

ARAMAIC BIBLE
COMPANION
***PAUL LAYS OUT
THE LOGIC OF
FAITH IN***

ROMANS

A TREATISE
TO HELP THINK THROUGH
THE FAITH OF CHRIST

ROMANS

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CHAPTER 1

METELLAXAN (vv25&26) (They changed the truth & the proper physical use. Bartered adopted transferred emigrated)

Paul in writing to the Romans adopts a logical style where “therefore’s” and “for’s” feature everywhere. In the first chapter we meet nine “for’s” which develop and expand his opening gambit in which he states with candour and intent that he will be coming to Rome. This as the final chapters of Acts record is his leading under the Spirit of God.

The Greek word GAR is a compound and balances “the specific” and the “compulsive”/ “enforcing ”ideas (γε & αρα). It is parenthetical and exegetical bringing in other good reasons.

The first chapter has no CONCLUSIONS but it has the same basic **POSTULATE** as Moses – namely “God” - upon whose doctrine and being Paul’s entire theology hangs. Paul begins with the doctrine of God and speaks of his nature and attributes-God is first personal and gives witness through His Son and servants; second God is sovereign and his will determines the path and gifts distributed to his servants; third God speaks and has a message of good news; fourth God is dynamic and saves; fifth God is righteous and spreads righteousness; sixth God has brought His wrath from under wraps in the deluge and for that reason that which can be known or *famous* about God is very plain-God hates evil and punishes it. Seventhly God makes Himself plain real or renowned in defense of the truth. Eighth- God makes His invisible characteristics –in

particular His eternal being, His power to rise beyond any problem and His all inclusive glory or speed of action are known.

Ninthly, God's taking His hand off men who disobey and allowing them to suffer by their lust and sin is a known.

This final surrender or grant to man to be free of His will is part of God's ethical purpose. God is humble and gracious and a God of freedom which means he saves those who obey and it means he judges those who disobey and thus remains sovereign.

1. God is my witness specifically and can attest the fervour of his prayers to get to Rome.
2. Paul has a specific plan for the sharing of a charismatic gift of comfort and evangelism.
3. He speaks specific and with compelling authenticity-“I am not ashamed of the gospel”.
4. He speaks again of the specific of righteousness that God has shared with us by revelation.
5. He speaks of the wrath of God as having been revealed against ungodliness of those holding back or restraining the truth so wrongly. This is they who oppose the Holy Spirit. It includes Judaizers and it includes the Roman persecutors.
6. More specifically that which is able to be known about God is clear to them-God has once for all made it clear in the creation and resurrection.
7. Specifically God has shown his eternal power and glory but they dialogue without success and their foolish hearts are darkened. They speak of gods like created animals and serpents birds and beasts exchanging the truth of God for a lie serving and worshipping the creature.
8. God gave them over to the desires of their hearts and impurity- to dishonourable their bodies with one another

because they exchanged the truth of God for a lie and worshipped and served the creature not the creator.

9. God gave them over to dishonourable passions. Even their women exchanged the physical use for the Para physical and the men or husbands burning in their longing yearning and propensity for one another-men with men were passionately working that which is against the scheme of things and receiving wages. They seemed no longer to hold God in their knowledge to communicate about Him so he gave them to a mind that which is not fit proper regular or appointed full of all unrighteousness fornication they were filled with wickedness instead of the Holy Spirit. They were drunk with envy murder debate deceit and malice-instead of addicted to holiness, proud and inventing evil devoid of humility. Without sense, faithfulness to covenant, family feeling, mercy-inspired to do things worthy of death they encourage others and rejoiced in those who followed this pattern of life even partly (πρασσω). This ultimate corruption like that of the days of Noah invites such a judgement as Jesus promised when the men of Sodom would rise up as judges of gross modern sin.

CHAPTER 2

KRUPTO (“Hidden” v29 A man is a Jew living to God’s praise if by the Spirit He keeps God’s word)

This chapter has further specific urgent arguments and two conclusions. Specifically Paul argues

1. Judge another-condemn yourself
2. For these things you do imperfectly also
3. There is no respect of persons with God
4. As many as sin apart from the law perish without it
5. The hearers of the law are not justified but doers

6. Gentiles do perfectly what's in the law by nature.

CONCLUSION (1)2.21-You who teach people of different race and preach against theft and want precision about adultery and loath pagan idolaters and boast in the law dishonour God in breaking the law

Paul's second proposition is

1. The name of God is blasphemed through you
2. Circumcision is valuable if you try do observe the law but you break it if you break it you are uncircumcised(in heart) –So
3. The **CONCLUSION(2)2.26** is Other Gentiles are not regarded as keeping the law i.e. circumcision.
4. But it can be specifically argued as a corollary of the conclusion that a non-Jew keeping the law is circumcised in heart by the Spirit and a Jew breaking them is uncircumcised in heart.

ROMANS 3

HILASTERION (V.25) (Christ's blood is our "mercy seat" covering our sin from view-cf HOLMARTIAS[only reference to "whole sin offering"] of Lev.6.25 Alexandrian MSS with 2Corinthians5.21)

Paul is accustomed to state his conclusion first as he does in what is the opening of chapter 3. His **CONCLUSION (3) 3.1** is that the Jew is blessed with extraordinary remarkable and *extravagant advantage* (περισσος) and assistance help or source of gain and *profit* (ωφελεια). The reasons follow:-

1. The Jews were entrusted with the oracles of God
2. The faithfulness of God shines through their doubt & failure-Paul in the strongest language remains adamant that this covenant trust on God's part is not idle unemployed or effete-it still supports them and us. He takes his principle from Psalm51.4 where at his worst

David still stood under blessing. If our injustice stands side by side with God's righteousness shall we say God is unjust to oppose speak sharp words *threaten* or *bring a charge against* us (ἐπιφέρω)? Again Paul is adamant- "God forbid!" for then how shall God judge the world in deciding world disputes or in bringing the world to ultimate judgment.

3. If my lie increases the glory of God why would I be judged a sinner? Why then as some claim we have blasphemed in saying "Let us perfect evil that good may come. Their arraignment in judgment is just!

Paul's overall **CONCLUSION(4)3.9** is now stated. Have we had an advantage or extra protection? Not entirely or in every way!

1. Because as shown Jews and Gentiles all have sinned. Paul quotes numerous passages on a vital point (a) Psa 14 1-3, 53.1-3, Ecc7.20, Psa5.9, Psa 140.3 Psa10.7 (LXX)Psa36.1-eight texts –one from Solomon.
2. By the law is scrutiny or examination of sin-but at this gospel moment (νυνί) God's righteousness in Christ has appeared to whom law and prophets bare witness. This righteousness of Christ is for all and upon all who believe.
3. For there is not a heartbeat of difference
4. For all have sinned and are coming short of the glory of God and everyone (in the circle of the justified) is justified freely by His grace through the redemption that is in the circle of Christ whom God set forward or placed as a *mercy seat* or *covering* by blood (ἱλαστεριον) through faith in His blood that covers –God set Him forward as a demonstration of his righteousness through remission of sins or passing over or dismissing the debts of the past in the *amnesty* or *longsuffering* (ἀνοχη)of

God to demonstrate His righteousness in the present short period-that He might be just and justifier of the believer in Jesus. **Man lives under an amnesty!**

Paul draws not one conclusion but three from this grace that passes sin through redemptive grace

1. Therefore none can boast-it is locked out by the law of faith **CONCLUSION(5)27**
2. Therefore **CONCLUSION(6)28**by faith a man is justified without the works of the law and God is God of Jews and Gentile. Since *at all events* or *really*(επειπερ) there is One or there is One God who justifies the circumcision out of their faith (where works aside they have faith) and the uncircumcision from faith from first to last.
3. Is therefore **CONCLUSION(7)30**the law effete through faith? God forbid-but we must stand up for or establish and uphold the law.

Paul has come to three conclusions - neither faith or law admit of pride or boasting; justification cannot be obtained by appeal to the law and yet we are bound to respect and live by the law.

CHAPTER 4

LOGIZESTHAI (Righteousness is and will be “calculated” or “reckoned” or “counted” to those who believe in God’s giving of His Son for us)

Logic is such drill and this epistle appears to be clinical theology and precisionist syntax and so it is but it is moving through and elucidating the highest and most material principle of all religion - that God was in Christ reconciling the world to Him. The principle of justification by grace through faith by covenant love is the heartland of scripture and this based on the obedience of Christ and generating joy

and peace and love in the soul of man. It is worthy of all acceptation and worthy of full elucidation as a principle and the axis of man's return to God.

Chapter 4: The story of Abraham fits the analysis like a kid glove fits the hand. The earliest and best exposition of divine love is seen in the "Offering and 'almost sacrifice' and total spiritual commitment that Abraham made". The knife was not called on to play its part in Abraham's heart willingness. The thorns and the nails characterized what wicked hands did to Christ but the willingness to offer and be a ransom is not compromised - God's determination or ***inclination***(Acts 2.23) to lower Him to meet our need is unprejudiced - the unsullied obedience of the cross gave the Father pleasure as God's righteousness and purity otherness and holiness was fully demonstrated. Peter attest this saying "Who being reviled reviled not again" cf 1Peter1.19 2.24, 1Peter2.23 especially with 2Peter1.17.

