and divine nature is to commit a crime worthy of punishment, even death, as Paul says in 1:32. God’s punishment is just, according to Paul, because such a denial requires the endless suppression of “mountains” of evidence to the contrary (cf. Ps 19). Such people must be living with a profound and irrational deception, to attempt to make this great exchange, that is, to attempt to deny the existence of God.

The phrase what can be known about God (τὸ γνωστὸν τοῦ θεοῦ) is literally “the knowledge of God.” It is obvious from the whole tenor of the passage that the knowledge here is personal, but not saving knowledge of God (cf. 1:21, 32). It is probably the knowledge that God has implanted in us, connected to the Imago Dei (perhaps conscience), and which is sparked or brought to memory through the evidence of creation. Once again, the suppression of this “knowledge” invites the wrath of God for it leaves man without excuse.

1:21-23 Verses 21-23 begin with for (γάρ) and give an explanation as to why men are without excuse. Even though people knew God in terms of his existence, power, and divine nature, they did not acknowledge him, nor did they give thanks to him or for him. Rather, having suppressed the knowledge of God, they have become futile in their thoughts (ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν).

The term “futile” (the verb and especially the noun) is connected to idolatry in the Greek Old Testament (LXX; 2 Sam 7:15; Jer 2:5) and this is probably the background underlying Paul’s thinking here. Therefore, to suppress the knowledge of God is to engage in the futility of idolatry. It is, in short, to give oneself to “nothing,” a non-entity, since an idol is in reality “nothing.”

The extent of their futility is clearly evident in that they exchange God himself for images of reptiles, four-footed animals, birds, and even human beings (v. 23). While idols can reduce the demand on a guilty conscience, they cannot save, as God repeatedly warns (Isa 41:9-10, 21-24; 44:6-23, etc.). Idolatry is the replacement of God, and true knowledge of him, with any other, de facto inferior, object of worship.

The ironic thing about all this is that people arrogantly annex for themselves the claim (φάσκοντες) of wisdom when they replace the worship of God who is immortal for the

worship of his creation which is mortal.²⁶ In reality they have become fools (ἔμωράνθησαν [cf. 1 Cor 1:18-25]), lovers who will not stay at home, worshippers of something less than even themselves. Is it any wonder that Paul refers to their hearts as senseless (ἄσύνετος) and darkened (ἔσκοτίσθη) and Isaiah calls them deluded (44:20)?

In 1:19-23 we have seen the basis for God's wrath on the Gentiles and any other person who acts accordingly. In short, people suppress the obvious knowledge of God in creation—a fact which places them under his wrath. In 1:24-32 we will see how he has carried out his wrath against people who suppress his existence, power, and divine nature.

7. 9. Preaching and Teaching Outline

Reasons for the Wrath of God (1:19-23)

7. 9. 1. God's Revelation (1:19-20)

- 1) God's did manifest 1: 19
manifest among them 1: 19a
- 2) The privilege of Revelation (1:19)
manifest *it* to them, 1: 19b
- 3) The Content of Revelation (1:20)
The things used for manifestation, 1: 20
the invisible things of Him, 1: 20a
from the creation of the world
by the things made being understood are plainly seen, 1: 20b
both His eternal power and Godhead, 1: 20c
- 4) The result of manifestation, 1: 20d

7. 9. 2. Man's Rejection 1: 21

- Men are inexcusable, 1: 21
because, having known 1: 21a
they did not glorify *Him* as God, nor gave thanks, 1: 21a
in their reasonings 1: 21b
unintelligent heart was darkened 1: 21c

7. 9. 3. Man's Rationalization(1:22)

- Thinking as wise 1: 22
They were made fools
Professing to be wise

7. 9. 4. Man's Religion(1:23)

- changed the glory of the incorruptible God 1: 23a
into the likeness of an image of corruptible — man, and of fowls, and of quadrupeds,
and of reptiles 1: 23b

7. 10. Exegetical Commentary: Pauline Thought and Theology

Reasons for the Wrath of God (1:19-23)

The head of a major denomination in America said, "We don't need to evangelize, we only need to announce to people that they're already saved." That leader said like that because of the universalism, the belief that, God is too loving and gracious to send anyone to hell, everyone ultimately would go to heaven.

The Scripture makes clear that justice, wrath, and judgment are divine attributes as are love, mercy, and grace. In Deuteronomy 27-28, more than fifty verses mentions about God's judgment on those who violate His commandments (cf Isa. 13:9; Jer. 19:3-7; Nah. 1:2-3).

Some think that God's wrath and judgment are primarily Old Testament concepts. It should be noted that the New Testament has equally mentioned about the same (Matt. 3:7-8; 11-12; 5:22, 29-30; 8:12; 10:14-15, 28; 12:36-37, 41-42; 13:40, 49; 16:26; 18:34-35; 22:13; 23:33; 24:50-51; 25:26-30; Jn 3:36). Christ spoke more about judgment and hell than anyone else in Scripture.

Paul also has mentioned several times about the wrath of God (Acts 24:25; Rom. 2:5; cf. vv. 8-9, 16; 2 Cor. 5:11). The author of Hebrews also declared about the wrath of God (Heb. 10:26-27; 12:25). The last book of the Bible the book of Revelation very clearly mentioned about the wrath of God (Rev. 14:9-11). The New Testament ends with the serious warning from the Lord Himself about wrath: Rev. 22:14-15, 18-19

People today, deny God's wrath in two ways: 1. An unbeliever simply goes into eternal sleep at death, without suffering any sort of conscious punishment. 2. Universalism, teaches that ultimately God will save everyone. We should realize that groups that deny God's wrath are frequently cultic which denies the authenticity of the texts. Denial of God's wrath removes the purpose and motivation for witnessing, namely; the God-glorifying salvation of unbelievers from sin and hell. Throughout the church history, men of God understood and proclaimed the biblical truths that God is a God of justice and judgment. That knowledge was the great motivation for their tireless service in winning the lost.

Romans begins with 1:18, a clear affirmation of God's wrath "against all ungodliness and unrighteousness of men." " cf Eph 2:3; Ps 90:11. Righteous wrath shows God's divine perfection as any other of His attributes, as Paul makes quite clear in Romans 9:22-23. If we need to understand the grace of God we must first understand His wrath. Then we can understand the meaning of the death of Christ. Man's sin made that death necessary.

Some people, even some pagans, have recognized that God has right to be angry at man's sin. (see 1 Sam. 4-6). In Romans 1:19-23, Paul gives four reasons why they and every person born except Jesus Christ, fully deserve to be under God's wrath. Those reasons may be identified as 1. God's revelation, 2. Man's rejection, 3. Man's rationalization, and 4. Man's religion.

7. 10. 1. God's Revelation (1:19-20)

¹⁹ διοτι το γνωστον του θεου φανερον εστιν εν αυτοις. ο θεος γαρ αυτοις εφανερωσεν.

²⁰ τα γαρ αορατα αυτου απο κτισεως κοσμου τοις ποιημασιν νοουμενα καθοραται, η τε αιδιος αυτου δυναμις και θειοτης, εις το ειναι αυτους αναπολογητους,

Because that which is known about God is evident within them, for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. (1:19-20)

God is justified in His wrath against sinners because he revealed Himself to all mankind. Romans 1:18-2:16 mentions with regard to Gentiles who did not have the privilege having the written law. They are yet punishable. Israelites doubly guilty because they did not only rejected God's natural, universal revelation of Himself in creation and conscience but even rejected His unique written revelation through Scripture. There are two matters to be noted here: 1. The privilege of Revelation, and 2. The Content of Revelation

7. 10. 1. 1. *The privilege of Revelation (1:19)*

διότι το γνωστόν του θεού φανερόν ἐστὶν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφανερώσεν. *because that which is known about God is evident within them, for God made it evident to them.* (1:19)

Paul mentions even apart from God's written revelation, το γνωστόν του θεού φανερόν ἐστὶν ἐν αὐτοῖς· *that which is known about God is evident within* even pagan Gentiles, ὁ θεὸς γὰρ αὐτοῖς ἐφανερώσεν *for God made it evident to them.* God's outward, visible manifestation of Himself is universally known by man. φανερόν ἐστὶν ἐν αὐτοῖς· *It is evident within them* as well as without them.

Physical senses of man can perceive the evidence of God and his inner senses can understand to some extent. At the time of conquest of Canaan, the heathen people testified about God's presence with Israelites. All men know something and understand something of the reality and the truth of God. They are responsible for a proper response to that revelation. Any wrong response is "inexcusable."

The knowledge God is universal (Rom. 1:19-21, 28, 32; 2:15). God has inlaid the evidence so that nowhere He is without a witness It is not that unregenerate man has no knowledge of God but because he naturally rebels against the knowledge of God that he has. (Eph. 2:12; Rom. 1:18).

No one can find God on his own idea or by his own wisdom or searching. He has provided abundant evidence of Himself. He has ἐφανερώσεν *made Himself evident* to men. Even if there is no scripture no person, can plead ignorance of God, every person is accountable for the revelation of God that may lead one to salvation. Helen Keller³⁴ as a very young girl without sight, hearing, and speech was asked of God the girl's response was that she already knew about Him—just didn't know His name

.το γνωστόν *That which is known* could be rendered "that which is knowable." Obviously, finite man cannot know everything about God even with the perfect revelation of Scripture. Still man is capable of knowing about God apart from special revelation. The characteristics of God that are reflected in His creation give unmistakable indication about Him.

Paul mentioned about God at Lystra, "...He did not leave Himself without witness ..." (Acts 14:15-17). On Areopagus³⁵ or Mars Hill at Athens³⁶, Paul said, "What therefore you

³⁴ Helen Adams Keller (June 27, 1880 – June 1, 1968) was an American author, political activist, and lecturer. She was the first deaf-blind person to earn a bachelor of arts degree. Her birthplace in West Tusculum, Alabama, is now a museum and sponsors an annual "Helen Keller Day". Her birthday on June 27 is commemorated as Helen Keller Day in the U.S. state of Pennsylvania and was authorized at the federal level by presidential proclamation by President Jimmy Carter in 1980, the 100th anniversary of her birth. Keller wrote a total of 12 published books and several articles.

Helen Keller was born with the ability to see and hear. At 19 months old, she contracted an illness described by doctors as "an acute congestion of the stomach and the brain", which might have been scarlet fever or meningitis. The illness left her both deaf and blind. At that time, she was able to communicate somewhat with Martha Washington, the six-year-old daughter of the family cook, who understood her signs; by the age of seven, Keller had more than 60 home signs to communicate with her family.

Keller suffered a series of strokes in 1961 and spent the last years of her life at her home. She died in her sleep on June 1, 1968, at her home, Arcan Ridge, located in Easton, Connecticut, a few weeks short of her eighty-eighth birthday. A service was held in her honor at the National Cathedral in Washington, D.C., her body was cremated and her ashes were placed there next to her constant companions, Anne Sullivan and Polly Thomson. She was buried at the Washington National Cathedral.

³⁵ The Areopagus is a prominent rock outcropping located northwest of the Acropolis in Athens, Greece. Its English name is the composite form of the Greek name Areios Pagos, translated "Ares Rock" (Ancient Greek: Ἄρειος Πήγος). In classical times, it functioned as the court for trying deliberate homicide. Ares was supposed to have been tried here by the gods for the murder of Poseidon's son Erichonius (a typical example of an

worship in ignorance³⁷, this I proclaim to you” (Acts 17:23-28). John mentioned about the intellectual knowledge of God as “the true light which, coming into the world, enlightens every man” (John 1:9).

7. 10. 1. 2. *The Content of Revelation* (1:20)

²⁰ τα γὰρ ἄορατα αὐτοῦ ἀπο κτισεως κοσμου τοις ποιημασιν νοουμενα καθοραται, ἢ τε ἄϊδιος αὐτοῦ δυναμις και θειοτης, εἰς το ειναι αὐτους ἀναπολογητους,

For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. (1:20)

ἀπο κτισεως κοσμου *since the creation of the world*, God has made His ἄορατα *invisible qualities* visible. The particular *qualities* that man can recognize in part through his natural senses are God’s ἄϊδιος δυναμις *eternal power* and His θειοτης *divine nature*. God’s *eternal power* is shown in His omnipotence. He used his *power* to create and sustain the world. God’s *divine nature* of kindness and graciousness is said in Acts 14:17.

God’s natural revelation of Himself is not difficult to understand or it is only understood by selective, observable people or only by a few perceptive souls who are especially talented. His revelation of Himself through creation can be καθοραται *clearly seen* by everyone, τοις ποιημασιν νοουμενα *being understood through what has been made*.

Long before the telescope and microscope were invented, the greatness of God was evident both in the vastness and in the tiny details of nature. Men could look at the stars and discover the fixed order of their orbits. They could see the marvelous cycles of the seasons, the rain. Even without the special revelation David said that the people could see the wonder of the universe (Ps. 19:1). No wonder David declared that “power belongs to God” (Ps. 62:11) and that Asaph (Ps. 79:11) and Nahum (1:3) spoke of the greatness of His power.

With giant telescopes such as the 200 inch-diameter instrument at Mount Palomar in California astronomers can observe objects 4 billion light years away, a distance of more than 25 septillion miles! A large earth-moving machine has 420 horsepower and requires a

aetiological myth). The origin of its name is not clear. In Ancient Greek, πάγος pagos means "big piece of rock". Areios could have come from Ares or from the Erinyes, as on its foot was erected a temple dedicated to the Erinyes where murderers used to find shelter so as not to face the consequences of their actions. Later, the Romans referred to the rocky hill as "Mars Hill", after Mars, the Roman God of War. Near the Areopagus was also constructed the basilica of Dionysius Areopagites.

³⁶ Athens (Modern Greek: Αθήνα, Athína, Ancient Greek: Ἀθῆναι, Athênai) is the capital and largest city of Greece. Athens is one of the oldest named cities in the world, having been continuously inhabited for at least 5000 years. Situated in southern Europe, Athens became the leading city of Ancient Greece in the first millennium BC, and its cultural achievements during the 5th century BC laid the foundations of western civilization.

During the early Middle Ages, the city experienced a decline, then recovered under the later Byzantine Empire and was relatively prosperous during the period of the Crusades (12th and 13th centuries), benefiting from Italian trade. Following a period of sharp decline under the rule of the Ottoman Empire, Athens re-emerged in the 19th century as the capital of the independent Greek state.

³⁷ The Unknown God or Agnostos Theos (Ancient Greek: Ἄγνωστος Θεός) is a theory by Eduard Norden first published in 1913 that proposes, based on the Christian Apostle Paul's Areopagus speech in Acts 17:23, that in addition to the twelve main gods and the innumerable lesser deities, ancient Greeks worshipped a deity they called "Agnostos Theos", that is: "Unknown God", which Norden called "Un-Greek". In Athens, there was a temple specifically dedicated to that god and very often Athenians would swear "in the name of the Unknown God" (Νῆ τὸν Ἄγνωστον Ne ton Agnoston). The Unknown God was not so much a specific deity, but a placeholder, for whatever god or gods actually existed but whose name and nature were not revealed to the Athenians or the Hellenized world at large.

hundred gallons (one gallon = 4.54609 liters) of fuel a day to operate. The rain system is wonderful. Tons of coal needed to evaporate the water. to cool those vapors and collect them in cloud needed a lot of power.

The earth is 25,000 miles in circumference, weighs 6 septillion, 588 sextillion tons, and hangs unsupported in space. It spins at 1,000 miles per hour with absolute precision and careens through space around the sun at the speed of 1,000 miles per minute in an orbit 580 million miles long. The head of a comet may be from 10,000 to 1,000,000 miles long, have a tail 100,000,000 miles long, and travel at a speed of 350 miles per second.

The human heart is about the size of its owner's fist. An adult heart weighs less than half a pound (373.242g), yet can do enough work in twelve hours to lift 65 tons one inch off the ground. A mind willfully closed will not understand of a Master Designer who rules the universe. The folly of evolution could be seen with simple example. Shake separate pieces of a watch in a bag and will it eventually become a timepiece

Men are judged and sent to hell not because they do not understand the things of God, its because the willful rejection of the revelation of God. The God consciousness within man prompts him to think of a Saviour. But man goes his own ways (Ezek. 33:11 cf 2 Pet. 3:9; Jer. 29:13). Some seek God and find Him (Acts 8:26-39; 10:2, 44, 48; 16:14).

7. 10. 2. Man's Rejection (1:21)

²¹ διοτι γνοντες τον θεον ουχ ως θεον εδοξασανη ηυχαριστησαν, αλλ' εματαιωθησαν εν τοις διαλογισμοις αυτων και εσκοτισθη η ασυνετος αυτων καρδια.

For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. (1:21)

God is justified in His wrath and judgment because of man's willful rejection. Paul clearly states that διοτι γνοντες τον θεον *though they knew God* through this natural, general revelation, unbelieving men still rejected Him. As Man is innately conscious about God's existence and power, the same way he is innately inclined to reject that knowledge (cf 2 Tim. 3:13; Tit 3:3).

In verse 21, Paul mentions four ways in which men exhibit their rejection of God: 1. by dishonoring Him, 2. by being thankless to Him, 3. by being futile in their speculations concerning Him, and 4. by being darkened in their hearts about Him.

7. 10. 2. 1. By dishonoring God

Man fails τον θεον ουχ ως θεον εδοξασανη *to honor God as God*. This is the basic expression of the root sin of pride which is at the core of man's fallenness. Δοξάζω *honor* could be probably better translated as *glory*. The worst deed committed in the universe is failure to give God *honor*, or *glory*. To glorify God is to exalt Him, to be aware of Him as supremely worthy of honor, and to recognize His divine attributes. We glorify Him by praising His glory! Scripture continually reminds believers to glorify the Lord. (Ps. 29:1-2; 1 Cor. 10:31; Rev 4:11).

Man was created to glorify God (see Lev. 10:3; 1 Chron. 16:24-29; Ps. 148; Rom. 15:5-6). But because of sin man tries to hide (Gen. 3:8). Throughout Scripture, God has revealed many essentials of His glory (Ex. 33: 20-34:7; Ps. 19:1; 148). Though the people persistently rebelled against God, yet God continued to manifest His glory (Ex. 40:34-38; 1 Kin 8:11; Jer. 13:15-16; Ezek. 8:4-18; 11:22-23; Act 12:22-23). The glory of God did not return to earth until Messiah came (John 1:14 cf Matt. 17:2; Rom. 6:4). When Christ returns to earth again, He will reveal his glory (Matt. 24:29, 30).

7. 10. 2. 2. *By being thankless to God*

Man fails *ηὐχαριστησαν* to *give thanks* to Him for His gracious provision. Though God gives rain, sunshine, and other natural blessings to the just and unjust alike (see Matt. 5:45; Acts 14:15-17) still the natural man fails to thank Him because he fails even to acknowledge His existence.

7. 10. 2. 3. *By being futile in their speculations concerning God*

Fallen men have become *ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν* *futile in their speculations*. To reject God is to reject the greatest reality in the universe. Those who refuse to recognize God and avoid His truth guide the minds will be *ἐματαιώθησαν* *futile* in their thinking. The same will lead to various human *τοῖς διαλογισμοῖς* *speculations* that lead only to falsehood and further to greater unbelief and wickedness. The term *speculation* is in favour of all man's godless reasonings. To forsake God is to exchange truth for falsehood and become empty in mind without God. But the truth is that the emptiness will not remain long but will draw in falsehood and darkness to replace the truth rejected. The history of fallen mankind shows devolution not evolution.

4. *By being darkened in their hearts about Him*

The *ἄσυνετος καρδία* *foolish heart* that rejects and dishonors God does not become enlightened and freed, but rather becomes spiritually *ἐσκοτισθῆ* *darkened* and further enslaved to sin. The person who forsakes God forsakes truth, light, and eternal life, as well as meaning, purpose, and happiness. Spiritual darkness and moral depravity cannot be separated. The godless philosophy of the world leads to unbelief and moral perversion (cf Col. 2:8). And ultimately it leads to rejection of Christ and refusal to glorify God (John 3:19-20 cf John 8:45).

