

Chapter Eleven

11-Vs. 1: I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

In light of the somewhat condemnatory tone from vs. 14 of the last chapter onward, Paul decides to soften it by asking a rhetorical question for the benefit of his Roman audience. *Apotheo* is the verb for reject, more specifically a pushing away (*apo-*). This verb occurs in the next verse and also is found in 1Tim 1.19: “By rejecting conscience, certain persons have made shipwreck of their faith.”

Paul is quick to identify himself with being an Israelite. So in light of what he had said in the previous chapter, anything there applies equally to him. More specifically, Paul is from the seed (*sperma*, cf. 9.8) of Abraham and narrowing it down further, belonging to the tribe of Benjamin: “circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews” [Phl 3.5]. In vs. 5 Paul counts everything as a loss or *zemia* by reason of knowing (*gnosis*) Christ which has a surpassing worth or *huperexcho*, the participle being used, literally holding above or beyond (*huper-*).

11-Vss. 2-4: God has not rejected his people whom he foreknew. Do you not know what the scripture says of Elijah, how he pleads with God against Israel? 3) "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." 4) But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal."

Although the Jews at Roman may be impressed by Paul’s testimony, they’re somewhat anxious as to where they stand in light of this insight into Jesus Christ. Hence he is quick to say that God hasn’t rejected Israel, second use of *apothéo* as in the previous verse. Such thrusting away-from (*apo-*) would be at odds with divine foreknowledge, *progignosko* (*pro-* or before; cf. 8.29). The verse from 1Sam 2.22 runs in full as “For the Lord will not cast away his people for his name’s sake because it has pleased the Lord to make you a people for himself.” Paul backs this divine foreknowledge by citing Elijah the prophet even though he pleads against Israel, the verb *entugchano* with the preposition *kata* (against) being used; the opposite sense may be found in 8.34.

In vs. 3 Paul cites Elijah from 1Kg 19.10—that *entugchano* just mentioned—which runs in full as “He said, "I have been very jealous for the Lord, the God of hosts; for the people of Israel have forsaken your covenant, thrown down your altars and slain your prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." Despite

Elijah's open proclamation of his jealousy for the Lord, it should be remembered that he fled Jezebel after having slain the prophets of Baal.

Vs. 4 uses the noun *chrematismos* (only NT reference) for reply which means a negotiation, oracle or divine injunction, interesting here in that it has the Lord speaking with Elijah. The verse runs in full as follows: "Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him" [1Kg 19.18]. Similar to the somewhat paradoxical context of the first citation, this one is even more blatant. That is to say, it happens after Elijah has anointed Hazael king over Syria, arch-enemy of Israel, this king being responsible for the eventual remnant consisting of seven thousand.

11-Vss. 5-6: So too at the present time there is a remnant chosen by grace. 6) But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

Paul now focuses upon the idea of a remnant or *leimma* which also means deficiency as well as intermission, the only NT reference. Note that he situates it within the present, *kairos* (cf. 9.9) with *nun* (now), *kairos* indicative of a special occasion not unlike the one brought about by King Hazael of Syria. Perhaps it wouldn't be too far a stretch that both Paul and those receiving his letter associate this king with the current emperor of Rome. Paul specifies the current remnant as chosen by grace, *charis* (cf. 6.17) with the noun *ekloge* (cf. 9.11) with the preposition *kata*, literally "according to grace."

Having set the context of *charis* within the essentially unusual story of a remnant resulting from the king of Syri's actions, Paul continues in vs. 6 contrasting it with works, *ergon* (cf. 9.32) prefaced with the preposition *ex*, "from works." *Ergon* also applies to one's occupation, thing, matter, result of work and thus covers a wide variety of meanings. So if *charis* is from (*ex*) *ergon*, that would make *ergon* its origin whereas *charis* comes from above and informs *ergon* (i.e., it has no *ex*). The other way around doesn't work in the divine order of things which is why Paul says *charis* would no longer be such...but deformed out of all recognition into *ergon*, if you will.

11-Vss. 7-8: What then? Israel failed to obtain what it sought. The elect obtained it, but the rest were hardened 8) as it is written, "God gave them a spirit of stupor, eyes that should not see and ears that should not hear, down to this very day."

Ti oun or "What then" is a rhetorical statement as well as exclamation meant to have Paul's audience inquire further into grace and works, thereby leading to two scriptural references in the next several verses. The verb *epitugchano* (compare with *entugchano* of vs. 3) means to fall upon (*epi-*) suggesting either that Israel missed the mark regarding what it was seeking (*zeteo*, cf. 10.3) or didn't bother about it at all. "And thus Abraham,

having patiently endured, obtained the promise” [Heb 6.15]. Paul then distinguishes between two peoples: first the elect (*ekloge*, cf. vs. 5) which could include some Israelites as well as Gentiles and second, the rest who had become hardened or *poro* which also means to turn into stone. “But their (Jews) minds were hardened” [2Cor 3.14]. As for the rest about which Paul speaks, we have no number or proportion, but given the idea of a remnant as in vs. 5, the number is less important than the composition of those involved.

In vs. 8 Paul uses the familiar “as it is written” to back up his argument lifting a verse from the prophet Isaiah (29.10): “For the Lord has poured out upon you a spirit of deep sleep and has closed your eyes, the prophets, and covered your heads, the seers.” Traditionally speaking, prophets and seers are those to whom the people would turn in a time of crisis. Excluding their help is equivalent to being blind or sticking one’s head in the ground. As for this deep sleep, it’s a *ruach* (breath) of *tardemah*, the latter word used in a very different sense (cf. Gn 2.21) when God creates woman from the man whom he had knocked out cold to do this. As for the verse at hand, Paul has “down to this very day,” a kind of editorial addition on his part.

11-Vss. 9-10: And David says, "Let their table become a snare and a trap, a pitfall and a retribution for them; 10) let their eyes be darkened so that they cannot see and bend their backs forever."

Without missing a beat after quoting from Isaiah, Paul cites David in Ps 69.22-23: “Let their own table before them become a snare; let their sacrificial feasts be a trap. Let their eyes be darkened, so that they cannot see; and make their loins tremble continually.” A few verse later we have vs. 25 in the same vein: “May their camp be a desolation, let no one dwell in their tents.” This verse is cited in Acts 1.20 with reference to Judas, and perhaps Paul had him in mind by way of intimation.

11-Vs. 11: So I ask, have they stumbled so as to fall? By no means! But through their trespass salvation has come to the Gentiles so as to make Israel jealous.

Paul begins with a rhetorical question expecting, of course, no answer, but speaks as such in order to keep the interest of his listeners attuned to his message. It’s in conjunction with the Jews stumbling which results in their fall, *ptaio* and *pipto*: “For whoever keeps the whole law but fails in one point has become guilty of all of it” [Jms 2.10]. And “Severity toward those who have fallen” [vs. 22]. In the verse at hand, to have fallen implies not being able to get up, hence Paul is quick to add on behalf of the Jews *me genoito* or “by no means.”

Nevertheless, Paul puts this scenario of stumbling/falling in terms of a trespass or *paraptoma* (cf. 5.20), literally a stepping beside (*para-*) which is derived from the verbal root *ptaio*. One such reference to this stepping-beside is Dt 32.21: “They have stirred me to jealousy with what is no god; they have provoked me with their idols...I will provoke them with a foolish nation.” This verse sums up a theme running throughout Israel’s history, namely, a constant temptation to worship alien gods. Yet through this constant *paraptoma* God bestows salvation (*soteria*, cf. 10.10) not to the Jews but to the Gentiles, the latter being in a sense witnesses to the Jews’ constant infidelity. Not all Gentiles, of course; the same applies to the Jews, but sustained enough to make a lasting impression. And this impression makes Israel jealous, *parazeloo*. Note the preposition *para-* prefaced to the root as though it were offsetting *paraptoma*.

11-Vs. 12: Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

Paul fleshes out the *paraptoma* and *hettema* (trespass and failure) proper to Israel, the latter also meaning defeat or discomfort, the only use of the noun in the NT. Both are with respect to *ploutos* (cf. 9.23) or riches as pertaining to Gentiles. As noted with regard to the previous verse, if some of those Gentiles were watching closely Israel’s constant fall into idolatry, they might see hope for themselves in the not distant future.

Paul contrasts Israel’s stepping beside (*paraptoma*) with her future inclusion, *pleroma* fundamentally meaning fulness. “A hardening has come upon part of Israel until the full number of the Gentiles comes in” [vs. 25].

11-Vss. 13-14: Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry 14) in order to make my fellow Jews jealous and thus save some of them.

Paul is making it clear that now he’s addressing the Gentiles at Rome which may have made any Jews present a bit anxious. Nevertheless, he must have had in mind his earlier words “to all God’s beloved in Rome” [1.7]. After all, Paul’s primary duty is to be an apostle to the Gentiles which necessarily doesn’t exclude his fellow Jews. He’s exercising his ministry as communicated directly to Ananias, a Christian disciple who cared for Paul immediately after his conversion: “Go, for he is a chosen instrument of mind to carry my name before the Gentiles” which is followed by “and kings and the sons of Israel” [Acts 9.15]. In the verse at hand, *doxazo* (cf. 8.30) is the verb for magnify with respect to *diakonia* or ministry, the primary purpose being to preach as Paul is doing right now. “Therefore having this ministry by the mercy of God we do not loose heart” [2Cor 4.1].

Doxazo as glorying is both positive and negative, here in the former sense with the aim of making “fellow Jews” to become jealous, Paul employing this phrase designed to point out his kinship with them. The wording of the Greek text runs literally as “to make jealous of me the flesh,” the verb being *parazelloo* (cf. vs. 11) with the noun *sarx* (cf. 9.3). The final aim, then, of *doxazo* which itself is a kind of *parazelloo* is to save (*sozo*: cf. 10.13) not the Jews as a whole but some of them. Both Paul, his Jewish and non-Jewish listeners have no idea as to the number involved. It’s left unspecified and deliberately so...not for speculation but for reflection as to what it implies for each individual.

11-Vs. 15: For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?

Perhaps this rhetorical question ranks as one of the most poignant in Romans if not from among Paul’s other epistles. He contrasts the Jews’ rejection with their (potential) acceptance, *apobole* vs. *proslēmpsis*. The first literally is a casting-away (*apo-*) and has one other NT reference: “For there will be no loss of life among you but only of the ship” [Acts 27.22]. As for the second, it’s the only NT reference, a receiving where the preposition *pros-* signifies direction toward-which and hence is more direct. With that directness in mind, it isn’t hard to accept the transition from death to life as patterned upon Christ’s resurrection. In the last analysis, for Paul the Jews’ rejection = reconciliation of the world, *katallage* (cf. 5.11) being an exchange in the monetary sense; also implies reconciliation.

11-Vs. 16: If the dough offered as first fruits is holy, so is the whole lump; and if the root is holy, so are the branches.

In order to win over the Gentiles whom Paul put in rather flattering terms, he speaks of dough followed by vs. 17 as branches. Obviously he has to be careful not to create friction between them and the Jews. Both dough and branches are paralleled, if you will, by the word “so” which in Greek is *kai*, often taken as “and.” Both “so’s” have in common the results of lump and branches. These, in turn, are conditioned by the word “if” or *ei*. And connected with both “if’s” are dough and root. What depends upon the two examples of “if-ness” is the characteristic of being holy or *hagios* (cf. 8.27).

As for *aparche* (cf. 8.23), it means first fruits...literally, from (*apo-*) the beginning...of dough suggests an offering.

11-Vss. 17-18: But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, 18) do not boast over the

branches. If you do boast, remember it is not you that support the root, but the root that supports you.

The breaking off or *ekklao* (cf. vs. 19; *ek-* or from) with regard to “some” seems to represent individual Jews from the past, that is, examples of apostasy. Paul is addressing the Gentiles, “you” being second person singular, yet he must be careful not to antagonize any Jews who are paying attention to him. He calls the Gentiles a wild olive shoot or *agrielaios* which has one other NT reference in vs. 24. Despite their wildness (*agrioi* being the adjective in the noun), these Gentiles had been grafted in their place or *en autois*, literally as “in them” almost as though the Gentiles were taking the Jews’ place. The verb is *egkentrizo* which occurs next in vs. 19. This image of branches is found in Chapter Fifteen of John’s Gospel, and Paul may be thinking of words about it which were circulating but not yet written down.