In this chapter there are THREE CONCLUSIONS. The first is demonstrated and enforced by two statements and the second by one whilst the third is shown by four supporting arguments.

- (1) **CONCLUSION (8)4.1** Abraham found an epic principle not dependant on the flesh or our works
- (2) This is enforced & demonstrated by the statement "Had Abraham been justified by works of a personal and self commending kind he might have boasted but even if that were the case he could not exercise boasting in God's presence
- (3) And it is further demonstrated & enforced by Gen15.6 where Moses writes "Abraham believed God" and that united him to the divine source of righteousness. This was not a debt of God to Abraham but a gracious gift. To the one who does

not work for his own justification his faith is calculated as the measure of his love and obedience. Faith is not as James rightly urges utterly alone-it is within the awareness of God's goodness and justice and acts in loving obedience. Without the faith that obeys the gospel there is no salvation. The will to obey emerges out of the love with which we were first loved and the respect for the righteous justice and judgment of God. Paul quotes David in Psalm 32.1-2 who counts a man blessed to whom God reckons righteousness without works of his own-a man whose sin is forgiven and covered or hidden by the shroud of Christ's death.

- (1) The second **CONCLUSION (9)** 4.9 is that the blessedness is not restricted to circumcised persons nor circumscribed by circumcision.
- (2) This is demonstrated because Abraham was reckoned righteous before he was circumcised.

- (1) The third **CONCLUSION(10)**4.10 has to do with how righteousness is accounted .The sign sealed what was already there before. It did not create but rubber stamped it in his case. The seal did not provide it. Paul narrows the argument to urge that Abraham is father of both but only of the circumcised who follow the steps of Abraham in believing in the one to come by faith - These are the essential steps.
- (2) Further demonstration is urged upon us showing that not by the law could Abraham obtain the promise but by the covenant.

- (3) Further if the promise was in the law faith would be empty and the promise would become ineffectual by law displacing it - but not so.
- (4) Further still the law brings or earns wrath for those who appeal to it.
- (5) And again in the absence of law there is no transgression. The promise of the gospel is from faith by grace in order that it may be secured by every seed or son whether under law or without the Law of Moses. This then is the implication of Abraham as “Father of many nations”(Gen.17.5) through the seed Christ. The resurrection Abraham believed in is that of God who in Christ gives life form the dead. Paul elaborates on this faith that believed even concerning the seed when neither Abraham nor Sara would have natural power to have a child. Paul finally emphasizes the words “Imputed to him” as transferable to us who also by faith believe and so righteousness is imputed to us who believe in the risen Lord.

ROMANS 5

DIKAIOSUNE(v.21) (Righteousness “shared by God with us” - normally called justification)

Twenty one verses that resonate worldwide and establish the central plank of Christian Theology comprise this chapter. Three CONCLUSIONS are reached.

1. Having been justified we have peace with God
2. Much more being justified we shall be saved from the wrath (to come) through Him.
3. Just as one trespass of Adam resulted in condemnation in the direction of all nations so one just act resulted in justification and life in the direction of all nations.

The first **CONCLUSION (11)5.1** of justification is analysed and is supported by three arguments. In the analysis we read of being introduced to an access route ever open to God and hope of Glory too. It does not the apostle says prevent difficulty-we come through tribulation and by hard work gain patience, pass through trial and find hope which is unfailing as it is sustained by the Holy Spirit who applies the justification and sheds love abroad in our hearts. In other words justification is a work applied by the Holy Spirit-that is the analysis.

Beyond this the arguments run :-

1. While we were still powerless Christ died as representative of the ungodly in a rare moment of history.
2. Rarely would one give himself to die for another righteous man.
3. For a truly good or noble man or a personal friend one would immediately and courageously give his life.

The second **CONCLUSION(12)5.9** respects now and the future. The word *vuv* (*now*) in verse 9 shows us our state as a result of Christ's act of justification. The act of God to spare his church the wrath coming on the world and the act of his separating his people in the judgment from those who depart to the Lake of fire is yet future.

1. We will have been reconciled through Him and as former enemies made friends so we will be saved by his life. It is Christ from first to last but the wrath bit is future and from that crisis the risen Lord rescues by his Spirit and keeping power. The cross is about bringing us into the union of Himself and the Father. The sparing from wrath is about His enabling us to continue in grace. Beyond that we boast in the hope of heaven and glory because he

said “I will that those you have given me be with me where I am - to behold my glory.”

2. Sin was there from the start but not counted.
3. By one transgression all died but the gift of God has overflowed to all in a conditional manner. The condition of sin exists but the condition of grace is everywhere present.
4. The act of giving is not as that through one man for the condemnation is from one man sinning once to condemnation but the charisma is from a multitude of offences unto righteousness. It took one thing to damn but even for a multitude of sins there is pardon.
5. Death ruled through one from Adam but with the NT life is king and is on the up and up worldwide overflowing everywhere.

The third **CONCLUSION(13)**5.18 is that the sinful act of one man resulted in condemnation so the righteous act of one Christ in dying obediently resulted in the spread of the gospel of life designed for universal righteousness spread throughout the nations. This conclusion is enforced by one simple corollary or argument.

1. As through the obedience of one to Satan many became sinners and sin was instituted or established so through the obedience of one (at the cross) many will be instituted or established in righteousness (Paul is thinking grand thoughts of the gospel in the future). The law was brought in that sin might be shown to be vast and huge in its consequences and very grave. But where sin is grave the grace of God is superabundant in the divine purpose that grace might overrule the power of sin and its ascendancy through the spread of righteousness

towards eternal life in the individual and the world - all through our Lord Jesus Christ.

Chapter 6

OPSONIA/CHARISMA*(the wages of sin and the provision of Christ by the Spirit.*

There are five CONCLUSIONS in this chapter.

First CONCLUSION (14)6.1-We cannot teach *staying with sin!* or be apathetic on account of Romans 3.23. Paul does not do such a thing!

God forbid we should think of God enjoying absorbing our sinful passion with delight. He will not. How does a dead man live on - he cannot! Jesus died to forgive & arrest sin -let there be a deafness now to the siren voices-and the joy of obedience

Second **CONCLUSION (15)6.4** -We are buried by baptism into death - with Christ we died. With Christ we are buried. With Christ we live. This is the logic and the experience through the Holy Spirit. There are THREE manifest realities:-

1. As we were planted in the likeness of his death with spiritual life so we have resurrection life. The old man is crucified the body of sin is become idle, barren, void –it's opportunity to rule is gone - we serve Christ.
2. For the one who has died in one act to sin is declared to be pardoned and freed - we believe and trust we are now living with Jesus as the disciples did day by day. and we know Christ is alive and death has no dominion or rule over Him so sin must no lord over us.
3. In that He died he died once in the dative sense Paul means A. He died in respect of the instrumental dative as the final instrument of its defeat and as a dative of measure. B. He died to mark His eternal superior

authority over Sin and Satan. C.As a dative of interest His death created for us the advantage of forgiveness and power to overcome by the Holy Spirit. We are to reckon or calculate that we walk with Him in His victory and in the benefits He created and with the authority He gave us.

CONCLUSION (16)6.12 - Sin must not be king in our mortal bodies. We like the Romans are to present ourselves to God as soldiers and our members as weapons He can use for good. This is how we walk with Him. This walking is the crux of Christianity. The so called Christian walk pivots on the assumption that we have arrived in mind at the place of understanding that Jesus is by our side all the days. “Behold I am with you all the days”. This is the crux of holy living. Many Christians live *virtually* - not *really* - Jesus is a figure that never speaks but responds like a computer image. The two enforcing manifest propositions associated with this argument are

1. Christ is our Lord we listen to and obey Him with delight-he walks with us and sees us daily
2. We are not under or governed by the laws of Moses but the grace of Christ-our guide and agent is Jesus

CONCLUSION (17)6.15 - We are not lax because we are under grace. We should know first from sight as the Romans learned from their master - slave system that we are not sin’s slaves but Christ’s servants to obey Him. We should also know that print of doctrine to which we have yielded ourselves - Paul uses the idea of a “blow” or “seal” or “stamp” to speak of the marks or stigmata of the cross and the stamp of a slave’s ownership. We are taught by the humility and obedience of the cross and we are sealed by the Spirit as Christ’s.

1. We have presented not as slaves of uncleanness and lawlessness but as servants of righteousness & holiness.
2. When or whereas sometime you were slaves to sin you were free from righteousness

CONCLUSION (18)6.21 - The old sinful ways are unproductive

Now we are ashamed of the old ways.