7. 10. 3. *Man's Rationalization (1:22)*

φασκοντες ειναι σοφοι ἐμωρανθησαν, *Professing to be wise, they became fools*, (1:22)

In rejecting God's clear revelation of Himself through His creation, men failed to honor and glorify God, failed to give Him thanks, became futile in their philosophical speculations, and became foolish and darkened in their hearts (vv. 19-21). Trying to justify themselves, they rationalized their sin, just as fallen mankind still does today. *φασκοντες ειναι σοφοι* *Professing to be wise* about God, about the universe, and about themselves, *ἐμωρανθησαν* *they became* still greater *fools* (see v. 21d).

David had declared that men who deny God and His truth are fools (Ps. 14:1; 53:1). They boast in thinking they are *wise*. The natural man cannot think perfectly about anything. His thinking is perverted most severely in the spiritual realm and divine realm. In his sinfulness, he rebels against God. He goes far away when he philosophizes about his origin, purpose, and destiny and about the origin and meaning of the universe in which he lives.

These dominating worldly speculations often infect the church. Many in the church think evolution as scientific fact rather than philosophical theory. Many nominal Christians have accommodated their theology accordingly. They compromised with theistic evolution or progressive creationism. In the area of theories of psychology; sociology and anthropology, they foolishly modify or exchange the truths of God's revelation about man in favor of man's speculations. Institution after institution that once firmly stood on God's Word has progressively accommodated the false teachings. The greatest fool in the entire world is the person who exchanges God's wisdom of truth and light for man's wisdom of deceit and darkness (cf 1 Cor. 1:18, 20, 25; 2:2).

7. 10. 4. Man's Religion. (1:23)

και ηλλαξαν την δοξαν του αφθαρτου θεου ενομοιωματι ειδονος φθαρτου ανθρωπου και πετεινων και τετραποδων και ερπετων.

and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. (1:23)

The fourth reason why every person is born under God's wrath and condemnation is artificial religion. It has tried to replace the truth and the worship of God. Though man is fallen yet he is very much naturally religious. At least 2.6 billion people in the world have an identifiable religious affiliation of some sort. Many more are said to have some form of unidentified religion. Hindus have some 33 crores of gods, which amounts to about eight gods per family. They also revere cows and countless other animals that they consider to be sacred.

Many humanistic sociologists, philosophers, and theologians say every religion leading to one ultimate truth. Scripturally every religion is a downward movement away from God, away from truth, and away from righteousness. It has, in fact, descended from monotheism. Even secular history testifies about it. Herodotus³⁸, the famous Greek historian of the fifth century B. C. said that the earliest Persians had no pagan temples or idols (*The Histories*, 1:31). The fourth-century Christian historian Eusebius³⁹ declared that "the oldest peoples had no idols." Even many ancient unbelievers recognized the ridiculousness of worshiping something fashioned by man's own hands. Horace⁴⁰, the Roman poet of the first century B. C. mocked and wrote that man instead of making stool out of a tree made god.

Even after the fall, at first it is mentioned "men began to call upon the name of the Lord" (Gen. 4:26). But merely calling on the name of the true God did not prevent men from falling progressively into worse and worse sin. Ancient Israelites recognized the same thing. Jesus clearly asserted in the Sermon on the Mount, simply claiming allegiance to the Lord does not guarantee entrance into His kingdom (Matt. 7:21).

³⁸ Herodotus (Ancient Greek: Ἡρόδοτος) was a Greek historian who was born in Halicarnassus in the Persian Empire (modern-day Bodrum, Turkey) and lived in the fifth century BC (c. 484–c. 425 BC), a contemporary of Socrates. He is widely referred to as "The Father of History" (first conferred by Cicero); he was the first historian known to have broken from Homeric tradition to treat historical subjects as a method of investigation—specifically, by collecting his materials systematically and critically, and then arranging them into a historiographic narrative. The *Histories* is the only work which he is known to have produced, a record of his "inquiry" (or ἱστορίαι) on the origins of the Greco-Persian Wars, including a wealth of geographical and ethnographical information. Some of his stories were fanciful and others inaccurate; yet he states that he was reporting only what was told to him and was often correct in his information. Despite Herodotus' historical significance, little is known of his personal history.

³⁹ Eusebius of Caesarea (Greek: Εὐσέβιος, ad 260/265 – 339/340), also known as Eusebius Pamphili, was a Greek historian of Christianity, exegete, and Christian polemicist. He became the bishop of Caesarea Maritima about 314 AD. Together with Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely well learned Christian of his time. He wrote *Demonstrations of the Gospel*, *Preparations for the Gospel*, and *On Discrepancies between the Gospels*, studies of the Biblical text. As "Father of Church History" he produced the *Ecclesiastical History*, *On the Life of Pamphilus*, the *Chronicle* and *On the Martyrs*. Much like his birth, the exact date of Eusebius' death is unknown. However, there is primary text evidence from a council held in Antioch that by the year 341, his successor Acacius had already filled the seat as Bishop. Socrates and Sozomen write about Eusebius' death, and place it just before Constantine's son Constantine II died, which was in early 340. They also say that it was after the second banishment of Athanasius, which began in mid 339. This means that his death occurred some time between the second half of 339 and early 340.

⁴⁰ Quintus Horatius Flaccus (December 8, 65 BC – November 27, 8 BC), known in the English-speaking world as Horace, was the leading Roman lyric poet during the time of Augustus (also known as Octavian). Horace can be regarded as the world's first autobiographer[3] - In his writings, he "tells us far more about himself, his character, his development, and his way of life than any other great poet in antiquity."

Even the concept of idolatry was not there after the flood. The earliest instance of idolatry mentioned in the Bible is that of Abraham's family in Ur (Josh. 24:2). By the time God brought His people back into the land of Canaan, they discovered idolatry was widespread there as it was in Egypt. Before the Exile, Isaiah sarcastically mocked the wicked foolishness of idolatry that had so corrupted his people (Isa. 44:9-17).

Along with the rebellious, proud, vain, foolish, and darkened Gentiles, many Jews had also *καὶ ἠλλάξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ exchanged the glory of the incorruptible God for that which is inglorious, shameful, and φθάρτου corruptible*. They substituted the reality of the holy *θεοῦ God* for the vain *εἰκονος image* of every sort of His creatures.

In their spiritual blindness, intellectual darkness, and moral depravity, men are by nature inclined to reject the Holy Creator for the unholy creature. Because it is something even in their fallenness demands for a god. But the one they like is better than the true God, and they work out deities of their own making.

Though Decalogue forbade the idol worship (Ex. 20:3-5), yet the children of Israel made golden calf and worshipped it (32:1-6). Again in their following history they forsook all the commandments of the Lord their God and made for themselves molten images. (2 Kings 17:13-16)

The first creature man substitutes for God is man only, *ἐνόμοιωματι εἰκονος φθάρτου ἀνθρώπου an image in the form of corruptible man*. Instead of glorifying and worshiping God, he attempts to deify himself. Voltaire⁴¹ was correct in observing: "God made man in His own image and man returned the favor." Every form of idolatry is a form of self-worship because man finds form of an idol according to his thinking and he takes glory in that. Every false god shows man's fallen nature and it entices him to glorify it and indulge himself. In one way or another, all idolatry is worship of self and service of Satan.

The epitome of human self-worship will be that of Antichrist (2 Thess. 2:3-4). Paul said, "The things which the Gentiles sacrifice, they sacrifice to demons," (1 Cor. 10:20). Though man make idol, demons take advantage of that ungodliness, by impersonating the characteristics the man-made god is supposed to have. Satan in his limited power could perform miracles and make unbelievers heart to still be hardened (Ex. 7:11, 22; 8:7). Satan allows enough astrological predictions to come true and enough supernatural events to be manifested to keep his followers deluded (cf. 2 Thess. 2:9).

Nebuchadnezzar was perhaps the greatest monarch of the ancient world. He exalted himself as God (Dan. 4: 25-37; cf. vv. 19-27). Belshazzar, Nebuchadnezzar's successor, "praised the gods of gold and silver, of bronze, iron, wood, and stone." (Dan. 5:1-29). God judged both of them.

⁴¹ François-Marie Arouet (21 November 1694 – 30 May 1778), known by his nom de plume Voltaire (A pen name (nom de plume, or literary double) is a pseudonym (or, in some cases, a variant form of a real name) adopted by an author and printed on the title page or by-line of his or her works in place of their "real" name), was a French Enlightenment writer, historian, and philosopher famous for his wit, his attacks on the established Catholic Church, and his advocacy of freedom of religion, freedom of speech, and separation of church and state.

Voltaire was a versatile writer, producing works in almost every literary form, including plays, poems, novels, essays, and historical and scientific works. He wrote more than 20,000 letters and more than 2,000 books and pamphlets. He was an outspoken advocate of civil liberties, despite the risk this placed him in under the strict censorship laws of the time. As a satirical polemicist, he frequently made use of his works to criticize intolerance, religious dogma, and the French institutions of his day.

In February 1778, Voltaire returned for the first time in over 25 years to Paris, among other reasons to see the opening of his latest tragedy, *Irene*. [92] The five-day journey was too much for the 83-year-old, and he believed he was about to die on 28 February, writing "I die adoring God, loving my friends, not hating my enemies, and detesting superstition. He soon became ill again and died on 30 May 1778.

A. W. Tozer⁴² wisely observed that idolatry begins in the mind when we pervert or exchange the idea of God for something other than what He really is (*The Knowledge of the Holy* [N.Y: Harper & Row 1961], pp. 9-10).

An even more nonsensical form of idolatry noted by Paul is that of the worship *πετεινων και τετραποδων και ερπετων* of *birds and four-footed animals and crawling creatures*. Among the many *birds* worshiped in the ancient world were the eagle in Rome, and the stork and hawk in Egypt. It was because eagles were often deified by Romans that the Jews so vehemently opposed their being displayed in any form in Israel, especially in the holy city of Jerusalem. In India people worship peacock.

Ancient idols in the form of *τετραποδων* *four-footed animals* were almost too numerous to count. The Egyptians worshiped the bull-god Apis⁴³, the cat-goddess Bubastis⁴⁴, the cow-goddess Hathor⁴⁵, the hippopotamus-goddess Opet⁴⁶, and the wolf-god Ophois⁴⁷. In India

⁴² Aiden Wilson Tozer (April 21, 1897 – May 12, 1963) was an American Christian pastor, preacher, author, magazine editor, and spiritual mentor. For his work, he received two honorary doctoral degrees. Tozer had seven children: six boys and one girl. Living a simple and non-materialistic lifestyle, he and his wife, Ada Cecelia Pfautz, never owned a car, preferring bus and train travel. Even after becoming a well-known Christian author, Tozer signed away much of his royalties to those who were in need. He spent his last years of ministry at Avenue Road Church in the province of Ontario in Toronto, Canada, where he died from a heart attack. He was buried in Ellet Cemetery, Akron, Ohio, with a simple epitaph marking his grave: "A. W. Tozer - A Man of God." His last message, *The Waning Authority of Christ in the Churches*, printed in the *Alliance Weekly* and dated May 15, 1963, was published 3 days after his death.

⁴³ In Egyptian mythology, Apis or Hapis is a sacred bull worshipped in the Memphis region. "Apis served as an intermediary between humans and an all-powerful god (originally Ptah, later Osiris, then Atum). Apis was the most important of all the sacred animals in Egypt, and, as with the others, its importance increased as time went on. Auguste Mariette's excavation of the Serapeum of Saqqara revealed the tombs of over sixty animals, ranging from the time of Amenhotep III to that of the Ptolemaic dynasty. At first, each animal was buried in a separate tomb with a chapel built above it. Apis was the most popular of the three great bull cults of ancient Egypt (the others being the bulls Mnevis and Buchis.) The worship of the Apis bull was continued by the Greeks and after them by the Romans, and lasted until almost 400 CE.

⁴⁴ Bubastis (Greek: Βούβαστις or Βούβαστος, also known in Arabic as Tell-Basta or in Egyptian as Per-Bast, was an Ancient Egyptian city. It was the capital of its own Nome, located along the River Nile in the Delta region of Lower Egypt. Bubastis is often identified with the biblical Phibeseth (Hebrew פִּיבֶסֶת, Ezekiel 30:17). The name of Bubastis in Egyptian is typically transcribed Per-Bast. PR means "house" and the second word is the name of the goddess Bast or Bastet. The phrase means "House of Bast". Bubastis was a center of worship for the feline goddess Bast (also called Bastet (emphasising the feminine ending t), or even Bubastis (after the city)), which the ancient Greeks identified with Artemis. The cat was the sacred and peculiar animal of Bast, who is represented with the head of a cat or a lioness and frequently accompanies the deity Ptah in monumental inscriptions. The tombs at Bubastis were accordingly the principal depository in Egypt of the mummies of the cat.

⁴⁵ Hathor (Egyptian; in Greek: Ἄθωρ, meaning "mansion of Horus") is an Ancient Egyptian goddess who personified the principles of joy, feminine love, and motherhood. She was one of the most important and popular deities throughout the history of Ancient Egypt. Hathor was worshiped by royalty and common people alike in whose tombs she is depicted as "Mistress of the West" welcoming the dead into the next life. In other roles she was a goddess of music, dance, foreign lands and fertility who helped women in childbirth, as well as the patron goddess of miners.

The cult of Hathor predates the historic period, and the roots of devotion to her are therefore difficult to trace, though it may be a development of predynastic cults which venerated fertility, and nature in general, represented by cows. Hathor is commonly depicted as a cow goddess with horns in which is set a sun disk with Uraeus (is the stylized, upright form of an Egyptian cobra (asp, serpent, or snake), used as a symbol of sovereignty, royalty, deity and divine authority in ancient Egypt). Cow deities appear on the Kings belt and the top of the Narmer Palette

⁴⁶ Opet (Apet, Ipet, Ipy) was a benign hippopotamus goddess known as a protective and nourishing deity. Her name seems to mean 'harem' or 'favored place'. Our first reference to her comes from the Pyramid Texts, where the king asks that he may nurse at her breast so that he would "neither thirst nor hunger...forever". She appears to have had a very strong connection with the Theban area and might have even been considered a personification of that city. Opet was usually depicted as some sort of combination of hippopotamus, crocodile,

today cow is venerated as mother goddess. Many Indians, Egyptians and Canaanites worshiped bulls, some of which were buried with great riches just as were the Pharaohs. Diana⁴⁸, or Artemis, a popular Greek goddess in New Testament times (see Acts 19:27), did not have the form of a beautiful woman but rather that of a gross, ugly female beast with countless nipples hanging beneath her, supposedly enough to suckle the world. Other ancient idols were in the form of such diverse objects as mice and rats, elephants, crocodiles, monkeys, and the sun and moon.

Many kinds of ἔρπετων *crawling creatures* were worshiped, many of which are still deified in parts of the world today. Among their many idols, the ancient Egyptians worshiped the scarab beetle, likenesses of which are sold as souvenirs in that country today. The insect lives in manure piles and is commonly referred to as the dung beetle. The Assyrians became fond of worshiping snakes, as did many Greeks and Indians.

The name of the Canaanite god Baal-zebul⁴⁹ (2 Kings 1:2), or Beelzebul (Matt. 10:25), means "Lord of the flies." Because so much pagan worship was associated with flies, many superstitious Jews believed that no fly would dare enter God's Temple in Jerusalem (cf. Avot 5:5⁵⁰ in the Talmud⁵¹). Modern Hindus refuse to kill or harm most animals and insects,

human and lion, though her hippopotamus aspect is dominant. She was represented as a female hippopotamus, usually standing upright on legs which have the feet of a lion. In this guise, her arms are usually human in appearance though they generally terminate in leonine paws. Sometimes she was depicted with the swollen belly of a pregnant woman and with large pendent human breasts. Her back and tail were those of a crocodile and sometimes this aspect was emphasized by a complete crocodile stretched over her back.

⁴⁷ The Egyptian god Ophois (Greek form), also known as Upuaut or Wepwawet. Some sources place him as the son of the god Shu and goddess Tefnut. The name means "He who opens the roads" or "opener of the ways". Portrayed as a wolf (or Jackal) in very early Egyptian mythology, later as Egyptian religious belief advanced and the various gods became humanised Ophois came to be portrayed as a human with the head of a jackal. Originally a cemetery god, Ophois was associated with the funerary cult: Preceding the spirits of the dead in to the after life, and leading the procession at the feasts of Osiris. Additionally associated with war, specifically leading soldiers in to battle. He was reputed to walk ahead of processions ensuring those who followed never met with opposition. Often portrayed on the standard (shedshed) carried at the head of an army. Depicted in art as leading the sun through the sky as part of its nocturnal voyage.

⁴⁸ The Temple of Artemis or Artemision (Greek: Ἀρτεμίσιον), also known less precisely as the Temple of Diana, was a Greek temple dedicated to the goddess Artemis. It was located in Ephesus (near the modern town of Selçuk in present-day Turkey). One of the Seven Wonders of the Ancient World, it was completely rebuilt three times before its eventual destruction in 401 AD. From the Greek point of view Ephesian Artemis is a distinctive form of their goddess Artemis. In Greek cult and myth, Artemis is the twin of Apollo, a virgin huntress who supplanted the Titan Selene as goddess of the Moon. Robert Fleischer identified as decorations of the primitive xoanon the changeable features that since Minucius Felix and Jerome's Christian attacks on pagan popular religion had been read as many breasts or "eggs" — denoting her fertility (others interpret the objects to represent the testicles of sacrificed bulls that would have been strung on the image, with similar meaning).

⁴⁹ Beelzebul or Beel-Zebub (Hebrew: בְּעֵזְבֵל, Ba'al Zəvūv) is a name of a demon. In Christian and Biblical sources, Beelzebul is another name for the devil. In Christian demonology, he is one of the seven princes of Hell according to Catholic views on Hell. The Dictionnaire Infernal describes Beelzebul as a demonic fly who is also known as the "Lord of the Flies". The god of the Philistine city of Ekron, a Canaanite god. In the Testament of Solomon, Beelzebul (not Beelzebub) appears as prince of the demons and says (6.2) that he was formerly a leading heavenly angel who was (6.7) associated with the star Hesperus (which is the normal Greek name for the planet Venus (Αφροδίτη) as evening star). Seemingly, Beelzebul here is simply Lucifer. Beelzebul claims to cause destruction through tyrants, to cause demons to be worshipped among men, to excite priests to lust, to cause jealousies in cities and murders, and to bring on war.

⁵⁰ Pirkei Avot (Hebrew: אבות פירקי) (also rendered as Pirkei Avoth or Pirkei Avos or Pirke Aboth), which translates to English as Chapters of the Fathers, is a compilation of the ethical teachings and maxims of Mishnaic-period Rabbis. It is part of didactic Jewish ethical Musar literature. Because of its contents, it is also called Ethics of the Fathers. Pirkei Avot consists of the Mishnaic tractate of Avot, the second-to-last tractate in the order of Nezikin in the Mishnah, plus one additional chapter. Pirkei Avot is unique in that it is the only tractate of the Mishnah dealing solely with ethical and moral principles; there is little or no halacha (laws) found in Pirkei Avot.

²⁷ ὁμοίως τε και οἱ αρσενες ἀφεντες την φυσικην χρησην της θηλειας ἐξεκαυθησαν ἐν τη ὀρεξει αὐτων εἰς ἀλληλους, αρσενες ἐν αρσειν την ἀσχημοσυνην κατεργαζομενοι και την ἀντιμισθιαν ην εδει της πλανης αὐτων ἐν ἑαυτοις ἀπολαμβανοντες.

²⁸ και καθως οὐκ ἔδοκιμασαν τον θεον εχειν ἐν ἐπιγνωσει, παρεδωκεν αὐτους ὁ θεος εἰς ἀδοκιμον νουν, ποιειν τα μη καθηκοντα,

²⁹ πεπληρωμενους παση ἀδικια πονηρια πλεονεξια κακια, μεστους φθονου φονου εριδος δολου κακοηθειας, ψιθυριστας

³⁰ καταλαλους θεοστυγεις ὑβριστας ὑπερηφανους, ἀλαζονας, ἐφευρετας κακων, γονευσιν ἀπειθεις,

³¹ ἀσυνετους ἀσυνθετους ἀστοργους ἀνελεημονας.