The adjective *sugkoinonios* for “share” precludes any ideas of the Gentiles usurping the Jews’ rightful inheritance, the preposition *sug-* or with prefaced to the root which means to be in common. “I do it all for the sake of the gospel that I may share in its blessings” [1Cor 9.23]. The being in common-with at hand pertains to the native richness of the olive tree, its *piotes* more specifically as fatness, this being the only NT reference.

Paul admonishes his Gentile (Roman) listeners not to boast, *katakauchomai*, the prefaced *kata-* suggestive of boasting against, giving a stronger form to the verbal root. “For judgment is without mercy to one who has shown no mercy; yet mercy triumphs over judgment” [Jms 2.13]. Nevertheless, Paul gives allowance to this temptation to boast-against (‘remember’ not being in the text) which if done, is to be in the awareness that the root is supporting the Gentiles, *bastazo* also meaning to lift up. “We who are strong ought to bear with the failings of the weak and not to please ourselves” [15.1]. Such bearing or lifting-up should give encouragement to the Jews, for they are responsible for this concerning the Gentiles.

11-Vss. 19-21: You will say, "Branches were broken off so that I might be grafted in." 20) That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud but stand in awe. 21) For if God did not spare the natural branches neither will he spare you.

Once again Paul refers to branches which have been broken off, *ekklao* as in vs. 17, cautioning his Gentile listeners to tread softly else they will experience the same *ekklao*. Unbelief is the reason for this *ekklao*, the noun being *apistia* (cf. 4.20), that is, no belief in the Lord of Israel and implying worship of alien gods. The antithesis of such *apistia* is *pistis* or faith in which Paul encourages the Gentiles to stand.

Histemi (cf. 10.3) is the verb for standing fast which hopefully will counter the tendency to be proud (*hupselos* means high). “Upholding the universe by his word of power” [Heb 1.3]. Countering such *hupselos* is the noun *phobos* (cf. 8.15 but not mentioned there) or fear, here as awe. The solution, if you will, appears easy enough but is difficult to put into practice which at this early stage the Gentiles at Rome are still grappling with.

Vs. 21 has the verb *pheidomai* (cf. 8.32) meaning to spare which also means to be merciful as well as to live sparingly. It applies equally to the Jews and Gentiles, the just mentioned *apistia* associated with the former which the latter stand in jeopardy of assuming.

11-Vss. 22-23: Note, then, the kindness and the severity of God: severity toward those who have fallen but God's kindness to you, provided you continue in his kindness; otherwise you too will be cut off. 23) And even the others, if they do not persist in their unbelief, will be grafted in, for God has the power to graft them in again.

Eidon is the common verb for “note” which means to see and used with respect to the Gentiles whom Paul continues to address. The object is both divine kindness and severity, *chrestotes* (cf. 2.4) and *apotomia*, the latter literally meaning a cutting off (*apo-* or from). It's the only use of this word in the NT.

Apotomia -> the fallen (Jews) and *chrestotes* -> the Gentiles. The latter will remain but under the condition of the Gentiles continuing in it, *epimeno* (cf. 6.1) meaning literally to remain upon (*epi-*). Such remaining-upon hopefully will counter being cut off, *ekopto*. “And what I do will continue to do in order to undermine the claim of those who would like to claim that in their boasted mission they work on in the same terms as we do” [2Cor 11.12]. Or to abbreviate this, the *epi* or upon will offset the *ek* or from.

Without being explicit, Paul speaks of the Jews as “others” who are subject to not persisting in their unbelief, that is, if they don't remain-upon (*epimeno*: *epi-* as upon) in their *apistia* (cf. vs. 20). Only God has the *dunatos* (adjective; cf. 9.22)...the capacity...for grafting the Jews back into their faith in the Lord. As for this idea of grafting, it's only found in Romans.

11-Vs. 24: For if you have been cut from what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree.

Note the contrast between two olive trees: one by nature and the other contrary to nature, *phusis* (cf. 2.27) prefaced by *kata* or in accord with and *para* or literally beside. The former is wild and the latter is cultivated, *agrielaios* (cf. vs. 17) and *kallielaios* or literally

beautiful (*kallos*) olive, the only NT use of this noun. Paul ends this long sentence with an exclamation comprised both of wish and hope, *poso mallon*, “how much more.”

11-Vss. 25-27: Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel until the full number of the Gentiles comes in, 26) and so all Israel will be saved; as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob;" 27) "and this will be my covenant with them when I take away their sins."

These three verse comprise an extended sentence which Paul begins with a cautionary note tempered by a term of familiarity, “brethren.” That is to say, he continues to address the Gentiles as having assumed...been grafted on...to the Jewish heritage. Because this is a revolutionary insight, the Gentiles are tempted sorely to think somehow they’re special, *phronimos* as the adjective for wise which has a positive connotation of being in one’s right mind. “For you gladly bear with fools, being wise yourselves” [2Cor 11.19]! However, it is subject to being perverted, of falling into personal conceits which isn’t in the text but reads literally as “wise in yourselves.”

To counter this self-absorption or mistaken self-importance, Paul bids the Gentiles to know the mystery he’s been putting forth, *agnoeo* (cf. 10.3) or not to know with the negative...not to be ignorant. Here we have the first instance of *musterion*, a word with wide application but essentially meaning a hidden or secret thing which may or may not be revealed. To appreciate it, one must be initiated by some kind of rites. The only other references in Romans is 16.25: “The preaching of Jesus Christ according to the revelation of the mystery which was kept secret for long ages.”

In the verse at hand (25), Paul situates the *musterion* in terms of Israel’s heart having become hardened, the noun *porosis* meaning obtuseness of mental discernment. “They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them due to their hardness of heart” [Eph 4.18]. Note that this *porosis* doesn’t affect Israel as a whole but part of it which isn’t specified, most likely again referring to past instance of apostasy. However, it is temporary and will be lifted once the *pleroma* (cf. vs. 12) or fulness of Gentiles comes in (*eis-*), *eiserchomai* (cf. 5.12). If the Gentiles represent by far the bulk of humanity with Israel being just a small part, that coming-in could be a long time though again it isn’t specified but part of the *musterion*. If one understands *musterion*, the same will apply to *pleroma* which involves the Jews’ salvation, *sozo* (cf. vs. 14).

To back up what he had just said Paul quotes from Is 59.20-21 which reads in full as: “And he will come to Zion as Redeemer, to those in Jacob who turn from transgression,”

says the Lord. ‘And as for me, this is my covenant with them,’ says the Lord: ‘my spirit which is upon you, and my words which I have put in your mouth shall not depart out of your mouth or out of the mouth of your children or out of the mouth of your children’s children,’ says the Lord, ‘from this time forth and for evermore.’”

The parallels between the Septuagint quote and the Hebrew are as follows. The participle *rhuomai* is used for Redeemer meaning to rescue in the sense of snatching away (cf. 7.24). The Hebrew for this is the participle *ga'al* meaning to buy back. His task? To drive away ungodliness, *asebeia* (cf. 1.18) which is a lack of piety in the sense of having no reverence. The Hebrew is *peshah* meaning a falling away. The covenant at hand is with Israel along with the divine spirit or *ruach* and words (*davar* as expression, similar to *logos*). Such words are to continue throughout succeeding generations so that despite the passage of time, the character of *davar*, just like *logos*, remains constant. As for the taking away of sins, the Hebrew text doesn't mention this.

11-Vss. 28-29: As regards the gospel they are enemies of God for your sake; but as regards election they are beloved for the sake of their forefathers. 29) For the gifts and the call of God are irrevocable.

This verse divides Israel, if you will, into two parts. First comes a rather strong term, *exthros* or enemy (cf. 5.10), to describe not Israel as a whole but that “part” noted in vs. 25. This is an important distinction to keep in mind for the Gentiles concerning the gospel or *euaggelion* which at this juncture and as noted in 1.3 is still in its oral, not written form. Next Israel is considered as beloved or *agapetos* (cf. 1.7), object of divine *agape* by reason of their election, *ekloge* (cf. 11.7) which has the preposition *kata* literally as “according to election.” Such election is done because of Israel’s forefathers (the text has simply ‘fathers’) where the preposition *dia* (through) is used, suggestive of their fidelity despite the people’s apostasy documented in, for example, the Old Testament.

Vs. 29 speaks of divine gifts and the divine call, *charisma* (cf. 6.23) and *klesis*. “For consider your call, brethren” [1Cor 1.26]. Both cannot be revoked or withdrawn, the adjective being *ametameletos* which means not to be regretted. The root is *metamelei* or “it repents me” here with alpha privative. The other NT reference is 2Cor 7.10: “For godly grief produces a repentance that leads to salvation and brings no regret but worldly grief produces death.” So despite the best efforts of Paul to distinguish between Jew and Gentile with the latter having the same heritage as the former, it is fraught with the potential of misunderstanding.

11-Vss. 30-32: Just as you were once disobedient to God but now have received mercy because of their disobedience, 31) so they have now been disobedient in order that by the

mercy shown to you they also may receive mercy. 32) For God has consigned all men to disobedience that he may have mercy upon all.

Paul posits disobedience or *apeitheo* which as noted in 10.21 essentially means not to be persuaded and applies to both Gentiles and Jews, the latter's condition contributing to the benefit of the former. When the Gentiles were in that state (*pote* or once) they didn't realize it. However, now (*nun*) they do by having obtained mercy (*eleeo*, cf. 9.18) which comes at the expense, if you will, of the Jews' disobedience or *apeitheia* (cf. vs. 32), this verb being derived from *apeitheo*...their inability to be persuaded.

While this may cause some resentment among Paul's Jewish listeners, he is quick to add that their disobedience will show them mercy but at a humiliating expense, namely, the Gentiles having been shown mercy. All in all we have here a tricky situation, the response to Paul not being recorded. Paul tries to get around it by saying that everyone has been consigned to disobedience (*apeitheia* with the preposition *eis* or into), the verb being *sugkleio* meaning literally to shut in together with (*sug-*). "But the scripture consigned all things to sin" [Gal 3.22]. The tone of this rather absolute verb is tempered by God holding out mercy.

11-Vss. 33-35: O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! 34) "For who has known the mind of the Lord, or who has been his counselor?" 35) "Or who has given a gift to him that he might be repaid?" 36) For from him and through him and to him are all things. To him be glory for ever. Amen.

By now Paul realizes he has backed himself into a corner from which he needs to extricate himself. He does this by blurting out two consecutive rhetorical sentences meant to inspire both Jew and Gentile and concludes with a brief doxology or sorts.

The depth (*bathos*: cf. 8.39 but not noted there) of God's wisdom and knowledge or *sophia* and *gnosis* (this being the only mention of the former and the latter found in 2.20 but not noted there) are both deep and rich, the noun *bathos* (cf. 8.39 but not noted there) and *ploutos* as in vs. 12 meaning riches. This *bathos* could apply equally to the two adjectives *anexeraunetos* or unsearchable and *anexichniastos*. The former is the only use in the NT whereas the latter has one other reference, Eph 3.8: "This grace was given to preach to the Gentiles the unsearchable riches of Christ." The former applies to divine judgments and the latter to divine ways, *krima* (cf. 3.8) and *hodos* (cf. 3.16 but not noted there).

Paul's first rhetorical question concerns the Lord's mind as well as being his counselor, *nous* (cf. 7.25) and *sumboulos*, the latter literally as counsel-with (*sum-*) and the only NT reference. The quote from Isaiah 40.13 runs in full as "Who has directed the Spirit of the

Lord or as his counselor has instructed him?” Here we have two verbs: *kun* and *yadah*; the former connotes establishing or setting up and the latter is the common verb to know and refers to intimate knowledge, especially between persons. *Kun* pertains to the divine *Ruach* or Spirit and *yadah* as being counselor to the Lord...his knower, if you will.

The second rhetorical question pertains to giving God a gift, this being the verb *prodidomai* meaning to give beforehand (*pro-*) and is the only NT reference. Such a circumstance precludes repayment, *antapodidomai*, the root *didomai* as with *prodidomai* prefaced with the preposition *anti-* (against, in place of). “Vengeance is mine, I will repay, says the Lord” [12.19]. The verse at hand comes from Job 41.11 and runs in full as “Who has given to me that I should repay him? Whatever is under the whole heaven is mine.” This is part of the Lord’s response to Job after his friends had presented their arguments as well as Job having complained about his plight.