1. The end of those things is death but now we are free from the power and ownership of Lord Sin having been servants of The Lord God. Paul uses the word *νῦν* to stress the immediate state especially shown to them in this exposition which will enhance their understanding of holiness and how to effect it.
2. For the wages of sin or the small fish and small pay of sin is death but the Charisma of God is eternal life.
 - Paul expounds Charisma as the huge package reaching from forgiveness to glory including the power of the Spirit to live the life of Christ-like joy. The catching of *fish* (οἰσωνία) was the *wages* of several apostles before (and sometimes after) they met Christ - but the Charisma and anointed ministry of Christ was their food and drink thereafter. They had everything in Christ and He undertook to provide for them - they never went back to fishing. Their provision was abundant in the work of the Holy Spirit empowering them and giving them favour (Charis) with men and with God.

EURISKO vv.10,18,21. Paul discovers laws in conflict. The aim of the commandment is not met in fact it is turned on its head through disobedience but remains valid as our obedient Lord fulfils the law)

There are 4 CONCLUSIONS in this chapter.

The first **CONCLUSION (19)7.3** here stands in the middle of the argument illustrated by the wife-husband relationship. The first demonstrative proposition is

1. Don't you know the law rules lifelong?
2. Illustration - like the woman who is her husbands while he lives
3. Therefore **CONCLUSION** if she does business with another while he lives she commits adultery.
4. Another connected proposition derived from the illustration enforces the logic saying we had offspring to the flesh (not literally) while we were not Christ's yielding to sinful passion but now we have fruit to Him.

The second **CONCLUSION(20)7.7** follows from "How should we know sin? We could not know lust to be sin unless the law cited it as sinful. Sin used the command of God to deceive me and render me rebellious.

The third **CONCLUSION(21)7.13** is a question "Did that which was good (the law) become my death?" Paul instantly contradicts this logic with his familiar "God forbid". He puts the case in three propositions

1. I would not recognize sin without the law - eg "Thou shalt not covet" warns of my failure in this direction. However sin took advantage of the law-making it a base of operations or resource or principle to kick off with and influenced prevailed and persuaded and conquered and killed me by desire to possess what was forbidden.

2. Without the law sin was dead(coveting was not an issue) but when the law came sin revived or came to life bolstering a campaign in me for what I wanted as a sinner. So the command that had been discovered or found by me or “favourable” to me (the better meaning here) and purposed for my life was operating to end what spiritual fibre I naturally had.
3. For sin taking it’s starting point through the commandment *thoroughly beguiled* and *seduced* me (εξαμαρτω)and through the command killed me.

On the one hand by first intent the law is holy and the command holy just and good. Paul brings in the third conclusion with his question “Did that which is good become the death of me? He answers instantly “God forbid”. Sin that it might appear plainly as sin throughout the good man in me worked death thoroughly in me - that happened according to the prevailing or overwhelming firepower of the sin of the sinner through the commandment. Paul is saying the power of sin is very great and the law brings this to view.

1. Paul’s first supporting proposition is that we *know by reflection*(οιδα - when we reflect or think on it) the law is spiritual and I am carnal sold under sin (taxed to death-negotiated away and managed totally by sin)
2. For what I am working so hard doing I do not really *know by observation*(γινωσκω) of myself objectively.
3. Proposition three-for what I determine or will this I imperfectly *practice* or *carry out*(πρασσω). But what I hate this I perfectly or *fully execute*(ποιεω). But if I do so well what I do not decide to do I join my voice in symphony to the fact that the law is good. At this very

moment it is still not the true decisive I who effects or executes it but the sin that has *taken up residence in me for good* , that is *once for all* apartments with me (οικος as opposed to οικια *temporary tenancy*).

4. For I know by reflection (not by critical judgment or experience) that the resident dwelling in me, in this my very flesh is not good.
5. For the nearest approximate door to decide I find just by me but how to put legs to the beautiful and good I cannot find. Paul says he can't get there. Paul discovers no way round his problem from reflection or experience.
6. For not what I determine - the good I would *achieve under inspiration*(ποιεω)but the evil I have not determined to do *this I do so messily and awfully* (πρασσω). But if what I do not determine to do this I *do* (ποιεω) - it is not I who is the big *influence* or achiever but **the sin** that **resides as a tenant** within.

The fourth **CONCLUSION (22)**7.25 follows a proposition Paul now states. (Whilst the Received text sets this conclusion within the argument of Chapter 7 it really belongs to chapter 8 and the 6 *sequential* propositions in that chapter instanced by a 6-fold use of *γαρ* manifest its factuality and Paul's admission of duality of standard in his own life but not an intentional duality nor a prevailing aberrance either - for "walking with God as in Chapter 6 [and 8.1] are qualifiers and there are others too as the argument proceeds. These we must follow to understand New Testament holiness.) He says "When I determine to completely and perfectly act well and beautifully haven't I

definitely discovered a law in my determining to do good that evil is the nearest door or opportunity.

1. For I take pleasure in the law of God according to the inward man-my heart and spirit and godly desire - but I get a glance of another(ετερος *very different*) law in my members-in the forces of my own being - unsundered *forces*(μελη) having taken the field against the law of my mind(knowing as reflection) and taking me captive to the law of sin which lives on and exists in my members(unsundered) O man of the lowest carpet humility - groveling sinner that I am - who shall save me from the body of this death. I give thanks to God wholly through - from first to last through our Lord Jesus Christ in full control. Most definitely then I with the mind am **servant to** the law of God but in the flesh I am **servant of** sin. The factors involved in being of a **servant to** as the Greek denote are *interest* and *alliance* and also *instrumentality* and *manner of action or attitude* i.e. with sadness and embarrassment and *measure* that is *how fully or partially* Paul stands committed to either by nature.

CHAPTER 8

HUIOTHESIA v.23 (God buys and adopts us as Sons at the purchase price of the death of His own beloved whom He did not spare)

We begin in the English Bible with CONCLUSION (22)7.25 which belongs to the argument of Chapter 8. The “I myself surely therefore serve the law of God with the mind-i.e. intellect will intent and conscience but sin with the animal nature. Equally as sure is the associated statement that there is no condemnation to those who are in Christ’s circle who are

“walking according to the Spirit”. This walk isolates the flesh. That is the first secret or principle to be grasped
Now follow six propositions vital to the contemplation of holiness

1. The law of the Spirit by which we live anew in the circle of Christ Jesus has Paul says freed him from the law of sin and death. He is now telling us of an experience acing and sidelining the duality. The slavery is gone and he is a “freedman”. That is perfectly understandable and is an act of the Holy Spirit filling him and baptizing him with fire and holiness. This is a radical act and a vital exegesis and a manumission of God himself by the Spirit. It is not just one law overcoming another - it is the person of the Holy Ghost taking Paul from his prison and Satan’s devices.
2. Proposition two states that the law was without the impetus or power to release him from sin but God in the work of Christ living in flesh and taking the Calvary Road of humility and obedience and bringing condemnation to constant acquiescence to sin in the flesh opened a way for the fulfillment or completion of the claim of right or amendment of our lives through walking with the Spirit.
3. Proposition three states that “Those who exist according to the flesh apply their wits and cunning of mind and presumptions of thought and concepts carnally. Those who walk with the Spirit apply their mind in the things pertaining to the Spirit.
4. The overriding concept and thinking of the flesh is death (*and how to avoid death!*). Paul is stating candidly that all in the natural man and animal for that matter is aimed at promoting the continuity of this mortal life - ministering to the welfare and existence of

what is but whilst mans wits are employed to replace God's salvation the achievement is the failure it seeks to avoid - death. The practical wisdom and thinking of the Spirit is unending eternal life and peace.

5. So the heart will and understanding of man in the flesh is - wherever found and in every case - at odds with God-his enemy declared and lined up in disobedience arrayed against Him
6. It cannot be otherwise. It has not the ability to live at peace with God. Those going on to live carnally cannot please God. They never have that capability. Obedience to God is not on the agenda. Paul assures the Romans that they are not in the circle of the flesh but the Spirit subject to the proviso that the Spirit of God is holding your life as His *abode* (οικεω). If ***on the one hand*** any *individual* does not have or hold the Spirit of God that one does not belong to Him. The "holding" of the Spirit is tantamount to having one in constant occupation of one's life - it is parallel to the tutelary gods of ancient time - they are ever by the fireplace. It means holding firmly with and possessing in the absolute and having a constant debt to the Spirit. So Paul argues "***If on the other hand*** Christ is in *the circle of the Church* the whole body of the church is on the other hand a corpse as to sin but the spirit has new spring-like life through justification or the sharing of righteousness". If the Spirit that raised up Jesus from death is in household possession among you He (the Father) that raised up Christ will perfectly bring new life to your mortal bodies which were before moral corpses of your carnality. This He will do through the entrance among you of His Spirit to possess and stay among you. Paul is arguing for more than an individual holiness - like

that of the apostolic band it is a church wide holiness often thought of as the beauty of the bride.

The second **CONCLUSION (23)8.12** of this chapter in Greek and the first in our English Bible begins a section on holiness is manifested and enforced by no fewer than ten propositions.

