

Romans 5:1-11

REVIEW:

- 1:1-15 Paul introduced himself to the Romans as an apostle of the gospel(good news) which God had promised in the prophets that would be proclaimed after he sent his son who was of David after the flesh and of God after the spirit. He then expresses his gratitude to God for their faith and convictions, and tells them of his great desire to come to them and the plans he is making to do so. He is ready and willing to preach the gospel to them in Rome.
- 1:16-17 Theme of the book: The gospel is the power of God for the purpose of salvation to everyone who believes it. The gospel reveals the truth that God makes man righteous and justifies him on the basis of faith. God revealed this in the prophets and has now sent forth the gospel for the express purpose of man's gaining faith.
- 1:18-32 God's wrath has been revealed over and over again against the ungodly and unrighteous conduct of men who hinder the truth. There was no excuse for the callous disregard that any human being regardless of their ancestry gave to God. God has manifested himself to all through the things that are made and no one will have a valid excuse. This is especially true of first generation apostates who knew God and refused to glorify and thank him. One of the clearest signs of his wrath is the fact that after being given up, they descended into terrible corruption and misery.
- 2:1-16 God's wrath is also revealed against those who do know God and agree with God's judgment against the wicked practices of those who fall away yet have done some of the same things themselves to a lesser degree. They too must obey the gospel and be justified by the faith that it reveals. If they do not obey the gospel then the Spirit of God says it is because of one of the following. Either they think they can escape the judgment of God, they despise God's goodness and forbearance by not repenting, or they are storing up as much of God's wrath as they can before they must stand before him.
- 2:17-29 With all the blessings and advantages God had given the Jews in the Law of Moses, they had ended up no better than the Gentiles when Jesus came. They had squandered all the opportunities God had offered them and all the chastening he had given them. God's name was blasphemed by the Gentiles because of the terrible things the Jews had done.
- 3:1-20 Here it is plainly asked and answered: "*What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written...*" Even their own law condemned them! Passage after passage is then cited revealing God's universal condemnation of them. All efforts of Jews and Gentiles to please God had failed, they must obey the gospel to be justified and made righteous.
- 3:21-31 Having completed the first section(All men [both Jew and Gentile] are lost in sin and must believe [obediently] in order to be saved), the Spirit elaborates on the theme of the book. Even the law and prophets testified that God would save man through trusting obedience. This is the very reason Jesus came into the world. He came to redeem and propitiate the sins of man. This was done by his death on the cross and now all men(from the very beginning of creation are made righteous by faith in him.
- 4:1-12 The Spirit uses Abraham's life, as recorded in the law and the prophets, to prove that man was saved by faith. Though Abraham led an exemplary life by man's standards, God saw him as a sinner with nothing to boast about. Abraham was not reckoned righteous because of his good works that earned it, but as a gift of grace because he trusted God. David also verified that it was the man who was reckoned righteous because of forgiveness who was blessed. This is the only righteousness man can possess.
- As a second point, Abraham's reckoned righteousness was given before the command to be circumcised. Circumcision was not a means of righteousness but a sign of it. Abraham is now the father of many nations because everyone who has faith is now his

son or daughter whether in circumcision and uncircumcision.

4:13-25 The Law of Moses had nothing to do with this promise to Abraham. The covenant promise was based on faith. If the Law had any influence on this, then God would have to break his covenant by invalidating it. God cannot promise justification by faith and then later require justification by perfect works. God made it by faith so it could be of grace, and thus accessible to all who spiritually resemble Abraham.

Finally, the depth of Abraham's faith, and trust in God is revealed in his acceptance of God's promise of Isaac. This is the kind of faith God seeks and the reason he made him the spiritual father of all men. All believers in every nation must put exactly the same trust and confidence in Jesus death on the cross to save them. This is how they imitate their father Abraham's full trust in God and are his children because of spiritual likeness.

INTRODUCTION

The fulness of the theme of man's salvation based upon his faith in Jesus and the power of that act to bring it about were illustrated by Abraham in chapter four and now are illustrated by Adam. The attention shifts even more from the need of the gospel because of the dismal failure of the human race(both Gentile and Jew) to the wonderful blessings and honor bestowed on those who trust God and believe the gospel. Paul begins by discussing the wonderful changes the gospel produces. For the first time, suffering has meaning and value. Instead of simply being a just penalty for sin bringing misery and sorrow, it is the means for growth and development toward the life to come and thus something joyful. God intervened in the lives of sinners when they were at their worst point. While sinners and enemies Jesus was sent to die. Now that they trust God and are redeemed how much more will God try to help them through the trials and difficulties of life? This then leads to an in depth explanation to the redeemed about why things are the way they are. The terrible damage wrought by Adam's sin and the wonderful benefits wrought by Jesus sacrifice are compared. In doing this, God explains why the world has been cursed and why it is not blessed.

1 Being therefore justified by faith,

This passage reveals the shift in direction that the Holy Spirit now begins. The verse stated that man was made righteous and given grace based upon his or her faith in Jesus. The "therefore - *oun...* a conj. indicating that something followed from another necessarily" tells us that this has now been proven to God's satisfaction. Justification - *dikaioo...* to render righteous or such as he ought to be... to declare guiltless one accused to judge, declare, pronounce, righteous and therefore acceptable,..." is "by - *ek...* the origin, source, or cause" of faith. This simple statement of fact is what God has expounded upon in the first four chapters. It is now proven. Everyone who puts their faith in Jesus as Lord and Savior is declared guiltless and pronounced righteous and therefore acceptable.

Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: 39 and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Acts 13:38-39

The Spirit then began to make some practical applications and logical conclusions. Because this we are now justified by faith,

we have peace with God through our Lord Jesus Christ;

It is important that we remember what God said about all classes of the human race prior to their putting faith in Jesus Christ. God described his feelings toward the first generation apostate and their offspring who did not know him (1:18-19) with the term wrath. As he described the morally superior who condemn others but refuse to obey the gospel (2:3-5) he spoke of the wrath they were all treasuring up for themselves, while the Jew (2:23-24; 3:19) who stood condemned by his own law and his own hypocrisy.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; 19 because that which is known of God is manifest in them; for God manifested it unto them. Rom. 1:18-19

And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? 5 but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; Rom. 2:3-5 3

thou who gloriest in the law, through thy transgression of the law dishonorest thou God? 24 For the name of God is blasphemed among the Gentiles because of you, even as it is written. Rom. 2:23-24

Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: Rom. 3:19

It is clear from the above that prior to putting our faith in Jesus, there was no peace. Only the wrath and judgement of God. No one has good memories of their youth. No one could look back without a sense of shame and fear. No one has any natural right to this relationship.

But the gospel offers a change in this relationship. This is the purpose of the first part of the Fifth chapter. He will show us the drastic difference Jesus' death on the cross has made in our relationship with God. As can easily be seen by the conclusion to this section.

For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; Rom. 5:10

This is why the message Jesus sent his apostles to proclaim was called the gospel or the good news. They went out to preach peace.

and he came and preached peace to you that were far off, and peace to them that were nigh: 18 for through him we both have our access in one Spirit unto the Father. Eph. 2:17-18

Though we were in our worst possible condition when the message came from God that we were sinners, the blessings of forgiveness and mercy can lead anyone not matter how black and dismal their past to peace with God. Those who believe the gospel are having (Present Active Indicative - continuous action) this "peace." It is a present possession offered when the gospel is obeyed for as long as we remain faithful.

"eirene,... 1. a state of national tranquility; exemption from the rage and havoc of war... 2. peace between individuals, i. e. harmony, concord... 3. security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous) ... 5. acc. to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is..." (Thayer, p. 182; 1515)

"eirene,... The basic feature of the Gk. concept of eirene is that the word does not primarily denote a relationship between several people, or an attitude, but a state, i.e., "time of peace" state of peace," originally conceived of purely as an interlude in the everlasting state of war..." (Kittel, TDWNT NT:1515)

Such a word cannot really find a definition without referencing what would be without it. This is truly a state that can only exist without war, but because war is such a common problem in our sin cursed world that this word was coined to describe what things are like when it doesn't exist.

It is thus the perfect word for our relationship with God for without it, we would be enemies of God, under the threat of his wrath, and awaiting an eternal separation. But with this peace all that is gone and what remains is both "a time and a state of peace," leading to "security, safety, prosperity."

Like our father Abraham, God views all those who put their full trust in him, as his friends and his children. All of this was possible through (*dia - of the means or instrument by which anything is effected*) our Lord Jesus Christ. This is an extension of what was revealed in 3:20-25. It was Jesus' death on the cross that made our peace with God possible. He laid down his life for the sheep and became the door through which we find pasture and come to the Father.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. 10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have (it) abundantly. 11 I am the good shepherd: the good shepherd layeth down his life for the sheep. Jn.

10:7-11

Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. John 14:6

2 through whom also we have had our access by faith into this grace wherein we stand;

Once again the vocabulary used is very specific. Under no circumstances should we ever feel that this is something we merit or something that came as a result of what we have done.

There must be no misunderstanding. It was through (*dia* - of the means or instrument by which anything is effected) Jesus that we "have had our access."

"*prosagoge*... lit., "a leading or bringing into the presence of" (*pros*, "to," *ago*, "to lead"), denotes "access," with which is associated the thought of freedom to enter through the assistance or favor of another. It is used three times, (a) Rom 5:2, of the "access" which we have by faith, through our Lord Jesus Christ, into grace; (b) Eph 2:18, of our "access" in one Spirit through Christ, unto the Father; (c) Eph 3:12, (Vine's Expository Dictionary NT: 4318)

"*prosagoge*... the right or opportunity to address someone, implying higher status of the person addressed - 'approach, access.' (Lou & Nida Greek-English Lexicon NT:4318)

As Jesus stated above, he is the door of the sheep. He is the way and no one comes to the Father except through him. He is the means through which we have the right to approach and enter into this grace of God. His death on the cross offered the access through which one can leave wrath and condemnation behind and enter into a peaceful relationship with God. How else could we have ever had access to God? How could we have entered into His presence and pleaded with him? Jesus gave us the access to move from condemnation and fear to peace and grace. By using the perfect tense, he revealed that though the act occurred in the past, its affects continue to the present moment. The means of access was our trust and submission to God when he told us what we must do to change our relationship with him. Our access into grace began the moment our faith reached full submission in obedience.