³² οἵτινες το δικαιωμα του θεου ἐπιγνωτες ὅτι οἱ τα τοιαυτα πρασσοντες αξιοι θανατου εἰσιν, οὐ μονον αὐτα ποιουσιν ἀλλα και συνευδοκουσιν τοις πρασσουσιν.

8. 1. Lexical Analysis (1:24-32)

²⁴ **Διο**, Conj *through which* thing, that is, *consequently*:—for which cause, therefore, wherefore.

παρεδωκεν, Aor Act ind 3 Sg., to surrender, i.e. yield up, intrust, transmit. betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend. παραδιδωμι αὐτους ὁ θεος ἐν

ταις επιθυμιας, Dat fem Pl., a *longing* (especially for what is forbidden):—concupiscence, desire, lust (after). ἐπιθυμια

των καρδιων αὐτων εἰς

ακαθαρσιαν, Acc fem Sg., impurity (the quality), physically or morally, uncleanness. ἀκαθαρσια

του ατιμαζεσθαι, Pres mid/pas., inf., to *render infamous*, that is, (by implication) *contemn* or *maltreat*:—despise, dishonour, suffer shame, entreat shamefully. ἀτιμαζω

τα σωματα Acc neu Pl., the *body* (as a *sound* whole), used in a very wide application, literally or figuratively:—bodily, body, slave. σωμα

αὐτων ἐν αὐτοις.

²⁵ **οιτινες**, pro Nom masc Pl., *which some*, that is, *any that*; also (definitely) *which same*:—that, in that they, what (-soever), whereas ye, (they) which, who (-soever). ὅστις, ἥτις, ὅτι

μετηλλαξαν, Aor Act ind 3 Pl., to *exchange*:—change. μεταλασσω

την ἀληθειαν του θεου ἐν

τ ψευδει, Dat neu Sg., a *falsehood*:—lie, lying. ψευδος

και εσεβασθησαν, Aor mid ind 3 Pl., to *venerate*, that is, *adore*:—worship. σεβαζομαι

και ελατρευσαν Aor Act ind 3 Pl., From λατρις *latris* (a hired *menial*); to *minister* (to God), that is, *render religious homage*:—serve, do the service, worship (-per). λατρευω

τη κτισει

παρα prep., more than, A primary preposition; properly *near*, that is, (with genitive case) *from beside* (literally or figuratively), (with dative case) *at* (or *in*) the *vicinity* of (objectively or subjectively), (with accusative case) to the *proximity* with (local [especially *beyond* or *opposed* to] or causal [*on account* of]). In compounds it retains the same variety of application:—above, against, among, at, before, by, contrary to, from, + give [such things as they], + that [she] had, in, nigh unto, (out) of, past, save, side . . . by, in the sight of, than, [there-] fore, with. In compounds it retains the same variety of application.

τον κτισαντα, Aor Act ptcp Acc masc Sg., Probably akin to κταομαι (through the idea of the *proprietorship* of the *manufacturer*); to *fabricate*, that is, *found* (*form* originally):—create, Creator, make. κτιζω

ὅς ἐστιν

ευλογητος adj Nom masc Sg., *adorable*:—blessed. εὐλογητος

εἰς τους

αιωνας, Acc masc Pl., From the same as *αι*; properly an *age*; by extension *perpetuity* (also past); by implication the *world*; specifically (Jewish) a Messianic period (present or future):—age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end). αἰων

αμην. Of Hebrew origin; properly *firm*, that is, (figuratively) *trustworthy*; adverbially *surely* (often as interjection *so be it*):—amen, verily.

²⁶ δια

τουτο Neuter, singular, nominative or accusative of οὗτος *that thing*:—here [-unto], it, partly, self [-same], so, that (intent), the same, there [-fore, -unto], this, thus, where [-fore].

παρεδωκεν Aor Act ind 3 Sg., to *surrender*, that is, *yield up*, *entrust*, *transmit*:—betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend. παραδιδωμι

αὐτους ὁ θεος εἰς

παθη Acc n Pl., properly *suffering* (“pathos”), that is, (subjectively) a *passion* (especially *concupiscence*):—(inordinate) affection, lust. παθος

ατιμιας, Gen fem Sg., *infamy*, that is, (subjectively) comparative *indignity*, (objectively) *disgrace*:—dishonour, reproach, shame, vile. ἀτιμια

αἱ τε γαρ

θηλειαι Nom fem Pl., *female*:—female, woman. θηλυς

αὐτων

μετηλλαξαν Aor Act ind 3 Pl., to *exchange*, *change*. μεταλλασσω

την φυσικην, Acc fem Sg., “physical”, that is, (by implication) *instinctive*:—natural. φυσικος

χρησιν Acc fem Sg., *employment*, that is, (specifically) sexual *intercourse* (as an *occupation* of the body):—use. χρησις

εἰς την παρα

φουσιν, *growth* (by *germination* or *expansion*), that is, (by implication) natural *production* (lineal *descent*); by extension a *genus* or *sort*; figuratively native *disposition*, *constitution* or *usage*:—([man-]) kind, nature ([-al]). Φυσις

²⁷ ὁμοιως Adv *similarly*:—likewise, so.

τε και

οι αρσενες Nom masc Pl., *male* (as stronger for *lifting*):—male, man. ἀρῶνην, αρσην

αφεντες From ἀπό and ἵημι (to *send*; an intensive form of εἶμι (to *go*)); to *send forth*, in various applications:—cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

την φυσικην χρησιν της θηλειας

εξεκαυθησαν Aor Pas ind 3 Pl., to *inflamm* deeply:—burn. ἐκκαω

εν τ ορεξει Dat fem Sg., *excitement* of the mind, that is, *longing* after:—lust. ορεξις

αὐτων εἰς

αλληλους, Acc masc Pl., from *αλλος* reduplicated; *one another*. :—each other, mutual, one another, (the other), (them-, your-) selves, (selves) together

αρσενες ἐν αρσεσιν

την ασχημοσυνην Acc fem Sg., an *indecenty*; by implication the *pudenda*:—shame, that which is unseemly. ἀσχημοσυνη

κατεργαζομενοι Pres mid ptc Nom masc Pl to *work fully*, that is, *accomplish*; by implication to *finish*, *fashion*:—cause, do (deed), perform, work (out). κατεργαζομαι

και την αντιμισθιαν From a compound of αντι and μισθος; *requital*, *correspondence*:—recompense. ἀντιμισθια

ην rel., pro Acc fem Sg., ὅς probably a primary word (or perhaps a form of the article ὁ ἢ το); the relatively (sometimes demonstrative) pronoun, who, which, what, that. See also ου. one, (an-, the) other, some, that, what, which, who(-m, -se), etc. ὅς, ἦ, ὅ

εδει Impf imper Act ind., 3 Sg., Third person singular active present of δέω; also δεον which is neuter active participle of the same; both used impersonally; *it is* (was, etc.) *necessary* (as *binding*):—behave, be meet, must (needs), (be) need (-ful), ought, should. δει

της πλανης Gen fem Sg., Feminine of πλανος (as abstraction); objectively *fraudulence*; subjectively a *straying* from orthodoxy or piety:—deceit, to deceive, delusion, error.

αὐτων ἐν

ἐαυτοις refl pro 3 Dat masc Pl., *him* (*her, it, them*, also [in conjunction with the personal pronoun of the other persons] *my, thy, our, your*) - self (-selves), etc.:—alone, her (own, -self), (he) himself, his (own), itself, one(to) another, our (thine) own (-selves), + that she had, their (own, own selves), (of) them (-selves), they, thyself, you, your (own, own conceits, own selves, -selves). εαυτου

απολαμβανοντες. From ἀπό and λαμβανω; to *receive* (specifically in *full*, or as a host); also to *take aside*:—receive, take. ἀπολαμβανω

²⁸ και καθως Adv *just* (or *inasmuch*) *as, that*:—according to, (according, even) as, how, when.

οὐκ

εδοκιμασαν Aor Act ind 3 Pl., to *test* (literally or figuratively); by implication to *approve*:—allow, discern, examine, (ap-) prove, try. δοκιμαζω

τον θεον

εχειν A primary verb (including an alternate form σχεω used in certain tenses only); to *hold* (used in very various applications, literally or figuratively, direct or remote; such as *possession, ability,*

contiguity, relation or *condition*):—be (able, hold, possessed with), accompany, + begin to amend, can (+ -not), conceive, count, diseased, do, + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, return, sick, take for, + tremble, + uncircumcised, use. εχω

εν επιγνωσει, Dat fem Sg., *recognition*, that is, (by implication) full *discernment, acknowledgement*:—(ac-) knowledge (-ing, -ment). επιγνωσις

παρεδωκεν Aor Act ind 3 Sg., From παρά and δίδωμι; to *surrender*, that is, *yield up, intrust, transmit*:—betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend. παραδιδωμι

αὐτους ὁ θεος εἰς

αδοκιμον Acc masc Sg., From ἀ (as a negative particle) and δοκιμος; *unapproved*, that is, *rejected*; by implication *worthless* (literally or morally):—castaway, rejected, reprobate. ἄδοκιμος

νουν, Acc masc Sg., Probably from the base of γινωσκω; the *intellect*, that is, *mind* (divine or human; in thought, feeling, or will); by implication *meaning*:—mind, understanding. νοῦς. Compare ψυχη.

ποιειν τα μη

καθηκοντα, Pres Act impers., ptcp Acc neut Pl., From κατά and ἵκω; to *reach to*, that is, (neuter of present active participle, figuratively as adjective) *becoming*:—convenient, fit. καθηκω

²⁹ **πεπληρωμενους** Perf Pas Acc ptcp masc Pl., to *make replete*, that is, (literally) to *cram* (a net), *level up* (a hollow), or (figuratively) to *furnish* (or *imbue, diffuse, influence*), *satisfy, execute* (an office), *finish* (a period or task), *verify* (or *coincide* with a prediction), etc.:—accomplish, (be) complete, end, expire, fill (up), fulfil, (be, make) full(come), fully preach, perfect, supply. πληρωω

παση αδικια Dat fem Sg., (legal) *injustice* (properly the quality, by implication the act); moral *wrongfulness* (of character, life or act):—*iniquity, unjust, unrighteousness, wrong.* ἀδικια

πονηρια

πορνεια Dat fem Sg., From πορνευω; *harlotry* (including *adultery* and *incest*); figuratively *idolatry*:—*fornication.*

πλεονεξια Dat fem Sg., *avarice*, that is, (by implication) *fraudulency, extortion*:—*covetous (-ness) practices, greediness.* πλεονεξια

κακια, Dat fem Sg., *badness*, that is, (subjectively) *depravity*, or (actively) *malignity*, or (passively) *trouble*:—*evil, malice (-iousness), naughtiness, wickedness, κακια*

μεστους Acc masc Pl., Of uncertain derivative; *replete* (literally or figuratively):—*full.* μεστος

φθονου Gen masc Sg., *ill will* (as *detractio*), that is, *jealousy (spite)*:—*envy.* φθονος

φονου Gen masc Sg., From an obsolete primary φενω (to *slay*); *murder*:—*murder, + be slain with, slaughter, φονος*

εριδος Gen fem Sg., Of uncertain affinity; a *quarrel*, that is, (by implication) *wrangling*:—*contention, debate, strife, variance.* ερις

δολου Gen masc Sg., From δελλω (an obsolete primary probably meaning to *decoy*; a *trick (bait)*, that is, (figuratively) *wile*:—*craft, deceit, guile, subtility.* δολος

κακοηθειας, Gen fem Sg., From a compound of κακος and ἔθος; *bad character*, that is, (specifically) *mischievousness*:—*malignity.* κακοηθεια

ψιθυριστας Acc masc Pl., From the same as ψιθυρισμός; a secret *calumniator*:—*whisperer.* ψιθυριστης

³⁰ **καταλαλους** Acc masc Pl., From κατά and the base of λαλεω; *talkative against*, that is, a *slanderer*:—*backbiter.*

θεοστυγεις Acc masc Pl., From θεος and the base of στυγνεταις; *hateful to God,*

that is, *impious*:—*hater of God.* θεοστυγης

υβριστας, Acc masc Pl., an *insulter*, that is, *maltreater*:—*de-spiteful, injurious.* ὑβριστης

υπερηφανους, Acc masc Pl., From ὑπέρ and φαινω; *appearing above Others* (*conspicuous*), that is, (figuratively) *haughty*:—*proud.* υπερηφανους

αλαξονας, Acc masc Pl., From αλη (*vagrancy*); *braggart*:—*boaster.*

εφευρετας Acc masc Pl., From a compound of ἐπί and εὕρισκω a *discoverer*, that is, *contriver*:—*inventor.* εφευρετης

κακων, Gen neu Pl, Apparently a primary word; *worthless* (*intrinsically* such; whereas πονηρός properly refers to *effects*, hurtful, i.e. evil (properly, in effect or influence, and thus differing from κακος, which refers rather to essential character, as well as from σαπρος, rotten, i.e. worthless bad, corrupt. which indicates degeneracy from original virtue);), that is, (subjectively) *depraved*, or (objectively) *injurious*:—*bad, evil, harm, ill, noisome, wicked.* κακος

γονευσιν Dat m Pl., From the base of γίνωμαι; a *parent*:—*parent.* Γονευς

απειθεις, Acc masc Pl., From ἀ (as a negative particle) and πειθω; *unpersuadable*, that is, *contumacious* :—*disobedient.* ἀπειθης

³¹ **ασυνετους** Acc masc Pl., From ἀ (as a negative particle) and συνετος; *unintelligent*; by implication *wicked*:—*foolish, without understanding.* ασυνετος

ασυνθετους Acc masc Pl., From ἀ (as a negative particle) and a derivative of συντίθεμαι; properly *not agreed*, that is, *treacherous* to compacts:—*covenant-breaker.* ασυνθετος

αστοργους Acc masc Pl., From ἀ (as a negative particle) and a presumed derivative of στεργω (to *cherish affectionately*); *hard hearted* towards

kindred:— without natural affection.
αστοργος

ανελεημονας· Acc masc Pl., From ἀ (as a negative particle) and ἐλεημων; *merciless*:—unmerciful. ἀνελεημων

³² **οιτινες** From οἷς and τις; *which some*, that is, *any that*; also (definitely) *which same*:—(such) as, (they) that, in that they, what (-soever), whereas ye, (they) which, who (-soever).

το δικαιομα From δικαιώω; an *equitable deed*; by implication a *statute* or *decision*:— judgment, justification, ordinance, righteousness. δικαιομα

του θεου

επιγνωτες 2Aor Act ptc Nom masc Pl., From ἐπί and γινώσκω; to *know upon* some mark, that is, *recognise*; by implication to *become fully acquainted with*, to *acknowledge*:— (ac-, have, take) know (-ledge, well), perceive. επιγνωσκω
οτι οι

τα τοιαυτα Demon., pron., Acc neut Pl., *truly this*, that is, *of this sort* (to denote character or individuality):—like, such (an one). τοιουτος

8. 2. Literal Translation (1:24-32)

²⁴Wherefore also God did give them up, in the desires of their hearts, to uncleanness, to dishonour their bodies among themselves;

²⁵who did change the truth of God into a falsehood, and did honour and serve the creature rather than the Creator, who is blessed to the ages. Amen.

²⁶Because of this did God give them up to dishonourable affections, for even their females did change the natural use into that against nature;

²⁷and in like manner also the males having left the natural use of the female, did burn in their longing toward one another; males with males working shame, and the recompense of their error that was fit, in themselves receiving.

²⁸And, according as they did not approve of having God in knowledge, God gave them up to a disapproved mind, to do the things not seemly;

²⁹having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,

³⁰evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents,

³¹unintelligent, faithless, without natural affection, implacable, unmerciful;

³²who the righteous judgment of God having known—that those practising such things are worthy of death—not only do them, but also have delight with those practising them.

πρασσοντες Pres Act ptc Nom m Pl., A primary verb; to “practise”, that is, *perform repeatedly* or *habitually* (thus differing from ποιέω, which properly refers to a *single act*); by implication to *execute*, *accomplish*, etc.; specifically to *collect* (dues), *fare* (personally):—commit, deeds, do, exact, keep, require, use arts. πρασσω

αξιοι Nom masc Pl., *deserving*, *comparable* or *suitable* (as if *drawing praise*):—due reward, meet, [un-] worthy. αξιος

θανατου Gen masc Sg., (properly an adjective used as a noun) *death* (literally or figuratively):—deadly, (be . . .) death. θανατος

εισιν, ου

μονον as adverb; *merely*:—alone, but, only. αυτα ποιουσιν αλλα και

συνευδοκουσιν Pres Act ind 3 Pl., From συν and ευδοκεω; to *think well of in common*, that is, *assent to*, *feel gratified with*:—allow, assent, be pleased, have pleasure. συνευδοκew

τοις πρασσουσιν. Pres Act ptc Dat masc Pl., *to the ones practicing*, πρασσω

8. 3. Textual problem

Verse 29 ... πονηρια πλεονεξια κακια, ... (see UBS text)

Verse 31 ... ἀστοργους ... (see UBS text)

8. 4. The syntax (1:24-32)

²⁴ Διο—inferential conj.

παρεδωκεν—constative aor. momentary action

αὐτους—acc. of object

ὁ θεος—nom. of subject

ἐν ταις ἐπιθυμιας—prep. control/influence

των καρδιων αὐτων—possessive gen.

εἰς ἀκαθαρσιαν—prep. of purpose

του ἀτιμαζεσθαι—infi. of purpose

τα σωματα—acc. object

αὐτων—possessive/objective gen.

ἐν αὐτοις—prep. spatial/reflexive/dat. of sphere

²⁵ οἴτινες—qualitative indefinite rela. pron
μετηλλαξαν—aor. collective action indicating a series or an aggregate of repeated acts/simple act./declarative ind.

την ἀληθειαν—acc. of object

του θεου—descriptive gen.

ἐν τῷ ψευδει—prep. domain

και—connective conj

ἐσεβασθησαν—aor. collective action indicating a series or an aggregate of repeated acts/deponent pass./declarative ind.

και—connective conj

ἐλατρευσαν—aor. collective action indicating a series or an aggregate of repeated acts/simple act./declarative ind.

τη κτισει—dat. indirect object

παρα τον κτισαντα,—prep. of comparison/adversity

ὅς—nom. of subject. Relative pronoun unusual use

ἐστιν—stative verb

εὐλογητος—predicate nom.

εἰς τους αἰωνας,—prep. time

ἀμην.—Hebrew word

²⁶ δια τουτο—prep. causal/demonstrative pron

παρεδωκεν—constative aor./simple act./declarative indi.

αὐτους—personal pronoun/acc. of object

ὁ θεος—nom. of subject

εἰς παθη—prep. motion toward

ἀτιμιας,—descriptive gen.

αἱ—article with θηλειαι

τε—post positive conj

γαρ—emphatic conj

θηλειαι—nom. of subj

αὐτων—descriptive conj

μετηλλαξαν—punctiliar aor./simple act./declarative ind.

την φυσικην—attributive adj.

χρησιν—acc. of object

εἰς την παρα φυσιν,—prep. adversity, against

²⁷ ὁμοιως—comparative adv.

τε—paired conj.

και—ascensive conj.

οἱ αρσενες—nom. of subj.

ἀφεντες—temporal aor. antecedent ptc

την φυσικην—attributive adj.

χρησιν—acc. of object

της θηλειας—objective gen.

ἐξεκαυθησαν—constative aor./simple pass./declarative ind.

ἐν τη ὀρεξει—prep. in sphere of

αὐτων—possessive gen.

εἰς ἀλληλους,—reciprocal pron. Interchange of actions

αρσενες—nom. of subject

ἐν αρσειν—prep. dative of association

την ἀσχημοσνην—acc. of object

κατεργαζομενοι—instrumental ptc

και—ascensive conj.