1. If we live according to the flesh we are on the point of death or dying but if by the spirit we put to death (*mortify*) the imperfect practices of the body we shall live-this was Paul's assured teaching delivered to Rome. **Mortification** is part of holiness.
2. As many as are led (taken as plunder or trophy, led along or carried and led on the way as by a guide or general and so governed or educated by the Spirit are the sons and heirs of God. This **education** is part of holiness.
3. We did not receive the spirit of slavery as master to be put in fear again but we received the spirit of *adoption*(υιοθεσια-by paying of the Father's deposit) into the family in which circle we clamour and scream and shriek "Abba, Father" for the very same Spirit witnesses with our spirit that we are the *very children* (τεκνα)of God . But if we are genuine children born of God we are also heirs - we are on the one hand heirs of God and on the other join heirs with Christ; if that is to say we have like suffering and sympathies it is in order that we shall have been glorified together. The **suffering** that we endure produces great weight of glory; it is part of holiness.
4. Paul says "I calculate in respect of myself that the sufferings of the present time are not worthy of being set alongside the glory that is ready *to be revealed* for

us.” **Calculating** is also part of holiness - not being unwilling to take the hard way.

5. The “taking away from the head” or “rapture” (the image goes back to the Chariot of Elijah) of creation or of the creature more precisely awaits or **“longs for” the revelation of the sons of God**. Paul is saying that those on earth long to see the complete unity of all God’s family at the rapture. This longing is intimately associated with holiness.
6. The creature is subject to vanity not by its own will but through the one who orders for the end in view - hope. Paul speaks of κτισις *creature* here. Some believe he is talking about the foundation of the world for which He had hopes but this world is to be destroyed. It would appear since that is an equally sound meaning Paul is speaking of the creature (man) whom God created and his future. The apostle continues “The creature itself (feminine gender) will one day have been **freed from the slavery of decay or corruption** and death for or towards the freedom of the children of God. Paul is thinking of the millennium when men will not have to die after short-lived existences as now but by obedience shall live long arching years through that blessed reign of Christ. This freedom from slavery is implicit in holiness.
7. We know that **every creature** groans and is in pain together until this present time. Not only so but we ourselves who have the earnest of the Spirit we groan among ourselves waiting with expectation for the *adoption* or the Father’s *buying us out with a price* (υιοθεσια) - the redemption of our body. Paul is speaking of the redemption of the bride - the whole “body” of believers. The price of this is big - it is the

death not of Christ but Christians whilst the world waits - the huge latter day persecution. The body of Christ is being broken in the last days as it was in the earliest. This ***work of the Spirit*** is part of holiness

8. For we were saved by hope (or better “the object of hope”) but hope that allows itself to be seen or glimpsed is not hope. Christ has not given any indication by prelude - He will just suddenly appear.
9. What anyone gets to see why will he hope for that. But FIRST if we do not see the thing we hope for we look throughout longingly for it with ***patient endurance*** which is part of holiness.
10. So SECOND in like manner the Holy Spirit takes hold along with us in our weaknesses. In the tug-o-war of spiritual things the Spirit is at our end of the rope. What we pray for and vow by necessity we do not easily know from observation but (a) the Spirit on His own (by His wisdom) comes in as our representative *after the bridge is broken* for us with sighs, groans and complaints that are like galloping horses or rushing waters. (b) He who tracks the steps of the heart knows by reflection and intimacy the wisdom and practicality and joy and mourning as well as *innovative prudence* (φρονη) of the Spirit comes in where the bridge is broken on behalf of the saints inasmuch as in the midst of the Godhead and (c) in the favour of God He speaks with intimacy.
11. Paul has here described the entire Trinity in response to our need. But THIRD we do know by experience and perception that *for those who love God* he works all things or brings all things together for good - to those who are called according to his earliest plan and purpose or redemptive plan. For whom he foreknew,

*He also earlier horizoned or bounded by a circle or **mortgaged** to be conformed in beauty to the likeness of His Son in order that He might be the firstborn of many brothers.* FOURTH those whom He fore-encircled or **mortgaged** – these He called and the ones He called these same ones He justified and those He justified these same ones He also glorified. The concept of mortgage is one of putting down a pre payment. We read here that God’s commitment and human response of love is one and the same thing. Love is seen in the obedience of faith so that we can say that those who love the Lord are those he long since placed His Son to save. The fore-horizoning is the placing of God’s Son as Saviour of His own. Clearly calling justifying and glorifying follow the concept of the earnest of the Lamb slain before the world. All this procedurally relates holiness to ***the love that obeys*** and in that obedience is the heart of holiness or being set apart by God and for God.

The next **CONCLUSION (24)8.31** is What shall we proclaim or agree? (v.14) Paul has made a great series of statements that have become the fundamentals of theology-now he adds what shall we proclaim on this basis-what can we agree about these things? He answers “If God represents us who can be against us? He who did not spare His own Son but both mortgaged Him and sent Him as a ransom giving Him for us all. How will He not with Him (Jesus) shower all grace on us - give us everything. So the other side of the coin of the past is the future. Who will bring a prosecution against God’s elect or called ones? God is the defendant who justified. Who at any rate is the judge to condemn - Christ is that judge - but He died for us and rose again and is at the right hand of

God speaking when the bridge is broken on our behalf. Who will separate us from the love of Christ? Paul suggests seven powerful obstacles – trouble, hardship, persecution, famine, nakedness, mortal danger or sword. As it is written for You we are put to death the whole day through. We are accounted as sheep for the slaughter but in all these things we are above conquerors through Him that loved us.

1. Paul now brings in the first of five PROPOSITIONS that affirm the past and future certainty and it is “I am persuaded that neither death, life, angels, ancient powers of the heights ***nor powers in the ascendant who can rise*** nor things presently instituted in the world nor about to be, neither height nor depth nor any other different *creature* (This use affirms the earlier denial of “created order” for κτισις within the chapter) shall be able to separate us from the love of God which in the circle of Jesus Christ our Lord.

CHAPTER 9

KATERTISMENA v.23(Vessels of wrath “prepare themselves” for destruction)

In this segment through Chapters 9-12 Paul has God’s purpose and concern for Israel in mind. This he shares with the Christians resident at Rome - many of whom were Jews. He sets forth four clear principles and puts his conclusion as a query concerning proclamation (ερω)in v.14. He adduces further principles with 4 conclusions in vv 14-20 and a further conclusion in 30 with further arguments. The chapter yields 6 further conclusions to add to this great document of Pauline doctrinal principles illuminated in his inimitable teaching style - a unique mix: sometimes Socratic - sometimes a

derivative of his rabbinics - sometimes sheer Aristotelian logic.

1. Paul's conscience is witness with the Holy Spirit - both share great *sadness* (λυπη) and there is ceaseless *pain of mind* (οδυνη) for **He could pray like Moses that an anathema for him would bring Israel and his kith and kin to Christ** if that were possible. They have the nature of Israel, the earnest of the lamb slain was placed on their behalf, the glory of God centered in their temple, the covenants were given their patriarchs and Moses obtained the law of God - they were given prayerful priestly ministry, promises patriarchs and even the lineage of Christ after the flesh – a distinct advantage. Christ is alive over all - God blessed into the ages, Amen.
2. It is not that we are in a lonely forsaken *place* (οιος) where God's word has *collapsed* εκπεπτωτεν (literally “been shipwrecked” or “hissed off the platform”) for not all from Israel are Israel-princes with God nor are all the seed of Abraham children (technically and by faith) but it is in Isaac “seed will be called yours”. This means that the offering of Isaac and the obedience of sons is implicit in genuine son-ship. That is, not children of the flesh but children of promise are counted as sons.
3. For these are the terms of promise” According to the time appointed Sarah will have a son-not only so but Rebekah conceived from one our Father Isaac (i.e. conceived twins). Clearly one was not godly and not a son.
4. The children had *not yet* (μηπω) been born or even attempted or begun doing good or evil in order that the disposition, proposition or purpose of God according to

reckoning choice or reflection might remain - be expected - or abide and be watched for as abiding and not based on the energy of flesh works but from the calling of God. It had been mentioned or accosted to her “The elder will serve the younger” - as it is written “Jacob have I loved Esau I hated once for all” for which reason Rebekah from the start followed prophecy whilst her husband trusted the flesh works of Esau. The WISDOM of God is seen in the solemn comment of **Hebrew 12.16**. Esau was a *catamite* Βεβηλος - or as we would say *a pedophile*. The bad press Jacob gets in preaching should be radically changed for true research justifies the Lord’s reckoning and reflection. Who would choose otherwise? God knows those who are his and the key is obedience

The next **CONCLUSION (25) 9.14** is the first of a stack of four at this point in a chapter of five in all which are derived from the intense argument that preceeded. This conclusion is again expressed in the form of a question, “What shall we proclaim? Is there not injustice with God? God forbid!”

1. God said to Moses “I will show mercy to whom I show mercy and I will show compassion on whom I am compassionate.”(Exodus 33.19). God encompasses the future and the present as one. It is because He does not need the extruding of history to have the evidence that He is not able to be arraigned. It is not because He is unjust that His reckoning is suspect but rather because He has kindred precision as to the future and the past/present that He is justified. Every *προ* or *forward* action attached to the proclamations of God must come to pass. To be a prophet or apostle like Paul one has to receive that as fundamental.