Vs. 36 is the concluding doxology or blessing, a sign Paul is bringing the topic of Gentiles vs. Jews to a conclusion as well as setting the stage for a new topic. Perhaps when uttering it he’s breathing a sigh of relief as well as a sigh of fear in that he may have stirred up problems where there were none beforehand. This doxology consists of three prepositions relative to Jesus Christ: *ex*, *dia* and *eis* (from, through and into).

Chapter Twelve

12-Vs. 1: I appeal to you therefore, brethren, by the mercies of God to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

As noted several times in the last chapter, Paul puts himself at risk by what could seem as pitting Jews against Gentiles. Even though this isn’t his intent, he’s aware of its possibility, hence he changes his tone and does so quickly by appealing to his “brethren” which includes both groups. *Parakaleo* is the verb, literally to call to one’s side, *para-*. “He who exhorts, in his exhortation” [vs. 8]. That which is summoned beside, if you will, are the mercies of God, *oiktirmos* connoting compassion. “So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy” [Phil 2.1]. Note that the noun is in the plural, denoting specific acts or instances.

The *parakaleo* at hand has as its object the *paristemi* (cf. 6.19), the placing-beside (*para-*) of one’s body, that is, for sacrificial purposes, *thusia*. “Christ...gave himself up for us, a fragrant offering and a sacrifice to God” [Eph 4.32]. This *thusia* as victim is a worship or *latreia* which as noted in 9.4 fundamentally refers to service by a hired workman. In the verse at hand this *thusia* is spiritual, not physical, *logikos* fundamentally meaning

agreeable to reason. It has one other NT reference, 1Pt 2.2: “Like newborn babes, long for the pure spiritual milk.” And so this *thusia/latreia* has three qualities: *zoos*, *hagios* (cf. 11.16) and *euarestos* living, holy and acceptable). The last has the adverbial form *eu-* meaning well, found in the next verse, as well as 14.18: “He who thus serves Christ is acceptable to God and approved by men.”

12-Vs. 2: Do not be conformed to this world but be transformed by the renewal of your mind that you may prove what is the will of God, what is good and acceptable and perfect.

Note the juxtaposition of two verbs, *suschematizo* and *metamorphoo*. The former is comprised of the root *schema* meaning figure or fashion prefaced with the preposition *sus-* or with...to share the same form, if you will. It has one other NT reference, 1Pt 1.14: “As obedient children, do not be conformed to the passions of your former ignorance.” The latter has as its root *morphe* which means form prefaced with the preposition *meta-*, with or after. “And we with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another” [2Cor 3.8].

Associated with the former or more precisely, not to be associated, is this world or *aion* which also means forever, not *kosmos* or world as a harmonious arrangement (cf. 11.36 but not noted there, ‘forever’). Associated with the latter is the renewal of one’s mind, *anakainosis* coupled with *nous* (cf. 11.34). *Anakainosis* has one other NT reference, Tit 3.5: “He saved us...by the washing of regeneration and renewal in the Holy Spirit.”

This making new again (*ana-*: on, upon) has a twofold aim:

- 1) the divine will or *thelema* (cf. 2.18), realization of which comes about through the process of proving, *dokimazo* (cf. 2.18).
- 2) It spills over into three manifestations: *agathos* (cf. 8.28), *euarestos* (cf. vs. 1) and *teleios*, that which tends towards the end of completion. “Be babes in evil but in thinking be mature” [1Cor 14.20].

12-Vs. 3: For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think but to think with sober judgment, each according to the measure of faith which God has assigned him.

Paul speaks of grace (*charis*, cf. 11.6) given to him which ultimately hearkens back to his conversion en route to Damascus. This transformative experience becomes the basis of Paul being able to exhort his listeners with authority, many of whom certainly were familiar with that story. He asks for a self-consideration coupled with prudence, *phroneo*

(cf. 8.5) with regard to its opposite, *hyperphroneo*, literally as to think beyond (*hyper-*), this being the only NT reference.

The proper use of *phroneo* continues with regard to *sophroneo*, to be temperate or moderate. “For if we are beside ourselves, it is for God; if we are in our right mind, it is for you” [2Cor 5.13]. And so this sequence (*phroneo* -> *hyperphroneo* -> *sophroneo*) is to be done according not just to faith but according to a measure of faith, *metron* being important so as to keep a person with bounds appropriate for him. “But we will not boast beyond limit but will keep to the limits God has apportioned us, to reach even to you” [2Cor 10.13]. This *metron* has been divinely assigned: “Only let everyone lead the life which the Lord has assigned to him and in which God has called him” [1Cor 7.17].

12-Vss. 4-5: For as in one body we have many members, and all the members do not have the same function, 5) so we, though many, are one body in Christ and individually members one of another.

Paul now speaks of one body (*soma*, cf. 7.4) with a multitude of members (*melos*, cf. 7.5) where the latter do not have the same function or *praxis* (cf. 8.13), this term also connoting business transactions. He bridges this *soma/melos* image with “as -> so” or *kathaper* -> *houtos* and leads to us as one *soma* in Christ and *melos* literally into (*eis*) each other.

12-Vss. 6-8: Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; 7) if service, in our serving; he who teaches, in his teaching; 8) he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.

In these three verses Paul elaborates upon the *soma/melos* analogy, again keeping in mind his need to do some quick damage control in light of any potential misunderstanding about the relationship between Jews and Gentiles. This could account for the rest of Chapter Twelve being filled with rapid-fire exhortations. A parallel to the analogy of body/members is the pattern of *charis/charisma*, grace and gifts, the latter being derived from the former. Such *charisma* (cf. 11.29) differ or refract, if you will, the single light of *charis* as intimated by the adjective *diaphoros* rendered here as “differ.” Literally it means a carrying-through (*dia-*) where this through-ness intimates the refraction: “Having become as much superior to angels as the name he has obtained is more excellent than theirs” [Heb 1.4]. Actually, the just mentioned refraction continues through the end or vs. 21.

Paul lists seven members, if you will, reflecting the single nature of the body:

- 1) Prophecy is done according to faith, *analogia* meaning proportion, the only use of this word in the NT. *Analogia* isn't used with the other five but can be presumed.
- 2) Service in conjunction with serving, the noun *diakonia* (cf. 11.13) being used twice, this being a general way of speaking about attentiveness to a person's needs.
- 3) Teaching or *didasko* (cf. 2.21) with respect to carrying it out, *didaskalia* (cf. 15.4).
- 4) Exhort or *parakaleo* (cf. vs. 1) used twice or a calling to one's side, *para-*.
- 5) Contribute or *metadidomai* (cf. 1.11), the preposition *meta-* which is suggestive of a more sincere kind of giving. The noun *haplotes* or liberality backs this up, also meaning simplicity and honesty. "Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart as to Christ" [Eph 6.5].
- 6) Give aide or *proistemi* or to stand before (*pro-*), to administer. "Respect those who labor among you and are over you in the Lord and admonish you" [1Ths 5.12]. In this verse at hand, this standing-before is to be done with zeal or *spoude*, found next in vs. 11.
- 7) Acts of mercy or the verb *eleeo* (cf. 11.30) as associated with being cheerful, the noun *hilarotes*, the only use of this word in the NT.

12-Vs. 9: Let love be genuine; hate what is evil, hold fast to what is good; 10) love one another with brotherly affection; outdo one another in showing honor.

Agape -> *anupokritos*: love literally without disguise. *Agape* is noted last in 8.38. "The aim of our charge is love that issues from a pure heart and a good conscience and sincere faith" [1Tm 1.5].

Apostugeo -> *poneros*: to abhor what is worthless, also good-for-nothing. The former is the only NT reference. As for the second, cf. 1Cor 5.13: "Drive out the wicked person from among you."

Kollao -> *agathos*: to cling or to glue as in 2Cor 6.16: "Do you not know that he who joins himself to a prostitute becomes one body with her?" As for *agathos*, cf. 12.2.

Philostrorgos -> *philadelphia*: The only NT use of this adjective with the root *storge* often referring to love in the sense of affection. Both words are prefaced with *philos* meaning someone who is a friend or associate.

Proegeomai -> *time*: literally, to go before (*pro-*) and show the way, the only NT reference. *Time* is noted last in 9.21.

12-Vss. 11-12: Never flag in zeal, be aglow with the Spirit, serve the Lord. 12) Rejoice in your hope, be patient in tribulation, be constant in prayer.

Okneros -> lazy, idle or troublesome as in Phil 3.1: “To write the same things to you is not irksome to me and is safe for you.” For *spoude*. cf. vs. 8.

Zeo -> *Pneuma*: to boil or to seethe, the only other NT reference being Acts 18.25: “And being fervent in spirit, he spoke and taught accurately the things concerning Jesus.” For *Pneuma*, cf. 8.27.

Douleuo -> *Kurios* 7.6 and 11.34 respectively, the latter not noted there.

Chairo -> *elpis*: rejoice and hope. “For while your obedience is known to all, so that I rejoice over you” [16.19]. For the latter, cf. 8.24.

Hupomeno -> *thlipsis*: be patient and tribulation. Literally to remain under (*hupo-*) as in 1Cor 13.7: “Love bears all things, believes all things, hope all things, endures all things.” For the latter, cf. 5.3.

Proskartereo -> *proseuche* or be constant and prayer. Two words prefaced with the preposition *pros* signifying direction towards-which. “For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing” [13.6]. For the latter, cf. 1.10.

12-Vss. 13-15: Contribute to the needs of the saints, practice hospitality. 14) Bless those who persecute you; bless and do not curse them. 15) Rejoice with those who rejoice, weep with those who weep.

Koinoneo -> *chreia* or contribute in the sense of to have in common as in 15.27: “For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.” For the latter, cf. Eph 4.28: “So that he may be able to give to those in need.”

Dioko -> *philoxenia*: practice or pursue (cf. 9.30) hospitality, literally love (*philos* as in vs. 12) prefaced to *xenia* meaning hospitality, the adjective *xenos* meaning stranger. Heb 13.2 is the only other NT reference: “Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.”

Eulogeo -> *dioko*: bless and persecute. The former literally means to speak well (*eu-*) as in 1Cor 4.12: “When reviled, we bless.” The latter is noted above in vs. 13 as “practice.”

Eulogeo -> *kataraoimai*: bless and to invoke a curse as in Jms 3.9: “With it (the tongue) we bless the Lord and Father, and with it we curse men.” The verbal root *araomai* means

to pray or imprecate; the preposition *kata*- here is used in the sense of praying-down, hence cursing.

Chairo -> *chairo*: to rejoice as in vs. 12.

Klaio -> *klaio*: to weep or to lament. “Be wretched and mourn and weep” [Jms 4.9].

12-Vss. 16-17: Live in harmony with one another; do not be haughty but associate with the lowly; never be conceited. 17) Repay no one evil for evil but take thought for what is noble in the sight of all.

Phroneo -> *allelos*: live in harmony or more commonly as to understand and implies intent (cf. vs. 3). The preposition *eis* is used with the later, literally as “into one another.”

Phroneo -> *sunapagomai*: the second use of this verb with the adjective *hupselos* or haughty (cf 11.20). The second verb literally means to lead along with (*sun*-). “So that even Barnabas was carried away by their insincerity” [Gal 2.3]. The latter verb is associated with the adjective *tapeinos* or lowly, humble. “But God, who comforts the downcast” [2Cor 7.6].

Phronimos -> *par’ heautois*: in one’s right mind (from *phroneo* just noted; cf. 11.25) and connotes mindful of one’s own interests. The preposition *para* suggests being beside or among (yourselves).

Apodidomai -> *kakos*: to repay or give back (*apo*-). The former is noted in 2.6 and the latter is the common verb for evil.

Pronoéo -> *kalos* or *kallos*: to take thought of which literally reads to think before (*pro*-) as in 2Cor 8.21: “For we aim at what is honorable not only in the Lord’s sight but also in the sight of men.” The latter is an adjective meaning beautiful (cf. 11.24). Paul lifts part of a verse from Prov 3.4, the Greek critical edition citing the LXX translation: “So you shall find favor and provide honest things in the sight of the Lord and of men.” The Hebrew runs as “So you will find favor and good repute in the sight of God and man.”