This **access by faith** is into (*eis* - denoting entrance or the end to which a thing is adapted to attain, the result or effect" this grace wherein we stand. Obedient faith in Jesus' death on the cross is the access that gives "entrance into" grace. This is why he is the door and why no one can come to the Father but by him. It was his act that made it possible and God demands we believe and accept this truth or remain lost. He will not offer this grace to those who will believe in or honor his son.

For neither doth the Father judge any man, but he hath given all judgment unto the Son; 23 that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. John 5:22-23

And the witness is this, that God gave unto us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you, that ye may know that ye have eternal life, (even) unto you that believe on the name of the Son of God. 1Jn. 5:11-13

Jesus gave us access to that which will bring us grace - "*charis*... *grace*; i.e. a kindness that wants to give gifts and the comfort of the one receiving a gift they did not merit or deserve." Through Jesus' sacrifice, Jesus has brought to light a side of God's character we otherwise might never have seen. God is full of sweetness, charm and loveliness, which the wicked cannot see or appreciate. God desires to be kind toward men, and Jesus actions gave him the ability to be just and a justifier.

But when the kindness of God our Saviour, and his love toward man, appeared, 5 not by works (done) in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 which he poured out upon us richly, through Jesus Christ our Saviour; 7 that, being justified by his grace, we might be made heirs according to the hope of eternal life. Titus 3:4-7

He wanted to grant sinners pardon, and through Jesus Christ he did so. Those who put their trust in Jesus will not only receive grace, but will "stand" in it for the rest of their lives.

“histemi... to cause or make to stand; to place, put set; 1. univ... to bid to stand by... b. to make firm, fix, establish... to cause a person or thing to keep his or its place... to establish a thing, cause it to stand i.e. to uphold or sustain the authority or force of anything: Heb 10:9...” (Thayer, Joseph Henry; op. cit., p. 307-308; 2476)

“histemi is one of the verbs which take their sense from the relations in which they stand. It also involves the place where a person is set or stands and the question of what endures in the flux of time with its changes. (Kittel, TDWNT NT:2476)

The covenant promise of God does not place grace in a precarious position we can easily fall from. We stand in it. In the perfect tense it is something we did in the past and the affects of it are continuing right up to the present moment. God has created this grace to be firm, fixed and established. Jesus continued in the same line of reasoning as he spoke of himself being the access. No one can snatch us our of his hands or the Father’s hands.

My sheep hear My voice, and I know them, and they follow Me. 28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. 30 I and My Father are one.” Jn. 10:27-30

With another perfect tense the Spirit again described something that occurred in the past while affects of it continue to the present moment (Perfect Indicative Active). He will discuss the act in the past (baptism) in Chapter Six. Here he described the present moment. By using the Active and not the Passive voice he revealed that we must do the standing. Just as the access into grace is by our own faith so also the standing is by that same faith. As long as faith is kept strong and intact we firmly stand in grace and nothing can move us away from it. This is what Abraham did. He was righteous because he never stopped believing. Some of his children were not so wise.

But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; 18 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. 19 Thou wilt say then, Branches were broken off, that I might be grafted in. 20 Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: 21 for if God spared not the natural branches, neither will he spare thee. Rom. 11:17-21

As long as we continue to believe, we continue to stand in grace.

and we rejoice in hope of the glory of God.

What is the emotional response to all? The ASV, KJV, and NKJ tell us to “rejoice,” while the NAS tells us to “exult.”

“kauchaomai... in the N. T. often used by Paul [some 35 times; by James twice]; to glory (whether with reason or without):... to glory (on account) of a thing...” (Thayer p. 342; 2744)

What emotion best captured the context? Is it “self-esteem” and “self-worth” that leads one to feelings of joy and contentment because we now have hope? God revealed some very sobering things about man’s efforts and results “in the flesh.” Just as Abraham had nothing to boast of (same word) in the flesh, neither do any of us. But we can boast in our hope of the glory of God! We can feel joy and comfort in knowing that our labor is not in vain in the Lord (1 Cor 15:58). Jesus purchased more than our pardon on the cross, he also purchased our self-esteem. This is what makes the future so exciting and leads to such great anticipation which is our “hope.”

“elpis... expectation, hope; i.e expectation whether good or ill; 1. rarely in a bad sense, expectation of evil, fear;... 2. much more freq. in the classics, and always in the N. T. , in a good sense: expectation of good, hope; and in the Christian sense, joyful and confident expectation of eternal salvation...” (Thayer, p. 205-206; 1680)

The gospel gives great self-esteem and a new value to the life and efforts of those who believe it that leads them to “joyful and confident expectation of eternal salvation.” The hope of the glory of God brings a thrill of excitement into the heart of everyone who grasps its significance. This is what Jesus death and God’s grace have made possible. By lowering the standards from perfect

obedience to faith and trust, we can still reach and attain it. We can still have hope. This is what Peter and John both sought to get across to all who read their letters.

Blessed (be) the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, 4 unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. 1Pet. 1:3-5

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and (such) we are. For this cause the world knoweth us not, because it knew him not. 2 Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. 1Jn. 3:1-2

It is God's intent that Christians be filled with this self-esteem and realization of the importance of their life and efforts. Nothing is mundane to those who stand in grace. We are now the children of God and we do not yet even comprehend the greatness of what we shall be when we see him and finally become like him.

Once again, in the term "glory of God" we are faced with the question of an objective of subjective genitive. The student should again review the difference between them. Please reread the comments found on the bottom of Page 27 beginning with the phrase "The grammatical construction..." The question is simple is this God's personal glory, or the glory God intends to give to us? With a later comment in the book, the answer seems clear.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. Rom. 8:18

God is going to clothe us with his glory and this must be the great hope that gives exultation and excitement to our lives.

For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: 21 who shall fashion anew the body of our humiliation, (that it may be) conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself. Phil 3:20-21

When the day comes that we see Jesus as he is, and then looking back at ourselves see that our bodies have been fashioned anew to be conformed to his glorious body, we will be filled with a happiness and excitement which cannot even be contained! Those with the faith of Abraham see it exactly this way. They no longer focus on being a citizen of this world. They prefer to be a citizen of heaven and strangers and sojourners here. They look at the things that are not seen instead of at the things that are seen.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. 14 For they that say such things make it manifest that they are seeking after a country of their own. 15 And if indeed they had been mindful of that (country) from which they went out, they would have had opportunity to return. 16 But now they desire a better (country), that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city. Heb. 11:13-16

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. 2Cor. 4:16-17

Summing up, those who have obeyed the gospel are justified and made righteous by their faith and have peace with God. Feeling this peace with God is the sign that we have the right type of faith. This same faith has given access into a grace that is stable and firm leading us to feelings of exultation and self-esteem based upon our hope of the glory God is going to share with us. This too is a sign that we have the same kind of faith as our father Abraham. When we feel peace with God, and look forward with great excitement to the future our faith has taken deep root in our heart and we are manifesting a true spiritual kinship and likeness to Abraham who did the same things before us.

3 And not only so, but we also rejoice in our tribulations:

Not only do Christians get excited about the things they are looking forward to and hope for in the last day, but everything which must be endured to get there also takes on new meaning and value. This too is a clear sign of the depth of faith we have and our kinship to Abraham. Repeating the term rejoice/exult from the previous verse, he explains how we will feel if we really believe that “*our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory*” and are truly keeping our focus not “*at the things which are seen, but at the things which are not seen.*” Those who trust in the Lord with all their heart and do not lean on their own understanding will rejoice in their tribulations.

“thlibo, thlipsis in secular Greek... in the lit. sense “to press,” “squash” “rub,” “hem it”... “crush;” “to press together”... in the fig. Sense “to afflict,” “oppress,” “harass.” ... in the sense of “afflictions”... the afflictions of life...” (Kittel Vol 3 p. 139ff)

There are many things in life that make one feel pressed, hemmed in or crushed down.

Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ’s sake: for when I am weak, then am I strong. 2Cor. 12:10

Anything that brings distress or turmoil into our lives can be viewed with exultation when we see the valuable things that result from it. No one will ever enjoy the actual suffering. It is the faith that sees beyond it, and the faith that sees its strengthening and chastening value that brings exultation.

All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, (even the fruit) of righteousness. 12 Wherefore lift up the hands that hang down, and the palsied knees; 13 and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed. Heb .12:11-13

Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. 11 Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful. James 5:10-11

Count it all joy, my brethren, when ye fall into manifold temptations; 3 Knowing that the proving of your faith worketh patience. 4 And let patience have (its) perfect work, that ye may be perfect and entire, lacking in nothing. James 1:2-4

This is obviously a very different way of looking at things than one sees them prior to conversion. Those in this world with no faith cannot see these things in this manner, and it is therefore a sign of deep faith and trust in God when we look at them in this way. When we can see the various trials and troubles of life and the perils and sorrows of persecution and tribulation as something to be proud of and rejoice in simply because God tells us that we should shows the depth our faith and submission. We are to be happy about them because they help us, and when we do, it is easy to see the family resemblance to Abraham who was willing to offer his only son because God told him to. Just as we now see how Abraham’s unquestioning faith brought glory to God and pleased him, here now God tells us how to look at in tribulations in order to find the joy.

knowing that tribulation worketh stedfastness;

These are the simple steps God offered to help us see the good in our tribulations. Understanding the purpose behind the curse of sin helps us see things in an entirely new way. Prior to our conversion, even we, saw this curse much as Job’s three friends did when they came to him. Instead of seeing tribulation as something that could be good, we saw it only as punishment. Often, we even considered God to be unfair because such punishment is not always meted out fairly.

The book of Ecclesiastes was written to reveal this to us. That from the moment Adam and Eve ate from the tree of the knowledge of good and evil, life under the sun became vain.

Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. 3 What profit hath man of all his labor wherein he laboreth under the sun? 4 One generation goeth, and another generation cometh; but the earth abideth for ever. ... 8 All things are full of weariness; man cannot utter (it): the eye is not satisfied with seeing, nor the ear filled with hearing. ... 14 I have seen all the works that are done under

the sun; and, behold, all is vanity and a striving after wind. 15 That which is crooked cannot be made straight; and that which is wanting cannot be numbered. Eccl. 1:2-3, 8, 14-15

There is no lasting value, nor is there any profit that can be gleaned from this life. The sooner we realize this and begin to look at life as Paul revealed it here through inspiration, the more quickly we will learn the secret to the contentment Paul had found.