την ἀντιμισθίαν—acc. of object
 ην—relat. Pron.
 εδει—descriptive imperfect/simple
 active/declarative indi.
 της πλανης αὐτῶν —descriptive gen.
 ἐν ἑαυτοῖς—prep. with reflexive pronoun
 ἀπολαμβάνοντες.—temporal ptcp
²⁸ και—connective conj.
 καθως—comparative adv.
 οὐκ—negative adv. modify verb
 ἔδοκιμασαν—constative aor./simple
 act./declarative ind.
 τον θεον—subject of the infi. In acc.case
 εχειν—complementary infi.
 ἐν ἐπιγνωσει,—prep. sphere
 παρεδωκεν—puntiliar aor./simple act./
 declarative ind.
 αὐτους—acc. object
 ὁ θεος—nom. of sbjct
 εἰς ἀδοκιμον νουν,—prep. motion into/
 adjective attributive
 ποιειν—infi. purpose
 τα—art. as demonstrative pronoun
 μη καθηκοντα,—negative adv./adjectival
 ptcp
²⁹ πεπληρωμενους—instrumental
 ptcp/intensive perf./simple
 pass./declarative indi.
 παση ἀδικια πονηρια πλεονεξια
 κακια,—dative of content
 μεστους—acc. of measure
 φθονου φονου εριδος δολου
 κακοηθειας,—gen. of content

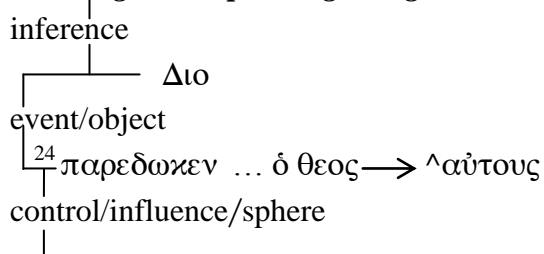
ψιθυριστας—acc. of measure
³⁰ καταλαλους θεοστυγεις ὕβριστας
 ὑπερηφανους, ἀλαζονας,
 ἐφευρετας—acc. of measure
 κακων,—gen. of content
 γονευσιν—dat. of disadvantage
 ἀπειθεις,—attributive adj.
³¹ ἄσυνετους ἄσυνθετους ἄστοργους
 ἀνελεημονας.—substantive adj.
³² οἵτινες—qualitative indefinite rela.
 Pron.
 το δικαιομα—acc. object
 του θεου—descriptive gen.
 ἐπιγνοντες—concessive ptcp
 ὅτι—apposition=namely, that
 οἱ—substantival with πρασσοντες
 τα τοιαυτα—demonstrative
 pron./qualitative
 πρασσοντες—substantival ptcp
 αξιοι—predicate nom.
 θανατου—descriptive gen.
 εἰσιν,—stative verb
 οὐ—negative adv., qualify adv.
 μονον—comparative adv.
 αὐτα—pron. object
 ποιουσιν—progressive pre./simple
 act/declarative ind.
 ἄλλα—comparative conj
 και—ascensive conj
 συνευδοκουσιν—progressive pre./simple
 act/declarative ind.
 τοις πρασσουσιν.—substantival ptcp.

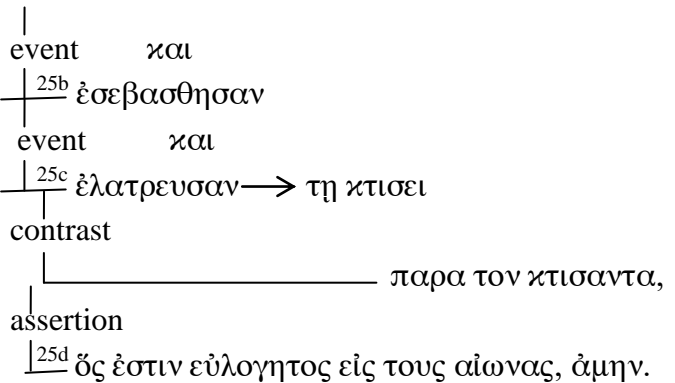
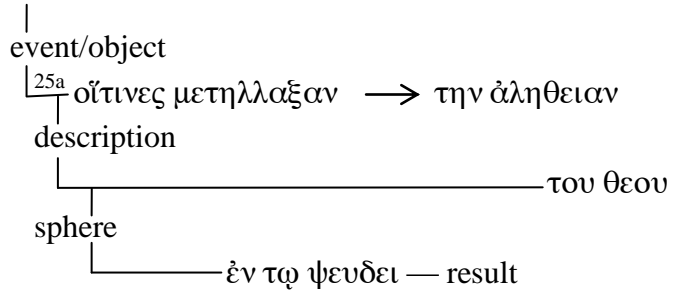
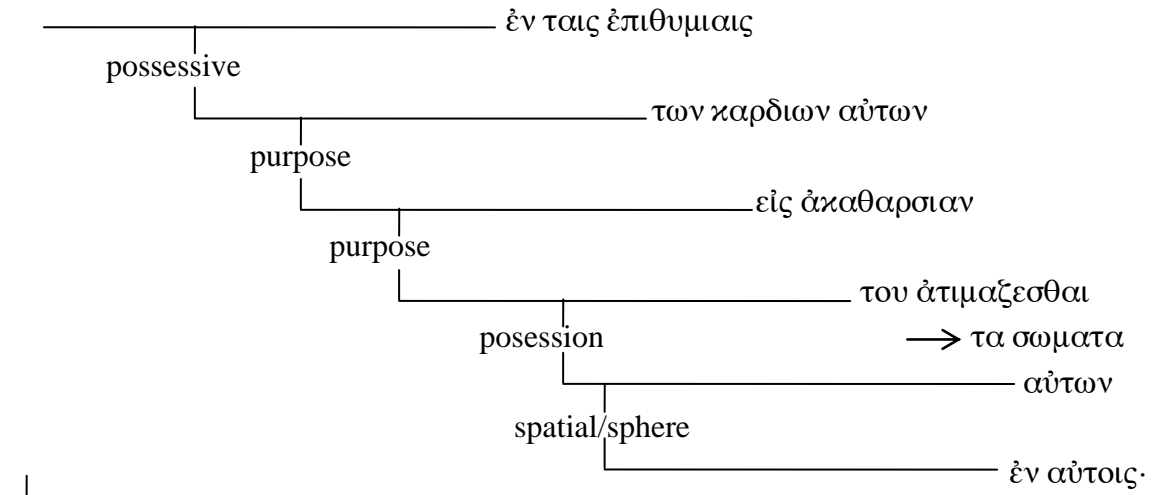
8. 5. Phrasing and Semantic Functions (grammatical and semantic diagramming)

The Result of the Gentile World Apostasy(1: 24—32)

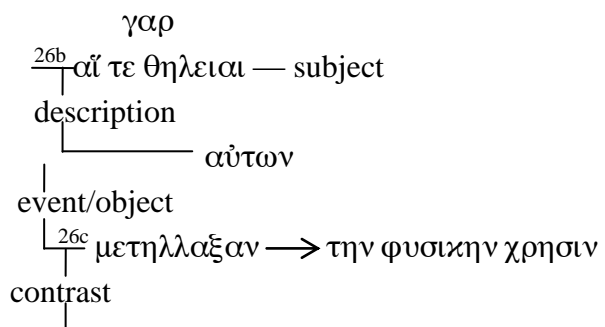
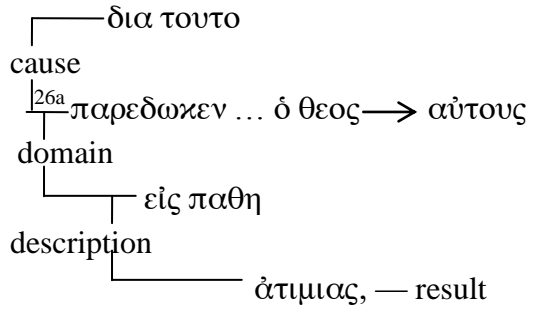
Holy God "Giving Up" On Wicked Man (24-32)

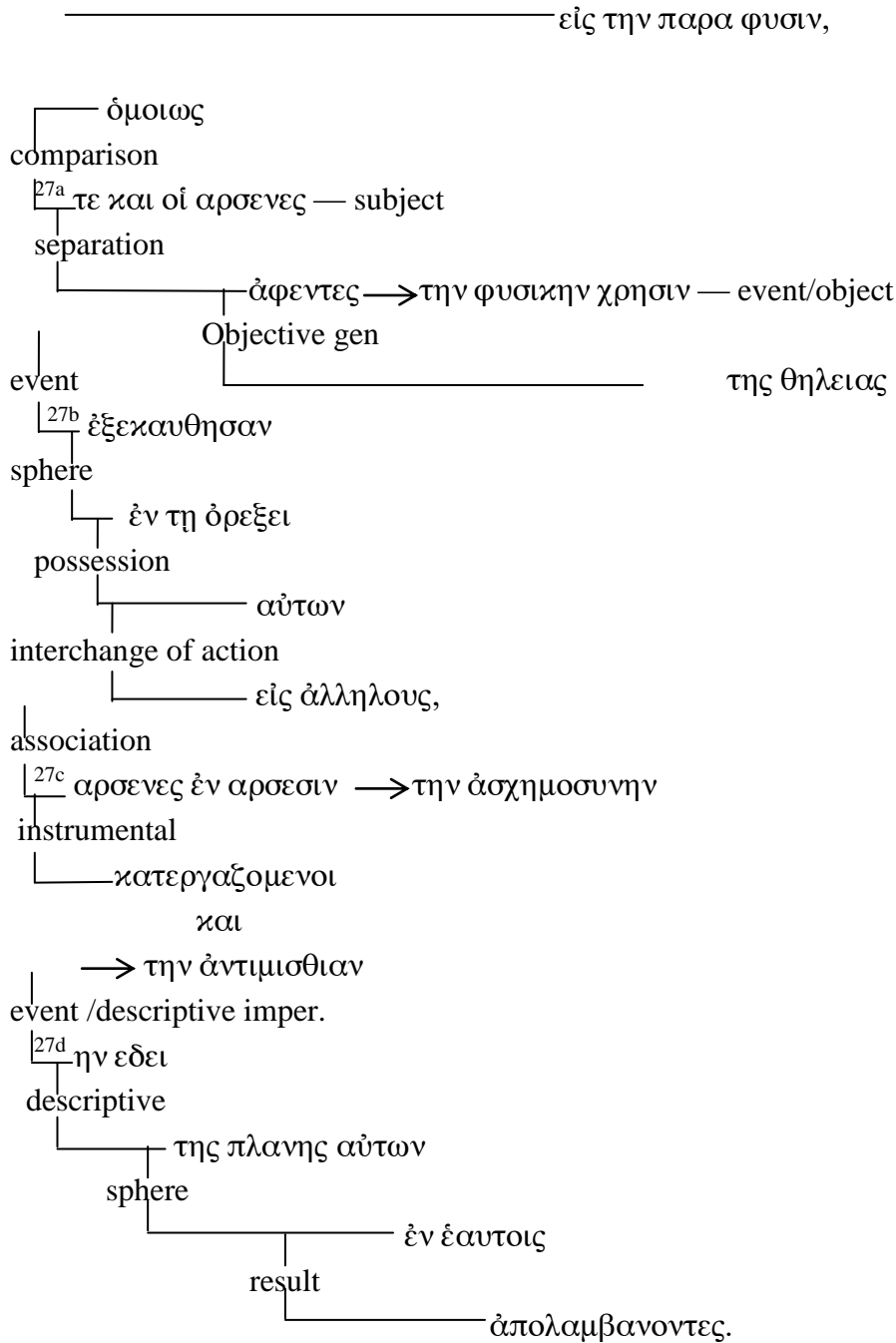
1. Giving them up to disgusting uncleanness (1: 24-25)



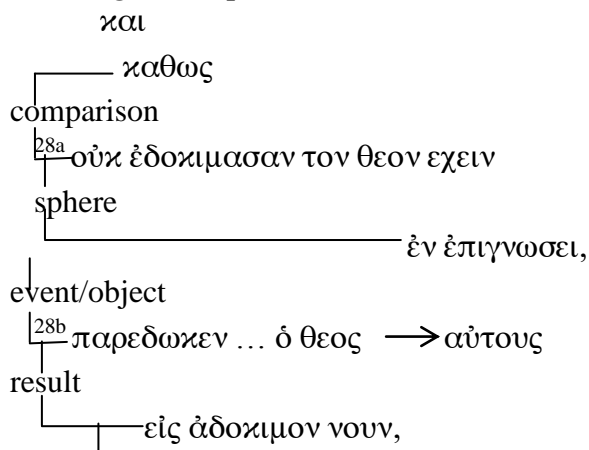


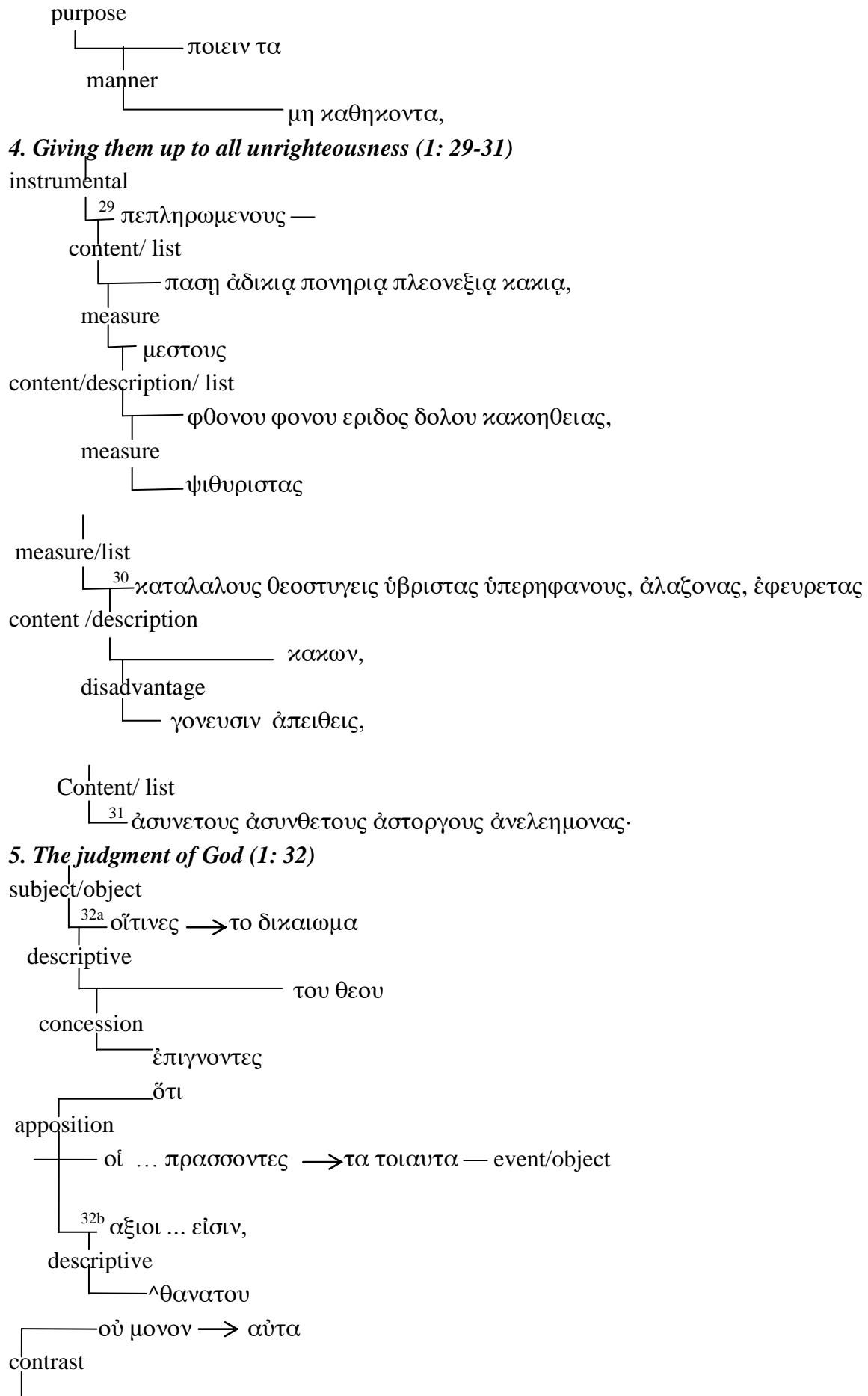
2. Giving them up to lesbianism and homosexuality (1: 26-27)





3. Giving them up to debased minds (1: 28)







8. 6. Exegetical Outline (provisional outline)

The Result of the Gentile World Apostasy (1: 24—32)

Holy God "Giving Up" On Wicked Man

1. Giving them up to disgusting uncleanness (1: 24-25)

^{1: 24.} *The desires of hearts, to uncleanness, to dishonour the bodies*
 Wherefore — inference
 God did give them up — event/object in the desires —
 control/influence/sphere of their hearts — possessive to uncleanness — purpose/result their bodies — possession among themselves — spatial/sphere

^{1: 25a.} *Changing of the truth of God*
 who did change the truth of God — event/object
 the truth of God —description into a falsehood — result

^{1: 25b.} *Honouring the creature*
 did honour — event

^{1: 25c.} *Serving the creature*
 serve the creature — event/object rather than the Creator — contrast

^{1: 25d} *Doxology*
 who is blessed to the ages — doxology

2. Giving them up to lesbianism and homosexuality (1: 26-27)

^{1: 26a} *God's giving up*
 Because of this — cause
 God give them up to dishonourable affections — event/object/ domain to dishonourable affections — description

^{1: 26b} *Change in females natural use*
 females — subject

even their females — possession/ description

^{1: 26c} *Natural use*

did change the natural use — event/object

against nature — contrast/disadvantage

^{1: 27a} *Males leaving of natural use*

in like manner also — comparison

the males having left — subject

having left the natural use —

event/object/separation

of the female—objective

^{1: 27b} *Burn each other*

burn in their longing toward one another — event

in their longing toward one another — sphere

their longing —source/possession

longing toward one another —

interchange of action

^{1: 27c} *Shameful activity of males*

males with males working shame —

instrumental

males with males working shame —

association

^{1: 27d} *Reward of error*

the recompense of their error —

descriptive/possession

in themselves receiving — sphere

that was fit, in themselves receiving.—

result

3. Giving them up to debased minds (1: 28)

^{1: 28a} *Did not detain God's knowledge*

according as they did — comparison
they did not approve of having God in
knowledge — event/sphere

^{1: 28b} *Giving of reprobate mind*

God gave them up to a disapproved
mind, — event/object
to do the things not seemly —
result/purpose
to do the things not seemly — manner

4. *Giving them up to all unrighteousness (1: 29-31)*

^{1: 29} *Filling of unrighteousness*

having been filled with all
unrighteousness — instrumental/content
whoredom, wickedness, covetousness,
malice; — content/list
full of envy — measure/description

^{1: 30} *List of unrighteousness*

murderer, strife, deceit, evil-speakers,—
content/description/ list
gossips—measure
God-haters, insulting, proud, boasters, —
content/list/ measure
inventors of evil things —
description/content

8. 7. Lexical Study (1 :24—32)

²⁴ **Διὸ** Wherefore Paul's inexorable logic. See it also in verse 26 with the same verb and in verse 28 *καί* like "and so."

παρεδωκεν αυτοις ο θεος *God gave them up*. Handed them over to the power of sin. First aorist active indicative of παραδιδωμι, old and common verb *to hand over* (beside, παρα) to one's power as in Matthew 4:12. These people had already willfully 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 Acts 17:30 by "overlooked" (*ὑπεριδών*). The withdrawal of God's restraint sent men deeper down. Three times Paul uses παρεδωκεν 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. See on Mat11:27; see on 26:2; see on Mark 4:29; see on Luke 1:2; see on 1 Peter 2:23.

ἐν ταις ἐπιθυμιας των καρδιων αυτων εις ἀκαθαρσιαν

του ατιμαζεσθαι τα σωματα αυτων *That their bodies should be dishonoured*.

Contemplated result expressed by του (genitive article) and the passive infinitive ατιμαζεσθαι (from ατιμος, α privative and τιμή honour, so, dishonoured) with the accusative of general reference. Believers had a new sense of dignity for the body (1 Thes 4:4; 1 Cor 6:13). Heathenism left its stamp on the bodies of men and women.