The second of five **CONCLUSIONS (26) 9.16** stated in the chapter at v.16 reads “Surely it is not of him that determines or decides nor of the one who runs to win with all his energy but of God who continuously is merciful!”

1. For scripture says to Pharaoh that “For this same thing I have raised you up that I might show or point out in you my power to overcome and in this manner to send the message of my name to all nations. God was thus once for all establishing His name as God in the world by the overcoming of the gods of Egypt - one by one.

The third **CONCLUSION(27) 9.18** is “surely to whom He purposes He may show mercy(the soft tender mercy and bowels of compassion RAHAM which is shown by parents to tender needy helpless children) and whom He purposes He makes dry, rocky, hard, obstinate. Scripture does not say “He (God) *becomes hard* (that would be σκληρυνμαι not σκληρυνει *he hardens*) but that in response to Him men harden. His nature remains just they become sinful.

The fourth **CONCLUSION (28) 9.19** “you say ‘Why does He still impute blame?’” seeing His action results apparently in the hardening of the heart though it is not its cause.

1. FOR WHO SETS HIMSELF AT WAR WITH HIS(God’s) inclination or wishes?

Paul urges that his is not a fair comment for Pharaoh set his whole army against God and put up absolute resistance and man out of disobedience does resist. This claim of innocence is bogus.

The fifth **CONCLUSION (29) 9.20** of six in the chapter is housed in a Greek one-in-tree word term - “***Truly at all***

events (μενουνη) O man who are you to decide against or reply and defend yourself against God?" The act of Pharaoh implied taking the place of God and the act of defiance that opposes God is Satanic. The wax moulding or statue may not say to its maker 'Why have you made me thus?' Paul is probably instancing the creation of *wax likenesses* and statues of persons because they are **the image of the maker** - rather than the *pot* - although that may be a **second** meaning of πλασσω. God made us in His image and we have the power of choice and that is inherent so we have no basis in our glorious construction to kick against our maker! Paul alternatively speaks of the *potter* (κεραμευς) saying "Has the *potter* (κεραμευς *the potter given the clay* not κεραμευτηξ *the potter melting the clay*) - has He not authority over the clay-the mud. From the same mixed mass the potter on one hand makes a vessel for honour and an expensive market but another for an inexpensive market or ordinary use - the one highly rated - the other of humble estimate. If God is determined to demonstrate is wrath and to make known His power He bears or carries in the circle of great longsuffering the vessels of wrath that fit themselves for destruction." (The middle voice puts the onus on the nature of the clay in the vessel). "And What if in order that He might speedily make known the riches of His glory on the vessels of mercy which He has prepared once for all for His glory-which ones are ourselves not only of the Jews but also Gentiles - whom He called?" Paul is contrasting the way the hardened ones fit themselves for wrath whereas the humble ones yield to God's hand to prepare them for honour and glory." "As He says in Hosea-'I will call those not my people my people; and I will call her who has not been loved one who has been loved.'" And it is so that in the famous place or scripture where it was

spoken to them “You are not my people, there they are called the sons of the living God”. (Hosea 1.10)

Isaiah also screams on behalf of Israel, “If the number of Israel should be as the sand of the sea the remnant will have been saved.” Isaiah is basing his reference on God’s promise to Abraham “I will multiply **thy seed** as the stars of the heaven and as the sand which is upon the sea shore” (Genesis 22.17). The reference suggest that Isaiah knew the Gentile nations would believe in big numbers (2.4, [remnant 6.12-13, 10.21, 51.11] 11.9-12, 19.23, 25.3, 25.7-8, 45.22, 49.6, 53.11, 60.3, 61.11, 66.12)

1. The supporting proposition concerning the hope of the remnant and the hope of the nations is a threefold statement about Christ. “For **He will completely pay off** or fulfill the account and cut down the expenses to be paid in righteousness”. The import is that Christ would pay man’s debt as the Lamb of God and die for the sins of the world for **the Lord Himself** will perfectly complete the abridged account or *abridged story* or *revelation* (λογον συντεμνμενον) on the earth. And as Isaiah said “If the Lord Sabaoth had not left us **a Seed** we would have become as Sodom and would have been like Gomorrah.”

The sixth **CONCLUSION (30) (v.30)** is “Shall we say that Gentiles not in pursuit of righteousness have obtained it - the righteousness that is from faith. But Israel pursuing the law of righteousness has not anticipated or come first to the law of righteousness. For what reason? Because it was not from faith but from works of the law for they stumbled on the stumbling-stone as it has been written “Behold I place in Zion a stone of stumbling and a rock of offence and everyone anyone who believes on Him will not have been put to shame”(Isa8.14 & 28.16).

Chapter 10

POIESAS v.5 (The man who perfectly does the commands lives in them-this verb indicates “perfection” and in poetry it speaks of divine inspiration-so works from the Holy Spirit are different from works of the PRASSO variety-“failed attempts”)

This chapter continues to support the sixth CONCLUSION of the previous chapter i.e the principle of **faith righteousness** and the question “Did the Gentiles clock in first on faith righteousness?”

Paul tells us that the consent, satisfaction, agreement and approval of his own heart and what he begs in prayer is aimed at the salvation of Israel.

Paul now brings EIGHT further propositions additional to 9.33 which reads “They (the Jews) stumbled on the rock of bruising or hurt” and all nine bear on this matter of the historical importance in the sovereignty of God not least in Israel’s covenants.

1. Paul can witness by personal experience of his earlier days and through persecutions aimed at him of late that the Jews have a zeal linked to Yahweh’s name and glory but it is not one that should be conveyed or a principle to be inculcated(επιγνωσις).
2. This is because they are agnostic and unaware of the righteousness of God whilst seeking to make their own righteousness stand up they are not lined up in proper good order under the righteousness of God. Paul tells the Romans (a military nation) that the Jews in this matter have left the high command of God and are fighting against Him.

3. For the perfection or fulfillment or completion of the law is Christ –leading to the righteousness of every believer.
4. For Moses enshrined in written code the righteousness that is from the law “The man who does those things perfectly (ποιεῖ the Greek verb for perfect finish often used for a completed poem) will spend his fresh spring-like life in them”. (This man of course was Jesus Christ). On the other hand (-in stark contrast to vv1-5) the righteousness of faith speaks precisely in the following manner “Do not speak with subtlety precisely or off-hand in your heart either as a philosopher or glibly “Who will get himself up to heaven?” (This is to lead Christ down or “degrade” Christ) or “Who will get himself into the Abyss?”(This is to act like a sorcerer [attempting] to bring Christ up from the dead) but What does it ([the bible] say? “The active word is near you in your mouth and heart-this is the word of faith which we herald ***‘That if you confess in your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead you will be saved’***”
5. For with the heart he trusts; he makes confession unto salvation to righteousness, but with the mouth he makes confession or states his agreement unto salvation.
6. For the scripture is (Isaiah28.16-cf Chapter 9.13) “Everyone who believes on Him will not have been ashamed”. This word of Isaiah looks back from Judgment to the present –giving assurance from the future in the present. Isaiah was clearly “the evangelical prophet” carrying a very sure word that

there is no need to be ashamed of simple faith in an unfailing promise.

7. For there is no difference-not a diastolic heartbeat of difference in respect of the OPENING of the heart between Jew & Gentile.
8. For the same Lord of all is rich or wealthy toward all who call upon him. God's riches are "faith riches" based on love.
9. For everyone that calls for himself upon the Lord will be on the brink of salvation at that moment. Paul's word reminds of the young man who was "Near the kingdom of heaven-i.e. not far away."

A fresh **CONCLUSION(31)10.14** – the **only one** in this chapter –follows. "**How** shall they make their call on one they never once trusted? And **how** shall they trust one whom they have not heard about?" Further **how** shall they hear without herald? **How** shall they herald unless they should be sent out? As it has been written "How lovely are the feet of those who speed with the good news of peace, of those who haste to bring good news of good things" (Isa. 52.7). This conclusion has a demonstrating and enforcing clause.

1. Not all obey the gospel for Isaiah says with accuracy "Lord, who has believed our audience?" Isa53.1 Surely faith is through hearing and hearing of the herald is through the active word of God. But Paul rejoins "**I say**" have they (Israel) not heard?"

2. **Truly at all events** their articulate, attractive and compelling sound (like that of the siren voice) has gone out into all the earth and their words of action to the east and west and upper and lower hemisphere (περατα) of the inhabited world. Again Paul comes in "**I say** 'Did

Israel not know?’ First Moses said “I will make you jealous or zealots beside and over those not a nation at all and over a foolish nation I will provoke you!” (Paul was alluding to Rome as a nation that could not understand Hebrew). Also Isaiah is bold and says precisely “I have been found by those who did not seek me, I have become clear and close to those who did not ask for me!” but to Israel He (Isaiah) says “For the whole day I stretched out my hands to a faithless and contradicting or objecting people”.

Chapter 11

ISRAELITE_{v.1} (“My Israel”- ONE LIKE Jacob who met God at Peniel. Moses spoke of Penuel [our face of God] as an experience of the genuine “Israelite of the heart”) Paul has had that face to face personal experience of God which we all need

This chapter offers six further CONCLUSIONS three of which are supported by simple statements and one of which has 8 support propositions.