God is fair and just and his children are protected from misunderstandings when they grow to understand that no suffering is without purpose. Those that appear to be unfair or senseless will be more clearly seen on the day of judgment when God will deal with all that seems to be an inequitable or unfair. Yet once one obeys the gospel and learns more of God's character and plans they learn the truth about the value of suffering. "Knowing" this changes everything!

"*eido*... lat. *video*... The tenses coming from *eido* and retained by usage form two families, of which one signifies "to see," the other "to know..." 1. *to see* 1. *to perceive* (with the eyes)... 2. lat. *video, to perceive by any of the senses*... 3. *univ to perceive, notice, discern, discover*... 4. *to see*, i.e. to turn the eyes, the mind, the attention to anything; a. *to pay attention, observe*... b. ... *to see about something* i.e. to ascertain what must be done about it... c. *to inspect, examine*... d. *to look at, behold*... 5. *to experience*, any state of condition... 6. *to see i.e. have an interview with, to visit*..." (Thayer, p. 172-174; 1492)

This is the knowledge of perception and observation. It is the ability to see with the mind what is really occurring, and properly discern and discover the truth. Because Christians "*walk in the light as he is in the light*" (1 Jn 1:7) and "*look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal*," (2Cor. 4:18) their view of circumstances is different from those who can only see the seen. God, who cannot lie, has promised that tribulation "*works*" steadfastness. Once we know (*video*) this, trust God with all our heart, and not lean on our own understanding any longer, we will never look at tribulation the same again way again.

"*katergazomai*... a. *to perform, accomplish, achieve* [RV often *work*]... b. *to work out*... i.e. *to do that from which something results... bring about, result in*,... c. ... *to fashion, i.e. render one fit for a thing*..." (Thayer, P. 339; 2716)

"*katergazomai*... -to effect by labour, to achieve, accomplish, Hdt., Soph., etc.: -so pf. ... but in the passive sense, to be effected or achieved, ... b. to earn or gain by labour, to achieve, acquire, (Liddell and Scott Abridged Greek Lexicon. NT:2716)

katergazomai ... a: to do something with success and / or thoroughness - 'to accomplish, to perform successfully, to do thoroughly.' ..." (Lou & Nida, Greek-English Lexicon NT 2716)

Whenever tribulations come into our lives, it is God's intent that they work and accomplish something. They will achieve and accomplish something very important. They will do it successfully and so thoroughly that James tells us it will ultimately result in a perfect work. Although the translators used "patience" instead of "steadfastness," the Greek word is the same.

Count it all joy, my brethren, when ye fall into manifold temptations; 3 Knowing that the proving of your faith worketh patience. 4 And let patience have (its) perfect work, that ye may be perfect and entire, lacking in nothing. Jas. 1:2-4

When tribulations are seen in their proper light and comprehended, they are able to "*perform, accomplish, and achieve*" this "*steadfastness*" and "*patience*" in a perfect lacking nothing way.

"*hupomone*... 1. *steadfastness, constancy, endurance*... in the N. T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings... 2. *a patient, steadfast waiting for*... 3. *a patient enduring, sustaining*..." (Thayer, Joseph Henry; op. cit., p. 644; 5281)

"*hupomene*... 2. *to remain* i.e. *abide*, not recede or flee; troop. a. *to persevere*: absol. and emphatic. under misfortunes and trials to hold fast to one's faith in Christ... b. *to endure bravely, bear bravely and calmly*: absol., ill-treatment..." (Thayer, p. 644; 5278)

As one passes through the trials and pressures of life, they work like polishing stones on the character. The more tribulations and troubles grind against us, the more polished and beautiful we

become in the eyes of God and the more useful to the master. The dross is purged and the purity of faith and trust strengthened. All forms of physical endurance are strengthened by continually working the muscles to a point of exhaustion that causes them to rebuild ever stronger.

So it is with endurance. It increases the more it is exercised. This is why we are told to “*Count it all joy, my brethren, when ye fall into manifold temptations,*” and “*chastening yieldeth peaceable fruit unto them that have been exercised thereby.*” God uses the trials and troubles of this life to purge our hearts of dross and increase our faith.

Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, 7 that the proof of your faith, (being) more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ: 1Pet. 1:6-7

When we “perceive and discern” tribulations in this new light, we will begin to comprehend their value and see them differently. Yet it does not stop with endurance/patience. That is only one link in this golden chain.

4 and steadfastness, approvedness;

Though he does not repeat them again, both the “*knowing*” and the “*working*” continue from the previous one. Just as we *know* that tribulation *works* steadfastness, we also *know* that steadfastness *works* approvedness, and we also *know* that approvedness *works* hope. This is how we must train ourselves to see these things. This is how we look at the things that are unseen and we stand on the promises of God. In walking by faith and not by sight, we will gain the emotional response of “approvedness.”

The stem word is *doke* (*doche*) “watching” *dokimos* as an adj. both of person and object thus denotes, a. tested in battle,” “reliable,” “trustworthy,” b. a man who is tested, significant, recognized, esteemed, worthy” ... or an object which is tested, genuine or valuable... it is particularly used of metals,... *adokimos*, the opp of *adokimos*, *dokime*. This word is very rare, there being no instances prior to Paul. It means “testing” or “certifying, ... *dokimion* is a neuter of an abject. *Dokimios*, “tested,” “genuine,”... *dokimazein*. This verb is found everywhere in the sense of “to test,” “to try.” ... *dokimasia* means “testing”... (Kittel Vol 2 p 255-256)

“*dokime*... 1. in an active sense, a *proving, trial*... 2. *approvedness, tried character*... 3. a *proof* [objectively], a *specimen of tried worth*...” (Thayer p 154; 1382)

Each tribulation is a test. How will we respond? Anger, bitterness wrath and frustration? Will it affect our “*peace with God*” as it did Job for a time? Or, will we accept it as chastening from the Lord as a necessary act of discipline that will lead us to becoming a better person? When God tested Abraham in Genesis 22, it was a tribulation that proved him. At its conclusion God said “now I know.”

And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham. And he said, Here am I. 2 And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah. And offer him there for a burnt-offering upon one of the mountains which I will tell thee of. 3 And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son. ... 12 And he said, Lay not thy hand upon the lad, neither do thou anything unto him. For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. Gen. 22:1-3; 12

This is exactly what successful trials bring to the Christian. Because of the revelation God has given about tribulation, when a Christian passes through them with joy and self-esteem, he knows he is growing and that God feels the same way about him as he did toward Abraham. This leads to feelings of self-esteem and importance. He is a “tried specimen!” This is what an understanding of “approvedness” and “tried character brings.” One knows they are “genuine,” “tested, recognized, esteemed, and worthy.” A true vessel unto honor.

and approvedness, hope:

The Spirit repeats this word from earlier in the chapter, and it appears from its use that it may have

been the theme in Paul's mind from the beginning.

*Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; 2 through whom also we have had our access by faith into this grace wherein we stand; and **we rejoice in hope of the glory of God.** 3 And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh steadfastness; 4 and steadfastness, approvedness; and **approvedness, hope: 5 and hope putteth not to shame;** because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. Rom 5:1-5*

Because we are justified by faith, we can rejoice in hope and even our tribulations cannot quench that hope. This is a hope that cannot be put to shame because God has already given the down payment and will most certainly complete the full promise and purchase. Our salvation is therefore confirmed by how we handle our trials just as certainly as Abraham's was.

When one obeys the gospel (following Abraham's example) and puts their total confidence in God to do what he promises (again following Abraham's example), they are poised to take this next step. While seeing the value of joy and endurance in tribulations they seek to further comply with God's expectations, and see that growth leading him to the same level as Abraham (again following his example), it not only makes one feel approved and genuine (which he is), but it also creates a "joyful and confident expectation of eternal salvation."

5 and hope putteth not to shame;

The one hope of the Christian is the only living hope. "Blessed (be) the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." (1 Pet 1:3). All other hopes of men are dead because they cannot pass from this life to the next. They are lost and forever left behind at death. Only those who hope in Christ are destined to eternal life. Because God cannot lie and swore with an oath, we need to place our lives in the hands of a faithful creator in these matters.

Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator. 1Pet. 4:19

There must be no doubt for he who promised is faithful. This hope will never "put one to shame."

"kataischuno... 1. to dishonor, disgrace... 2. to put to shame, make ashamed... Passive to be ashamed, blush with shame... by a Hebrew usage one is said to be put to shame who suffers a repulse, or whom some hope has deceived..." (Thayer p 331; 2617)

This is the same root term that is used in Rom 1:16 "I am not *ashamed* of the gospel." This is an important point to ponder. Any hope can be deflated if there is any possibility that it is a false hope based upon a lie. One who puts forth great efforts and in the end has nothing to show for it feels shame. One feels like a fool, dishonored and disgraced when they put forth effort and toil for nothing. Jesus captured this in a parable.

For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have (wherewith) to complete it? 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, Luke 14:28-30

Imagine the sense of shame in the man who hoped to build a tower and even laid the foundation that informed all of his hope which was then publicly revealed in the expense and labor, then the shame when the building stops and upon questioning the man did not have the money to complete it. His point in the parable? Do not let this happen to you. Keep your hope firm to the end, for if you do, you will never be ashamed.

And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; 6 but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end Heb. 3:5-6

No one who remains faithful to God to the end will be put to shame. He will never fail or forsake us. He will always keep his promise to those who wait and hope for him.

Unto thee, O Jehovah, do I lift up my soul. 2 O my God, in thee have I trusted, let me not be put to shame;

let not mine enemies triumph over me.3 Yea, none that wait for thee shall be put to shame: they shall be put to shame that deal treacherously without cause. Ps. 25:1-3

Those who commit their souls in well doing to a faithful creator will never have their hope put to shame. The Spirit here gives a powerful proof to this point.

because the love of God hath been shed abroad in our hearts

Because is “*hoti... which gives the reason why anything is said to be or to be done, it is added to a speaker’s words to show what ground he gives for his opinion.*” This is the reason and the grounds for a hope that cannot be put to shame. The reasoning here is very similar to that offered in John.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. Jn. 3:16

Those who have any doubt of God’s love can simply look at the gift. No one can doubt God’s love when they consider Jesus had to die to bring us back to him. That is how much he loves us! Here the same progression of thought is set forth. Our hope will never be put to shame because his love “has been shed abroad” in our hearts.