ἐν αυτοις·

disobedient to parents — disadvantage

^{1: 31} *List of unrighteousness*

unintelligent, faithless, without natural
affection, implacable, unmerciful —
content/ list

5. *The judgment of God (1: 32)*

^{1: 32a} *Know the judgment of God*

who having known the righteous
judgment of God— subject/object
judgment of God — separation/
descriptive

having known — concession

that those practicing such things are
worthy of death — apposition /recitative

^{1: 32b} *Consequence of unrighteousness*

are worthy of death — event/descriptive

^{1: 32c} *Enjoy hearing unrighteous acts*

have delight with those practicing them
— event

but also have delight — contrast

^{1: 32d} *joining with unrighteousness*

with those practicing them —
association/advantage

²⁵ **οιτινες μετηλλαξαν** *Who changed*. RV., *for that they exchanged*. The double relative specifies the class to which they belonged, and thereby includes the reason for their punishment. He gave them up *as being* those who, etc. Μετηλλαξαν *exchanged* (so RV.), is stronger than the simple verb in v. 23. Compare the same word in v. 26.

την αληθειαν του θεου *Truth of God*. Equivalent to *the true God*

εν τ ψευδει *Into a lie*. Better, as RV., *exchanged, etc., for a lie*. Lit., *the lie*; a general abstract expression for the whole body of false gods.

και εσεβασθησαν και ελατρευσαν *and worshipped and served* The former of worship generally; the latter of worship through special rites or sacrifices. See on Rev 22:3.

τη κτισει

παρα τον κτισαντα, *More than the Creator*. The preposition παρα indicates *passing by* the Creator altogether; not merely *giving preference* to the creature. Hence RV., *rather than*. Compare Luke 18:14, where the approved reading is παρ' ἐκεινον *rather than the other*, implying that the Pharisee was *in no respect* justified.

ὅς ἐστιν

ευλογητος *Blessed*. See 1 Pet 1:3.

εις τους αιωνας, ἀμην.

²⁶ δια τουτο παρεδωκεν αυτους ο θεος

εις παθη ατιμιας, *Unto Vile affections/passions* Lit., *Unto passions of dishonor*. πάθος, old word from πάσχω, to experience, originally meant any feeling whether good or bad, but in N.T. always in bad sense as here, Colo 3:5 (only N.T. examples). As distinguished from ἐπιθυμια *lusts*, in v. 24, παθη *passions*, is the narrower and intenser word. Ἐπιθυμια is the larger word, including the whole world of active lusts and desires, while the meaning of παθος is passive, being the diseased condition out of which the lusts spring. Ἐπιθυμια *are evil longings*; παθη *ungovernable affections*. Thus, it appears that the divine punishment was the more severe, in that they were given over to a *condition*, and not merely to an evil desire. The two words occur together, 1 Thes 4:5.

αἱ τε γαρ

θηλειαι *Women* Strictly, *females*. This, and αρσενες *males*, are used because only the distinction of sex is contemplated.

αυτων μετηλλαξαν την φυσικην χρησην εις

την παρα φυσιν, *That which is against nature*. 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.

²⁷ ὁμοιως τε και οι αρσενες αφεντες την φυσικην χρησην της θηλειας

εξεκαυθησαν *Burned*. First aorist passive indicative, causative aorist, of ἐκ *out of* and καιω *keep burning, burn up, burn out, set on fire, inflame with anger or lust*. The terms are terrible in their intensity. Lit., *burned out*. The compound verb with preposition indicates the *rage* of the lust. Here only in N.T.

εν τ ορεξει *Lust*. Only here in the New Testament. It is a *reaching out* after something with the purpose of appropriating it. In later classical Greek it is the most general term for every kind of desire, as the appetite for food. The peculiar expressiveness of the word here is sufficiently evident from the context.

Paul describes the female dishonor in less concrete traits than the male. See also Eph 5:12 αυτων εις αλληλους, αρσενες εν αρσεσιν

την ασχημοσυνην *That which is unseemly*, an indecency; by implication the *pudenda*⁵⁶:—shame, that which is unseemly. ἀσχημοσυνη. Primarily, *want of form, disfigurement, deformed*. In N.T. only here and Revelation 16:15. From ἀσκήμων, unpresentable (τὰ ἀσκήμων private bodily parts, 1 Cor 12: 23), combination of ἀ (as a negative particle) and a presumed derivative of ἔχω (in the sense of its congener σχημα a figure (as a mode or circumstance), i.e. (by implication) external condition, fashion. properly, shapeless, i.e. (figuratively) inelegant, uncomely. Plato contrasts it with εὐσχημοσυνη *gracefulness, modesty, propriety*.

κατεργαζομενοι και

την αντιμισθιαν *Recompense*. See 2 Corinthians 6:13 for only other N.T. instance of this late Pauline word, there in good sense, here in bad.

ην εδει *Which was meet/due*. Imperfect active for obligation still on them coming down from the past. RV., *was due*, which is better, though the word expresses a necessity in the nature of the case—that which *must needs be* as the consequence of violating the divine law.

The prevalence of this horrible vice is abundantly illustrated in the classics. Aristophanes,⁵⁷ Lucian⁵⁸, Juvenal⁵⁹, Plato and others mention about it. One of the writers Dollinger⁶⁰ in his “Heathen and Jew,” remarks that in the whole of the literature of the ante-Christian period, hardly a writer has decisively condemned it. In the Doric⁶¹ states, Crete and Sparta⁶², the practice was favored as a means of education, and was acknowledged by law. Even Socrates⁶³ could not forbear feeling like a Greek on this point

⁵⁶ A person's external genitals, especially a woman's. Pudendum. n. "external genitals," late 14c. (pudenda), from Latin pudendum (plural pudenda), literally "thing to be ashamed of," neuter gerundive of pudere "make ashamed; be ashamed"

⁵⁷ Aristophanes C. 446 – c. 386 BC, was a comic playwright of ancient Athens. Eleven of his forty plays survive virtually complete. Also known as the Father of Comedy and the Prince of Ancient Comedy, Aristophanes has been said to recreate the life of ancient Athens more convincingly than any other author. His powers of ridicule were feared and acknowledged by influential contemporaries; Plato singled out Aristophanes' play *The Clouds* as slander that contributed to the trial and subsequent condemning to death of Socrates although other satirical playwrights had also caricatured the philosopher.

⁵⁸ Lucian Of Samosata (Roman Empire ca. 125 AD died after 180 AD. a rhetorician and satirist who wrote in the Greek language.). He wrote solely in Greek, mainly Attic Greek, he also occasionally wrote in faux-Ionian dialect.

⁵⁹ Decimus Iūnius Iuvenālis (Juvenal a Roman poet active in the late 1st and early 2nd century CE, author of the *Satires*. Died: 2nd century CE- 130 AD?). Juvenal wrote at least 16 poems in dactylic hexameter covering an encyclopedic range of topics across the Roman world. While the *Satires* are a vital source for the study of ancient Rome from a vast number of perspectives, their hyperbolic, comic mode of expression makes the use of statements found within them as simple fact problematic.

⁶⁰ Dollinger 28 February 1799 – 14 January 1890 was a German theologian Catholic priest and church historian who rejected the dogma of papal infallibility.

⁶¹ Doric or Dorian was an Ancient Greek dialect. Its variants were spoken in the southern and eastern Peloponnese, as well as in Sicily, Epirus, Macedonia, Southern Italy, Crete, Rhodes, some islands in the southern Aegean Sea and some cities on the south east coast of Anatolia. It is widely accepted that Doric originated in the mountains of Epirus and Macedonia, northwestern Greece, the original seat of the Dorians. It was expanded to all other regions during the Dorian invasion (c. 1150 BC) and the colonisations that followed. The presence of a Doric state (Doris) in central Greece, north of the Gulf of Corinth, led to the theory that Doric had originated in northwest Greece or maybe beyond in the Balkans.

⁶² The Spartan Constitution, or Politeia, refers to the government and laws of the Dorian city-state of Sparta from the time of Lycurgus, the legendary law-giver, to the incorporation of Sparta into the Roman Empire: approximately the 8th century BC to the 2nd century BC. He established the military-oriented reformation of Spartan society in accordance with the Oracle of Apollo at Delphi. All his reforms were directed towards the three Spartan virtues: equality (among citizens), military fitness, and austerity.

⁶³ Socrates credited as one of the ... Plato was a classical Greek [Athenian] philosopher credited as one of the founders of Western philosophy. 470/469 – 399 BC)

(Plato's "Charmides"⁶⁴). In Rome, in the earlier centuries of the republic, it was of rare occurrence; but at the close of the sixth century it had become general. Even the best of the emperors, Antoninus⁶⁵ and Trajan⁶⁶ were guilty.

της πλανεως feminine of πλανος, *roving (as a tramp), i.e. (by implication) an impostor or misleader, deceiver, seducing. (as abstractly); objectively, fraudulence; subjectively, a straying from orthodoxy or piety. : — deceit, to deceive, delusion, error.*

αὐτῶν ἐν ἑαυτοῖς

απολαμβανοντες. This debt will be paid in full (ἀπολαμβανοντες, pay back as in Luke 6:34, and due as in Luke 23:41). Nature will attend to that in their own bodies and souls.

²⁸ **και καθως** *Even as* Expressing the correlation between the sin and the punishment.

ουκ εδοκιμασαν τον θεον εχειν εν επιγνωσει, They did not like to have God in their knowledge. ο κ δοκμασαν Lit. *did not approve. RV., refused.* "And even as they rejected" after trial just as δοκιμάζω is used of testing coins. They tested God at first and turned aside from him. They did not think God worth the knowing. Compare 1 Thes 2:4. *Knowledge* (ἐπιγνωσει) is, literally, *full knowledge*. They did not suffer the rudimentary revelation of nature to develop into full knowledge—"a penetrating and living knowledge of God". In Dante's⁶⁷ division of Hell, the section assigned to Incontinence, or want of self-control, is succeeded by that of Bestiality, or besotted folly, which comprises infidelity and heresy in all their forms—sin which Dante declares to be the most stupid, vile, and hurtful of follies. Thus the want of self-restraint is linked with the failure to have God in knowledge. Self is truly possessed only in God. The tendency of this is ever downward toward that demoniac animalism which is incarnated in Lucifer⁶⁸ at the apex of the infernal cone, and which is so powerfully depicted in this chapter. (Extract from AT. Robertson). The failure to have God in knowledge is a serious sin.

Knowledge ἐπιγνωσει. Full knowledge (ἐπι additional, γνωσις). They had a dim memory that was a caricature.

παρεδωκεν αὐτους ὁ θεος

εις αδοκιμον νουν, Reprobate mind Lit., *not standing the test. See is tried, Jm 1:12; and trial, in 1 Peter 1:7.* There is a play upon the words. As they did not *approve*, God gave

⁶⁴ The Charmides (Greek: Χαρμίδης) is a dialogue of Plato, in which Socrates engages a handsome and popular boy in a conversation about the meaning of sophrosyne, a Greek word usually translated into English as "temperance", "self-control", or "restraint".

⁶⁵ Antoninus was Roman Emperor from 138 to 161. September 19, 86 AD,- March 7, 161 AD. He was one of the Five Good Emperors in the Nerva–Antonine dynasty and the Aurelii.

⁶⁶ Trajan (Latin: Imperator Caesar Nerva Traianus Divi Nervae filius Augustus; 18 September 53 – 8 August 117 AD) was Roman emperor from 98 to 117 AD. Officially declared by the Senate optimus princeps ("the best ruler"), Trajan is remembered as a successful soldier-emperor who presided over the greatest military expansion in Roman history, leading the empire to attain its maximum territorial extent by the time of his death. He is also known for his philanthropic rule, overseeing extensive public building programs and implementing social welfare policies, which earned him his enduring reputation as the second of the Five Good Emperors who presided over an era of peace and prosperity in the Mediterranean world.

⁶⁷ Durante degli Alighieri (Italian: simply called Dante June 1, 1265, - September 14, 1321), was a major Italian poet of the Late Middle Ages. His Divine Comedy, originally called Comedia (modern Italian: Commedia) and later christened Divina by Boccaccio, is widely considered the greatest literary work composed in the Italian language and a masterpiece of world literature.

⁶⁸ Lucifer (is the King James Version and Vulgate translation rendering of the Hebrew word לְלֵיָהּ in Isaiah 14:12. This word, transliterated hēlēl or heylel, occurs once in the Hebrew Bible and according to the KJV-based Strong's Concordance means "shining one, light-bearer". The Septuagint renders לְלֵיָהּ in Greek as ἑωσφόρος (heōsphoros), a name, literally "bringer of dawn", for the morning star. The word Lucifer is taken from the Latin Vulgate, which translates לְלֵיָהּ as lucifer, meaning "the morning star, the planet Venus", or, as an adjective, "light-bringing".

them up unto a mind *disapproved*. This form of play upon words (see ἔδοκιμασαν) of similar sound is perhaps the most frequent of Paul's rhetorical figures, often consisting in the change of preposition in a compound, or in the addition of a preposition to the simple verb. Thus περιτομή *circumcision*, κατατομή *concision*, Phil 3:2, 3. "Our epistle *known* (γινωσκομένη) and *read* (ἀναγινωσκομένη)." Compare Rom 2:1; 1 Cor 11:29-31; Rom 12:3. The word *reprobate* is from *re-probare*, *to reject on a second trial*, hence, *to condemn*.

They rejected God and God rejected their mental attitude and gave them over (verses 24, 26, 28). See this adjective already in 1 Cor 9:27; 2 Cor 13:5-7. Like an old abandoned building, the home of bats and snakes, left "to do those things which are not fitting" ποιειν τα μη καθηκοντα, 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 (2 Maccabees 6:4).

ποιειν τα μη καθηκοντα,

²⁹ **πεπληρωμενους** *Being filled with*. Perfect passive participle of the common verb πληρώω, state of completion, "filled to the brim with" four vices in the associative instrumental case (ἀδικία, unrighteousness as in verse 18, πονηρία, active wickedness as in Mk 7:22, πλεονεξία, covetousness as in 1 Thes 2:5; Lk 12:15, κακία, maliciousness or inward viciousness of disposition as in 1 Cor 5:8). Note asyndeton⁶⁹, no connective in the lists in verses 29-31. Dramatic effect. The order of these words varies in the MSS. and πορνεία, fornication, is not genuine here (absent in Aleph A B C).

So, the retribution was in full measure. Compare Proverbs 1:31; Revelation 18:6.

παση ἀδικία

πονηρία *Wickedness*. See Mk 7:22.

πλεονεξία *Covetousness*. Lit., *the desire of having more*. It is to be distinguished from φιλαργυρία, rendered *love of money*, 1 Tim 6:10, and its kindred adjective φιλαργυρος, which A.V. renders *covetous* Lk 16:14; 2 Tim 3:2; properly changed by RV. into *lovers of money*. The distinction is expressed by *covetousness* and *avarice*. The one is the desire of *getting*, the other of *keeping*. *Covetousness* has a wider and deeper sense, as designating the sinful desire which goes out after things of time and sense of every form and kind. Hence it is defined by Paul (Colo3:5) as *idolatry*, the worship of another object than God, and is so often associated with fleshly sins, as 1 Cor 5:11; Eph 5:3, 5; Col 3:5. Socrates quotes an anonymous author who compares the region of the desires in the wicked to a vessel full of holes, and says that, of all the souls in Hades, these uninitiated or leaky persons are the most miserable, and that they carry water to a vessel which is full of holes in a similarly holey colander⁷⁰. The colander is the soul of the ignorant (Plato, "Gorgias"⁷¹, 493).

⁶⁹ Asyndeton (from the Greek: ἀσύνδετον, "unconnected", sometimes called asyndetism) is a figure of speech in which one or several conjunctions are omitted from a series of related clauses. Examples are *veni, vidi, vici* and its English translation "I came, I saw, I conquered". Its use can have the effect of speeding up the rhythm of a passage and making a single idea more memorable. Asyndeton may be contrasted with syndeton (syndetic coordination) and polysyndeton, which describe the use of one or multiple coordinating conjunctions, respectively.

⁷⁰ A colander (or cullender) is a bowl-shaped kitchen utensil with holes in it used for draining food[1] such as pasta or rice. A colander is also used to rinse vegetables. The perforated nature of the colander allows liquid to drain through while retaining the solids inside. It is sometimes also called a pasta strainer or kitchen sieve.

⁷¹ Gorgias (Greek: Γοργίας Ancient Greek: [gorgiá:s]) is a Socratic dialogue written by Plato around 380 BC. The dialogue depicts a conversation between Socrates and a small group of sophists (and other guests) at a dinner gathering. Socrates debates with the sophist seeking the true definition of rhetoric, attempting to pinpoint the essence of rhetoric and unveil the flaws of the sophistic oratory popular in Athens at this time. The art of persuasion was widely considered necessary for political and legal advantage in classical Athens, and

Compare, also, the description of covetousness and avarice by Chaucer⁷². In “Romaunt of the Rose⁷³,” 183-246 he wrote about *Covetousness* “Covetise... That fro that purse a peny went.”

κακια, *Maliciousness*. See *naughtiness*, James 1:21.

μεστους *Full of*. Properly, *stuffed*. Paul changes from participle to adjective. Old adjective, rare in the N.T., like *μεστώω*, to fill, full (only in Acts 2:13 in N.T.), stuffed full of (with genitive). Five substantives in the genitive (φθονου, envy, as in Galatians 5:21, φονου, murder, and so a paronomasia⁷⁴ or combination with φθονου, of like sounding words, εριδος, strife, as in 2 Corinthians 12:16, κακοηθειας, malignity, and here only in N.T. though old word from *κακοήθης* and that from *κακός* and *ἔθος*, a tendency to put a bad construction on things, depravity of heart and malicious disposition.

φθονου φονου *Envy, murder* A *paronomasia* or combination of like-sounding words. Compare Gal 5:21. Murder is conceived as *a thought* which has filled the man. See 1 Jn 3:15.

εριδος *Debate*. RV., correctly, *strife*. In the earlier sense of the word (French, *debattre*, to beat down, contend) including the element of strife. Debate was one of the sins condemned by Paul in this passage.

δολου *Deceit* See Jn 1:47.

κακοηθειας, *Malignity*. Malicious disposition.

ψιθυριστας *Whisperers*. Old word from *ψιθυριζω*, to speak into the ear, to speak secretly, an onomatopoeic word like *ψιθυρισμός* (2 Cor 12:20) and only here in N.T.

Paul changes the construction again to twelve substantives and adjectives that give vivid touches to this composite photograph of the God abandoned soul.

rhetoricians promoted themselves as teachers of this fundamental skill. Some, like Gorgias, were foreigners attracted to Athens because of its reputation for intellectual and cultural sophistication. In the Gorgias, Socrates argues that philosophy is an art, whereas rhetoric is a skill based on mere experience. To Socrates, most rhetoric in practice is merely flattery. In order to use rhetoric for good, rhetoric cannot exist alone; it must depend on philosophy to guide its morality. Socrates, therefore, believes that morality is not inherent in rhetoric and that without philosophy, rhetoric is simply used to persuade for personal gain. Socrates suggests that he is one of the few (but not only) Athenians to practice true politics (521d).

⁷² Geoffrey Chaucer (c. 1343 – 25 October 1400), known as the Father of English literature, is widely considered the greatest English poet of the Middle Ages and was the first poet to be buried in Poets' Corner of Westminster Abbey. While he achieved fame during his lifetime as an author, philosopher, and astronomer, composing a scientific treatise on the astrolabe for his ten-year-old son Lewis, Chaucer also maintained an active career in the civil service as a bureaucrat, courtier and diplomat. Among his many works are *The Book of the Duchess*, *The House of Fame*, *The Legend of Good Women* and *Troilus and Criseyde*. He is best known today for *The Canterbury Tales*. Chaucer's work was crucial in legitimizing the literary use of the Middle English vernacular at a time when the dominant literary languages in England were French and Latin.

⁷³ The *Romaunt of the Rose* (the *Romaunt*) is a partial translation into Middle English of the French allegorical poem, *le Roman de la Rose* (*le Roman*). Originally believed to be the earliest work of Chaucer. It was written in the 1360s and is a translation of *Le Roman de la Rose*, a French Medieval epic poem, 4 058 lines of which were written in around 1237 by Guillaume de Lorris, then, in around 1275 a further 17 724 lines were added by Jean de Meun. The translation attributed to Chaucer was 7 692 lines, however it's argued that only Fragment A (1 705 lines) was translated by him.