The first **CONCLUSION (32)11.1** follows immediately.

In his third significant “I say” where his convictions appear plainly he states “**I say** ‘Has God pushed away and repudiated His people?’” God forbid.

1. For I am an Israelite. (The word “Israeli” simply means “my Israel” and Paul is using a termination linked to the verb “to be” which means “living” or “ready for anything” - even “reckless” in faith.) He adds “I am from Abram’s seed, of the tribe of Benjamin. God has not repudiated his people whom he foreknew. Do you not know what the scripture says in the circle of (His school or better “His concept of singularity”) how he met with God and conversed with

as an intermediary against Israel saying “Lord they killed your prophets and dug under or undermined your altars and I alone am left (The middle and passive have the effect “I alone am kept by You) and they seek my soul”. But God replies in a business-like manner as a king to his ambassador (χρηματιζω) ‘I have kept for myself 7000 men who have not bowed the knee to Baal.”

The second **CONCLUSION (33)11.5** “So even at the present moment there is a remnant or lesser part that has come into being or been born according to the choice levy (of soldiers) or reckoning of grace.” But if the choice is of grace it does not remain *works based* otherwise grace could not term itself grace any longer. But if it (the chosen remnant) were from the energy of works it is no longer grace otherwise the sacrificial work is no longer a sacrificial or energetic work.

The third **CONCLUSION (34) 11.7** What is the situation? That which Israel sought it has not succeeded to obtain or find and converse with God like Elijah. (cf v.3 εντυγχανω and επετυχεν) but instead the remainder were hardened as it is written “God gave them a spirit of slumber and drowsiness-a spirit of eyes not glimpsing and ears not hearing until today. ([σ]ημερον is a case of a pre-Homeric word where the “S” stood in place of the definite article which did not exist in Greek until Homer 900B.C. but Hebrew had its definite article earlier.)

Also David says Let their table become a snare for an eager pursuit or wild beast –for a scandal or stumbling block and for a payback or requital to them. Let their eyes have been darkened (as by cataract) as to seeing and bend down or “humble” their back through their whole life (δια παντος).

The fourth **CONCLUSION (35) 11.11** “*I say* (fourth conviction stated) ‘Did they stumble (πταιω-make a false step or mistake) that they should fall? God forbid. But by their stumbling or false step salvation is for the Gentiles in order that they should make them jealous or provoke them. But if their stumble is the wealth of the world and their being weakened or giving way or defeat is the riches of the nations, how much more will their fullness be?’”

Paul now sets out his two propositions...

1. For *I say* (No.5) to you Gentiles -so large a parish over which I am an international apostle- I glorify my ministry. If only however I should provoke my own flesh (the Jews) and save some of them.”
2. (a) If the throwing away or setting aside of the Jews is the reconciliation of the world what will the addition of them be- if not life from the dead? (b) If the first fruits are holy so is the whole mass of the pastry or dough and if the root is holy so are the branches. (c) If some branches were broken off that you a will olive of the field should be grafted in among them sharing of the root and become sharers of the fatness or wealth of the olive ***I should not (if I were you) boast against the branches!***” (d) But if you boast you do not carry the root but the root bears you.”

The fifth **CONCLUSION (36) 11.19** “You say the branches were lopped off that I should be grafted in! Lovely. They were lopped off because of lacking faith but you have your standing by faith. Do not be thinking in lofty boast but be awed.

1. For (d) if God did not spare the natural branches on the other hand He perchance might not spare you”.

The sixth **CONCLUSION(37) v.22**. You must look at both the excellent good nature and the sudden cutting off

or abrupt absolute cutting off of God. Over those who fell sudden cutting off –over yourself indulgent good nature (e) whilst or if you remain within the sphere of good nature. Suppose that you should be cut off. [Paul is clear on the reality of apostasy) and those also (e) if they should not remain in unbelief having been grafted in.

1. For God is able to graft them in again
2. For (f) if you were cut out of the natural wild olive tree and against your nature grafted in to a beautiful olive how much more they being of that origin should have been grafted into their own olive.
3. For I am determined you shall not be ignorant brothers of this mystery (something that will later happen) that you should not be clever among yourselves for hardness happened in part to Israel until the fullness of the Gentiles enters. And so to say no more or without another word all Israel shall be saved.” Paul is saying we do not need to go on about this-it is a plain fact.
4. As it is written “The deliverer shall come out of Zion (Isa.59.20) and He shall convert Jacob from ungodliness” for (Isa. 27.9) this is my covenant with them when I take from them their sins.” This is not just forgiveness but a revocation of a whole way of life. According to the gospel they are your enemies – according to the election they are beloved on account of the fathers.”
5. “For the charismata and calling of God are without regret or change of purpose.”(μεταμελντα)
6. For as you Romans had not formerly believed yet now have obtained mercy by their unbelief so they also now have not believed in Yahweh that through your mercy they might have mercy.”

7. “For God has locked all together in the prison of unbelief that he might have mercy on all. O the depth of the riches and wisdom and knowledge of God. As His judgments are away above searching with the mind also His ways are away out above tracing or tracking by science. For who knows the mind of the Lord or who has become his adviser or who has first made a gift to Him that should have been recompensed to him. For from Him and through Him and unto Him are all things. To Him be the glory for ever-Amen!”

Chapter 12

PARASTESI (Full surrender) v.1

METAMORPHOUSTHE (Transformation) v.2

The first of two CONCLUSIONS in the chapter respects the consecration of the Christian’s life is drawn from the foregoing and supported by the argument that follows in four propositions. The **CONCLUSION (38)12.1** reads “I appeal to you brothers through God’s tender mercies and piteous eye that you place your bodies as a living sacrifice holy well-pleasing to God which is your logical service.” A second attendant CONCLUSION in respect of how to treat an inveterate personal enemy is vital in respect of consecration (v.20)

(a)The presentation of the body to God- as God implores is a sacrificial act understood as a giving up of arms and total surrender (παριστημι). (b) It is equally understood to be life-long remaining near to and loyal to the one who is king of our heart. It is a holy act in that our members are dedicated to the Lord and not to the world or flesh. (c)It is well-pleasing to God. If there is ***any satisfaction outside the offering of the body of Christ*** to gain the *approval* of divine justice it is the offering of our bodies

which have been redeemed-that is the other side of justice. He sees in our offering the result of the travail of His soul. (d) It is the greatest service we can render(λατρεῖαν) and it is “logical”-i.e.”It may be inferred from being forgiven much” and it relates to “speech” and mind and heart that go with speech-so the thinking and power of witness. This CONCLUSION is expressed in the longest submission of any in Romans. Paul goes on to add that his appeal asks even more - that believers be not “conformed” but “transformed” in order to test through persecutions and hardship the determined will of God which is “good” ethically and approved(in the obedient service of Christ) and complete as the cross modeled for all who would undertake it.

The transformation or “transfiguration” is akin to that of our Lord on the Mountain in Galilee. It supplies the evidence as to whose nature we have received-that of the “sons of God” and it may not have the trappings of glory in the workaday world but like the ministry of Christ our lives are meant to display and attest it hour by hour. As Christ had the divine nature from eternity we too have received it upon believing and at the cross His victory over sin bought us-so our transfiguration is historic with the twin foci of Calvary and our conversion experience at its fountainhead and our surrender reflecting that in the adherence to the Holy Spirit that we might call “the baptism of the Holy Spirit” in which all is on the altar and we die to self in order to obey and please the Father and serve according to the grace that has been given and the proportion of faith.

To put legs to this transformation Paul sets out 36 guidelines of which 4 fall under the subordinate

CONCLUSION (38B) of treatment of the implacable personal enemy.

1. For ***I say*** from first to last by the grace given to me, given to every one among you not to have haughty, disdainful, contemptuous thoughts or well-informed thoughts besides what is necessary to think hard about but I say think carefully with the object of deeply careful prudence as God has shared out to each a measure of faith. Just as the body has many parts working in unison so has the church. Each has a public or practical voyage. Paul is thinking of the Mediterranean traders-ships all ploughing the seas and maintaining the commercial life of Empire. So each of us trades our talents. Paul is deliberately contrasting the “gifts” with the “salaries” of Roman soldiers. God gives His soldiers “gifts” and the principle on which they are distributed is “love” which operates through “faith” and “faithfulness” to Jesus. So God distributes the gifts and we use them according to the proportion or ratio of faith. God distributes them right over the church and from man to man and He sustains them through our lifetime.

So what are they?