“ekcheo... to pour out... b. metaph. i.q. to bestow or distribute largely...” (Thayer p 201; 1632)

This is a term that has a variety of meanings centering on pouring out and overflowing. Here, it has the sense of God’s love overflowing its banks as it is poured out into our own hearts. It was bestowed and distributed into our hearts in the manner the Spirit will describe in the following verses. Our hearts should now be filled to the brim with the love of God. This time it is not our love for God, but his love for us. We know he loves us, our hearts are filled with it. No one should ever waver in unbelief on this point. We must put our faith in the love of God just as surely as Abraham put his faith in it. Though they died without having received the promises, they died in faith. Yet it was not a blind faith for God gave good reason for it.

through the Holy Spirit which was given unto us.

Again the Spirit used “through” (*dia - of the means or instrument by which anything is effected*) to emphasize the instrument, means, and agency through which God’s love was poured out fully into our hearts. It was done by means of the Holy Spirit which was given us. The Holy Spirit has become the agency through which we are given this strong assurance.

but as it is written, Things which eye saw not, and ear heard not, And (which) entered not into the heart of man, Whatsoever things God prepared for them that love him. 10 But unto us God revealed (them) through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. 12 But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. 13 Which things also we speak, not in words which man’s wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual (words). 1Cor. 2:9-13

The inspiration of the Holy Spirit in the first century guided them into all truth. Jesus described very simply what would occur.

But the Comforter, (even) the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. John 14:26

Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. 8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: . . . 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, (these) shall he speak: and he shall declare unto you the things that are to come. John 16:7-8; 12-13

The apostles were the only ones with Jesus when he made these promises. He spoke to them of

the baptism of the Holy Spirit which was to come upon them soon. They would receive not only the ability to preach by direct revelation and to speak the truths of God, but also the ability to lay their hands on others and give them the ability to preach by inspiration.

Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 who, when they were come down, prayed for them, that they might receive the Holy Spirit: 16 for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. 17 Then laid they their hands on them, and they received the Holy Spirit. 18 Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, 19 saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. Acts 8:14-19

The Holy Spirit was given to all Christians, but not in the same way. It was given to the apostles by a direct gift of God, it was given to selected others in the first century by the laying on of the apostles' hands. For the rest of God's children who did not live in the first century, who did not have an apostle lay hands on them so they could receive the Holy Spirit, it is given in the written words of the apostles and prophets.

how that by revelation was made known unto me the mystery, as I wrote before in few words, 4 whereby, when ye read, ye can perceive my understanding in the mystery of Christ; Eph. 3:3-4

We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error. 1Jn. 4:6

With all this in mind, what is Paul affirming here? Paul passed over the means by which the Holy Spirit works (assuming that all would already understand it since it is one of the first principles (Heb. 6:1-2), and goes directly to the heart of the matter. It matters little whether the Holy Spirit revealed this to our hearts by direct revelation or through the oral or written words of the apostles. It is still the Holy Spirit who has done it. He is divine, made no mistakes, cannot lie and thus is to be fully trusted. He knows all things, yea the deep things of God, and came to reveal all the truth. A part of his role was to fill our hearts with the knowledge of God's love. Through the Holy Spirit, Paul revealed the truth that gives great assurance.

6 For while we were yet weak,

To be certain one sees the connection, he uses "*for — gar — either the reason and cause of a foregoing statement is added, or some previous declaration is explained.*" This is either the reason and cause for our hearts being filled with the love of God or it is the explanation of what the Holy Spirit has revealed that has brought this hope into our heart. There is no change of subject, this is how we know that we will never be ashamed of our hope or what we have sacrificed to attain it! This began while we were "yet" weak."

"eti...adv. as yet, yet, still; 1. of time; a. of a thing which went on formerly, whereas now a different state of things exists or has begun to exist... 2. of degree and increase; with the comparative, even, yet..." (Thayer, P. 254-255; 2089)

The Spirit used a present active participle to express the continuous action and encapsulation of the verb of being to an earlier time. So we (as an entire race) move back to the time before Jesus died on the cross, or to the time before we (as individuals) heard the gospel. Our entire being and life is summed up with the term "weak."

"astheneo... to be weak, feeble; univ. to be without strength, powerless..." (Thayer, p. 80; 770)

*The word group *asthenes astheneia, astheneo* formed with a - *privativum* from *sthenos* - strength ... signifies "weakness" or "impotence" of different kinds. (Kittel, TDWNT NT: 770)*

There is never a time in life when true friends are more clearly known and manifested than when one is in this condition. When one is weak, feeble, and powerless, the true friend who really cares will remain while the selfish ones who are more concerned with their own needs will leave. The words of the first three chapters of Romans paint a black, ugly and degrading picture of mankind. Many were as wicked and corrupt as is possible to be. Both collectively and individually the human race was exceedingly weak. Anyone who would help us then would truly be a true loving friend. The

thought here is very close to that which God tried to get Israel to see about his call of Abraham.

And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all. 5 No eye pitied thee, to do any of these things unto thee, to have compassion upon thee; but thou wast cast out in the open field, for that thy person was abhorred, in the day that thou wast born. 6 And when I passed by thee, and saw thee weltering in thy blood, I said unto thee, (Though thou art) in thy blood, live; yea, I said unto thee, (Though thou art) in thy blood, live. 7 I caused thee to multiply as that which groweth in the field, and thou didst increase and wax great, and thou attainedst to excellent ornament; thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare. 8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine. 9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. 10 I clothed thee also with brodered work, and shod thee with sealskin, and I girded thee about with fine linen, and covered thee with silk. 11 And I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. 12 And I put a ring upon thy nose, and ear-rings in thine ears, and a beautiful crown upon thy head. 13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper unto royal estate. 14 And thy renown went forth among the nations for thy beauty; for it was perfect, through my majesty which I had put upon thee, saith the Lord Jehovah. Ezek. 16:4-14

He took her when she was weak and powerless and no one else wanted her. He cared for her and helped her and showed his love in all the gifts he lavished upon her. This is exactly what God has done for each new child of Abraham. This is what shows his true love!

The point is very important and needs to be understood. The Spirit will continue to weave in and out of this throughout this section. God made this choice based on our need and His grace. It was not based on our merit or worth. Nor was it based on our desirability, submission or spiritual growth. It was not based on our deeds or our actions at all. God is a God of love and mercy and He simply did it out of a desire to help us. This being so, the amount of growth and development or our own sinless abilities after our conversion are important to manifest our faith and fidelity in our side of the covenant, but they are not necessary to get God to save us. Some come later than others and some started with far worse sinful desires and lusts. Yet no one can base their feelings of worth and salvation on their own efforts. We were not saved by this means and it not necessary to make ourselves more loveable.

but God, being rich in mercy, for his great love wherewith he loved us, 5 even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), 6 and raised us up with him, and made us to sit with him in the heavenly (places), in Christ Jesus: 7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: 8 for by grace have ye been saved through faith; and that not of yourselves, (it is) the gift of God; 9 not of works, that no man should glory. 10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. Eph. 2:4-10

For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. Rom 9:15-16

in due season Christ died for the ungodly.

When the moment in time was just right, God acted. There was a “due” season. Here “kata,” is used to “denote the reference, relation, and proportion,” of this time. It was a time relative and proportioned to be the best possible moment. The term *chronos* was generally used for a length of time or extent of time. Paul doesn’t use *chronos* here. This is a different term emphasizing the opportunity time or proper time. It is well captured in the book of Ecclesiastes:

For everything there is a season, and a time for every purpose under heaven: 2 a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; Eccl 3:1-2

The time of man’s for Jesus to do what needed to be done to save man is now added to that list.

kairos... III. of Time, the right point of time, the proper time or season of action, the exact or critical time, Lat. *opportunitas*, ... to be in season, ... 2. adverbial usages, ... in season, at the right time, opportune, ... IV. advantage, profit, fruit, ... (Liddell and Scott Abridged Greek Lexicon. NT:2540)

"kairos... 2. *a measure of time*; a larger or smaller portion of time; hence a. univ. *a fixed and definite time*:... b. *opportune or seasonable time*... c. the right time... d. *a (limited) period of time*... e. as often in Grk. writ., ... is equiv. to what time brings, the state of the times, the things and events of time..." (Thayer, p. 318-319; 2540)

There was a moment in time that God selected that became the pivotal moment. It occurred at the exactly right proportion of time. It happened when the measure of time which was divinely appointed finally passed into being.

but when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, Gal. 4:4

God poured out his love at exactly the right moment. Jesus entered this world to change the estate of the weak and without strength, at the best possible moment. So when this time came, man was at his lowest and ready to accept the gift God wanted to give. The conditions were at their best and then God acted. Man was lost, those God had given up (Gentile nations) had never found their way back but instead descended into moral corruption, and those God had worked with (Israel) had rejected him time after time and ended up no better than the Gentiles. All were weak and then suddenly, an angel appeared to Zacharias in the Temple to inform him that his wife would have the promised son who would introduce the Messiah. Six months later he was sent to Mary. God took control and at the age of 30 Jesus began his work which Peter described:

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; 23 him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: 24 whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. Acts 2:22-24

This is the heart and essence of the gospel.

Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, 2 by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. 3 For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; 4 and that he was buried; and that he hath been raised on the third day according to the scriptures; 1Cor. 15:1-4

Christ died "for" our sins. This preposition is used many times to describe the action of one who does something on behalf or in the place of another. It is a wonderful word that we need to be familiar with as it is the essence of the point the Holy Spirit is making here.

"huper... 2. i.q. Lat. *pro*, *for*, i. e. *for one's safety, for one's advantage or benefit*, (one who does a thing *for* another, is conceived of as standing or bending 'over' the one whom he would shield or defend...)... *to be for one* i.e. to be on one's side, to favor and further one's cause... after the idea of suffering, dying, giving up life, etc.:... of Christ dying to procure salvation for his own,... of Christ undergoing death for man's salvation,... of God giving up his Son... Since what is done for one's advantage frequently cannot be done without acting in his stead... we easily understand how *huper*, like the Lat. *pro* and our *for*, comes to signify 3. *in the place of, instead of*... Since anything whether of an active or passive character which is undertaken on behalf of a person or thing is undertaken 'on account of' that person or thing, *huper* is used..." (Thayer, p. 638-640; 5228)

Christ died for our "*safety, for advantage and benefit*" at just the right moment. He died to procure salvation, and died in the place of others. While this is taught in other passages, the main point here that must not be missed is the condition of man when this action occurred. Christ died in behalf of and in the place of the "*ungodly*."