12-Vss. 18-19: If possible, so far as it depends upon you, live peaceably with all. 19) Beloved, never avenge yourselves but leave it to the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord."

Dunatos (cf. 11.22) is an adjective for “possible” and suggests having the capacity (*dunamis*) to do something. Here Paul concedes that his listeners have to find their own

way of co-existing with those not of their persuasion using the phrase *ex humen* or literally “from you.” That wish consists in living in peace, *eireneuo* as in 2Cor 13.12: “Greet one another with a holy kiss.” Most likely Paul is aware not only of any potential conflict between Jews and Gentiles but both with respect to unbelievers.

Paul uses a term of endearment, *agapetos* or beloved (cf. 11.28), to avoid the presumption of seeking revenge, *ekdikeo*, the root *dike* (cf. 3.19) prefaced with the preposition *ek-* or from. “Being ready to punish every disobedience when your obedience is complete” [2Cor 10.6]. Because such vengeance involves anger, often justified, it’s a natural response. Instead it’s to be given to God whose wrath (*orge*: cf. 9.22) will carry it out properly. Paul quotes from Dt 32.35 to back this up which runs in full as “Vengeance is mine and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly.” The verse at hand has the verb *antapodidomai* (repay; *anti-* or against, in place of) for the Hebrew noun *shelem*, akin to *shalom*, both terms implying a certain wholeness or completion.

12-Vss. 20-21: No, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head." 21) Do not be overcome by evil, but overcome evil with good.

Paul concludes this chapter by quoting from Prov 25.21-22: “If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink; for you will heap coals of fire on his head, and the Lord will reward you.” This has echoes in Jesus’ words: “But I say to you, love your enemies and pray for those who persecute you” [Mt 5.44]. He qualifies this, however, by adding in the next verse: “so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good and sends rain on the just and on the unjust.” Such words make the practice of this difficult command more easy to understand and thus practice even if one’s adversary continues to behave aggressively. Such is the way of overcoming (*nikao*, cf. 3.4) evil, this verb which applies to achieving a victory or to conquer. “Evil” has the preposition *hupo* (by) with respect to *nikao* whereas it has the preposition *en* (in) with respect to the adjective “good,” the latter preposition being stronger, if you will provided one be aware of being rooted in that which is good (*agathos*, cf. vs. 9).

As for what Jesus said in conjunction with Proverbs, chances are Paul heard about it through various traditions, again his source of information about Jesus being obtained orally, before composition of the Gospels.

Chapter Thirteen

13-Vss. 1-2: Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. 2) Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment.

After having expended considerable energy on the distinction between Jew and Gentile, Paul shifts to how both are to relate to secular authority. This has special importance for his immediate readers who are located in the center of power, Rome. Paul puts this rather delicate relationship in terms of each human *psuche* (cf. 2.9) or soul being subjected to those who are governing them. The verb is *hupotasso* (cf. 10.3), literally an ordering or placing under (*hupo-*) with respect to those who are *huperexcho*, literally, persons who have over (*hyper-*). “Do nothing from selfishness or conceit but in humility count others better than yourselves” [Phil 2.3]. Despite the important relationship between citizen and legal authority, real authority (*exousia*: cf. 9.21 but not noted there) derives from God or are instituted by God, *tasso* meaning to draw up as in a military array. “And they have devoted themselves to the service of the saints” [1Cor 16.15].

Vs. 2 has the verb “resist” three times; the second two uses being the same verb. The first instance is *antitasso*, *tasso* being just mentioned in the previous verse. “God opposes the proud but gives grace to the humble” [Jms 4.6]. Such ordering-against pertains to secular authorities, *exousia* which is equivalent to resisting that which God has set up, *anthistemi* (cf. 9.19). This verb means to take one’s stand against and is parallel to *antitasso*, to set in order against and seems to have a more military, organizational connotation. And so any *anthistemi* against secular authority results in the incurring of (*lambano*, cf. 5.11) of divine judgment (*krima*, cf. 11.33).

13-Vss. 3-5: For rulers are not a terror to good conduct but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, 4) for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. 5) Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience.

When Paul’s listeners hear these words, they concur or at least theoretically. However, they must be concerned as how to reconcile his advice with actual political conditions at Rome as well as elsewhere...in sum, how to deal with corruption.

Phobos or fear (cf. 11.20) on the political level applies to conduct which is good (*ergon*, cf. 11.6), not bad (*agathos* and *kakos* 12.21 & 12.17 respectively). After posing a rhetorical

question as to *phobos* with respect to secular authority (*exousia*, cf. Vs. 1), Paul urges his listeners to do what is good which will (hopefully) obtain the ruler's favor *epainos* or praise (cf. 2.29). In other words, a secular ruler is a servant (*diakonos* cf. 15.8) literally into (*eis*) the good of his subjects. On the other hand, the ruler/servant has a sword to be used against those who do wrong (*kakos*), this being expressed literally by "into wrath" or *orge* (cf. 12.19). The adjective *ekdikos* is used here to signify revenge. It has one other NT reference, 1Thes 4.6: "that no man transgress and wrong his brother in this matter because the Lord is an avenger in all these things."

Paul attempts to get around this thorny subject of obedience to secular authority which often is corrupt by saying it's a way to avoid being on the receiving end of divine wrath or *orge*, the verb *hupotasso* being used as in vs. 1. Also this being subject-under (*hupo-*) is done for the sake of one's conscience or *suneidesis* as n 9.1, a knowing-with (*sun-*).

13-Vss. 6-7: For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. 7) Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

Many of Paul's listeners must have been wondering about Paul's attitude towards those in authority, a major bone of contention for a newcomer to Rome. However, he must have been aware of the potential for conflict between the budding Christian community and Roman authorities. Everyone know, of course, the tension between Rome and the Jews, especially talk about rebellion in Israel against imperial authority. So what Paul wishes everyone to come away with is a twofold attitude. The first deals with respect...that *phobos* mentioned in vs. 3 with the strong English word "terror." The second deals with honor or *time* (cf. 12.10).

13- Vs. 8: Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.

Paul makes a shift away from his controversial remarks to safer territory, perhaps realizing that while talking he had wandered off in a thorny matter. *Opheilo* is the verb meaning to owe in the sense of being in debt. "For a man ought not to cover his head since he is the image and glory of God" [1Cor 11.7]. However, the debt, if you will, consists in *agapao* for each other (cf. 9.25), for having *agape* is fulfilment of the Torah, the *pleroo* of it (cf. 8.4).

13-Vss. 9: The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet" and any other commandment are summed up in this

sentence, "You shall love your neighbor as yourself." 10) Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

Paul cites four of the Ten Commandments lifted from the Book of Exodus (20.14, 13, 15 and 17), but as can be seen by the enumeration, are not in their original order. The commandment against coveting is *epithumeo*, literally as to have a desire or *thumos* (cf. 2.8) upon, *epi-*. It's the translation for the Hebrew *chamad*, both pretty much meaning the same thing.

Paul next sums up the remaining six commandments, "any other" possibly including other injunctions of the Torah, the verb *anakephalaioo* suggesting a direction upon (*ana-*) the head in the sense of being source. It has one other NT reference, Eph 1.10: "to unite all things in him, things in heaven and things on earth." This bring-back-to-the-head is found in Lev 19.18 which reads in full as "You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord." The verbs here are *naqam* and *natar*, the latter meaning to keep which better situate the command to love, *agapao* (cf. vs. 8). Mt 19.19, of course, develops this in light of Jesus speaking with the young man who didn't follow Jesus because he had many possessions.

Vs. 10 speaks of fulfilling the Torah, the noun *pleroma* (cf. 11.25) being used which echos vs. 8. Such *pleroma* results from the fact that *agape* (cf. vs. 9) does no wrong or *kakos* (cf. vs. 4). This not doing of evil, of course, omits what is positive and seems to be the minimum requirement of *agape* as presented here.

13-Vss. 11-14: Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; 12) the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; 13) let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. 14) But put on the Lord Jesus Christ, and make no provision for the flesh to gratify its desires.

Paul presumes that his listeners are familiar with the hour or *kairos* (cf. 11.5), this being more than chronological time, an occasion fraught with urgency and demanding action. Most likely the *kairos* at hand pertains to whether or not the Romans will accept Paul's message. The verb *eido* (cf. 8.27) suggests a perceiving or beholding which involves taking in what's seen as a whole. Paul fleshes out this *kairos* by calling it "full time" which reads literally as *hora* (hour) and also refers to a given period as during a year. Here *hora* is a more specified time in the sense of heightened awareness of the urgency at hand. That

translates into whether to accept the Christian message or not. In other words, Paul is putting his listeners on the spot. “To the present hour we hunger and thirst” [1Cor 4.11]. So within this *kairos* the *hora* consists of waking from sleep, a way of saying that the Romans hadn’t been aware of Jesus Christ.

The urgency of waking up is spelled out in the second sentence of vs. 11 where Paul says that salvation is closer than first imagined, again using the first person plural with the verb being *pisteuo* (cf. 10.9) connoting belief. This *pisteuo* came into existence early on (‘when we first believed’) or when the Romans first heard about Jesus Christ, possibly by missionaries who had arrived in the capitol before Paul.

Vs. 12 continues the temporal imagery though it’s rooted in a *kairos* event. That is to say, Paul speaks of night’s advancement, *prokopto* meaning to advanced (*pro-* before). “And I advanced in Judaism beyond many of my own age among my people” [Ga. 1.14]. This advancement is equivalent to the last night watch just prior to first light of day. That day is, of course *kairos*. During this twilight time a person is to start getting rid of what was done at night, *ergon* (cf. vs. 3) and put on the armor of light. That intimates preparing oneself for a coming battle where the *ergon* of night still can advance with their attacks in the form of reveling, drunkenness, debauchery, licentiousness, quarreling and jealousy.

Paul equates putting this armor not just with Jesus Christ himself but as Lord, and like a conventional piece of armor, requires time and care that it may fit properly. Once done, a person is ready for battle which Paul puts in terms as not giving room to the flesh. *Pronoia* is the noun for provision meaning forethought, *pro-* as before and suggests thinking about oneself instead of the amour as Jesus Christ. The noun *epithumia* (cf. 7.8) or desire-upon (*epi-*) is more or less equivalent to the six base practices Paul lists in vs. 13.

Chapter Fourteen

14-Vs. 1: As for the man who is weak in faith, welcome him, but not for disputes over opinions.

Paul begins this chapter with emphasis upon dietary observances which strongly suggests that his words are aimed at the Jews of his audience. He speaks of a person weak in faith or *astheneo* (cf. 8.3) whom the community shouldn’t spurn but welcome, *proslambano*, *pros-* prefaced to the verb suggesting direction towards-which. In other words, this welcoming shouldn’t be half-hearted. It occurs next in vs. 3 and then 15.7: “Welcome one another, therefore, as Christ has welcomed you for the glory of God.”

In the same breath Paul wisely and quickly warns against disputes about opinions, the two words being prefaced with the preposition *dia-* or through, *diakrisis* and *dialogismos* (cf. 1.21). In other words, *dia-* here intimates connivance, undue concern over one's point of view. As for the former, cf. 1Cor 12.10: "to distinguish between spirits."

14-Vss. 2-3: One believes he may eat anything while the weak man eats only vegetables. 3) Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him.

The issue of two forms of *dia-*, if you will, brought up in the last verse is spelled out a bit further here in the context of dietary observances. Paul speaks of two general categories, those who eat and those who don't, the issue seeming to center around a practice of vegetarianism.

Paul warns against despising and passing judgment, *exoudenoo* and *krino* (cf. 3.7), the former meaning literally from (*ex-*) nothing as in vs. 10: "Or you, why do you despise your brother?" Both are in contrast to God welcoming this person, *proslambano* (cf. vs. 1), the *pros-* here paralleled with the one there.

14-Vs. 4: Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

Paul poses a rhetorical question meant to have force as to passing judgment (*krino* again). He must have picked up some controversy among his listeners before addressing them. It could pertain to a dispute between a servant and master which he touched upon. The noun *oiketes* is more a slave belonging to a household compared with the more general *doulos* as in 6.20. "Servants, be submissive to your masters with all respect" [1Pt 2.18].