1. Prophecy according to the ratio of faith
2. Serving as a deacon immersed in that task and to it he gives his all. Like Cush and Ahimaaz in 2Samuel 18 he runs with his message and his looks are not important rather his message and his haste.
3. The teacher engrossed in the thing taught, its preparation and rehearsal and its cataloguing or scripting is known by the thoroughness of all of this
4. The encourager’s guideline and faithfulness is seen in the circle he supports

5. The Benefactor or giver exercises faith by the utter downright and utter commitment of a single gift-there is no need to double it-cf. the woman who gave her all!
6. The leader who stands before other does so with detailed study of the needs and the application of the word-and with passion for the Lord, attachment to the people and Aristotle in his *Categories* SAYS “This is the correlative of valour and nobility-to be earnest and active or busy as a leader.
7. Then the one who shows mercy or provides alms is to do so with “hilarity” –joy cheerfulness and gentle kindness-these mark the difference faith makes in giving.
8. Love ought to be above hypocrisy. There are many situations can be acted out without genuine commitment but love that welcomes and entertains and cares is not one of these. Jesus gave us the narrative of the Good Samaritan to emphasise this.
9. We ought to turn in horror from evil-wicked cowardly roguish and bad things. The stance of the Christian as to pure wrong is to show it total disdain and never to be involved.
10. On the other hand we should be welded to and damasked into the good and ethical and take our stand without varying with the good man.
11. The gift of the tender “family love” that acquiesces and favours and obliges us to bear with others and through ***fear of the future and pressure of the past*** as Schneidewin says remains steadfast. This Φίλοστοργία too is a gift!
12. The gift of God’s nature involves showing the way and guiding others as a mark of respect and compliment.

13. One should not be unprepared languid or troublesome in business or study.
14. Each ought to be bubbling and glowing or zealous spiritually.
15. We are given the status of servants and joyous slaves of the Lord and as to status we are born in bondage to sin but redeemed by Jesus' blood and born or adopted as His by right of purchase.
16. Our gift is to have an expectation of Christ's coming and seeing Him face to face. We welcome the hope that lies before us. This hope is given to us.
17. We have the gift of patience under huge trouble and turmoil.
18. Our vows stand firm as we pray and we hold steadfast to keeping in touch with Jesus(προσκαρτερω).
19. By the gift of grace we continually share in the needs of the saints.
20. By grace we keep hospitable and entertain strangers as fervently as others persecute believers.
21. We are even given the grace to bless and speak good words over our persecutors.
22. We have grace to reverse their cursing and bless those who would bring a cataract of curses upon us.
23. Our gifts include rejoicing with those who rejoice.
24. Our gifts further entail weeping with those who weep over loved ones-deep true tearful sympathy on the model of Christ's expression in John 11.35.
25. Our gift is to continue in the same mind of practical care and deep thought for one another despite serious strains.
26. Our gift is not to desire and care about high things like big profits and big attainments.

27. Our gift is to be seduced by men who are humble and allow themselves to be walked upon.
28. Our gift is the avoidance of becoming like wise old birds and resolute or harsh instead of gentle among other Christians.
29. Our gift is in the avoidance of paying back evil for evil.
30. It is in our new nature to think ahead of beautiful things for all men.
31. If possible from our perspective we continue to live at peace with all and this is what our new nature calls for.
32. As dearly beloved ones we do not live by the law of retribution but that of forgiveness.
33. We learn like Jesus to afford a place or occasion for wrath.

Paul has now finished his multi-faceted survey of the gifts of the Spirit in the church. The Christ-like programme in guideline form. He quotes Leviticus 19.18 where we read “Vengeance or retribution is mine I will requite and indemnify” says the Lord.

The second **CONCLUSION(39)12.19)....**

“If your enemy is hungry give him a special favour to eat. If he is thirsty refresh him with a drink.

1. The supplementary manifestation and compulsion of this action will be like heaping an immense quantity of anthracite on his head. It is not the gift of the coal but the sheer weight that will overcome his attitude. Thus love and goodness will overcome evil.

This is the ultimate rationale of faith and love-it produces victory. This is the victory that overcomes the world-even your faith. It wins through by love.

Chapter 13

OPHEILETE V.8 (Our sovereign debt is that we owe it to each other to love one another as Christ loved us)

There are three CONCLUSIONS overall in this chapter. The first CONCLUSION reads “Give to every man his due-pay your debts and debt to care and respect besides that of the common purse.” The second CONCLUSION is “Love fulfils law.” The third CONCLUSION is that “Morning is near so let’s clothe with armour of light.”

There are seven propositions that establish the first **CONCLUSION(40) 13.7** and enforce the need to contribute to the common purse.

1. We are subject to the legal powers for they are ordained of God or have set themselves in order under God-cf. Daniel. Resistance to the ordained power yields criminal trial and penalty.
2. The powers that be are ordained for the control and fear of evil men. If one wishes to be free from fear obey the laws and this will yield praise from the legal authority.
3. The supreme authority is a deacon of God for our good. If we were to live evil we would have to live in fear.
4. The authority does not carry the sword of the death penalty in vain.
5. The authority is the minister of God to the one who practices evil.
6. The Christian should live orderly under authority not only for fear of wrath but for conscience sake.
7. For conscience also we are to pay our fair burden of tax.
8. The powers that be are large donors or big providers of God-they persist and are diligently employed in raising tax for big things (roads, army protection from crime, bridges, disaster management etc.

For these very reasons we ought to give or deduct from our own means what is due to these authorities for such things. Four things are due-Tax payments, rates or extra payments on property for government provisioning, respect to whom respect is due- the military-the civic officials and honour to whom honour is due-the governors and leading officials.

The second **CONCLUSION (41)13.10** is Love does not work hard at hurting one's neighbour or trade to harm him so love fulfils the law. This is enforced by two propositions

1. Our first debt is to love one another. He who loves the one very different from himself has completed the law.
2. The commands-"Don't commit adultery, don't kill or steal or deceive and speak falsely and don't covet -if there is any quite different law it is summed up in this (saying of Jesus) love your neighbour as yourself. Love does not work harm to one's neighbour or trade on him or her.

Paul adds a final **CONCLUSION(42)13.12** saying "And add this-knowing the moment-that the hour is near to have awakened from sleep for our salvation is nearer than when we first believed. The night is advanced and far spent (an expression common to Josephus and Paul) the day has come near. Therefore the CONCLUSION must be-put away the energetic works of darkness and be sure you have been endued with the armour of light. Let us walk and teach by our lives the good scheme- elegance dignity good bearing and grace (not just decently)-not in riots and drunkenness and promiscuity and lewdness (especially of women prostitutes)-not in strife and zealotry but putting on or being endued with the Lord Jesus and His anointing

take no forethought about the carnal part for its lustful desires.

Chapter 14

KATALUO v.20 We ought not to destroy the work of God for meat or small things which are very harmful.

There are five conclusions in all in chapter 14 as Paul moves towards the close of his framework of Christian principles within the closely structured teaching set out for the Western Church living courageously in the capitol of the empire. The foregoing CONCLUSION in Chapter 13 concerning “walking in light” passes to its sequel in this chapter—the **CONCLUSION(43)14.8** that stresses “We as Christians whether we live or die –are the Lord’s”(v.8) Under this principle there are FIVE statements that demonstrate this reality.

The weak in faith is to be received without judging his doubtful thoughts. This is a recipe for charity in theology and understanding. The principle is applied to food laws over which the church was currently divided.

Some eat anything –the weak eat only vegetables. The one who is generally more lax or liberal is not to set at naught the one who does not eat meats and vice-versa. Who are you to judge the servant of a foreign or alien person? To his own master he stands or falls.

1. He will have continued in good standing for God is able to make him stand upright.
2. One man judges one day superior to another, another adjudges every day alike. Let each be fully convinced in his own mind. The one who thinks deeply and cares a lot about the day does it for the Lord and the one who does not does it for the Lord’s glory.

3. The one that eats everything eats to the Lord for he gives thanks; the one who refrains in eating also gives thanks to God.
4. The fourth principle is that “None lives to himself and none dies to himself”.
5. For if we should live we should live for the Lord. But if we should die (i.e. be called on to die) we will die in the Lord.

The **CONCLUSION** emerging is that whether we live or die we are the servants of the Lord.

The second **CONCLUSION (44)14.12** of the chapter (V.12) is a big one-“Each of us shall give account of himself to God”.

1. This is affirmed by the fact that for this Christ died and rose and lives above that he might be Lord of the living and the dead. But why do you (instead of Christ) judge your brother or why do you set him at naught?
2. For we shall all stand at the Bema of Christ.
3. For as it is written (Isa 45.23) “I live, says the Lord that every knee will kneel to me and every tongue will make its own absolute confession to God.

Therefore each shall give a full account of himself or herself to God.

The third **CONCLUSION (45) 14.13** is “Do not still judge one another!” There is something more important to decide. That no stumbling block or trip pit is to be placed before a brother. Paul states that he knows and has been persuaded in the circle of the Lord that nothing is common in itself only in the one who calculates or reasons it is common. But if a brother is saddened by food to be eaten you are not still walking according to love as a Christian. The principle is annoyance and pain and grief. This should be avoided on minor issues and we should not be the ones

to cause it. Do not destroy him with your food for whom Christ died.

The fourth **CONCLUSION(46) 14.16** “Let not your “good Saviour” rather than *good fare* be evil spoken of for the kingdom of God is not meat and drink but righteousness peace and joy in the Holy Ghost.” Paul is advocating that Christians compromise to help the one who holds a strict discipline. This seems reasonable but it would not work so very well in today’s Gentile society. For in these things serving Christ is to be well pleasing to God and approved by men. Paul is stating a principle based on the life of Jesus who grew up in the favour of God and that of men besides.