"asebeia... (*asebes* q.v.) *want of reverence toward God, impiety, ungodliness*..." (Thayer p. 79; 763)

"asebes,... *destitute of reverential awe towards God, contemning God, impious*..." (Thayer p 79; 76)

These were men and women who had absolutely no care or concern for God. They did not reverence or respect him, they did not acknowledge him and they went against his laws and demands. In short, when Christ died, most of humanity could have cared less. They were ungodly they had little concern for God or for God's ways. Jesus therefore died, suffered a horrible agonizing death for people who had no respect for God or for him. Think about the truth of that statement! The Gentiles didn't even know he was coming. Few even had any knowledge of the true God left in their minds. The Jews, God's called out people, were little better. After three years of proving who he was and why he was here, they killed him.

He was in the world, and the world was made through him, and the world knew him not. 11 He came unto his own, and they that were his own received him not. 12 But as many as received him, to them gave he the right to become children of God, (even) to them that believe on his name: Jn. 1:10-12

God knew this was how it would be and this is the greatest illustration of God's love for man. He was willing to give a gift to people who did not deserve it. Jesus was willing to leave heaven and suffer for man.

Have this mind in you, which was also in Christ Jesus: 6 who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, 7 but emptied himself, taking the form of a servant, being made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, becoming obedient (even) unto death, yea, the death of the cross. Phil. 2:5-8

To be certain all who obey the gospel understand and receive the greatest possible benefit from this truth, he introduced the next verse with another "*gar - either the reason and cause of a foregoing statement is added, or some previous declaration is explained.*" To illustrate how man would act under similar circumstances.

7 For scarcely for a righteous man will one die:

One of the interesting things I learned when preaching to a culture that does not have a long history of the influences of the gospel is how much more powerful this verse becomes. Those raised in western civilization have been trained through what Jesus has done and there are many more people who would die for others. In cultures where the gospel has not gone, selfishness is much more powerful and the truth of this passage even more stark.

By using human standards the Spirit clearly revealed the depth of God's love for man. If man would "*scarcely*" do it for a righteous person, then what does that say about God who did it for enemies?

"molis... a. with difficulty, hardly,... b. not easily, i.e. scarcely, very rarely..." (Thayer p. 417; 3433)

It would be a very rare thing and would be accomplished with great difficulty. Death is an extremely unpleasant act. It is a terrible ordeal that cuts off from the land of the living. It happens sometimes, and when it does the person is considered a hero who went far above and beyond. Though one might hear of it happening, occasionally, generally it only happens when a man judges another worthy of such a sacrifice. A fair and just man of integrity might find another who would do this for him. Yet it would be with difficulty and a very rare thing.

for peradventure for the good man some one would even dare to die.

The synonym "*peradventure*" has the same idea of unlikelihood as *scarcely*, with perhaps a little more hope of success.

tacha (tachus) quickly, presently, forthwith, ... II. probably, perhaps, may be, with optative, (Liddell and Scott Abridged Greek Lexicon. NT 5029)

tacha ... pertaining to a low probability of occurrence - 'perhaps, possibly, maybe.' ... (Lou & Nida, Greek-English Lexicon NT: 5029)

A "*good*" man may have more emotionally compelling qualities that would lead to a sacrifice than a strictly righteous man would have.

"agathos... excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. *of good constitution or*

nature... 2. useful, salutary... 3. of the feeling awakened by what is good, pleasant, agreeable, joyful, happy... 4. excellent, distinguished... 5. upright, honorable... upright, free from guile, particularly from a desire to corrupt the people... pre-eminently of God, as consummately and essentially good... The neuter used substantively denotes 1. a good thing, convenience, advantage, ... 2. what is upright, honorable, and acceptable to God... " (Thayer, p. 2-3; 18)

The good man is one who has all the characteristics of being righteous, with the added quality of awakening the feelings of what is "*pleasant, agreeable, joyful, and happy.*" Thus more than simply dying for someone because it is the right thing to do since he is a just man, it is now a pleasant and agreeable thing because of the man's personality or actions. Barnabas is the only man in the New Testament scriptures who is given this designation, but one can look back in both covenants and pick them out. Abraham was such a man, so also was Moses, and Paul. These were men who went above and beyond in their love for God and for their fellow man. Yet though the desire to sacrifice is awakened under these most favorable circumstances, how many would "*dare*" to die even for them?

"The verb *tolmao* ... is derived from *tolma* "courage... it means a. "to endure," "to suffer," "to put up with"... b. it then means "to dare." ... c. we then find "to have the courage," "to be courageous." there is still so strong an emphasis on the element of daring or boldness that this is a better rendering than simply "to dare." (Kittel Vol 8 p. 181-182)

The courage and boldness necessary to take such a step and put oneself forward to die for another is not really something one can expect to find in the hearts of men for even the best of their own. It happens sometimes, but it is rare.

8 But God commendeth his own love toward us,

God is not like man. Where it would be rare to find a man with enough love and mercy to die for a good man, God went far beyond what one might scarcely find among men even under the most favorable of circumstances. He "*commendeth*" his own love toward us.

"sun-histemi... 1. to place together, to set in the same place, to bring or band together... w. to set one with another i.e. by way of presenting or introducing him, i.e. to commend... 3. to put together by way of composition or combination, to teach by combining and comparing, hence to show, prove, establish, exhibit..." (Thayer p 605; 4921)

sun-histhmi ... to cause something to be known by action - 'to make known by action, to demonstrate, to show.' ... 'but God has shown us how much he loves us' Rom 5:8 ... (Lou & Nida, Greek-English Lexicon, NT: 4921).

God waited until just the right moment to "*teach by combining and comparing,*" and thus "*proving*" and "*exhibiting*" his own love toward us. He made it known by his action and thus demonstrated it in a way that could not be misunderstood. His love was infinitely higher than ours. man's. By asking Jesus to die for sinners and enemies, God "*showed, proved, established, and exhibited*" his love. Jesus spoke of this before his death and Paul did after.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; 15 that whosoever believeth may in him have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. Jn. 3:14-16

This is my commandment, that ye love one another, even as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do the things which I command you. John 15:12-14

that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, 18 may be strong to apprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Eph. 3:17-19

There is no greater love than this. God did not just tell us about it. He demonstrated it!

in that, while we were yet sinners, Christ died for us.

The term "*in that*" is "*hoti... which gives the reason why anything is said to be or to be done, it is*

added to a speaker's words to show what ground he gives for his opinion." Since few men would be found to die for a righteous or good man, what can be said about what Christ did for us? We were "yet" -*eti* "of a thing which went on formerly, whereas now a different state of things exists or has begun to exist." sinners. It was in that former set of circumstances that existed when Christ died. He died for us while we were yet "sinners."

"*hamartolos*... devoted to sin, a sinner ... In the NT distinctions are so drawn that one is called *hamartolos* who is a. not free from sin. In this sense all men are sinners... b. pre-eminently sinful, especially wicked... a. univ... Jas 4:8... b. Spec., of men stained with certain definite vices or crimes, e. g. the tax-gatherers..." (Thayer, p. 31; 268)

"*hamartolos*... (derivative of *hamartano*) ... 'to sin,') a person who customarily sins - 'sinner, outcast.' ... 'I have not come to call righteous people, but **sinners**' Mark 2:17. In contexts such as Mark 2:17; Matt 9:10; Luke 15:2, etc., *hamartolos* may refer to persons who were irreligious in the sense of having no concern for observing the details of the Law. Such people were often treated as social outcasts. (Lou & Nida Greek-English Lexicon, NT:268)

This is not the general term for sinners. It was for the more "pre-eminently sinful" and "especially wicked" that Christ died. For Christ to be sent by God (Jn. 3:16) and to willingly come (Phil. 2:5-8) reveals a love far above anything man could conceive, let alone demonstrate. The few men would even dare to die for a righteous or a good man is dwarfed by the only man who could die for the sinful enemies of God. The point is simple. It is an argument from the lesser to the greater. If God's love was so great for man at his worst that he was willing to have Christ die to save them, how much more now that he is at his best?

9 Much more then, being now justified by his blood,

By using the term "*oun*... indicating that something follows from another necessarily," a conclusion necessarily follows that will have a powerful impact upon us if we grasp it. The intensity of God's love which was poured into our hearts is now placed beside our two sets of circumstances. If God's love was so deep and full toward us while we still sinners that he willingly allowed Jesus to die for us in that condition, then how "much" more would he be willing to do for us now? So we have a comparison of the highest magnitude. This first term is only used of things that are superlative and of the highest magnitude. If looking at assembled people, it is a multitude. If it is measure, weight, force, intensity, size, continuance, or repetition, it is *much* l. q. *great, strong, intense, large*.

"*polus*,... *much* used a. Of multitude, number, *many numerous, great... abundant, plenteous*... b. with nouns denoting an action an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, *much* l. q. *great, strong, intense, large*... c. of time *much, long*... d. Neut. sing. *Polu, much*, substantively, l. q. many things... *much*, adverbially, of the mode and degree of an action..." (Thayer, p. 529; 4183)

polus occurs 359 times in the NT (418 times with comparative *pleion* and superlative *pleistos*) ... As an adj. it modifies a subst. (sg. or pl., with or without art.) in the numerical sense of **much, many** (Matt 7:22; Luke 7:47), also with **measurements** (Matt 14:24), **temporally** (Luke 8:29; Acts 24:10), and **fig.** (Acts 26:24). *polus* can then also mean **great** (1 Peter 1:3), intensively something like **loud** (Matt 2:18), **deep** (Acts 21:40, of a state of quiet), **late** (Mark 6:35), and similar ideas (Exegetical Dictionary of the NT:4183)

When the love God already poured out on us while his enemies and sinners is now compared to the love he has for us now that we are justified, two superlatives are used. When we did not care and actively lived in sin God sent Jesus to die. Now we do care and are trying to destroy sin in our life, loving him, praising him, serving and adoring him. We are now justified by his blood, so God's love is now **more**. It is **more** "*numerous, plenteous,*" and "*abundant,*" now than it was before! When applied to an emotion (as it is here to God's love), this term makes it "*great, strong, intense and large.*" The intensity of God's desire to save us has greatly increased with the change in our circumstances.