Stand or fall, *histemi* and *pipto* (cf. 11.20 & 11.11 respectively) with respect to Master (*Kurios*, cf. 12.11) as the Lord is compared with master of the household.

14-Vs. 5: One man esteems one day as better than another while another man esteems all days alike. Let every one be fully convinced in his own mind.

This verse has *krino* as to esteem in two ways: with respect to a single day and with respect to all days. The day(s) at hand are not specified; they can be both the Sabbath and other holy days. Regardless whether one esteems...judges (*krino*)...one or them all, this person must be certain. This is rendered by the verb *plerophoreo* (cf. 4.21), literally as to fill completely and the noun *nous* or mind (cf. 12.2).

14-Vs. 6: He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God.

Paul singles out a single day compared with multiple days in the previous verse, that is, its observance rendered by the verb *phroneo* (cf. 12.16) meaning to understand. If a person does this *phroneo* with regard to a single day, the Sabbath, for example, he is doing it simultaneously for the Lord. The same applies to eating which involves a giving thanks, *eucharisteo* (cf. 1.21).

14: Vss. 7-8: None of us lives to himself, and none of us dies to himself. 8) If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's.

Paul situates living and dying in a communal context. Not only that, both the individual and community live and die to the Lord (dative case). Although life and death are the most important issues for everyone, they are secondary provided we (literally) are “of the Lord.” And so this of-ness neutralizes life and death and is a form of existence transcending both.

14-Vs. 9: For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

Paul enhances what he just spoke about the equality of life and death, that is, with respect to Christ. He underwent both, life (implies the incarnation) and death, doing both literally “into this.” The word “end” isn’t required since it’s implied strongly. The verb *kurieuo* is used, last in 7.1 as “binding.”

14-Vss. 10-12: Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of God; 11) for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." 12) So each of us shall give account of himself to God.

The two rhetorical questions Paul throws out in rapid fire are meant to shame his listeners into realizing the benefit of transcending life as well as death just described, that is, as being “the Lord’s” [vs. 8].

Here passing judgement and despising (*exoudenoo*: cf. vs. 3) are the same, the antithesis to that being “the Lord’s.”

Paristemi (cf. 12.1) literally means to stand beside (*para-*) with respect to God's judgment seat, his *bema* which generally applies to a raised platform. "For we must all appear before the judgment seat of Christ" [2Cor 5.10]. This standing-beside is in reference to Is 45.23 which reads in full as follows: "By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear.'"

Exomologeō is the verb for praise which also means to confess or acknowledge (cf. 15.9), the preposition *ex-* (from) prefaced to the verbal root which means to agree, confess.

The Hebrew "by myself" reads literally "in me" with the verb *shavah* (to swear) as the source of the sacred number seven. This swearing results in a word or *davar* (similar to *logos*) which goes out one way or in "righteousness" resulting in acknowledgment by all persons who will reflect this divine *shavah* as well as conform to it.

Before this raised platform or *bema* each person is to give an account of himself...a *logos* of himself which will be done instantly since this *logos* transcends the limits of space and time.

14-Vs. 13: Then let us no more pass judgment on one another but rather decide never to put a stumbling block or hindrance in the way of a brother.

Paul again speaks of not passing judgment on each other, that futile exercise of *krino* already described. In its place is to refrain from placing two obstacles in anyone's way: 1) a stumbling block or *skandalon*, found in 9.33 but not noted there. This is a snare set off by a stick which the victim trips. 2) A hindrance or *proskomma* (cf. 9.23 but not noted there; *pros-* direction toward-which).

14-Vs. 14: I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for any one who thinks it unclean.

Paul now returns to the issue of dietary observance which triggered his digression on scrupulosity and the tendency to judge persons unfairly. He claims a certain knowledge and persuasion...*eido* and *peitho* (cf. 13.11 & 8.38 respectively)... "in the Lord," awareness that such in-ness is their source. *Koinos* is the adjective for unclean, usually meaning what is common. As applied to food, this commonness is valid only if one thinks it as such which has nothing to do with the assessment Paul gives by his in-ness with regard to the Lord Jesus.

14-Vss. 15-16: If your brother is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. 16) So do not let your good be spoken of as evil.

Lupeo is the verb for being injured and fundamentally means to be grieved as in Eph 4.30: “And do not grieve the Holy Spirit of God in whom you were sealed for the day of redemption.” Note that Paul uses the verb *peripateo* (cf. 8.4), to walk about (*peri-around*) with regard to love, literally “in accord with love” (*agape*, cf. 13.9).” In other words, *agape* is active, not static, and affects everyone it passes by.

The second sentence of vs. 15 has the verb *apollumi* (cf. 2.12) which means more precisely utter destruction, this resulting from dietary observances which are minor compared with the death of Christ. The concluding remarks in vs. 16 are conciliatory in that Paul is sensitive to those for whom dietary observance still is important. If he can win over them, the Gentiles will have a good rapport with them, thereby making his mission all the easier. In the verse at hand the verb is *blasphemeo* (cf. 3.7) and as can be seen easily, the English verb to blaspheme derives from it. It’s used with respect to good intention (dietary observance) which can end up being evil which is contained in the verb.

14-Vss. 17-19: For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit; 18) he who thus serves Christ is acceptable to God and approved by men. 19) Let us then pursue what makes for peace and for mutual upbuilding.

Three elements are proper to God’s kingdom which aren’t to be identified with the intake of food: *dikaiousune* (cf. 10.10), *eirene* (cf. 5.1) and *chara*, all situated within the Holy *Pneuma* (cf. 12.11). A reference for the last is Phl 1.4: “always in every prayer of mine for you all making my prayer with joy.”

The three elements just noted are in the Holy *Pneuma* yet apply to serving (*douleuo*, cf. 12.11) Christ and hence acceptable (*dokimos*: cf. 16.10) to God which intimates the Father. Thus we have a Trinitarian formula of sorts. The adjective for acceptable is *euarestos* last noted in 12.2.

Paul seeks common ground by again using the first person plural where he urges his listeners to engage in a pursuit, *dioko* also referring to persecution as with Christians (cf. 14.14). Here, however, *dioko* refers to what belongs to peace and mutual upbuilding, *eirene* (cf. vs. 19) and *oikodome*, this word signifying more the act or process of building.

14-Vss. 20-21: Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for any one to make others fall by what he eats; 21) it is right not to eat meat or drink wine or do anything that makes your brother stumble.

Kataluo as destroy literally means to loosen-down (*kata-*) and applies to the work or *ergon* (cf. 13.12) of God in the context of dietary observance. “For we know that if the earthly tent we live in is destroyed we have a building from God” [2Cor 5.1].

Note two words prefaced with the preposition *pros-*, direction towards-which: *proskomma* is the noun for fall noted last in vs. 13 and *proskopto* (cf. 9.33) is the verb to stumble.

14-Vss. 22-23: The faith that you have, keep between yourself and God; happy is he who has no reason to judge himself for what he approves. 23) But he who has doubts is condemned if he eats because he does not act from faith; for whatever does not proceed from faith is sin.

Paul recognizes the faith of his audience, both Jew and Gentile, as being between themselves and God, *kata* and *enopion* being the respective prepositions (according and before) along with the common verb to have.

Makarios (cf. 4.7) is the adjective for happy which connotes being blessed. Such happiness seems to refer to the keeping of the frequently mentioned dietary observances. It applies more specifically to the person not condemning himself (*krino* as to judge; cf. 14.13) with regard to what he approves, *dokimazo* (cf. 12.2).

Vs. 23 concludes this chapter with a strong admonition, namely, that anything not coming from faith is sin. Paul is sensitive to the matter of what and what not to eat because he is a Jew yet at the same time is attempting to move his listeners into a different space in light of the revelation of Jesus Christ.

Chapter Fifteen

15-Vss. 1-2: We who are strong ought to bear with the failings of the weak and not to please ourselves; 2) let each of us please his neighbor for his good, to edify him.

Again Paul uses the first person plural to identify with as many listeners as possible who are strong, *dunatos* (cf. 12.18) also connoting able-bodied or having the possibility. This is a general category, if you will, leaving it up to each person to assess himself in relation to those who are not *dunatos*. It also leaves to each where this *dunatos* is to be located, that

is, with regard to the faith Paul is proclaiming. Compare *dunatos* with *adunatos* (cf. 8.3) or those who are weak, this not being specified but discreetly left undetermined.

Bastazo (cf. 11.18) as to bear connotes a lifting up with regard to failings of persons who are *adunatos* as just noted, *asthenema*, this being the only use of the noun in the NT. Such *bastazo* is to replace taking personal pleasure, *aresko* (cf. 8.8) also suggestive of flattery. Instead of this, Paul urges that it be directed literally “into (*eis*) the good” of others with the aim of edifying a person. The preposition *pros* or direction towards-which is used with the noun *oikodome* (cf. vs. 19), literally towards building him up.

15-Vs. 3: For Christ did not please himself; but as it is written, "The reproaches of those who reproached thee fell on me."

The *aresko* Paul speaks of in the first two verses are modeled after the *aresko* of Christ which is based upon Ps 69.9. It reads in full as “For zeal for your house has consumed me, and the insults of those who insult you have fallen on me.” In the verse at hand *oneidismos* as reproaches (cf. Heb 10.33) is the Greek translation of *cherpah*. Although Paul omits it, surely he must be mindful of the first part of the quote as it pertains to zeal or *qin’ath* which implies jealousy. He must have been thinking of Jesus in the temple, oral tradition still being the active way of transmitting the gospel before it was written: “Zeal for your house will consume me” [Jn 2.17].

15-Vs. 4: For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope.

Paul speaks thus after quoting Ps 69.9 with the full verse in mind as well as other biblical references pertaining to Jesus Christ, all being for our instruction, *didaskalia* (cf. 12.7). This is directed to the end of steadfastness and encouragement, both *hupomone* and *paraklesis* having the preposition *dia* or through. The former literally means a waiting under (*hupo-*) as in 8.25 and the latter, a calling beside (*para-*) found last in 12.8 but not noted there. In the verse at hand both are with respect to scriptures which, in turn, impart hope.

15-Vss. 5-7: May the God of steadfastness and encouragement grant you to live in such harmony with one another in accord with Christ Jesus, 6) that together you may with one voice glorify the God and Father of our Lord Jesus Christ. 7) Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

In the previous verse Paul speaks of *hupomone* and *paraklesis*...waiting under and calling beside...with regard to scripture whereas here both are attributed directly to God. It seems

that the two are obtained by reading or hearing scripture both of which put one in touch with their source resulting in living in harmony. The text reads literally “to give the same to comprehend,” the verb *phroneo* (cf. 14.6). Such comprehending isn’t done in isolation but literally “in (*en*) one another” as well as *kata* or “in accord with Christ Jesus.” I.e., first comes the “in” followed by “according to.”

Homothumadon is an adverb meaning of one accord or having the same *thumos* (cf. 2.8) or desire, as well as being aware of the same principle of life. “All these with one accord devoted themselves to prayer” [Acts 1.14]. The sameness (*homoios-*) of this *thumos* is re-enforced by a oneness (*hen*) of voice. It’s put at the service of giving God glory, *doxazo* (cf. 11.13) being the verb also identified as being the Father of Jesus Christ.

In vs. 7 Paul parallels the welcoming of each other with that of Christ, *proslambano* being the verb as in 14.3 and has greater force insofar as the verbal root *lambano* (to receive) is prefaced with the preposition *pros-*, direction towards-which...in sum, an active going-out.

15-Vss. 8-12: For I tell you that Christ became a servant to the circumcised to show God's truthfulness in order to confirm the promises given to the patriarchs 9) and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will praise thee among the Gentiles and sing to your name;" 10) and again it is said, "Rejoice, O Gentiles, with his people" 11) and again, "Praise the Lord, all Gentiles, and let all the peoples praise him;" 12) and further Isaiah says, "The root of Jesse shall come, he who rises to rule the Gentiles; in him shall the Gentiles hope."