The fifth **CONCLUSION (47)14.19** is that we follow with the enthusiasm of a persecutor or hunter the things of peace for the up building of one another. We are not to loose the work of God for meat. The idea of καταλυω is disbanding the body or destroying the work or losing our reputation or breaking the peace. All things are pure but bad for the man who while he eats is hurting all the time. It is good neither to eat flesh nor drink wine –nothing in which your brother is hurt or trapped in danger or weakened. You have faith-have that in yourself before God. Happy is he who does not condemn himself in that which he approves. The man who doubts if he eats is condemned because that is not an act of faith. Everything that does not spring out of faith is sin.

Chapter 15

LEITOURGOS v.27 –a heavy practical ministry often across national boundaries

There are two **CONCLUSIONS** in this chapter. The first **CONCLUSION (48) 15.18** respects the boast of Paul in

the work of the Trinity through Him. He boasts (v.18)—but of Christ’s power in Him and the Spirit’s signs and wonders and the things having to do with God who answers prayer. The second is (v.28) concerns the seal of gifts from Greece and Macedon for the saints in Jerusalem. Only on the completion of this ministry would Paul set out for Rome and later for Spain.

In demonstrating his teaching style and the fruit he seeks and will seek at Rome he continues to introduce his teaching.

Paul teaches that the strong bear or carry the weak and those who cannot rise to overcome their problems-perhaps even the disabled.

1. Each Christian should seek to make his neighbour content (ἀρεσκειν).
2. As ever endeavouring to build a Christ like people he cites Christ under the statement in Psalm 69.9 “The reproaches (blame insult and disgrace of those who reproach fell on *Christ*.”
3. Paul now tells the Romans why he believes the scriptures were written-as διδασκαλία, παρακλεσις & ελπις **historic** lessons, **comfort** for later righteous ones **and hope in Christ** who was to come and has come.

Emerging from the common benefit of scripture Paul urges “one mind” (heart soul temper & will) and “one mouth” of witness to the glory of God the Father of our Lord Jesus Christ.

In yet another of Paul’s stated beliefs marked by “I say” he puts his profound belief that Jesus on the one hand was purposed to have been a minister of the Jews in order that He might confirm the truth of God and confirm His promise of the patriarchs. On the other hand it was done

this way that the Gentiles might glorify God for His mercy.

This is illustrated by 2 Samuel 22.50, Psalm 18.49, Deuteronomy 32.43 and Psalm 117.1 with Isaiah 11.10. These great texts speak about “confessing the name to the Gentiles; the Gentiles all praising Yahweh and the root of David becoming the trusted Saviour of the Gentiles promised from the days of Moses and David” that the wider world which of course refers to Rome in the latter days would come to faith. Paul exhorts the Romans to enjoy the fullness of God in joy and peace as they believe and abound in hope by the Holy Spirit’s power.

Paul further states that his perception is that Roman Christians are satisfied with the goodness God communicates and shares and have been filling themselves with all knowledge of the gospel so that they can counsel each other nouthetically or with spiritual principles.

1a. Paul states *the boldness* in writing is partly to remind Roman Christians again of the grace of God for his hugely demanding public office of *superintendence*

(λειτουργος) belonging to Jesus Christ among the Gentiles so that he has charge of the busy *priestly commitment* (ιερουργουντα) of the gospel involving an offering up of the Gentiles as pleases God-being an income from the investment of Christ’s death - a succour to the poor of Christ-a presentation to Christ for His blood sacrifice enabled by the Holy Spirit(v.16). In fulfilling his ministry he has something to be proud of -but more so the trust Christ imposed in Him in that connection.

1b. Paul states a further principle that he is not bold to speak of what he had not fully accomplished but by word and the deed, miracles, signs and wonders in the circle of the power of the Holy Spirit of God from Jerusalem

throughout eastern Europe and Greece Paul had fully preached the gospel in regions beyond where others laboured to fulfill Isa.52.15 “To whom He was not spoken they shall hear”.

The apostle shows that many things hindered him coming to Rome. *At this very moment* he has no longer got a classic centre in Greece and as he desires to spread the gospel as far as Spain he moots an explicit desire to come to Rome. *At this very moment* he has a mission of charity to Jerusalem carrying aid from Macedon and Greece. To Rome Paul states the debt of Gentiles to succour the Jews. This task to help the Jewish Church in her hour of need constitutes the practical priesthood which Paul earlier instanced.

CONCLUSION (49) 15.28. When Paul has thoroughly finished and sealed this priestly service of practical help he will come via Rome to Spain. The argument now far exceeds the simplicity of logic-it comes now to the presentation of LEITOURGIA-the *logical committal of everything* Paul has for the final tribute of his life to his wonderful Lord.

Paul envisaged coming in the circle of full blessing not as a prisoner at this stage. He did request them to agonize in prayer for him, however. He asks prayer that he be delivered from the unbelieving in Judea and that the church would understand his large heart for the city—to bring help to all who need it. Thirdly pray, says he, that I may come and regain strength and rest with you. Here Paul writes “The God of peace be with you” in a blessing which initiates the blessing and is its first fruits.

Technically the epistle is complete and its great CONCLUSIONS have come to an end-though Greetings are appended in Chapter 16.

Chapter 16

ASPASASTHE 20 TIMES (“Embrace” by contrast with “Avoid EKKLINATE v.18

The church today has come in these latter times to count the idea of embracing believers a matter of some importance for showing solidarity and fellowship. Paul writes about twenty groups that he would have the recipient embrace on his behalf.

Paul’s preamble to this greeting tells of Phoebe –a lady and a minister or deacon of the Ephesian church and in particular the Cenchrean band of believers. She has been Paul’s patron, surety and guarantor-a most important factor in his long stay in Ephesus. She supported him there and she is clearly in a sense vital to his arrangements to visit Rome.

Amid his greeting (vv17-20) Paul has two observations on the difficulty faced in Rome by anti-Christian teaching. He advises the Romans to have a watchtower for those who create different views and things that stumble against what the gospel teaches. These are to be prevented or kept out. The two principles involved are:-

1. Those who oppose teach for mammon and earn from teaching that they might eat and drink well. Useful words and blessing deceive the simple.
2. The obedience of Romans to the gospel has become known worldwide.

Paul’s last **CONCLUSION (50)16.19** is an encore-it is an expression of utter pleasure and thanksgiving to God for the existence now of a church in the heart of empire-one he thrills to teach and one most cherished in his dreams for moving yet further westwards. His arguments are designed to establish truth and vital teaching in the west where

important surging growth of the church is now running ahead of him through military and economic expansion. His final argument understandably stresses the dangers nascent error and those who pedal it. Essentially there are two groups-the supplanting erroneous teachers and the obedient orthodox believers-and to encourage the latter he says "Therefore I am glad of your testimony but I am determined that you shall be wise concerning that which is **"The" good and pure and simple concerning the evil**"[His purpose is to systematize and bring together biblical thinking on living the Christian life-godly living]. The God of peace who is the superlative shortly will tread Satan –the embodiment of evil-beneath your feet shortly. With this further theological point and the blessing of vv25-27 Paul concludes.

He assures Rome that Christ is able to prop us up till He comes again-His keeping power is absolute. The gospel heralds a risen mighty Saviour who is coming again. This mystery now revealed has prophetic precedent and is the command of the ETERNAL GOD speedily made known for the obedience of faith among all nations (cf. Matthew 28.19) Paul signs off glorifying the ONLY WISE GOD to whom men come by faith in 'Jesus Christ his only Son our Lord.

For the student of scripture to add the sub-conclusion of Chapter 12 means that Paul has in all 49 conclusions and attendant expositions with facts that enforce his reasoning and from which he can safely deduce the powerful principles upon which his ministry and teaching is based.

Conclusion 50 is a synthesis of the protasis of "persecution" and antithesis of "obedience to the Spirit" and is an expression of gratitude to God . As an expression of Leitourgia(*deep commitment and*

service) this conclusion is a fitting capstone to the radical Christianity and reasonable or logical service that sets the epistle apart for all time. The student might ask how and why the apostle organized his material so precisely. The question is a very understandable one but in the light of Chapter 16 and the fact that every wandering philosopher and even Elymas himself ended up in Rome Paul is providing a vital bulwark of truth to guide the Christians. Patently the church at Rome needed a model for its theology and a touchstone of truth centering on Christ- this Paul provided in his letter. Paul directs the believers to avoid these deceivers and sets out his stall as a man who wants to lay a powerful foundation in writing that will become in his absence a basis of faith for the church at Rome which he can further expound during his restful visit before passing on to evangelize Spain and western Europe. The Roman's document would provide guidelines for the godly (and as a letter it relates strongly to sanctification). Paul designed to follow it up with a visit and ministry designed to develop holiness and service in the church so that in company with other believers the Romans should "walk in step with the Spirit" and live in the fullness of the Spirit.

FINIS

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Aramaic Bible Companion