Yet even this is not enough, another suplartive is added to make it even "*more!*"

"*mallon*... *more, to a greater degree; rather*; 1. When added to verbs and adjectives it denotes increase,

a greater quantity, a larger measure, a higher degree, *more, more fully*... b. In comparison it often so stands that 'than before' must be mentally added, [A.V. the more, so much the more], ... 2. it marks the preference of one thing above another, and is to be rendered *rather, sooner*... " (Thayer, p. 387-388; 3123).

"*mallon* ... is the comparative of the adv. *mala* (which does not appear in the NT), and it occurs 81 times in the NT. The meaning is determined by its semantic location. ... 2. a) In direct comparison ... *more than*: Matt 18:13; Acts 4:19; 5:29 ("one must obey God rather than man") ... Absolute (in indirect comparison): **even more** (than before, than others): Mark 10:48 par. Luke 18:39; Luke 5:15; John 5:18; 19:8; Acts 5:14; 9:22; 2 Cor 7:7; Phil 1:12; 2:12; 3:4; Heb 10:25; 2 Peter 1:10; Phil 1:9 ..." (Exegetical Dictionary of the NT:3123).

It goes to an even greater degree than the intensity of "*much*." Added to the adjective much "*it denotes increase, a greater quantity, a larger measure, a higher degree, more, more fully*."

So Paul took the word meaning **more** in the sense of "*numerous, plenteous,*" and "*abundant,*" and when applied to an emotion (as it is here to God's love), makes it "*great, strong, intense and large*." Then he *increase* it, to a *greater quantity, a larger measure, a higher degree, more, more fully*" We cannot even comprehend how much higher it is, but we can be comforted by other descriptions of God's feelings.

Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness. 9 He will not always chide; neither will he keep (his anger) for ever. 10 He hath not dealt with us after our sins, nor rewarded us after our iniquities. 11 For as the heavens are high above the earth, so great is his lovingkindness toward them that fear him. 12 As far as the east is from the west, so far hath he removed our transgressions from us. 13 Like as a father pitieth his children, so Jehovah pitieth them that fear him. 14 For he knoweth our frame; He remembereth that we are dust. Ps. 103:8-148

This is the condition we are in "now" because we are justified (made righteous) by his blood.

"*nun*... adv. *now*... 1. adv. of Time, *now*, i.e. *at the present time*; ... it stands in a conclusion or sequence; *as things now are, as the matter now stands; under these circumstances; in the present state of affairs; since these things are so; as it is...*" (Thayer, p. 430; 3596)

The present reality was made possible by Jesus' death and our subsequent faith and obedience. We are not his enemies now. We are no longer sinners. At the present moment we are justified, and as we pass through tribulations and gain endurance we become even more useful and dear to him because just as Abraham did through his sacrifices we are proving ourselves to be God's friends. *It is "Under these circumstances:"*

shall we be saved from the wrath (of God) through him.

Again Paul returns to the conclusions of the first three chapters. Everyone who was called by the gospel was under the wrath of God. The apostates (Rom 1), the moralists and Jews (Rom 2-3). All the world was under wrath. Yet in spite of this wrath, God sent his son to save.

Now we are justified by faith. We shall be saved from this wrath through Jesus. Those now justified are at peace with God and have nothing to fear. God demonstrated and revealed the truth. He proved beyond any doubt his desire and intent to be our friends and save us while we were at our very worst. Now that through his grace we are at our best could he possible fail us? Absolutely not!

We will be saved from the coming wrath by the same power that justified us in the first place. If we were going to face the wrath of God, then Jesus would never have died for man's sins. Those who love the truth and who strive with all their hearts to be good servants have nothing to fear from God. God's grace will cover everything else. God has shown his great desire to have such people with him in heaven when he lowered the conditions of salvation from perfects works to faith and then offered the only begotten son to pay the price for it all to work. We are now in the position of being completely protected and shielded in His love and gracious mercy.

What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? 33 Who shall bring a charge against God's elect? It is God who justifies. 34 Who is he who

condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession 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? Rom 8:31-36

Paul would have none of us fear that God will for some reason change his mind and still pour out his wrath on us. That is impossible for the great things that have already been done totally preclude something less now causing God to change his mind. If he were going to repent and change his mind about it all, he would have done it in the garden when Jesus begged him. Since he did not do it then, our salvation is assured.

10 For if, while we were enemies, we were reconciled to God through the death of his Son,

This is the apex of Paul's point, and is unassailable in logical and scriptural force. Everyone was an enemy of God before they heard and obeyed the gospel. They are described clearly in Ephesians.

And you (did he make alive,) when ye were dead through your trespasses and sins, 2 wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; 3 among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:— 4 but God, being rich in mercy, for his great love wherewith he loved us, 5 even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), Eph. 2:1-5

Under these circumstances we were God's "enemies."

echthros... a hater. 1. passively, hated, odious, hateful,... 2. actively, hostile, hating and opposing another... , used of men at enmity with God by their sin... " (Thayer, p. 265; 2190)

By this conduct and lack of regard for the Creator, all made themselves enemies. They were hostile and at enmity due to sin. Each only a heartbeat away from eternal punishment, but God intervened. God did something about it. God "reconciled" us to him.

"katallasso... prop. to change, exchange, as coins for others of equal value; hence to reconcile (those who are at variance... to return into favor with, be reconciled to, on,... In the N.T. God is said ... to receive one into his favor,[A.V. reconcile on to himself]..." (Thayer, P. 333; 2644)

This takes in all that was set forth in 3:24-26. He sent His son in our place. He designed the means by which an exchange could be made. Jesus died in our place and by so doing gave each of us the right to have peace. Enemies were ransomed and turned into friends through (*dia - of the means or instrument by which anything is effected*). God gave his son to make us his friends. He had to watch his son being beaten, shamefully treated, and spat upon. Jesus summed up what God knew would have to be done in order for this change people from enemies to friends to be accomplished:

And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man. 32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again. Luke 18:31-33

God had to sit and watch all this be accomplished in order for him to be able to make reconciliation possible. If ever there was something that would be hard to believe God might do, that would be it. If the gospel consisted of future promises this one would be the hardest to believe. But God has already done it. The hardest part has already been done. God's love has already brought it to pass. That being true, once again there is a final "much more" comparison!

much more, being reconciled,

Please review the comments on "much more" in verse 9. They are exactly the same words with exactly the same meaning. The intensity of the comparison between what God was willing to do for us while we were his hated enemies compared to what he will now do for his beloved and obedient children is something to seriously ponder. Now we are reconciled!! We are his friends. Our

sins are all washed away, our unrighteous past is forgotten, our present sins forgiven as soon as we repent of them. Our efforts and toil bringing us closer to the standards God desires us to live by. We are reconciled, we are good friends with God now. He loves us and we love him in a father-son or father-daughter relationship. How much more does God now want us with him in heaven? Even if you answer that God only wants us just as bad as all the other lost, still, the great truth stands: What obstacle is there left for God to remove to get us into heaven with him? Well, I am still a sinner, someone might argue. Yes, indeed we are and will be till death.

If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us. 1Jn. 1:6-10

But still we are reconciled to God through the death of his son.

shall we be saved by his life;

Here again the argument goes from the lesser to the greater. When Jesus died, we were enemies, now the debt is paid and we are his friends. Jesus life is now more valuable than his death.

Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. Heb. 7:25

Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as (we are, yet) without sin. 16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help (us) in time of need. Heb. 4:14-16

Our position is now secure and stable. There is no reason now to fear or to doubt.

11 and not only so, but we also rejoice in God

Not only has justification and reconciliation been offered to us, but also the great self-esteem and exultation (same word as verse two and three. The self-esteem, the value God has placed on us. The great things he has made us and the great promises he has in store for us. We are truly blessed and ought by faith to accept and enjoy that. We are on our way to heaven and God will get us there. Not only are we saved, but we are to rejoice (exult) and have reasons to be happy and proud because of our new relationship with God. No matter what the tribulation or sorrow, if we trust in this promise then like Abraham we will not waver in unbelief but wax strong through faith.

through our Lord Jesus Christ, through whom we have now received the reconciliation.

Again and again the Spirit returns to a “*dia*” to emphasize that Jesus is “*the means or instrument by which this is effected.*” He made it possible and he ought to be praised with great praise for it. It is only by his mediation from start to finish that we have received the position we now hold with God. This is why it is so awesomely important that we listen only to him. No man comes to the father but through (*dia*) him. All authority has been given to me in heaven and on earth. When we do what He says, we are friends with God and on our way to heaven. We truly have much to rejoice about. This “reconciliation” is a different term than earlier.

“katallage... 1. exchange; of the business of money-changers, exchanging equiv. values... Hence 2. adjustment of a difference, reconciliation, restoration to favor,... in the N.T., of the restoration of the favor of God to sinners that repent and put their trust in the expiatory death of Christ...” (Thayer p. 333)

Romans 5:12-21

Preface:

Of all the things Paul has written through inspiration, few Scriptures are more aptly described by Peter, who also wrote through inspiration, than these last 10 verses of Romans Five.

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; 16 as also in all (his) epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as (they do) also the other scriptures, unto their own destruction. 2Pet. 3:15-16

There are some things in this section that are “hard to be understood,” and some have indeed “wrested” these Scriptures. Paul is dealing with a subject that exceeds human comprehension. Something that must be accepted by faith and interpreted by other Scriptures. Its has a magnitude beyond anything we can imagine.

The Holy Spirit contrasts the consequences and effects of Adam’s sin on all his future children and the consequences and effects of Christ’s sacrifice to remove it. The difficulty here lies in the magnitude of these consequences. Both of these men had the power to touch and impact every other person’s life. The difficulty in interpretation lies in exactly how each deed did affect us. Within these verses some find inherited guilt from Adam and inherited grace through Christ. It is here that some find the teaching that man is born completely corrupt and sinful because of Adam (Total Depravity) and that only God could draw us to Christ (Irresistible Grace). Though standing alone these verses could teach this, but when such an interpretation creates real problems with other Scriptures, Peter calls it wresting the Scripture to our own destruction. Whenever we seek to interpret a Scripture when we are finished it must still harmonize with all other Scripture. If it doesn’t, it is not the truth and it must be rejected.

When Adam ate of the tree of the knowledge of good and evil in the garden of Eden, he brought sin and death into the world. Because Adam allowed sin to enter, he bears the responsibility for all the consequences sin has wrought on his posterity. There is no doubt that if Adam and Eve had not sinned, there would be no sin, curse, or death in this world.