These five verses are jammed together because they form one unit where Paul borrows four biblical verses. He begins by saying that Christ became a servant or *diakonos* (cf. 13.4) which differs from the slave-like nature of a *doulos*. Christ-as-*diakonos* is twofold:

- 1) To manifest divine truth (*aletheia*, cf. 3.7) for the Jews. This truth consists in (*eis* or into) confirming the promise or *epaggelia* given long ago to the patriarchs, namely Abraham, Isaac and Jacob, this being spelled out as well in 9.8.
- 2) That the Gentiles glorify God, *doxazo* (cf. vs. 6), his mercy or *eleos* which also means compassion but specifically in that they’re on the same plane as Israel, the subject of Chapter Eleven.

Now Paul quotes from four verses as follows:

- 1) Ps 18.49 which pretty much parallels the Hebrew as “For this I will extol you, O Lord, among the nations and sing praises to your name.” The “for this” is deliverance from enemies noted in vs. 48. The LXX has the verb *exomologeio* (cf. 14.11) means to confess as

well as to praise while the Hebrew *yadah* fundamentally means *to cast, to throw* (usually upwards); the idea is that one's hand is raised to point out something.

2) Dt 32.43 in vs. 10 which runs in full as “Praise his people, O you nations; for he avenges the blood of his servants and takes vengeance on his adversaries and makes expiation for the land of his people (literally, ‘his land his people’).” Note the distinction between people and nations, the former being Israel and the latter, Gentiles. For praise the LXX has *euphrainomai* or to rejoice, make glad. “For if I cause you pain, who is there to make me glad but the one whom I have pained” [2Cor 2.2]?

3) Ps 117.1 in vs. 11 which parallels the verse at hand as “Praise the Lord, all nations! Extol him, all peoples!” Here all nations and peoples are included which can apply to Israel as well.

4) Is 11.10 in vs. 12: “In that day the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek, and his dwellings shall be glorious.” The words “in that day” are akin to a *kairos* event which isn't bound by space and time. In the context at hand, this *yom* (day) will occur once the flood, if you will, of divine knowledge mentioned in the previous verse has enveloped the earth. The “nations” (*goy*, cf. 10.6) more specifically imply non-Israelites compared with the more general term *ham* or “peoples.”

15-Vs. 13: May the God of hope fill you with all joy and peace in believing so that by the power of the Holy Spirit you may abound in hope.

The previous four verses which Paul cites are behind this sincere wish where hope (*elpis*, cf. 12.12) is associated directly with God. While God does the filling (*pleroo*, cf. 13.8), hope tags along close behind resulting in joy and peace (*chara* and *eirene*, 14.17 & 14.19 respectively) as they relate not so much as to faith but to the active believing, *pisteuo* (cf. 13.11). Once this has been accomplished—and it happens without any interval of space and time—the *dunamis* (cf. 12.18) from the Spirit mirrors the original hope which accompanies God, if you will, the “God of hope.”

15-Vs. 14: I myself am satisfied about you, my brethren, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another.

Obviously Paul isn't speaking of first-hand knowledge of his audience at Rome comprised of Jews, Christians and others. His information has come from earlier evangelists who are unknown perhaps even to him but people he had trusted and is pleased with their work which is a reflection upon them. *Peitho* (cf. 14.14) is the verb for being pleased and more commonly applies to being persuaded...persuaded by those precursors just mentioned.

Note the two words with regard to being filled, *mestos* and *pleroo* (cf. vs. 13). The former seems to connote satiety and the latter as referring to completion or fulfilment which here

is not just *gnosis* (cf. 11.33) or knowledge but all *gnosis*. Such a rare type of fulness enables the Romans to give each other instruction, *noutheteo* more along the lines of giving admonition. “Him we proclaim, warning every man and teaching every man in all wisdom that we may present every man mature in Christ” [Col 1.28].

15-Vss. 15-16: But on some points I have written to you very boldly by way of reminder because of the grace given me by God 16) to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

Paul presumes that the Romans he’s addressing had familiarity with those points he had written to them, *meros* which means part or measure (cf. 11.25 but not noted there). He had done this very boldly or *tolmerotos* (the only NT use of this word) which connotes daring. It seems that Paul is conscious of addressing people who’ve been formed already in the basics of Christian teaching and uses such boldness as a way of making his opinion felt but minus undue interference.

Paul reminds the Romans of the grace (*charis*, cf. 12.6) of being a minister or *leitourgos* (cf. 13.6 but not noted there), this term referring to one who performs a public service. The two prepositions *epi-* and *ana-* (upon and upwards) prefaced to the verb *epanamimnesko* reflects his boldness mentioned just above...a double re-enforcement, if you will. It’s the only use of this verb in the NT. Obviously the Romans heard about Paul’s former role as persecutor of the church and his famous conversion story. The role of *leitourgos* Paul speaks about here pertains to the gospel preached to the Gentiles in the form of priestly service, *hierourgeo* which connotes performing a sacrifice, the only use of this verb in the NT. This making-holy has as its goal making acceptable the Gentiles’ offering, that is, their *prophora* as *euprosdektos* (cf. 5.31). Note the two uses of the preposition *pros-* (direction towards-which), both being sanctified in the *Pneuma* (cf. 14.17) or Spirit. A reference for *prophora* is Eph 5.2: “And walk in love as Christ loved us and gave himself up for us.”

15-Vs. 17: In Christ Jesus, then, I have reason to be proud of my work for God.

Kauxesis(cf. 3.27) is a noun which refers to boasting and often has a negative connotation but not here. *Ta* or “things” translates as the work Paul is boastful about, possibly thinking of his earlier accomplishments, news of which had reached Rome before his intended arrival. Such things are *pros* God which can be taken as in the direction of God, a way to speak of their immediacy and connection with him.

15-Vss. 18-21: For I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles by word and deed, 19) by the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem and as far round as Illyricum I have fully preached the gospel of Christ 20) thus making it my ambition to preach the gospel not where Christ has already been named, lest I build on another man's foundation 21) but as it is written, "They shall see who have never been told of him, and they shall understand who have never heard of him."

These four verses form one long sentence which is not untypical of Paul. He begins with the verb *tolmao* (cf. 5.7) or dare, akin to *tolmeroteros* of vs. 15 and has as its subject only what Christ has done through him, *katergazomai* (cf. 7.18). Most likely Paul is thinking of everything he has accomplished since his conversion. Nevertheless, this way of expressing himself betrays a constant painful memory of his former role as persecutor of the church. As for the *katergazomai* at hand, it's directed to obtain the Gentiles' obedience, *hupakoe* (cf. 6.16) which means literally a listening from under, *hupo-*.

The listening-from-under is achieved by two pairs followed by one action:

- 1) *Logos* and *ergon* or word and deed (cf. 14.12 & 14.20 respectively).
- 2) *Semeion* (cf. 4.11) and *teras* or signs and wonders. Both are found in 2Ths 2.9: "The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders."
- 3) The one action at hand consists in the *Pneuma*'s power or *dunamis* (cf. 15.13), the capacity to effect the two pairs.

This outline is behind Paul having proclaimed the gospel from Jerusalem to Illyricum. Success in these places fueled his ambition expressed by the verb *philotimeomai* which literally means to be a friend (*philos-*) of honor, the noun being *time*. "To aspire to live quietly, to mind your own affairs and to work with your hands as we charged you" [1Ths 4.11].

The ambition at hand is to move on to places where Christ hasn't yet been named, *onomazo*. To address by name suggests a certain rootedness and permanence of Christianity. For another reference to this verb: "I wrote to you not to associate with anyone who bears the name of brother if he is guilty of immorality" [1Cor 5.11]. In the verse at hand along with *onomazo* as rootedness is the adjective for foundation *thelemios* which connotes firmness. "Built upon the foundation of the apostles and prophets" [Eph 2.20]. It's used with the verb *oikodomo*, literally to build a house (*oikos*). "But if I build up again those things which I tore down, then I prove myself a transgressor" [Gal. 2.18].

Vs. 21 sums up Paul's perception of his missionary vocation by citing Is 52.15 which runs in full as "So shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand." In the verse at hand, first comes seeing followed by understanding or *suniami* (cf. 3.11), literally a being-with or *sun-*. In actuality there is no seeing but understanding as being-with, that is, through preaching of the gospel. Perhaps when citing part of this verse from Isaiah he was struck by the first words, "so shall he startle many nations." The verb here is *nazah* which fundamentally means to sprinkle. Pushing this a bit, *nazah* could intimate baptizing these nations.

15-Vs. 22: This is the reason why I have so often been hindered from coming to you.

Egkopto is the verb for hindered as in Gal 5.7: "You were running well; who hindered you from obeying the truth?" Paul is referring to his missionary work from Jerusalem to Illyricum as in vs. 19. All the while he had been fascinated by Rome as capitol of the empire and got word of the new Christian community there. Of course, before his conversion he was familiar with the Jews who had preceded them at Rome. Such hindrance should be taken with a grain of salt, for the missionary work just noted is just as important as the one he is doing by correspondence in the capitol.

15-Vss. 23-24: But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, 24) I hope to see you in passing as I go to Spain and to be sped on my journey there by you once I have enjoyed your company for a little.

By saying that no longer he has space in the regions at hand, Paul is intimating that his mission work there is done and that the *topos* at hand is taken over by other people. Perhaps this intimates some friction which had forced him to move on. His former role as persecutor of the church may not have gone down well with the locals there. Paul also puts his wish to visit Rome in terms of an intense desire extended over a considerable amount of time. The preposition *epi-* (upon) is prefaced to *pothos*, literally a desire-upon and the only NT reference.

While Rome is the center of empire, Paul's real intent is to go to the furthest western edge or Spain. Most likely he would go further if such a possibility existed. This may have come as a disappointment for those at Rome, especially using the following words:

-“In passing” or *diaporeuomai*, the preposition *dia-* or through indicative of this haste. “On a Sabbath while he was going through the grain fields” [Lk 6.1].

-“Sped on” or *propempto*; *pro-* or before intensifying the sense of a temporary visit. “And have you send me on my way to Judea” [2Cor 1.16].

-The last words are rendered literally as “if first in part I should be filled,” the verb being *empiplemi* prefaced with the preposition *em-* (in), to be filled-in. “Satisfying your hearts with food and gladness” [Acts 14.17]. All in all the idea is that Paul wishes to make Rome a base of operations for his mission to Spain, ideally located at the center of the Mediterranean.

15-Vss. 25-27: At present, however, I am going to Jerusalem with aid for the saints. 26) For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem; 27) they were pleased to do it, and indeed they are in debt to them, for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.

Paul tells those at Rome about a stop at (*eis* or into) Jerusalem to assist the saints, the verb *diakoneo* prefaced with the preposition *dia-* or though, indicative of sustained help. The noun saints is rendered by the adjective *hagios* (cf. 12.1), those who are holy which can be taken as those set apart, possibly from the Jews and non-Christian Gentiles. The two provinces in vs. 26 heard about this assistance and once they did, they were pleased or *eudokeo* which can be rendered as to think about something in a beneficial (*eu-* or well) way. “It pleased God through the folly of what we preach to save those who believe” [1Cor 1.21]. Such generosity is literally “into (*eis*) the poor of the saints.”

In vs. 27 Paul says that the Gentiles have come to share in the spiritual blessings or *pneumatikos* (cf. 7.14), an adjective just like *hagios* for saints. *Koinoneo* (cf. 12.13) is the verb for share, more as to have in common. Such commonality should result in the Gentiles being of service, *leitourgeo* meaning to perform a service. “And every priest stand daily at his service offering the same sacrifices which can never take away sins” [Heb 10.11]. This service concerns blessings which are material, this being rendered by the adjective *sarkikos* or literally, of the body. “If we have sown spiritual good among you, is it too much if we reap your material benefits” [1Cor 9.11]?

15-Vss. 28-30: When therefore I have completed this and have delivered to them what has been raised, I shall go on by way of you to Spain; 29) and I know that when I come to you I shall come in the fulness of the blessing of Christ.

Epiteleo is the verb for completed, the preposition *epi-* (upon) indicative of bringing to full completion. “I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ” [Phil 1.6]. Such completion-upon is followed by Paul having handed over alms raised for the good noted in vs. 26, the verb being *sphragizo* which

means setting a seal as a kind of guarantee of delivery. “And have been sealed with the promised Holy Spirit” [Eph 1.13].

Once his duty is fulfilled, Paul says he will visit the Romans en route to Spain in the fulness or *pleroma* (cf. 13.10) not so much of Christ but in the *pleroma* of his blessing, *eulogia*. In 16.18 it has a negative sense: “by fair and flattering words they deceive the hearts of the simple-minded.”