⁷⁴ Paronomasia is a rhetorical device which can be defined as a phrase intentionally used to exploit the confusion between words having similar sounds but different meanings. It is like a word play and is also known as a pun. Late 16th century: via Latin from Greek *paronomasia*, from *para-* beside (expressing alteration) + *onomasia* naming (from *onomazein* to name, from *onoma* a name). e.g. She had a photographic memory but never developed it.

³⁰ **καταλαλους** *Backbiters*. Found nowhere else except in Hermas ⁷⁵ compound like καταλαλέω, to talk back (James 4:11), and καταλαλιά, talking back (2 Corinthians 12:20), talkers back whether secretly or openly.

θεοστυγεις *Haters of God /Hateful to God*. Rev., *hateful to God*. Old word from θεός and στυγω. All classical usage is in favor of the passive sense, but all the other items of the list are active. A writer defends the passive on the ground that the term is a summary of what precedes. The weight of authority is on this side. The simple verb στυγω *to hate*, does not occur in the New Testament. Στυγητος *hateful*, is found Titus 3:3. Vulgate⁷⁶ has deo odibiles. The verb is stronger than, μισω *I hate*, since it means to *show* as well as to *feel* hatred.

υβριστας *Insolent*. Old word for agent from υβρίζω, to give insult to, here alone in N.T. save 1 Tim 1:13.

υπερηφανους, *Proud*. RV., *haughty*. From υπερ and φαίνομαι, to appear above others, arrogant in thought and conduct, “stuck up.” See *pride*, Mk 7:22.

αλαξονας, *Boasters /Boastful*. From αλαξω, to wander. Empty pretenders, *Swaggerers*, braggarts. Not necessarily implying contempt or insult.

εφευρετας κακων, *Inventors of evil things*. Inventors of new forms of vice as Nero⁷⁷ was. Tacitus⁷⁸ (*Ann.* IV. ii) describes Sejanus⁷⁹ as *facinorumomnium repertor*⁸⁰ and Virgil⁸¹ (*Aen.* ii. 163) Scelerum inventor.

⁷⁵ The Shepherd of Hermas (Greek: Ποιμήν τοῦ Ἑρμᾶ; sometimes just called The Shepherd) is a Christian literary work of the 2nd century, considered a valuable book by many Christians, and considered canonical scripture by some of the early Church fathers such as Irenaeus. The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries. It was bound as part of the New Testament [better source needed] in the Codex Sinaiticus, and it was listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus. The work comprises five visions, twelve mandates, and ten parables. It relies on allegory and pays special attention to the Church, calling the faithful to repent of the sins that have harmed it. The book was originally written in Rome, in the Greek language, but a first Latin translation, the Vulgata, was made very shortly afterwards. A second Latin translation, the Palatina, was made at the beginning of the fifth century. Only the Latin version has been preserved in full. Of the Greek version the last fifth or so is missing. The shepherd is one of the meanings that was probably attached to some figurines of the Good Shepherd as well as a symbol for Christ, or a traditional pagan kriophoros.

⁷⁶ The Vulgate is a late fourth-century Latin translation of the Bible that became, during the 16th century, the Catholic Church's officially promulgated Latin version of the Bible. The translation was largely the work of St. Jerome, who, in 382 AD, was commissioned by Pope Damasus I to revise the Vetus Latina ("Old Latin") collection of biblical texts in Latin then in use by the Church. Once published, it was widely adopted and eventually eclipsed the Vetus Latina and, by the 13th century, was known as the "versio vulgata" [1] (the "version commonly-used") or, more simply, in Latin as vulgata or in Greek as βουλγάτα ("Vulgate"). The Catholic Church affirmed it as its official Latin Bible at the Council of Trent (1545–63 AD).

⁷⁷ Nero (December 15, 37 AD- June 9, 68 AD, Nero was Roman Emperor from 54 to 68, and the last in the Julio-Claudian dynasty. Nero was adopted by his grand-uncle Claudius to become his heir and successor, and succeeded to the throne in 54 following Claudius' death. Nero focused much of his attention on diplomacy, trade and enhancing the cultural life of the empire, ordering theatres built and promoting athletic games, but according to the historian Tacitus (writing one generation later) he was viewed by the Roman people as compulsive and corrupt. In 64 AD, most of Rome was destroyed in the Great Fire of Rome. Suetonius, writing a generation later claims that many Romans believed Nero himself had started the fire, in order to clear land for his planned palatial complex, the Domus Aurea. In 68, the rebellion of Vindex in Gaul and later the acclamation of Galba in Hispania drove Nero from the throne. Facing a false report of being denounced as a public enemy who was to be executed, he committed suicide on 9 June 68 (the first Roman emperor to do so). His death ended the Julio-Claudian dynasty, sparking a brief period of civil wars known as the Year of the Four Emperors. Nero's rule is often associated with tyranny and extravagance.[6] He is known for many executions, including that of his mother, and the probable murder by poison of his stepbrother Britannicus. Nero was rumored to have had captured Christians dipped in oil and set on fire in his garden at night as a source of light.[8] This view is

γονευσιν απειθεις *Disobedient to parents*. Cf. 1 Timothy 1:9; 2 Timothy 3:2. An ancient and a modern trait.

³¹ ασυνετους *Without understanding*. Same word in verse 21

ασυνθετους *Covenant-breakers*. Another paronomasia or pun. ἀ privative and verbal συνθέτος from συντίθεμαι (συν+ τίθημι, to put together. Old word, common in LXX⁸² (Jer 3:7), men “false to their engagements”, who treat covenants as “a scrap of paper.”

ασυνετους ασυνθετους Another paronomasia: *Without understanding, covenant-breakers*. This feature of style is largely due to the pleasure which all people, and especially Orientals, derive from the assonance of a sentence. Archdeacon Farrar⁸³ gives a number of illustrations: the Arabic *Abel and Kabel* (Abel and Cain); *Dalut* and *G'ialut* (David and Goliath). A Hindoo constantly adds meaningless rhymes, even to English words, as *button-bitten; kettley-bittley*. Compare the Prayer-book, *holy and wholly; giving and forgiving*;

based on the writings of Tacitus, Suetonius and Cassius Dio, the main surviving sources for Nero's reign, but a few sources paint Nero in a more favourable light.

⁷⁸ Tacitus (56 AD,- 117 AD was a senator and a historian of the Roman Empire). The surviving portions of his two major works—the Annals and the Histories—examine the reigns of the Roman emperors Tiberius, Claudius, Nero, and those who reigned in the Year of the Four Emperors (AD 69). These two works span the history of the Roman Empire from the death of Augustus in AD 14 to the years of the First Jewish–Roman War in AD 70. There are substantial lacunae in the surviving texts, including a gap in the Annals that is four books long. Tacitus is considered to be one of the greatest Roman historians.[1][2] He lived in what has been called the Silver Age of Latin literature. He is known for the brevity and compactness of his Latin prose, as well as for his penetrating insights into the psychology of power politics.

⁷⁹ Lucius Aelius Sejanus (June 3, 20 BC – October 18, AD 31), commonly known as Sejanus, was an ambitious soldier, friend and confidant of the Roman Emperor Tiberius. An equestrian by birth, Sejanus rose to power as prefect of the Roman imperial bodyguard, known as the Praetorian Guard, of which he was commander from AD 14 until his death in AD 31. During the 20s, Sejanus gradually accumulated power by consolidating his influence over Tiberius and eliminating potential political opponents, including the emperor's son, Drusus Julius Caesar. When Tiberius withdrew to Capri in 26, Sejanus was left in control of the administration of the empire. For a time the most influential and feared citizen of Rome, Sejanus suddenly fell from power in 31, the year his career culminated with the consulship. Amidst suspicions of conspiracy against Tiberius, Sejanus was arrested and executed, along with his followers.

⁸⁰ The words form a lurid commentary on the situation as conceived by Tacitus

⁸¹ Publius Vergilius Maro (October 15, 70 BC – September 21, 19 BC), usually called Virgil or Vergil in English, was an ancient Roman poet of the Augustan period. He is known for three major works of Latin literature, the Eclogues (or Bucolics), the Georgics, and the epic Aeneid. A number of minor poems, collected in the Appendix Vergiliana, are sometimes attributed to him. Virgil is traditionally ranked as one of Rome's greatest poets. His Aeneid has been considered the national epic of ancient Rome from the time of its composition to the present day. Modeled after Homer's Iliad and Odyssey, the Aeneid follows the Trojan refugee Aeneas as he struggles to fulfill his destiny and arrive on the shores of Italy—in Roman mythology the founding act of Rome. Virgil's work has had wide and deep influence on Western literature, most notably Dante's Divine Comedy, in which Virgil appears as Dante's guide through hell and purgatory.

⁸² Septuagint (sometimes abbreviated LXX) is the name given to the Greek translation of the Jewish Scriptures. The Septuagint has its origin in Alexandria, Egypt and was translated between 300-200 BC. Widely used among Hellenistic Jews, this Greek translation was produced because many Jews spread throughout the empire were beginning to lose their Hebrew language. The process of translating the Hebrew to Greek also gave many non-Jews a glimpse into Judaism. According to an ancient document called the Letter of Aristeas, it is believed that 70 to 72 Jewish scholars were commissioned during the reign of Ptolemy Philadelphus to carry out the task of translation. The term “Septuagint” means seventy in Latin, and the text is so named to the credit of these 70 scholars.

⁸³ Frederic William Farrar (Mumbai, 7 August 1831 – Canterbury, 22 March 1903) was a cleric of the Church of England (Anglican), schoolteacher and author. He was a pallbearer at the funeral of Charles Darwin in 1882. He was a member of the Cambridge Apostles secret society.

*changes and chances. Shakespeare*⁸⁴, *sorted and consorted; in every breath a death. He goes on to argue that these alliterations, in the earliest stages of language, are partly due to a vague belief in the inherent affinities of words ("Language and Languages," 227).*

αστοργους *Without natural affection.* Late word, ἀ privative and *στόργη* love of kindred. In N.T. only here and 2 Timothy 3:3.

ανελεημονας *Unmerciful.* From ἀ privative and ἐλεήμων, merciful. Late word, only here in N.T. Some MSS. add ασπόνδους, implacable, from 2 Timothy 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.

³² οἵτινες

το δικαιωμα του θεου *Judgment of God* RV., correctly, *ordinance of God.* The heathen knows that God condemns such evil practices.

ἐπιγνοντες ὅτι οἱ τα τοιαυτα

πρασσοντες *Commit.* RV., better, *practice.* See John 3:21. Paul would have been familiar with the abominations of the pagan world from the beginning of his life. The belief in paganism was more firmly rooted in the provinces than in Italy, and was especially vigorous in Tarsus⁸⁵; which was counted among the three *Kappa Kakista, most villainous*⁸⁶ K's of antiquity—Kappadokia, Kilikia, and Krete⁸⁷. Religion there was chiefly of an Oriental character, marked by lascivious rites. See Farrar's "Life and Work of Paul," ii., 24-34

αξιοι θανατου εισιν, ου μονον αυτα ποιουσιν

αλλα και συνευδοκουσιν *But also consent with them.* Late verb for hearty approval as in Luke 11:48; Acts 8:1; 1 Corinthians 7:12. It is a tragedy of any city government that so many of the officials are proven to be hand in glove with the underworld of law-breakers.

τοις πρασσουσιν.

⁸⁴ Shakespeare was an English poet, playwright, and actor, widely regarded as the greatest writer in the English language and the world's pre-eminent dramatist. He is often called England's national poet, and the "Bard of Avon". April 1564- April 23, 1616

⁸⁵ With a history going back over 6,000 years, Tarsus has long been an important stop for traders and a focal point of many civilisations. During the Roman Empire, Tarsus was the capital of the province of Cilicia. It was the scene of the first meeting between Mark Antony and Cleopatra, and the birthplace of Paul the Apostle. Located on the mouth of the Berdan River (Cydnus in antiquity), which empties into the Mediterranean, Tarsus is a junction point of land and sea routes connecting the Cilician plain (today called Çukurova), central Anatolia and the Mediterranean sea. The climate is typical of the Mediterranean region, with very hot summers and chilly, damp winters. Tarsus has a long history of commerce, and is still a commercial centre today, trading in the produce of the fertile Çukurova plain; also Tarsus is a thriving industrial centre of refining and processing that produces some for export. Industries include agricultural machinery, spare parts, textiles, fruit-processing, brick-making and ceramics. Agriculture is an important source of income: half the land area in the district is farmland (1,050 km²) and most of the remainder is forest and orchard. The farmland is mostly well-irrigated, fertilised and managed with up-to-date equipment.

⁸⁶ A villain (also known as the "antagonist", "baddie", "bad guy", "heavy" or "black hat") is an "evil" character in a story, whether a historical narrative or, especially, a work of fiction. The villain usually is the antagonist (though can be the protagonist), the character who tends to have a negative effect on other characters. A female villain is occasionally called a villainess. Random House Unabridged Dictionary defines villain as "a cruelly malicious person who is involved in or devoted to wickedness or crime; scoundrel; or a character in a play, novel, or the like, who constitutes an important evil agency in the plot"

⁸⁷ The Cilicians bore a low character among the Greeks and Romans; so that the Carians (Kares), Cappadocians (Kappadokes), and Cilicians (Kilikies) were called the "three bad K's" (tria kappa kakista).

8. 8. Broader Biblical Context and Theological Context (1:24-32)

8. 8. 1. Biblical Context

Parallel References of NT

Verse 24, Act 14: 16; Verse 25 τον κτισαντα ... αιωνας, Rom 9: 5; Verse 27 1 Cor 6: 9

Parallel References of OT:

Verse 25 οἵτινες ... ψευδει, Jer 13: 25; 16: 19; Verse 27 Lev 18: 22; 20: 13

8. 8. 2. Theological Context: *Theology proper and Anthropology(1: 24-32)*

Though there is no explicit grammatical tie with verse 24, verse 25 makes it clear that sexual perversion is closely linked with idolatry. People have exchanged (μετήλλαξαν, metēllaxan) the truth about God's existence and glory for the lie that he neither exists nor merits worship. Indeed, the irony of the whole thing is that they give religious worship and service to this lie (τό ψεύδει) when they give themselves to idolatry—the worship of the creation rather than the Creator. For idolatry is not just the worship of useless idols, it is the express proclamation that the biblical God does not exist. Such a thought is so abhorrent to Paul that he finds it necessary to invoke a blessing on God: “God is forever blessed!”

The concept of “exchanging” links verse 26 with verse 25 and verse 23 where the same idea is found. People could not stomach the truth about God so they sought to exchange it for a lie in order to accommodate their sinful desires and lifestyles. Note: The reason women are mentioned first is difficult to say for certain, though it is unlikely to have any connection to Genesis 3 and the fact that Eve sinned first. It may be that they are placed up front for emphasis, since Paul was more shocked that woman, the more modest of the sexes, should also engage in homosexuality. One cannot help but think of the men of Sodom and Gomorrah who burned with passion to have sex with Lot's two guests (Genesis 19:1-11).

People may have disapproved of God, but he has disapproved of them. Paul's play on words is rich. He says that God gave us over to a depraved mind (ἀδόκιμον νουν), literally, an “unapproved” mind, in order to do things that are not fitting, i.e., things not in accord with the will of God expressed in the created order. Such is the divine response to rejection. We disapprove of God in our thoughts, so he gives us over to disapproved thinking!

Lists of moral vices were common in secular moral writings of Paul's day and even in the NT. Paul's list, however, has sufficient differences from Greek or even Jewish sources to show that he is not simply taking over uncritically the lists of other ethical systems.

he list itself, however, can be broken down into three distinct, yet related sections. The first section begins with the graphic statement, they are filled (πεπληρωμένους, peplērōmenous) followed by four nouns describing that with which the people are filled. In the second section Paul continues by saying that people are rife. There are twelve nouns in the third section of the list. In conclusion, Paul says one more word of condemnation. He says that even though people know such moral vices are wrong, they not only practice them, but congratulate others who do so also. such sinful behavior will result in ultimate punishment. But, says Paul, even though they know this firm decision of God, i.e., his immutable decree (δικαίωμα, dikaiōma) to punish sin, they continue in it nonetheless. The knowledge of this decree is not through the Mosaic Law—although that involves a particular instantiation of it—but rather through God's truth implanted in the conscience (cf. Rom 2:14-15). We must remember that the Gentiles were without the revelation of the law. Therefore, Paul must have in mind here the universal revelation in

conscience and the imago dei. Such revelation is certainly enough to condemn, although it is not enough to save.

8. 9. Preaching and Teaching Outline

The Result of Gentile World Apostasy(1: 24-32)

Holy God "Giving Up" On Wicked Man (1: 24-32)

1. Giving them up to disgusting uncleanness (1: 24-25)

The desires of hearts, to uncleanness, to dishonour the bodies 1: 24

Consequence of the condemnation—Wherefore

Divine abandonment — God did give up sinful people

To uncleanness— to fulfill the desires of hearts and bodies

Act uncleanness —between the people

Changing of the truth of God, 1: 25a

Men did change the truth of God into a falsehood

Honoured the creature more than God, 1: 25b.

God the creator

Worshipping the creature, 1: 25c

Doxology, 1: 25d

God is blessed forever

2. Giving them up to lesbianism and homosexuality (1: 26-27)

God's giving up, 1: 26a

The cause of giving up the people like that

God gave people up to dishonourable affections

Changed females natural use, 1: 26b

Natural use, 1: 26c

Females made a concession to their natural use

Males leaving of natural use, 1: 27a

Comparing with females the males also left the natural use

Burn each other, 1: 27b

burn in their longing toward one another

Shameful activity of males, 1: 27c

Association males and males committing shameful activity

The Manner they involved in sinful activity

Consequence of error, 1: 27d

The retribution of the error belong to the people

The result that they themselves receive

3. Giving them up to debased minds (1: 28)

Did not retain God's knowledge, 1: 28a

They desire not be keep the knowledge of God

Giving of reprobate mind, 1: 28b

The result of abandoning of God

The Manner doing things —shamefully

4. Giving them up to all unrighteousness (1: 29-31)

Filling of unrighteousness, 1: 29

List of unrighteousness filled with: whoredom, wickedness, covetousness, malice

List of unrighteousness, 1: 30

Evil-speakers, God-haters, insulting, proud, boasters
Inventors of evil things, Disobedient to parents

List of unrighteousness, 1: 31

unintelligent, faithless, without natural affection, implacable, unmerciful

5. The judgment of God (1: 32)

Know the judgment of God, 1: 32a

the righteous judgment is from God
everyone should know the judgment of God
the result of practicing such things is worthy of death

Consequence of unrighteousness: worthy of death 1: 32b

Enjoy hearing unrighteous acts, 1: 32c

Not only joining with those practicing them but also enjoy them

Association with unrighteousness and with those practicing them 1: 32d

8. 10. Exegetical Commentary: Pauline Thought and Theology

The Result of Gentile World Apostasy(1: 24-32)

Up to the end of chapter 4, Paul develops the theological truth that man is not basically good but evil. His nature is innately bent toward sin (cf Rom. 3:10, 12, 23). Still man tries to be self-righteous.

Man does not understand God can graciously remove sin or produce righteousness. Man is like an unattended garden. When left like that, weeds grow and choke good plants. So the same way when man left to himself the inclination towards his fallen nature grows. Man has no capacity in himself to control the weeds of his sinfulness or to cultivate the good produce of righteousness. Man is naturally is not developing upward but downward; he does not evolve but devolve (Rom. 6:16-23). The Holy Spirit that restrains now and when that is removed his life will be the worst (see 2 Thess. 2:3-9; Rev. 9:1-11).

Romans 1:24-32 says how man abandons God and how God abandons man. Even when God's people abandoned God He temporarily abandoned them (Ps. 81:11-12; Hos. 4:17 cf Acts 7:38-42; Acts 14:16). When God abandons men, His protection is partially withdrawn (Judg. 10:13; 2 Chron. 15:2; 24:20). So this portion vividly portrays the consequences of God's abandonment of rebellious mankind, showing 1. *The consequence of God's abandonment* (1. 24-25), 2. *God brings them over to degrading passion* (1. 26-27), and 3. *the result of depraved mind* (1. 28-32).