When Jesus’ died on the cross, his action was as far reaching as Adam’s. The power of his blood brought life back into the world and the opportunity for victory over sin and over death to all Adam’s children. This is Paul’s theme in this passage. But before we begin considering the deep reasoning that is set forth here it is wise for us to remember the boundaries of the Scriptures that we already set by God.

1 The same Spirit inspiring Paul here also inspired those who wrote the Old Testament.

For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit. 1Pet. 1:21

Hence there can be no contradiction between what the Old Testament teaches and what the Spirit revealed to Paul. They must agree for they have the same perfect author. If there is a conflict then something has been wrested.

2 The center of the controversy here occurs when we fail to make a distinction between the consequences and the guilt of Adam’s sin, and between the consequences and the reception of Jesus act in dying on the cross. Beginning with Augustine and more boldly proclaimed by John Calvin, it was maintained that we are born sinners due to Adam’s sin. Total Depravity is the name that is now used to describe this doctrine.

Yet, God long ago had himself declared to Ezekiel that it is impossible for the soul of one person to be made guilty of punishment by the deeds of any father or any son. While in Babylonian captivity, Judah had sought to deflect their own guilt and responsibility by creating a proverb. A proverb God condemned as error. In revealing the error, God also revealed that only the soul that sins will die.

The word of Jehovah came unto me again, saying, 2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? 3 As I live, saith the Lord Jehovah, ye shall not have (occasion) any more to use this proverb in Israel. 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Ezek. 18:1-4

The Jews had created a proverb during the Babylonian captivity that God wanted exposed as false teaching. They had taken the Scriptures that warned that God would punish the iniquity of the fathers upon the children to the third and fourth generation and drawn an erroneous conclusion.

Thou shalt not bow down thyself unto them, nor serve them, for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, Ex. 20:5

They were teaching that not only were they in Babylon as a consequence of their father's sins, but also that there was nothing they could do about their own spiritual condition since they were also guilty because of their father's sins. The fathers had eaten the sour grapes while in Jerusalem involved in idolatry and other violations of the law. The children's teeth were now set on edge because they were to spend 70 years in Babylonian captivity. Unto the third and fourth generation they would remain in captivity due to their father's sins. Though they hadn't eaten the sour grapes they were the ones whose teeth were paying the price for it. This was their way of saying that they had inherited the guilt for their father's sins. The fathers had eaten the sour grapes and their teeth were the ones that were sensitive and hurting. God says not so! He says I do not want this proverb to be used any longer in Israel. The soul that sins, shall die. The son does not bear the iniquity of the father nor does the father bear iniquity for the son. Each man bears his own sin, and each man lives or dies because of his own righteousness or his own sin.

After stating plainly that any interpretation of any Scripture that would lead anyone to conclude that children bear the guilt of their parents, God gave specific and concrete examples of three generations. A righteous father, a wicked son and a righteous grandson. None of them could have any affect at all on the guilt or righteousness of another.

But if a man be just, and do that which is lawful and right, 6 and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a woman in her impurity, 7 and hath not wronged any, but hath restored to the debtor his pledge, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; 8 he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man, 9 hath walked in my statutes, and hath kept mine ordinances, to deal truly; he is just, he shall surely live, saith the Lord Jehovah. 10 If he beget a son that is a robber, a shedder of blood, and that doeth any one of these things, 11 and that doeth not any of those (duties), but even hath eaten upon the mountains, and defiled his neighbor's wife, 12 hath wronged the poor and needy, hath taken by robbery, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, 13 hath given forth upon interest, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. 14 Now, lo, if he beget a son, that seeth all his father's sins, which he hath done, and feareth, and doeth not such like; 15 that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's wife, 16 neither hath wronged any, hath not taken aught to pledge, neither hath taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment; 17 that hath withdrawn his hand from the poor, that hath not received interest nor increase, hath executed mine ordinances, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. 18 As for his father, because he cruelly oppressed, robbed his brother, and did that which is not good among his people, behold, he shall die in his iniquity. 19 Yet say ye, Wherefore doth not the son bear the iniquity of the father? when the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. Ezek. 18:5-19

God then concluded by specifically and clearly stating that it is spiritually impossible for an son to bear the iniquity of his father. Yet God could not have said this if He was later going to tell us

through the apostle Paul that in fact all of us do bear the iniquity of Adam.

The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Ezek. 18:20

Paul's words are actually a further elaboration of God's concluding words in Ezekiel. Because of what Adam did, each of his children has the opportunity to follow him. But because of what Christ did on the cross, each child also has the opportunity to repent and turn. So both Adam and Christ are the reason when the events in this section are true.

But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22 None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. 23 Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live? 24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal? 26 When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die. 27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. 28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. 29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? 30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. 31 Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 32 For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live. Ezek. 18:1-32

Any interpretation of the Holy Spirit's words here in Romans must use Ezekiel's words to interpret them appropriately. There cannot be a contradiction between them. That which Ezekiel says is impossible for the Jewish fathers to have done to their own children is not going to be possible for Adam to do to his. No one's teeth are set on edge because of Adam's sins. No one is guilty and going to be lost because of Adam's sins.

- 3 Perhaps the most important preliminary consideration for any student who is studying this section is to consider the important distinction between consequences and guilt. People pay the consequences every day for the guilt of other men's sins. The murder victim pays the consequences of the murder, but bears no responsibility for the guilt. The family of one murdered pays the consequences, but they are not guilty of any crime. Consequences are not the same as guilt.

Consequences are simply the fruits of any act. When someone does something wrong others generally pay the price. But not in the guilt! That was the problem in the days of Ezekiel. The children were paying the consequences for the sins of their fathers. They were in Babylonian captivity because of their father's sins. But they were not guilty because of their father's sins. They were not sinners because of their fathers' sins. They could have been like Daniel, or like Shadrach, Meshach and Abed-nego. Just because they were born into adverse circumstances due to their father's evil deeds changes nothing. Many of God's greatest servants were born during times of severe trouble due to the evil of the generation before them. We must never misinterpret the consequences of sin with the guilt of sin.

- 4 Since the affects of Jesus are also spoken of in the context it should be clear to all who read it that the above must be the truth. No one was made righteous as a result of Jesus' death on the cross. What Jesus did on the cross has the ability to affect every person who ever lived.

My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins; and not for ours only, but also for the whole world. 1Jn. 2:1-2

Does this mean that as a result of Jesus death all were saved and none will be lost? Of course it doesn't mean that! Jesus himself stated in Mark 16:15-16 that only by believing and being baptized (a conscious choice on the part of the individual) can any one be saved. Jesus' death brought many great and lasting consequences, but the act itself saved no one. This will also be proven to be true of Adam. His sin brought in great and lasting consequences. Consequences that affected every child ever borne to him. But none bear the actual guilt for that sin. None are made sinners because Adam sinned. The soul that sins it shall die. The son will not bear the iniquity of the father. How much clearer can God be than this?

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. . . . 20 The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Ezek. 18:4, 20

5 When these verses in Romans are approached resting on these Scriptural foundations, they will be much easier to understand. The entire human race is now subject to sin and death because sin was brought into the world. This is the consequence of Adam's violation of law and bringing into the consciousness of man the experiential knowledge of good and evil. We all bear these consequences, but none bear the guilt. They bear their own guilt for their own sins.

12 Therefore,

Once again, as the Spirit moves from one section to another he builds upon the previous thoughts. This time he chooses the terms "*dia touto*" as that bridge.

dia... of the Ground or Reason on account of which anything is or is not done *by reason of, because of...* 2. Of the reason or cause on account of which anything is or is done or ought to be done a. in the phrase *dia touto, for this cause; for this reason; therefore; on this account; since this is so...*" (Thayer p 134; 1223)

touto... the neuter *touto* a. Refers to what precedes... *dia touto. . .*" (Thayer p 467; 3778)

In the previous section, it was revealed that man's justification by faith also leads to peace with God. "Because of these things," we now have a peace so firm that not even the tribulations and sufferings of life can break it. Afflictions have no affect upon our relationship with God. They must be viewed in the same light as the tribulations Abraham endured as he dealt with the dead womb of his wife and his own aged body when looking at the promises of God. When we trust and hope in God without wavering when we endure tribulations of every sort, we are manifesting the same steadfastness and approvedness and therefore ought to have the same hope.

Faith needs adversity and trials in order to manifest its intensity and strength. God's love is not to be gauged by the quality of life we are having at any moment. What manifested God's love is the death of his son. This death has brought about a reconciliation between God and man. With the foundation premise that God loves us, now proved through the death of his son, the minor and major troubles we experience along our path to eternal life should not cause us to feel that God has lost interest. Quite the contrary, men and women of faith have already examined the promise and put their convictions there. Come what may, from that time forth, like Abraham before us, we will not be swayed by outward circumstances that proclaim a different story than the promises of God do.

The Spirit now builds on the concept that Jesus' death has brought about the reconciliation. That is a premise which is hard to grasp and understand. He has touched upon it in 3:21-30, now he will consider it from a different perspective.

as through one man sin entered into the world,

This is a sentence of logic that has an initial premise and then a logical conclusion. "As" is more

intensive than usual. The Greek thinking person will use *hos*” more than five hundred times for the common use of “as.” The Holy Spirit used this special term only thirty-six times.

“hos-per... fr. hos and the enclitic particle per which “in its usual way, augments and brings out the force of hos...” from Hom. down just as, even as... a. in a protasis with a finite verb, and followed by houtos or houtos kai in the apodosis... “ (Thayer, p. 682-683; 5618)

It is generally used when a strong initial statement will be followed with an important conclusion. Jesus used it several times in parables to describe spiritual and unknown things with physical and known ones. Since we know all too well the consequences of Adam’s sin, the Spirit used “*hosper*” so we would understand that this is a very close similarity: “*wholly as, exactly like, precisely as.*”

It was “through - (*dia -of the means or instrument by which anything is effected*) one man that sin entered into the world. One man - Adam bears the responsibility of being the instrument and means through which sin entered the world.

God made it very clear in recording the creation of the heavens and the earth that when He created the heavens and the earth, He filled it with things of beauty, goodness, and loveliness. Six times God revealed it He saw that it was good and then at the final completion He proclaimed it “very good.”

And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day. Gen 1:31

He confirmed the perfection of all by placing the tree of life in the garden of Eden for Adam and Eve to eat and be able to live forever.