15-Vss. 30-33: I appeal to you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, 31) that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, 32) so that by God's will I may come to you with joy and be refreshed in your company. 33) The God of peace be with you all. Amen.

Chapter Fifteen concludes with one extended sentence, the last verse included by reason of a short summary on Paul's behalf. He begins with an appeal to the Romans, *parakaleo* (cf. 12.8) which means literally a summoning beside (*para-*). He does this in a twofold manner, Jesus Christ and the *agape* (cf. 14.15) of the *Pneuma*. In other words, he omits *agape* relative to Jesus Christ, *Pneuma* being responsible for its impartation, if you will.

Sunagonizomai is the verb for strive together (*sun-*); in other words, participate with me in a contest (*agon*) to win a prize, this being the only NT use of the verb. Such striving-with is done in prayer *pros* God, this preposition suggestive of direction towards-which. Paul wishes this participation by the Romans who are at a distance for four reasons:

- 1) *Rhuomai* (cf. 11.26) or delivered in the sense of being snatched away, here concerning those who are unbelievers. Perhaps these includes Jews but more likely those hostile to Paul's message about Christ. The verb *apeitheo* (cf. 11.30) is used for them, that is, those who are unable to be persuaded (*peitho*, cf. vs. 14).
- 2) *Diakonia* (cf. 12.7) or service as acceptable, *euprosdektos* noted last in vs. 16 and here concerning the saints, *hagios* (cf. vs. 26).
- 3) Coming to Rome literally “in joy,” *chara* (cf. vs. 13).
- 4) *Sunanapauomai* (only use of this verb in the NT) or to be refreshed, this verb having two prepositions prefaced to it, *sun-* and *ana-* or with and upon. Both intimate that in a certain way Paul is *sun-* and *ana-* at Rome already with those he's in correspondence. Note that this twofold rest (*pauo*) is *pros* the Romans and through (*dia*) God's will.

Vs. 33 brings all this to a conclusion, Paul wishing the God of peace (*eirene*, cf. vs. 13) to be with the Romans.

Chapter Sixteen

16-Vss. 1-2: I commend to you our sister Phoebe, a deaconess of the church at Cenchre-ae, 2) that you may receive her in the Lord as befits the saints and help her in whatever she may require from you, for she has been a helper of many and of myself as well.

In these two verses of recommendation note the use of three verbs with respect to their prepositions:

- 1) *Sunistemi* (cf. 5.8) is the verb for commend, literally, stand together or *sun-*.
- 2) *Prosdechomai* or receive, the preposition *pros-* suggesting direction towards which and hence a very warm reception. “Awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ” [Tit 2.13].
- 3) *Paristemi* (cf. 14.10) or help, the preposition *para-* or beside...to stand beside Phoebe who has been a *prostatis* or helper, the preposition *pros-*. This is the only use of the noun in the NT. Also she is a deaconess, the noun *diakonos* being used as in 15.8, that is, a servant.

16-Vss. 3-23: Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4) who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks; 5) greet also the church in their house. Greet my beloved Epaenetus, who was the first convert in Asia for Christ. 6) Greet Mary, who has worked hard among you. 7) Greet Andronicus and Junias, my kinsmen and my fellow prisoners; they are men of note among the apostles, and they were in Christ before me. 8) Greet Ampliatus, my beloved in the Lord. 9) Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. 10) Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. 11) Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. 12) Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis who has worked hard in the Lord. 13) Greet Rufus, eminent in the Lord, also his mother and mine. 14) Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. 15) Greet Philologus, Julia, Nereus and his sister, and Olympas and all the saints who are with them. 16) Greet one another with a holy kiss. All the churches of Christ greet you. 21) Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen. 22) I Tertius, the writer of this letter, greet you in the Lord. 23) Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

The verb *aspazomai* or greet occurs twenty-two times in this chapter and connotes a warm welcome often with a kiss and an embrace. Therefore all verses containing *aspazomai* are listed with respect to the individuals involved. The remaining verses (those without this

verb are vss. 17-20 and 25-27) are noted in the usual manner. It's interesting to speculate how Paul got in touch with so many people; we don't know if actually he had met some if not all, was in correspondence with some or made contacts through other Christians. Anyway, it seems to be a formidable network of contacts so early in the church's development.

The list is as follows and contains thirty-four proper names:

Vs. 3: Prisca and Aquila as fellow workers, *sunergos* (*sun-* or with). "For we are God's fellow workers; you are God's field, God's building" [1Cor 3.9]. Vs. 4 says that they had risked (literally) their souls (*psuche*, cf. 13.1).

Vs. 5: The church in the houses of Prisca and Aquila.

Vs. 5: Epaenetus whom Paul calls beloved or *agapetos* (cf. 12.19), an adjective which occurs three other times as noted.

Vs. 6: Mary who has worked hard, *kopiao* suggesting weariness (cf. vs. 12 with regard to Tryphaena and Tryphosa). In the verse at hand, this *kopiao* is literally "into (*eis*) you."

Vs. 7: Andronicus and Junias as Paul's kinsmen and fellow prisoners, the preposition *sun-* or with prefaced to both nouns. They are noteworthy among the apostles, *episemos* connoting being splendid. Mt 27.16 is the other NT use of this adjective with a different meaning: "And they had a notorious prisoner called Barabbas."

Vs. 8: Ampliatius who, like Epaenetus in vs. 5, is Paul's beloved or *agapetos*.

Vs. 9: Urbanus, a fellow worker or *sunergos* (cf. vs. 3 as with Prisca and Aquila).

Vs. 9: Stachys who is Paul's beloved or *agapetos* as in vs. 8.

Vs. 10: Apelles who is approved in Christ, *dokimos* (cf. 14.18) suggestive of having been proven.

Vs. 10: The family of Aristobulus.

Vs. 11: Herodion.

Vs. 11: Family members of Narcissus.

Vs. 12: Tryphaena and Tryphosa who are workers, the verb *kopiao* being used as with Mary in vs. 6.

Vs. 12: Persis who is beloved or *agapetos* as in vs. 9, the verb *kopiao* also used as with Tryphaena and Tryphosa in this same verse.

Vs. 13: Rufus who is eminent in the Lord, *eklektos* (cf. 8.33) meaning chosen or elect.

Vs. 13: The mother of Rufus and mine, perhaps Paul's way of expressing his affection.

Vs. 14: Asyncritus, Phlegon, Hermes, Patrobas and Hermas.

Vs. 14: The brethren with the five men in this same verse.

Vs. 15: Philologus, Julia, Nereus and his sister, and Olympas.

Vs. 15: The saints (*hagios*, cf. 15.31) with the four people in this same verse.

Vs. 16: Holy (*hagios* as in vs. 15) kiss as pertaining in general those to whom Paul is writing, *philema* as in 1Cor 16.20 which comes toward the end of that letter: “All the brethren send greetings. Greet one another with a holy kiss.”

Vs. 16: All the churches of Christ, all of which are very new, having been founded recently by the apostles as well as Paul.

Vs. 21: Timothy as Paul’s *sunergos* (cf. vs. 9 as with Urbanus).

Vs. 21: Lucius, Jason and Sosipater who are Paul’s kinsmen.

Vs. 22: Tertius, the secretary of Paul and writer of the letter at hand.

Vs. 23: Gaius who is both a host to Paul and the whole church, *xenos* being the noun and referred to in 12.13 with regard to *xenia* meaning hospitality.

Vs. 23: Erastus, the city treasurer, apparently of Corinth which is where most likely Paul wrote Romans.

Vs. 23: Quartus, the only one in this entire list called a brother.

16-Vs. 17: I appeal to you, brethren, to take note of those who create dissensions and difficulties in opposition to the doctrine which you have been taught; avoid them.

Parakaleo (cf. 15.30) as appeal has the preposition *para-* (beside) is not unlike the role of the Holy Paraclete as one who pleads on our behalf. It seems that this appeal is directed to these people and obviously those at Rome whom Paul has yet to meet. The object of this verb is not to *skopeo* or look out as in 2Cor 4.18: “because we look not to the things that are seen but to the things that are unseen.” In the verse at hand such *skopeo* pertains to persons who stir up both dissensions and difficulties, *dichostasia* and *skandalon* (cf. 14.13). The former also means a division in the negative sense and has one other NT reference: “anger, selfishness, dissension, party spirit” [Gal 5.20].

The preposition *para* is used as “in opposition” with regard to *didache* (cf. 6.17), that being related to *manthano* or to teach. “But as for you, continue in what you have learned” [2Tim 3.14]. Paul’s listeners are to avoid the *dichostasia* and *skandalon* of the last paragraph, *ekklino* (cf. 3.12) meaning more to incline from (*ek-*).

16-Vs. 18: For such persons do not serve our Lord Christ but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded.

Koilia is the noun for appetites, more properly as stomach: “Food is meant for the stomach and the stomach food” [1Cor 6.13]. Paul contrasts serving or *douleuo* similar to its use in 14.17-18.

Here words are both fair and flattering, *chrestologia* and *eulogia*, *logos* being incorporated in both nouns. The former is prefaced with *chrestos* as in 2.4 (kindness) and

the latter, *eu-* which is the adverbial form meaning well (cf. 15.29). Both types of words...*logos*...conspire to foster deceit, the verb being *exapatao* where the preposition *ex-* (from) as noted with regard to 7.11 suggests something done fully. This is directed not just to those who are simple-minded or *akakos*, literally without evil, but those who are such in their hearts (*kardia*, cf. 10.10). This adjective has one other NT reference, Heb 7.26: “Such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens.”

16-Vss. 19-20: For while your obedience is known to all so that I rejoice over you, I would have you wise as to what is good and guileless as to what is evil; 20) then the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

Paul refers to the Romans’ obedience or *hupakoe* (cf. 14.18) known to all (literally into all, *eis*), the verb being *aphikneomai* which also means to arrive or attain, this being the only NT reference. Such listening from-under (*hupo-*) was instilled by the anonymous missionaries sent to Rome before Paul causing him to rejoice (*chairō*, cf. 12.15).

Despite this joy, Paul nevertheless sees something wanting, that is, he wishes the Romans to be wise and guileless or *sophos* (cf. 1.22) and *akeraios* with regard to (literally into, *eis*) what is good and evil or *agathos* and *kakos* (for both, cf. 13.3). *Akeraios* means literally to be unmixed and hence pure. “That you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation” [Phil 2.15].

Suntribo or crush literally means to rub together (*sun-*, with). “Not a bone of him shall be broken” [Jn 19.36]. This strong verb contrasts with the God of peace or *eirene* (cf. 15.33). This will be done shortly by the Romans or literally *en tachei* or “in haste” (*tachus*). With this encouragement sent from afar, Paul concludes by wishing Jesus’ grace (*charis*, cf. 15.15) to be with them.

16-Vss. 25-27: Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery which was kept secret for long ages 26) but is now disclosed and through the prophetic writings is made known to all nations according to the command of the eternal God, to bring about the obedience of faith – 27) to the only wise God be glory for evermore through Jesus Christ! Amen.

Note the difference yet similarity between Paul’s gospel and the preaching of Jesus Christ, the gospel still not having been written down as noted several times earlier but transmitted orally. So when Paul speaks of “my gospel” he’s thinking of what has been put into his mind and heart by others and re-expressed in a letter to the Romans. To give both authority, if you will, Paul speaks of Christ as a mystery or *musterion* (cf. 11.25) which is

in accord with or *kata* revelation or *apokalupsis* (cf. 8.19), literally an uncovering (*apo-* from). This covering was kept secret or *siago* (it means to be quiet) for a long time, this being rendered by the conventional word for time or *chronos* with the adjective *aionios* meaning everlasting. This is a paradox, if you will, with one word referring to the passage of time and the other modifying it, saying in effect that it's pretty much eternal. Such a paradox makes sense in light of such a sentiment as 1Pt 1.12, that is, the longing by the angels: "things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which angels long to look."

With the birth of Christ there came a disclosure or manifestation (*phaino*, cf. 7.13) by God who is eternal or *aionios*, the same adjective applicable to *chronos* above. More specifically, this appearing resulted in accord with (*kata*) God's command or *epitage*, literally as an imposition (*epi-* or upon). "Declare these things; exhort and reprove with all authority. Let no one disregard you" [Tit 2.15]. In other words, such is the means of making known-upon to (*eis* or into) all nations, *gnorizo* (cf. 9.23). The end? Literally as into (*eis*) the obedience or *hupakoe* (i.e., a listening from under or *hupo-*) of faith.