8. 9. 1. The consequence of God's abandonment—God gives up to sinfulness (1:24-25)

²⁴ Διο παρεδωκεν αυτους ο θεος εν ταις επιθυμιας των καρδιων αυτων εις ακαθαρσιαν του ατιμαζεσθαι τα σωματα αυτων εν αυτοις-

²⁵ οτινες μετηλλαξαν την αληθειαν του θεου εν τω ψευδει και εσεβασθησαν και ελατρευσαν τη κτισει παρα τον κτισαντα, ος εστιν ευλογητος εις τους αιωνας, αμην.

Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. (1:24-25)

Διο *Therefore* refers back to the reasons Paul has just set forth in verses 18-23. He παρεδωκεν αυτους *gave them over*. It is that divine abandonment and its consequences that

Paul develops in verses 24-32. This portion is the most serious and fearful passage in the entire epistle.

παραδίδωμι (*gave ... over*) is an intense verb. In the New Testament it is used of giving one's body to be burned (1 Cor. 13:3) and three times of Christ's giving Himself up to death (Gal. 2:20; Eph. 5:2, 25). It is used in a judicial sense of men's being put in to prison (Mark 1:14; Acts 8:3) or to judgment (Mat 5:25; 10:17, 19, 21; 18:34) and of rebellious angels being delivered to pits of darkness (2 Pet. 2:4). It is also used of Christ's committing Himself to His Father's care (1 Pet. 2:23) and of the Father's delivering His own Son to propitiatory death (Rom. 4:25; 8:32).

God's giving over of sinful humanity has two senses:

1. In an indirect sense. παρεδωκεν αὐτους ὁ θεος *God gave them over* simply by withdrawing His restraining and protective hand. Because of this man experiences the inevitable consequences of sin. The consequences of the sin are: it degrades man; it degrades the image of God in him, takes away peace of mind, and a clear conscience. Sin destroys personal relationships, marriages, families, cities, and nations. It also destroys churches. It is like "Sin ... puts gravel in our food and wormwood in our cup"

Sinful men are not concerned about the act of sin, but concerned about the unpleasant consequences sin that brings. They do not even understand the consequence that brings because of the act of sin. For example, many people are concerned about venereal disease not willing to avoid sexual promiscuity and perversions. Instead of keeping God's moral purity men try to treat the STD's⁸⁸ caused by it. They turn to counseling, to medicine, to psychoanalysis, to drugs, to alcohol, to travel, and to so many other means to escape what cannot be escaped except by the removal of their sin. Though God stores up wrath for future, still His wrath is even today revealed in the form venereal diseases, loneliness, frustration, meaninglessness, anxiety, and despair that are feature of modern society.

God's present abandonment because of sin is not forever He provides opportunity for salvation (see Rev 2:20-21; cf 2 Pet. 3:9). Paul gives a list of sins in Romans 1:29-31 and Corinthians he said, "And such were some of you ..." (1 Cor. 6:11).

2. In a direct sense. God gave ... over rebellious humanity by specific acts of judgment. The Bible repeatedly gives accounts of divine wrath being directly and supernaturally poured out on sinful men e.g. Noah's time. Often He punishes men in order to heal and restore (Isa. 19:22).

It was because ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν *the lusts of their hearts* were εἰς ἀκαθαρσίαν *for impurity* that God abandoned men to their sin. Men's lostness is shown by the inner condition of their hearts (Mat 15:19-20; Jer 17:9; cf. Pro 4:23). In its broadest sense, the heart represents the basic nature of a person, his inner being and character. Self-will is the essence of all sin. Although Satan was responsible for tempting Adam and Eve to sin, but they are fully responsible for their sin. Man rejected God because

⁸⁸ Sexually transmitted infections (STI), also referred to as sexually transmitted diseases (STD) and venereal diseases (VD), are infections that are commonly spread by sex, especially vaginal intercourse, anal sex and oral sex. Most STIs initially do not cause symptoms. This results in a greater risk of passing the disease on to others. Symptoms and signs of disease may include vaginal discharge, penile discharge, ulcers on or around the genitals, and pelvic pain. STIs acquired before or during birth may result in poor outcomes for the baby. Some STIs may cause problems with the ability to get pregnant. More than 30 different bacteria, viruses, and parasites can cause STIs. Bacterial STIs include chlamydia, gonorrhea, and syphilis among others. Viral STIs include genital herpes, HIV/AIDS, and genital warts among others. Parasitic STIs include trichomoniasis among others. While usually spread by sex, some STIs can also be spread by non-sexual contact with contaminated blood and tissues, breastfeeding, or during childbirth. STI diagnostic tests are easily available in the developed world, but this is often not the case in the developing world.

their preferences to *lusts*. *Lusts* translate ἐπιθυμία, which can refer to any desire but was most often used of carnal desire for that which was sinful or forbidden (cf Jm1:14; Eph. 2:3; 1 Thes 4:5).

ἀκαθαρσίαν (*impurity*) was a general term for uncleanness. It was often used of decaying matter, especially the dead body of a grave. It was considered by Jews to be both physically and ceremonially unclean. As a moral term, it was closely associated with sexual immorality. Paul used three terms, the impurity, immorality and sensuality to introduce the list of “deeds of the flesh” (2 Cor. 12:21; Gal. 5:19-23; Eph. 5:3; cf. 1 Thess. 4:7).

Men’s self-willed *impurity* was τοῦ ἀτιμαζέσθαι τὰ σώματα αὐτῶν *that their bodies might be dishonored*. as men tried to satisfy their bodies through shameful indulgence in sexual and other sins, their τὰ σώματα *bodies*, along with their souls, are ἀτιμαζέσθαι *dishonored*. The way of fallen mankind is always downward, never upward. The more he exalts himself, the more he declines. The more he magnifies himself the more he diminishes. The more he honors himself, the more he becomes *dishonored*.

In the modern world, more attention is given for caring the body. Yet more degradation of the body takes place. The world demands for men’s rights. Yet books, movies, and television often popularize brutality. Sexual promiscuity and perversion are constantly glamorized. While loudly proclaiming the greatness of man, modern society abuses man at every turn. Men sexually abuse, economically abuse, criminally abuse; and verbally abuse (Eccles. 9:3).

Sex equated with eating and drinking is not a new idea. Paul confronted with the same thinking in Corinth nearly 2,000 years ago. A common saying in that day was “Food is for the stomach, and the stomach is for food,” The apostle intimates that it was used even by some Christians to justify sexual immorality, comparing eating to sexual indulgence. Paul strongly condemned the same idea (1 Cor. 6:13). As the apostle goes on to explain in that passage, sexual immorality not only is sin against the Lord but also is sin against one’s own body (v 18). His point is the body that indulges in sexual impurity is itself ἀτιμαζέσθαι *dishonored*; it is debased, disgraced, and degraded. In the present day child abusers and women abusers are on the increase. Disastrously, as in the Corinthian church of Paul’s day, many Christians hold the world’s self-oriented view of morality. They allow premarital relationship which is sinfull.

True morality is replaced with immorality. That’s why Paul says, οἵτινες μετηλλάξαν την ἀληθειαν του θεου ἐν τῷ ψευδει “...*Who have exchanged the truth of God for a lie.*” Man suppresses God’s truth in unrighteousness and submits himself to untruth, ἐν τῷ ψευδει *for a lie*. (Rom. 1:18).

The basic divine truth that God exists and He is to be honoured and glorified as sovereign Lord is suppressed by fallen man (see vv. 19-21). God is the ultimate truth (John 14:6 cf Isa. 44:20; Jer. 13:25). To reject God, the Father of truth, is to become vulnerable to Satan, the father of lies (John 8:44). When men turned away from God and His truth, then they και ἐσεβασθησαν και ἐλατρευσαν τη κτισει παρα τον κτισαντα, *worshipped and served the creature rather than the Creator*. Men foolishly and wickedly worshipped lifeless images of their own making (v. 23).

Then Paul adds a common Jewish doxology about the true God, the τον κτισαντα, ὃς ἐστιν εὐλογητος εἰς τους αἰωνας, ἀμην. *Creator, who is blessed forever. Amen*. This doxology is an utter contrast, to magnify the wickedness of idolatry and all other ungodliness.

8. 10. 2. God brings them over to degrading passion (1:26-27)

²⁶ δια τουτο παρεδωκεν αυτους ο θεος εις παθη ατιμιας, αι τε γαρ θηλειαι αυτων μετηλλαξαν την φυσικην χρησην εις την παρα φυσιν,

²⁷ ομοιος τε και οι αρσενες αφεντες την φυσικην χρησην της θηλειας εξεκαυθησαν εν τη ορεξει αυτων εις αλληλους, αρσενες εν αρσειν την ασχημοσυνην κατεργαζομενοι και την αντιμισθιαν ην εδει της πλανης αυτων εν εαυτοις απολαμβανοντες.

For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. (1:26-27)

δια τουτο *For this reason*, παρεδωκεν αυτους ο θεος εις παθη ατιμιας, *God gave them over to degrading passions*. For the second time (see v. 24), the apostle mentions God's abandonment of sinful mankind. He abandoned them not only to idolatry, the ultimate expression of man's spiritual degeneracy, but also εις παθη ατιμιας *to degrading passions*, which he identifies in these two verses as homosexuality⁸⁹, the ultimate expression of man's sexual and moral degeneracy. To demonstrate the *degrading passions* that come out of the fallen heart of man, Paul uses homosexuality, the most *degrading* and nauseating of all *passions*. In their freedom from God's truth men turned to perversion and even inversion of the created order. Homosexuality, on the other hand, is inversion, the expression of that which is neither God-given nor natural.

Some θηλειαι *women* of ancient times and throughout history have μετηλλαξαν την φυσικην χρησην εις την παρα φυσιν *exchanged the natural function for that which is unnatural*. Paul does not use the word γυνή here which is the usual term for *women*, but rather he uses θηλεια, which simply means female. It's a fact that women are more reluctant than men to become involved either in sexual promiscuity or homosexuality. Yet Paul mentions *women* first here because perhaps their practice of homosexuality is shocking and disappointing. The theologian Charles Hodge⁹⁰ wrote, "Paul first refers to the degradation of females among the heathen, because they are always the last to be affected in the decay of morals, and their corruption is therefore proof that all virtue is lost" (*Commentary on the Epistle to the Romans* [Grand Rapids: Eerdmans, 1983 reprint], p. 42).

The word χρησης which means *function* was commonly used of sexual intercourse, and the term could refer to intimate sexual relations. Even many heathen societies consider that homosexuality is abnormal and εις την παρα φυσιν *unnatural*. It is also an abnormality that is unique to man. ομοιος τε και οι αρσενες *And in the same way also the men*. Paul, again here using a Greek term ἄρσην which simply denotes gender, in this case, males, when terms

⁸⁹ Homosexuality (from ancient Greek ὁμός, meaning "same", and Latin sexus, meaning "sex") is romantic attraction, sexual attraction or sexual behavior between members of the same sex or gender. As a sexual orientation, homosexuality is "an enduring pattern of emotional, romantic, and/or sexual attractions" to people of the same sex. Men who are romantically or sexually attracted to other men are called gay. In classical antiquity, writers such as Herodotus, Plato, Xenophon, Athenaeus and many others explored aspects of same-sex love in ancient Greece. The most widespread and socially significant form of same-sex sexual relations in ancient Greece was between adult men and pubescent or adolescent boys, known as pederasty (marriages in ancient Greece between men and women were also age structured, with men in their thirties commonly taking wives in their early teens)

⁹⁰ Charles Hodge (December 27, 1797 – June 19, 1878) was a Presbyterian theologian and principal of Princeton Theological Seminary between 1851 and 1878. He was a leading exponent of the Princeton theology, an orthodox Calvinist theological tradition in America during the 19th century. He argued strongly for the authority of the Bible as the Word of God. Many of his ideas were adopted in the 20th century by Fundamentalists and Evangelicals.

like ἀνὴρ, ἄνθρωπος imply a certain dignity. Paul refused to ascribe even an implied dignity to those who degenerate into homosexuality.

Paul, continues to say that they ἀφεντες την φυσικην χρησην της θηλειας ἐξεκαυθησαν ἐν τη ὀρεξει αὐτων εἰς ἀλληλους, αρσενες ἐν αρσειν την ἀσχημοσυνην κατεργαζομενοι *abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts.* There is a burning level of lust among homosexuals and lesbians⁹¹ it happened in Sodom (see Gen. 19:11). The name sodomy⁹² became throughout history a synonym for homosexuality and other forms of sexual deviation.

In the United States and many other western countries it is not uncommon for homosexual males to have 300 partners a year. Dr. Milton Helpern⁹³, who was The New York City forensic expert comments that, after having performed thousands of autopsies, found brutal, multiple wound cases in a single victim ... dealing with a homosexual victim and a homosexual attacker... it seems that the violent explosions of jealousy among homosexuals far exceed those of the jealousy of a man for a woman, or a woman for a man. When the explosive point is reached, the result is brutally violent... But this is the 'normal' pattern of these homosexual attacks, the multiple stabbings, the multiple senseless beatings... Many mass murderers seem to be homosexuals.

Yet a large number of psychologists and other social professionals, say that there is no scientific proof that homosexuality is abnormal or harmful to society. Some even assert that attempts to convert homosexuals to heterosexuals⁹⁴ are ethically questionable. Even in some places the governments conduct workshops to teach homosexuals how to avoid serious bodily harm while engaging in sado-masochistic⁹⁵ sex—although by definition, both sadism⁹⁶ and

⁹¹ A lesbian is a female homosexual: a female who experiences romantic love or sexual attraction to other females. The term lesbian is also used to express sexual identity or sexual behavior regardless of sexual orientation, or as an adjective to characterize or associate nouns with female homosexuality or same-sex attraction.

⁹² Sodomy is generally anal or oral sex between people or sexual activity between a person and a non-human animal (bestiality), but it may also mean any non-procreative sexual activity. Originally, the term sodomy, which is derived from the story of Sodom and Gomorrah in chapters 18 and 19 of the Book of Genesis in the Bible, was commonly restricted to anal sex. Sodomy laws in many countries criminalized these behaviors, and other disfavored sexual activities as well. In the Western world, many of these laws have been overturned or are not routinely enforced.

⁹³ Milton Helpern was the most famous Chief Medical Examiner for the City of New York —"a Sherlock Holmes with a microscope." Dr. Milton Helpern (April 17, 1902—April 22, 1977) was born in East Harlem and received his medical degree from Cornell in 1926. He joined the New York City Medical Examiner office in 1931 and became its chief in 1954. During his 20-year tenure he performed over 20,000 autopsies, and was also a key witness in some infamous murder trials. Dr. Helpern was widely admired as a forensic pathologist and medical detective. He co-wrote the definitive work on forensic medicine, Legal Medicine, Pathology and Toxicology (1954).

⁹⁴ Heterosexuality is romantic attraction, sexual attraction or sexual behavior between persons of the opposite sex or gender. As a sexual orientation, heterosexuality is "an enduring pattern of emotional, romantic, and/or sexual attractions" to persons of the opposite sex; it "also refers to a person's sense of identity based on those attractions, related behaviors, and membership in a community of others who share those attractions.

⁹⁵ Sadomasochism is a humiliating and degrading form of sexual perversion practiced by those who suffer from emotional problems. Studies have shown that prior emotional, sexual, and/or physical abuse can contribute to a person's need to engage in this self-destructive behavior. There are two roles in the sadomasochistic setting. The dominant person (sadist) who derives sexual pleasure by degrading, humiliating, binding and/or inflicting pain upon his/her sex partner, and the submissive partner (masochist) who receives this mistreatment, and in the process, claims to derive sexual pleasure. Unfortunately, death has resulted from this form of sex-play. It is my belief that sadomasochism is a dangerous form of sex-play and should be addressed as a perversion that requires psychological therapy.

⁹⁶ Sadomasochism, consenting partners willingly engaging in aspects of pain or humiliation for sexual pleasure. Sadistic personality disorder, obsolete term proposed for individuals who derive pleasure from the

masochism⁹⁷ are destructive! The very purpose of both deviations is to inflict pain and harm, sadism on others and masochism on oneself.

In the United States and elsewhere some have ordained homosexuals to the ministry and even established special congregations for homosexuals. One denominational group claims that homosexuality is no more abnormal than left-handedness. Many parents of homosexuals try to defend their children and coerce society, government, and churches to recognize and accept homosexuality as normal.

The churches which oppose homosexuality are blamed of persecuting innocent people who cannot help being what they are. But God's Word condemns homosexuality in the strongest of terms (1 Cor. 6:9-11; cf. Gal. 5:19-21; Eph. 5:3-5; 1 Tim. 1:9-10; Jude 7). In the Old Testament, it is punishable by death. All people are born in sin, and individuals have varying tendencies and temptations toward certain sins. But no one is born a homosexual, any more than anyone is born a thief or a murderer. A person who becomes a habitual and unrepentant thief, murderer, adulterer, or homosexual is because of his own choice only. Any attempt to justify homosexuality is both futile and wicked. To do that is to make God a liar and to love what He hates and justify what He condemns.

The disgraceful, shameful acts that women commit with women and men commit with men would result in their *την ἀντιμισθίαν ἣν εἶδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες* *receiving in their own persons the due penalty of their error*. They would be judged by the self-destruction. The terrible physical consequences of homosexuality is because of God's righteous condemnation. Unnatural act brings its own perverted reward. AIDS⁹⁸ is frightening evidence of God's judgment.

8. 10. 3. God gave them over to depraved mind, the result of depraved mind (1:28-32)

²⁸ και καθως οὐκ ἔδοκιμασαν τον θεον εχειν ἐν ἐπιγνωσει, παρεδωκεν αὐτους ὁ θεος εἰς ἄδοκιμον νουν, ποιειν τα μη καθηκοντα,

²⁹ πεπληρωμενους παση ἀδικια πονηρια πλεονεξια κακια, μεστους φθονου φονου εριδος δολου κακοηθειας, ψιθυριστας

³⁰ καταλαλους θεοστυγεις ὑβριστας ὑπερηφανους, ἀλαξονας, ἐφευρετας κακων, γονευσιν ἀπειθεις,

³¹ ἀσυνετους ἀσυνθετους ἀστοργους ἀνελεημονας·

suffering of others. Also Antisocial personality disorder. Sexual sadism disorder, medical/psychological condition for sexual arousal from inflicting pain/humiliation on unwilling, non-consenting victims.

⁹⁷ Enjoyment of pain : pleasure that someone gets from being abused or hurt; especially : sexual enjoyment from being hurt or punished

⁹⁸ AIDS (Acquired immune deficiency syndrome or acquired immunodeficiency syndrome) is a syndrome caused by a virus called HIV (Human Immunodeficiency Virus). The illness alters the immune system, making people much more vulnerable to infections and diseases. This susceptibility worsens as the syndrome progresses. HIV is found in the body fluids of an infected person (semen and vaginal fluids, blood and breast milk). The virus is passed from one person to another through blood-to-blood and sexual contact. In addition, infected pregnant women can pass HIV to their babies during pregnancy, delivering the baby during childbirth, and through breast feeding. HIV can be transmitted in many ways, such as vaginal, oral sex, anal sex, blood transfusion, and contaminated hypodermic needles.

HIV is a virus that gradually attacks the immune system, which is our body's natural defence against illness. If a person becomes infected with HIV, they will find it harder to fight off infections and diseases. The virus destroys a type of white blood cell called a T-helper cell and makes copies of itself inside them. T-helper cells are also referred to as CD4 cells. There are many different strains of HIV – someone who is infected may carry various different strains in their body. These are classified into types, with lots of groups and subtypes. The two main types are: HIV-1: the most common type found worldwide, HIV-2: this is found mainly in Western Africa, with some cases in India and Europe.

³² οἵτινες το δικαιωμα του θεου ἐπιγνοντες ὅτι οἱ τα τοιαυτα πρασσουντες ἀξιοι θανατου εἰσιν, οὐ μονον αὐτα ποιουσιν ἀλλὰ και συνευδοκουσιν τοις πρασσουσιν.