Paul concludes with a brief outburst of joy at the end of this extended sentence beginning in vs. 25 calling God wise or *sophos* (cf. vs. 19) along with Jesus Christ who, although not made explicit, similarly is wise.

+ The End +

Quotes from Old Testament Verses in Romans (i.e., in full)

1.17: Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith [Hab 1.17].

2.24: Now therefore what have I here, says the Lord, seeing that my people are taken away for nothing? Their rulers wail, says the Lord, and continually all the day my name is despised [Is 52.5].

3.4: Against you, you only, have I sinned and done that which is evil in your sight so that you are justified in your sentence and blameless in your judgment [Is 51.4].

3.10: The fool says in his heart, "There is no God." They are corrupt, they do abominable deeds, there is none that does good [Ps 14.1].

3.11: The fools says in his heart, "There is no God." They are corrupt, doing abominable iniquity; there is none that does good [Ps 53.1].

3.12: Surely there is not a righteous man on earth who does good and never sins [Ecc 7.20].

3.13: For there is no truth in their mouth; their heart is destruction, their throat is an open sepulcher, they flatter with their tongue. [Ps 5.9].

3.14: His mouth is filled with cursing and deceit and oppression; under his tongue are mischief and iniquity [Ps 10.7].

3.15-17: Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity, desolation and destruction are in their highways. The way of peace they know not, and there is no justice in their paths; they have made their roads crooked, no one who goes in them knows peace [Is 59.7-8].

3.18: Transgression speaks to the wicked deep in his heart; there is no fear of God before his eyes [Ps 36.1].

4.3: And he believed the Lord; and he reckoned it to him as righteousness [Gen 15.6].

4.7-8: Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputes no iniquity and in whose spirit there is no deceit [Ps 32.1-2].

4.17: No longer shall your name be Abram, but your name shall be Abraham; for I have made you the father of a multitude of nations [Gen 17.5].

4.18: No longer shall your name be Abram, but your name shall be Abraham; for I have made you the father of a multitude of nations [Gen 15.5].

4.22: And he believed the Lord; and he reckoned it to him as righteousness [Gen 15.6].

7.7: You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his man-servant or his maid-servant or his ox or his ass or anything that is your neighbor's [Ex 20.17]. Also cf. Dt 5.21.

8.36: Nay, for your sake we are slain all the say long and accounted as sheep for the slaughter [Ps 44.22].

9.7: But God said to Abraham, "Be not displeased because of the lad and because of your slave woman; whatever Sarah says to you, do as she tells you, for through Isaac shall your descendants be named" [Gen 21.12].

9.9: I will surely return to you in the spring, and Sarah your wife shall have a son. And Sarah was listening at the tent door behind him [Gen 18.10].

9.12: Two nations are in your womb, and two peoples born of you shall be divided; the one shall be stronger than the other, the elder shall serve the younger" [Gen 25.23].

9.13: "I have loved you," says the Lord. But you say, "How have you loved us?" "Is not Esau Jacob's brother?" says the Lord. "Yet I have loved Jacob but I have hated Esau; I have laid waste his hill country and left his heritage to jackals of the desert" [Mal 1.1-2].

9.15: I will make all my goodness pass before you and will proclaim before you my name "The Lord;" and I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy" [Ex 33.19].

9.17: But for this purpose have I let you live, to show you my power so that my name may be declared throughout all the earth [Ex 9.16].

9.20: You turn things upside down! Shall the potter be regarded as the clay; that the thing made should say of its maker, “He did not make me;” or the thing formed say of him who formed it, “He has no understanding” [Is 29.16].

9.25: And I will sow him (reference is to Jezreel or “God sows,” continued from previous verse) for myself in the land. And I will have pity on Not pitied, and I will say to Not my people, “You are my people;” and he shall say, “You are my God” [Hos 2.23].

9.26: Yet the number of the people of Israel shall be like the sand of the sea which can be neither measured nor numbered; and in the place where it was said of them, “You are not my people” it shall be said to them, “Sons of the living God” [Hos 1.10].

9.27-28: For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness. For the Lord, the Lord of hosts, will make a full end as decreed in the midst of all the earth [Is 10.22-23].

9.29: If the Lord of hosts had not left us a few survivors, we should have been like Sodom and become like Gomorrah [Is 1.9].

9.33: Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone of a sure foundation: “He who believes will not be in haste” [Is 28.16].

10.5: You shall therefore keep my statutes and my ordinances by which a man shall live: I am the Lord [Lev 18.5].

10.6: Do not say in your heart after the Lord your God has thrust them out before you, “It is because of my righteousness that the Lord has brought me in to possess this land;” whereas it is because of the wickedness of these nations that the Lord is driving them out before you [Dt 9.4].

10.7: It is not in heaven, that you should say, “Who will go up for us to heaven and bring it to us that we may hear it and do it?” Neither is it beyond the sea that you should say, “Who will go over the sea for us, and bring it to us that we may hear it and do it?” But the word is very near you; it is in your mouth and in your heart, so that you can do it [Dt 10.7].

10-8: Do not say in your heart after the Lord your God has thrust them out before you, “It is because of my righteousness that the Lord has brought me in to possess this land;” whereas it is because of the wickedness of these nations that the Lord is driving them out before you [Dt 9.4].

10.11: Therefore thus says the Lord God, “Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation: He who believes will not be in haste” [Is 28.16].

10.13: And it shall come to pass that all who call upon the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem there shall be those who escape as the Lord has said, and among the survivors shall be those whom the Lord calls [Jl 2.32].

10.15: How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, “Your God reigns” [Is 52.7].

10.16: Who has believed what we have heard? And to whom has the arm of the Lord been revealed [53.1]?

10.17: Yet their voice goes out through all the earth and their words to the end of the world [Ps 19.4].

10.19: They have stirred me to jealousy with what is no god; they have provoked me with their idols. So I will stir them to jealousy with those who are no people; I will provoke them with a foolish nation [Dt 32.21].

10.20: I was ready to be sought by those who did not ask for me; I was ready to be found by those who did not seek me. I said, "Here am I, here am I" to a nation that did not call on my name [Is 65.1].

10.21: I spread out my hands all the day to a rebellious people who walk in a way that is not good, following their own devices [Is 65.2].

11.2: For the Lord will not cast away his people for his name's sake because it has pleased the Lord to make you a people for himself [1Sam 12.22].

11.3: I have been very jealous for the Lord, the God of hosts; for the people of Israel have forsaken your covenant, thrown down your altars and slain your prophets with the sword; and I, even I only, am left; and they seek my life, to take it away [1Kg 19.10].

11.4: Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him [1Kg 19.18].

11.8: For the Lord has poured out upon you a spirit of deep sleep and has closed your eyes, the prophets, and covered your heads, the seers [Is 29.10].

11.9-10: Let their own table before them become a snare; let their sacrificial feasts be a trap. Let their eyes be darkened, so that they cannot see; and make their loins tremble continually [Ps 62.22-23].

11.26-27: "And he will come to Zion as Redeemer, to those in Jacob who turn from transgression," says the Lord. "And as for me, this is my covenant with them," says the Lord: "my spirit which is upon you, and my words which I have put in your mouth shall not depart out of your mouth or out of the mouth of your children or out of the mouth of your children's children," says the Lord, "from this time forth and for evermore" [Is 59.20-21].

11.34: Who has directed the Spirit of the Lord or as his counselor has instructed him [Is 40.13]?

11.35: Who has given to me that I should repay him? Whatever is under the whole heaven is mine [Job 41.11].

12.17: So you shall find favor and provide honest things in the sight of the Lord and of men [Prov 3.4]. The Greek critical edition cites the LXX while the Hebrew runs as "So you will find favor and good repute in the sight of God and man."

12.19: Vengeance is mine and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly [Dt 32.35].

12.20: If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink; for you will heap coals of fire on his head, and the Lord will reward you [Prov 25.21-22].

13.9: You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his man servant or his maid servant or his ox or his ass or anything that is your neighbor's [Ex 20.14, 13, 15 & 17].

13.9: You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord [Lev 19.18].

14.11: By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: "To me every knee shall bow, every tongue shall swear" [Is 45.23].

15.3: For zeal for your house has consumed me, and the insults of those who insult you have fallen on me [Ps 69.9].

15.9: For this I will extol you, O Lord, among the nations and sing praises to your name [Ps 18.49].

15.10: Praise his people, O you nations; for he avenges the blood of his servants and takes vengeance on his adversaries and makes expiation for the land of his people (literally, 'his land his people') [Dt 32.43].

15.11: Praise the Lord, all nations! Extol him, all peoples [Ps 117.1]!

15.12: In that day the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek, and his dwellings shall be glorious [Is 11.10].

15.21: So shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand [Is 52.15].

There are no biblical citations in Chapter Sixteen

Rhetorical Questions in the Book of Romans (by respective verses)

One

3: Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God?

4: Or do you presume upon the riches of his kindness and forbearance and patience? Do you not know that God's kindness is meant to lead you to repentance?

Two

21: you then who teach others, will you not teach yourself? While you preach against stealing, do you steal?

22: You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

23: You who boast in the law, do you dishonor God by breaking the law?

26: So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision?

Three

1: Then what advantage has the Jew? Or what is the value of circumcision?

3: What if some were unfaithful? Does their faithlessness nullify the faithfulness of God?

5: But if our wickedness serves to show the justice of God, what shall we say?

6: For then how could God judge the world?

7: But if through my falsehood God's truthfulness abounds to his glory, why am I still being condemned as a sinner?

8: And why not do evil that good may come?

9: What then? Are we Jews any better off?

27: Then what becomes of our boasting? It is excluded. On what principle? On the principle of works?

31: Do we then overthrow the law by this faith?

Four

1: What then shall we say about Abraham, our forefather according to the flesh?

3: For what does the scripture say?

9: Is this blessing pronounced only upon the circumcised, or also upon the uncircumcised?

10: How then was it reckoned to him? Was it before or after he had been circumcised?

No rhetorical questions in Chapter Five

Six

1: What shall we say then? Are we to continue in sin that grace may abound?

2: How can we who died to sin still live in it?

3: Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?

14: What then? Are we to sin because we are not under law but under grace?

16: Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?

21: But then what return did you get from the things of which you are now ashamed?

Seven

1: Do you not know, brethren—for I am speaking to those who know the law—that the law is binding on a person only during his life?

7: What then shall we say? That the law is sin?

13: Did that which is good, then, bring death to me?

24: Who will deliver me from this body of death?

Eight

24: For who hopes for what he sees?

31:-What then shall we say to this? If God is for us, who is against us?

32: He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?

33: Who shall bring any charge against God's elect?

34: who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?

35: Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nine

14: What shall we say then? Is there injustice on God's part?

20: But who are you, a man, to answer back to God? Will what is molded say to its molder, "Why have you made me thus?"

21: Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use?

22: What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction,

23: in order to make known the riches of his glory for the vessels of mercy, which he has prepared beforehand for glory, 24: even us whom he has called, not from the Jews only but also from the Gentiles?

30: What shall we say, then?

Ten

14: But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?

15: And how can men preach unless they are sent?

19: Again I ask, Did not Israel understand?

22-30 (forms one extended rhetorical question): What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction 23) in order to make known the riches of his glory for the vessels of mercy which he has prepared beforehand for glory, 24) even us whom he has called, not from the Jews only but also from the Gentiles? 30) What shall we say, then?

Eleven

1: I ask, then, has God rejected his people?

2: Do you not know what the scripture says of Elijah, how he pleads with God against Israel?

7: What then?

11: So I ask, have they stumbled so as to fall?

15: For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?

34: "For who has known the mind of the Lord, or who has been his counselor?"

35: "Or who has given a gift to him that he might be repaid?"

No rhetorical questions in Chapter Twelve

Thirteen

3: Would you have no fear of him who is in authority?

Fourteen

4: Who are you to pass judgment on the servant of another?

10: Why do you pass judgment on your brother? Or you, why do you despise your brother?

Chapters Fifteen and Sixteen have no rhetorical questions.

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