And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy; murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful; and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. (1:28-32)

Because man is in fallen condition he οὐκ ἔδοκιμασαν τον θεον εχειν ἐν ἐπιγνωσει, παρεδωκεν αὐτους ὁ θεος εἰς ἄδοκιμον νουν, *did not see fit to acknowledge God any longer, God gave them over to a depraved mind.* The godless mind is a ἄδοκιμον νουν *depraved mind*, whose predetermined and inevitable disposition is ποιειν τα μη καθηκοντα *to do those things which are not proper.*

The term ἄδοκιμος (*depraved*) was commonly used of metals that were rejected by refiners because of impurities. ἄδοκιμος express the idea of worthlessness and uselessness. In relation to God, the rejected mind becomes spiritually *depraved* one worthless and useless (cf Jer. 6:30). The sinful, ἄδοκιμον νουν *depraved mind* rejects God (Job 21:14-15). Although godless people think they are wise, they are supremely foolish (Rom. 1:22). A person may be highly intelligent and highly qualified in the physical realm still because he does not fear God naturally is a fool (Prov. 1:7; cf. v 29). Even God's chosen people rejected or neglected the revelation and blessings of God (Jer. 4:22; cf. 9:6). Those who reject the true God are wholly vulnerable to the guidance of Satan (2 Cor. 4:4).

The sins Paul proceeds to mention in Romans 1:29-31 is not exhaustive list, but it is representative of the virtually endless number of vices with which the natural man is πεπληρωμενους *filled*. The first two terms παση ἀδικιᾳ *all unrighteousness* and πονηριᾳ *wickedness*, are comprehensive and general, synonyms of the following ones. KJV has got an addition another term πορνεία, fornication or sexual immorality. Fornication is universally condemned in Scripture and is frequently included by Paul in lists of vices (see 1 Cor. 6:9; Gal. 5:19; Col. 3:5). Fornication is implied in the sin of impurity, which has already been mentioned in the present passage (1:24).

The sins mentioned in the following list are basically self-explanatory: πλεονεξια κακια, μεστους φθονου φονου εριδος δολου κακοηθειας, ψιθυριστας ³⁰ καταλαλους θεοστυγεις ὕβριστας ὑπερηφανους, ἀλαξονας, ἐφευρετας κακων, γονευσιν ἀπειθεις, ³¹ ἀσυνετους ἀσυνθετους ἀστοργους ἀνελεημονας. *greed, evil; full of envy; murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy unloving, unmerciful.*

The Greek term ἀσυνθετους *untrustworthy* means literally to break a covenant, as reflected in KJV. *Unloving* relates especially to unnatural family relationships, such as that of a parent who abandons a young child or a grown child who abandons his aging parents.

Therefore, naturally because men are rebellious, ungodly they are without excuse. Paul declares that οἵτινες το δικαιωμα του θεου ἐπιγνοντες ὅτι οἱ τα τοιαυτα πρασσουντες ἀξιοι θανατου εἰσιν, *they know the ordinance of God, that those who practice such things are worthy of death.* God has made Himself known to every human being (1: 19-21). People do not recognize God because they do not *want* to recognize Him, because they willingly "suppress the truth in unrighteousness" (1: 18). The judgment of God is sure on them (John 3:19-20). Whether they recognize it or not, or even they did not receive the revelation of

God's Word still they are instinctively aware of His existence and of His basic standards of righteousness (Rom. 2:15). Even among the so called uncivilized people most the sins Paul lists here are considered wrong, and many are held to be crimes. Men inherently know that such things as greed envy; murder, deceit, arrogance, disobedience, and mercilessness are wrong.

The full form of wickedness as Paul says, when those who are themselves involved in evils *καὶ συνευδοκοῦσιν τοῖς πρᾶσσοῦσιν* *also give hearty approval to others who practice them*. Justifying one's own sin itself is evil, and to support and promote others to sin is greatly very bad. Some Societies that claim to be civilized are obviously wicked and perverse. Sexually promiscuous celebrities are glamorized and the rights of homosexuals are passionately defended. Not only the people themselves sin but also they encouraged and vicariously enjoyed the sins of others. These acts of sin are in direct contradiction to the revealed will of God.

XXXXXX

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(Outline taken from commentary on Romans by MACARTHUR)

Introduction

This letter is the premier example of the epistolary form of writing, not only in the Pauline body of material and in the New Testament but also in all of ancient literature. It stands first in every list of the Apostle Paul's writings though it was not first in time of composition. This bears witness to the importance of the work both in its theme and in its content. It may also reflect the significance of the location of the letter's first readers, the imperial capital of Rome. In addition a possible tie grows out of the fact that the Book of Acts ends with Paul in Rome so that his letter to the Romans follows naturally in the order of Bible books.

AUTHORSHIP

That Paul is the author of this letter is denied by almost no one. Even the ancient heretics admitted Romans was written by Paul. So do the modern (19th century and later) radical German critics, who deny many other facts in the Scriptures. Paul identified himself as the author by name, of course (1:1); but that is no guarantee of the acceptance of his authorship, since he did that in all his letters, including those for which his authorship is questioned or denied. In Romans Paul referred to himself by name only once, in contrast with several of his other letters; but a number of other internal details support Paul's authorship. He claimed to be of the tribe of Benjamin (11:1; cf. Phil. 3:5). He sent greetings to Priscilla and Aquila (Rom. 16:3), whom Paul had met in Corinth (Acts 18:2-3) and left in Ephesus (Acts 18:18-19) on his second missionary journey. Paul referred to his journey to Jerusalem with the love gift from the churches in Macedonia and Achaia (Rom. 15:25-27), facts confirmed in the Book of Acts (19:21; 20:1-5; 21:15, 17-19) and the epistles to the Corinthians (1 Cor. 16:1-5; 2 Cor. 8:1-12; 9:1-5). And Paul mentioned several times his intention to visit Rome (Rom. 1:10-13, 15; 15:22-32), a fact also confirmed in the Book of Acts (19:21). These confirming coincidences between Romans and Acts in particular support Paul as the author of this letter.

UNITY

Acceptance of the unity and integrity of Romans is another matter, however. A number of critics from Marcion to the present have questioned chapters 15 and 16 or parts of both as

belonging to the letter. Chapter 16 is a special target, in part because of Paul's greetings to Priscilla and Aquila (v. 3), who were last seen settled in Ephesus (Acts 18:19, 26). But the couple had previously lived in Italy (Acts 18:2) and had left only because of an imperial decree. Their return to Rome when circumstances permitted is reasonable. The major Greek manuscripts support the unity of the letter, a position endorsed by the overwhelming consensus of scholarship.

RECIPIENTS

A valid question does exist concerning the identity of the recipients of this letter. Paul simply addressed it "to all in Rome who are loved by God and called to be saints" (Rom. 1:7); he did not address it to "the church in Rome." That a church did exist in Rome is obvious, because Paul sent greetings to the church that met in the home of Aquila and Priscilla (16:5). Probably several churches were in Rome; perhaps this multiplicity of churches is why Paul addressed the letter to "the saints" instead of to "the church."

Were these believers in Rome Jews or Gentiles in ethnic background? The answer is both. Aquila, for example, was a Jew (Acts 18:2), as were Andronicus, Junias, and Herodion, all three identified as Paul's relatives (Rom. 16:7, 11). According to Josephus and others a large Jewish colony lived in Rome (cf. Acts 28:17-28). But Rome was a Gentile city, the capital of a Gentile empire in which all Jews, believing and unbelieving, formed a small minority. In addition, though Paul never failed to witness and to minister to Jews, his calling from God was to be "the apostle to the Gentiles" (Rom. 11:13; cf. 15:16). So it is reasonable to conclude that his readers were mostly Gentile in background.

This conclusion is supported by evidence in the letter. Paul addressed Jews directly (2:17), and he included Jewish Christians with himself when he spoke of "Abraham, our forefather" (4:1, 12). On the other hand Paul directly said, "I am talking to you Gentiles" (11:13). Several additional passages indicate that Gentile Christians made up a segment of his readers (11:17-31; 15:14-16). In fact the implication from 1:5, 13 is that Paul considered the Christian community in Rome predominantly Gentile.

Since the Apostle Paul had not yet visited Rome, how had the Christian faith been introduced to the city? Apparently no other apostle had yet reached Rome, in the light of Paul's stated purpose to be a pioneer missionary and to open virgin territory to the gospel (15:20). In particular, it is evident that Peter was not in Rome at that time because Paul expressed no greetings to him, a grievous error if Peter indeed were there.

Perhaps a partial answer to the founding of the church at Rome is the fact that "visitors from Rome" (Acts 2:10) were in the crowd that witnessed the miracle of Pentecost and heard Peter's sermon. Some of them probably were among the 3,000 converts that day and returned to Rome as believers in Jesus Christ to propagate their faith. Other believers migrated to Rome through the years since Pentecost, for Rome was a magnet that drew people from all over the empire for business and other reasons. Aquila and Priscilla are good examples. They had lived in Italy before (Acts 18:2), and undoubtedly returned as soon as circumstances permitted. Phoebe (Rom. 16:1-2), apparently the courier of this letter, is another example. She did not go to Rome primarily to deliver Paul's letter; she delivered Paul's letter because she was making a trip to Rome. In fact, Phoebe's planned trip to Rome was undoubtedly the specific occasion for Paul's writing this letter. Humanly speaking, Paul seized this opportunity to communicate with a group of Christians he was deeply interested in and planned to visit as soon as possible.

Just as Paul's absence of greeting to Peter in chapter 16 is evidence that Peter was not in Rome at the time, so his numerous greetings to individuals (28 persons are named or referred to, plus several groups) reveal the impact of Paul's ministry on the establishment and the

development of the church in Rome. Many of the believers there were Paul's converts or associates in other parts of the empire. As a result Paul had a proprietary interest in the Christian community of Rome. He considered the church there one of his, as this letter bears witness.

PLACE AND DATE

Though Paul never named the city, it is obvious that he wrote this letter from Corinth, Cenchræa (16:1) being its eastern harbor. The letter was written at the close of Paul's third missionary journey during the "three months" he was in Greece (Acts 20:3) just before his return to Jerusalem with the offering from the churches of Macedonia and Achaia for the poor believers there (Rom. 15:26). After leaving Corinth, Paul was in Philippi during the Passover and the Feast of Unleavened Bread (Acts 20:6) and desired to reach Jerusalem by Pentecost (Acts 20:16). The letter was written, therefore, in the late winter or early spring of A.D. 57 or 58.

PURPOSES

While Phoebe's projected trip to Rome (Rom. 16:2) was undoubtedly the specific occasion for Paul's writing this letter, he had several objectives in writing. The most obvious was to announce his plans to visit Rome after his return to Jerusalem (15:24, 28-29; cf. Acts 19:21) and to prepare the Christian community there for his coming. The believers in Rome had been on Paul's heart and prayer list for a long time (Rom. 1:9-10) and his desire to visit them and to minister to them, unfulfilled to this point, was finally about to be satisfied (1:11-15; 15:22-23, 29, 32). Therefore Paul wanted to inform them of his plans and to have them anticipate and pray for their fulfillment (15:30-32).

A second purpose Paul had for writing this letter was to present a complete and detailed statement of the gospel message he proclaimed. Paul was eager "to preach the gospel also to you who are at Rome" (1:15) and he wanted them to know what it was. As a result in this letter Paul accomplished what Jude desired to do, "to write to you about the salvation we share" (Jude 3). Perhaps Jude was kept from doing this because Paul already had, for Romans certainly is a very full and logical presentation of the Triune Godhead's plan of salvation for human beings, from its beginning in man's condemnation in sin to its consummation in their sharing eternity in God's presence, conformed to the image of God's Son, the Lord Jesus Christ.

A third purpose for writing this letter is not as obvious as the first two. It is related to the tension between the Jewish and the Gentile segments in the Christian community at Rome and a possible conflict between them. Paul was hounded in his ministry by the Judaizers, who followed him from city to city and sought to lead his converts away from liberty in the gospel (Gal. 5:1). The letter to the Galatians is Paul's classic though not his only response to the Judaizers. Their attacks on Paul incorporated physical violence about the time this letter to the Romans was written (Acts 20:3). Whether the Judaizers had reached Rome before Paul or not, the Jew-versus-Gentile issue looms large in this letter. Paul did not take sides, but he carefully set forth both sides of the question. On the one hand he emphasized the historical and chronological priority of the Jews—"first for the Jew, then for the Gentile" (Rom. 1:16; cf. 2:9-10). He also stressed the "advantage... in being a Jew" (3:1-2; 9:4-5). On the other hand he pointed out that "since there is only one God" (3:30), He is the God of the Gentiles as well as the God of the Jews (3:29). As a result "Jews and Gentiles alike are all under sin" (3:9) and alike are saved by faith in the Lord Jesus Christ and His redemptive and propitiatory sacrifice. Furthermore, in order to bring believing Gentiles into His program of salvation, extending His grace to all human beings, God temporarily halted His specific program for Israel as a chosen nation, since that nation through its official leaders and as a

whole had rejected in unbelief God's Son as the Messiah. During this period God continues to have a believing "remnant chosen by grace" (11:5) "until the full number of the Gentiles has come in" (11:25) and God takes up again and fulfills His promises to Israel as a nation.

Related to the Jewish-Gentile tension that runs throughout this letter is a muted but definite undertone that questions God's goodness and wisdom and justice as seen in His plan of salvation. No complaints against God are voiced, but they are implied. As a result this letter to the Romans is more than an exposition of Paul's "gospel of God's grace" (Acts 20:24), a declaration of God's plan of salvation for all human beings by grace through faith. It is a theodicy, an apologetic for God, a defense and vindication of God's nature and His plan for saving people. It sets God forth "to be just and the One who justifies the man who has faith in Jesus" (Rom. 3:26). It exults in "the depth of the riches of the wisdom and knowledge of God" (11:33) and challenges the readers, "Let God be true, and every man a liar" (3:4).

THEME

Growing out of Paul's three purposes for writing this letter (especially the latter two purposes), is the theme of the work. In the simplest and most general terms it is "the gospel" (1:16). More specifically it is "a righteousness from God" which "is revealed" in that gospel and is understood and appropriated "by faith from first to last" (1:17). This "righteousness from God" is first the righteousness God Himself possesses and manifests in all His actions; and second, it is the righteousness that God gives to human beings by grace through faith. This involves an imputed righteous standing before God (justification) and an imparted righteous practice and a progressively transformed lifestyle, the latter due to the regenerating and indwelling Holy Spirit of God (regeneration and sanctification). Practice is consummated and conformed to standing (glorification) when a believer in Jesus Christ through death and resurrection or through translation—"our adoption as sons, the redemption of our bodies" (8:23)—stands in the presence of God "conformed to the likeness of His Son" (8:29). God's program of salvation for people will not fail because it is His work, and "He who began a good work in you will carry it on to completion until the day of Christ Jesus" (Phil. 1:6).

AUTHORSHIP

All *New Testament scholars accept this as a genuine letter of Paul. *Churches naturally preserved letters of Paul; it would have been unnatural for anyone to have forged letters in his name during his lifetime or until long after his genuine letters had become widely known and circulated as authoritative. On the basis of letters clearly written by Paul to address specific situations of his day (e.g., 1 Corinthians) and other letters that share a common style with them, even the most critical New Testament scholars rarely dispute the Pauline authorship of particular letters (including Romans, Galatians, 1-2 Corinthians, Philippians, 1 Thessalonians and Philemon).

ROME'S JEWISH COMMUNITY

Rome's Jewish community was predominantly poor, although some groups of Jewish people there were wealthier than others and better educated; different groups lived in different parts of the city and had their own leaders. It is thought that many of the predominantly Jewish house churches existed in the Jewish ghetto across the Tiber.

The primary language of the Jewish community in Rome was not Latin but Greek, the language in which Paul writes (76 percent of their burial inscriptions are in Greek, 23 percent in Latin and 1 percent in Hebrew or *Aramaic) The Jewish community here was perhaps fifty

thousand strong; many Roman conversions to Judaism created resentment among other aristocratic Romans and led to tension between the Jewish and *Gentile elements in the city.

SITUATION

Many of the founders of the Roman church were Jewish Christians (Acts 2:10). But sometime in the 40s A.D., the emperor Claudius, like the earlier emperor Tiberius, expelled the Jewish community from Rome (see Acts 18:2 and the Roman historians Suetonius and Dio Cassius). The Roman church was thus composed entirely of Gentiles until Claudius' death, when his edict was automatically repealed, and Jewish Christians returned to Rome (Rom 16:3). Jewish and Gentile Christians had different cultural ways of expressing their faith in Jesus; Paul thus must address a church experiencing tension between two valid cultural expressions of the Christian faith.

THEME

Given this situation, what the Roman Christians needed was what we would call racial reconciliation and crosscultural sensitivity. Paul reminds Jewish readers that they are as damned without Christ as Gentiles (chaps. 1–3); that spiritual, not ethnic, descent from Abraham is what matters (chaps. 4, 9); that Jews are also descended from the sinner Adam (5:12-21); and that the *law does not justify Israel (chaps. 7, 10). He reminds Gentiles that they were grafted into Judaism and therefore dare not be anti-Semitic (chap. 11) and that they must respect the practices of their Jewish siblings (chap. 14). Christ (15:1-13) and Paul (15:14-33) are agents of racial reconciliation, and unity (16:17-20) is the paramount issue.

GENRE

Some scholars have argued that Paul's letter to the Romans is a letter-essay, explaining his *gospel without relating to the specific needs of the Roman church. In view of the previous discussion of situation and theme, however, it seems that Paul lays out the facts of the gospel in chapters 1–11 and then summons his readers to reconciliation and mutual service in chapters 12–15; thus the letter is “deliberative” rhetoric, an argument intended to persuade the readers to change their behavior.

In order to understand Romans, it is important to understand the genre of this letter. Paul wrote Romans in the style of a diatribe. Diatribe is similar to a courtroom setting. Imagine Paul in a courtroom arguing with an opponent. Many definitely think that Paul uses this literary device in the letter. James Dunn explains,

Paul's interlocutor [or opponent] was no straw man [weak opponent]. In fact we would probably not be far from the mark if we were to conclude that Paul's interlocutor is Paul himself—Paul the unconverted Pharisee, expressing attitudes Paul remembered so well as having been his own!

Until recently, Romans was studied in American law schools in order to teach students the art of presenting an argument. A reasoned case is made for a foundational proposition. Counter statements are considered one by one, and refuted. Romans is not about a leap of faith but presents a comprehensive argument for the central proposition.

SUBSEQUENT HISTORY

Protestants have traditionally stressed justification by faith, a doctrine emphasized in Romans and Galatians, because Luther found this doctrine helpful in addressing indulgences and other ecclesiastical corruptions in his day. But it is important to understand not only this

doctrine but also why Paul needs to stress it. Most Jews already believed that the Jewish people as a whole were saved by God's grace, and Jewish *Christians* recognized that this grace was available only through Christ; the issue was on what terms *Gentiles* could become part of God's people. In arguing for the ethnic unity of the body of Christ, Paul argues that all people come to God on the same terms, no matter what their ethnic, religious, educational or economic background; Jesus alone is the answer to all humanity's sin. Paul stresses justification by faith, a truth most of his readers would know, especially so he can emphasize reconciliation with one another, a reality they still need to learn.

COMMENTARIES

Two of the most useful shorter commentaries are A. M. Hunter, *The Epistle to the Romans*, Torch Bible Commentaries (London: SCM, 1955), and John A. T. Robinson, *Wrestling with Romans* (Philadelphia: Westminster, 1979). James D. G. Dunn, *Romans*, Word Biblical Commentary 38A and B, 2 vols. (Dallas: Word, 1988), is a helpful detailed commentary. For views on the background, see especially Karl P. Donfried, ed., *The Romans Debate*, rev. ed. (Peabody, Mass.: Hendrickson, 1991); Krister Stendahl, *Paul Among Jews and Gentiles and Other Essays* (Philadelphia: Fortress, 1976). E. P. Sanders, *Paul and Palestinian Judaism* (Philadelphia: Fortress, 1977), provides a helpful corrective to earlier criticisms of Jewish views on the *law; for Paul's view on the law in Romans, see especially C. Thomas Rhyne, *Faith Establishes the Law*, Society of Biblical Literature Dissertation Series 55 (Atlanta: Scholars, 1981).