And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. Gen 2:9

At that time, man was sinless, pure and clean. Yet God also gave man something necessary for him to be “*in the image of God.*” Adam was given the right to choose. The tree of the knowledge of good and evil was the only choice he had to make a decision upon. As long as they did not eat of that tree they were in compliance with God’s will. There was no sin and there was no death. The potential for both sin and death existed, but could only be fulfilled if Adam chose to eat of the tree of the knowledge of good and evil. Both Adam and Eve knew about the prohibition and exactly what would happen if they chose to violate it.

And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 2:16-17

And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: 3 but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. Gen. 3:2-3

and death through sin;

Again the Spirit used the term “through (*dia -of the means or instrument by which anything is effected*) to stress that sin was the means or instrument through which death entered the world. It came directly as the result of the eating of the tree of the knowledge of good and evil. Prior to sin, death was not in the world. But “death” entered through sin.

God had clearly pointed out that , “*in the day you it of it you will surely die,*” yet their soul did not leave their body on that day. God did not say you will begin to die, but you will die. This is the type of death Paul spoke of later in this book to describe what happened to him when he committed his first sin.

And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which (was) unto life, this I found (to be) unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. Rom 7:9-11

But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), Eph. 2:4-6

When Adam and Eve ate of the tree of the knowledge of good and evil the exact same thing happened to them as what Paul described about himself. They were alive apart from the single law God had given them. But when the serpent forced Eve to question that command sin came alive and she died, then she gave it to Adam and again sin came alive and he died. Sin entered the world on that day and death also entered the world through sin.

Even in Genesis, two deaths were present. The first death occurred in the day they ate and the second form of death is also described. Although Adam's physical death did not occur until he was 930 years old, it was also involved in the eating of the tree of the knowledge of good and evil because it was also the penalty for eating:

for in the day that thou eatest thereof thou shalt surely die. Gen. 2:17

in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Gen 3:19

And all the days that Adam lived were nine hundred and thirty years: and he died. Gen. 5:5

So Adam died in the day he ate of the tree of the knowledge of good and evil and he died again 930 years later when his body returned to the dust. Which death is the Holy Spirit discussing here? As we look at all the details being described, it is only possible that the spiritual death Adam brought into the world through sin is what is now under consideration. Since the real point of what Adam did is to reveal the "type" of what Christ did, physical death is not the answer. Jesus death on the cross did not remove the physical death Adam brought into the world. It removed the spiritual death.

*Therefore, **just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned** — 13 (For until the law sin was in the world, but **sin is not imputed when there is no law.** 14 Nevertheless **death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.** 15 But the free gift is not like the offense. For if **by the one man's offense many died**, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. 16 And the gift is not like that which came through the one who sinned. For **the judgment which came from one offense resulted in condemnation**, but the free gift which came from many offenses resulted in justification. 17 For if **by the one man's offense death reigned through the one**, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) Rom 5:12-17*

Most of these descriptions could apply to both physical death at the end of one's life when the soul leaves the body and or the spiritual death one passes through when they commit their first sin. That is what makes it so confusing and so difficult to see clearly.

God is dealing with concepts beyond our comprehension and which even when explained are difficult to grasp. We learned in the first three chapters of Romans that all have sinned and fallen short of the glory of God. This is the spiritual death that passed to all men because all men sinned.

Death reigning from Adam to Moses even over them that had not sinned after the likeness of Adam's transgression fits spiritual death more fully than physical death. Even infants die physically and without any knowledge whatsoever of sin. Yet this verse plainly states that knowledge must be involved in this death. Verse fifteen could apply to either, verse seventeen could apply to either, verse eighteen could apply to either, verse nineteen could only apply to spiritual death since spiritual death is the only way "the many were made sinners" (remember - the soul that sins shall die). Though verse 21 could be either, it strikes me that in the context of this book and what we have been studying in the first two chapters that the type of death that sin reigned over was spiritual death. For these reasons, it is best to understand the Spirit to be speaking of the spiritual death that Paul will later describe:

And I was alive apart from the law once: but when the commandment came, sin revived, and I died;

10 and the commandment, which (was) unto life, this I found (to be) unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. Rom. 7:9-11

and so death passed unto all men, for that all sinned:--

Since this verse sets the tone for the entire section, it is wise to look carefully at the grammar and words to be certain we do not go off on a tangent as so many before us. The Holy Spirit revealed that death passed “so” or “in this manner.”

“houto... in this manner, thus, so; 1. by virtue of its native demonstrative force it refers to what preceded; in the manner spoken of; in the way described; in the way it was once; in this manner; in such a manner; thus so...” (Thayer, p. 468-469; 3779)

While the actual bringing of the first sin and possibility for all to sin is laid at the feet of Adam, the actual passing of this death to all men was done in exactly this way and manner. First, it is clearly stated that death “passed” to all men in exactly this way and manner.

“dierchomai... 1. where dia has the force of through... to go through, pass through... a. to go, walk, journey, pass through a place... b. with acc. to travel the road which leads through a place, go, pass, travel through a region... d. with specification of the goal or limit, so that the prefix dia makes reference to the intervening space to be passed through or gone over... passed through unto all men, so that no one could escape its power...” (Thayer p 147; 1330)

The main idea of this verb is this is the means by which it had to go through or pass through. It was only through the means described here that death was able to travel or pass through to each man. It was not a global passing but an individual one. It did not exist in God's perfect creation. Adam's sin brought it into the world, and then it passed on to all men one by one through the specific means the Spirit here revealed. It passed unto all men not simply because of Adam, but “for that” all sinned. The Spirit is very precise here, he does not desire any misunderstanding. It is not simply because of Adam's sin. There is another reason: “for that” all sinned.

*“epi... upon the surface of... after verbs of abiding, remaining, standing, going, coming, etc; of doing anything.. B. with the DATIVE... 1. properly; a. of the place where or in which... 2. Metaph.; a. **of that upon which any action, effect, condition, rests as a basis or support**; pro. upon the ground of; and a. of that upon which anything is sustained or upheld... b. of that upon which anything rests (our upon)... d of the reason or motive underlying words and deeds...”* (Thayer p 231-236; 1909)

The Holy Spirit used the dative here to designate that this is “*the place where or in which*” death passed to all men. As in Ezekiel, so also here, it required the sin of each individual for them to enter the place where this death could pass to them. Death entered through the sin of one man, but by using “*epi-of that upon which any action, effect, condition, rests as a basis or support*” the Spirit revealed that this death could not pass to all men without each of them first sinning.

Since we know absolutely nothing about this, we are at a grave disadvantage and must never pass even one step beyond what is written. This passage perfectly covers what God was describing when he said “*the secret things belong to God and the things that are revealed belong to us.* Deut 29:29

This death demands the agency of each individual. They die as a consequence of Adam's sin, but only those who sin themselves allow that same death to pass to them. Each person like Adam is responsible for his own initial spiritual death. The only difference being that when Adam did it, he brought that which was heretofore not even a possibility into the world. This is the strongest argument in my mind that what Paul speaks of here is spiritual death. People die physically whether they sin or not. But only those who sin themselves die spiritually (Ezek. 18:20).

Within Adam was vested the power not only over himself, but also the fate of all his posterity. Through him entered sin and through sin entered death. Hence through him entered sin and both spiritual and physical death. Once sin was here, all were doomed to fall into it. God nowhere explained why that is true and it is futile to speculate.

The dismal truth was recorded in Romans 1-3. All have sinned and fallen short. All continue to sin and fall short. God knew that once sin entered the world, all would sin. We can try to illustrate it with

a contagious disease that no one can catch until it is introduced into the region. If the virus or bacteria is not present, no one can catch it. Once it is introduced though, no one catches it until they personally contact it, yet the person who brought it is still responsible for everyone else catching it.

This is still a flawed illustration because sin is not a disease to be caught but a choice to be made. It is the choice to place self above God. We have no corresponding reality in the material realm to illustrate it with. This is probably why this passage is so prone to misinterpretation. It is not intuitive. It must be scrutinized in the Scriptures then accepted by faith with no corresponding reality to illustrate it. We must take what God revealed and limit ourselves to it. (The secret things belong to God - Deut 29:29). The truth is simple. We are all sinners because we all sinned and we are all sinners because Adam sinned. We all die because we sinned and we all die because Adam sinned. He bears the responsibility for introducing it, we bear the guilt for committing it. We must pay the consequences for its being here, but not the guilt, for the guilt is exclusively our own. We do not rebel against the commands of God because Adam did, we rebel against the commands of God because the power of sin is so great that all men from Adam until the present have been mastered by its deceptive power and taken captive.

Once sin and rebellion entered the world, its strong enticing power was so great that none could resist it. In the life of every man and woman comes a day which we commonly call the day of accountability. When that day comes all are compelled by the enticing power of sin to make the same choice that Adam made in the garden. The knowledge of good and evil is sin, and is a power man can not deal with. God warned man not to touch it lest he die, Adam touched it, and the penalty passed not just to Adam, but to the entire human race.

For those readers who have several translations or are using several other commentaries, it is clear that there is a strong difference of opinion on how to interpret this verse as it connects with the previous verse and the ones that follow. The ASV NAS, and NIV, have a dash, while the KJV, NKJV have a parenthesis that begins here and closes in verse seventeen. Various translators have gone in sundry directions concerning this. For an excellent discussion of this point read Lenski's Romans p. 358-359. I agree with the conclusion that there is no parenthetical thought. Like several other times in the epistle, the Spirit is proceeding in a very logical and methodical manner that is not always evident at first reading. Though it might seem to make things easier to make this a parenthesis, there is no real reason to do so.

13 for until the law sin was in the world;

By using the term "*for - gar by the use of this particle, either the reason and cause of a foregoing statement is added, or some previous declaration is explained.*" the Spirit compelled us to see this next verse as either an explanation or the reason and cause for his previous statements. What has already been affirmed is that death passed to all men because all sinned. What is now affirmed is that throughout the time from Adam to the giving of the law of Moses on Mount Sinai sin was in the world.

Before searching for some new line of reasoning as some have done, it is wiser to see if this is not a continuation of something that has already been developed in the book. After explaining the theme of the book in 1:16-17 as the gospel being the power of God unto salvation because it reveals that God makes man righteous by faith, the Spirit immediately set forth the point that God's wrath is revealed against all forms of ungodliness and unrighteousness. He then made the point that there is no person who has ever lived who can make any excuse for their conduct.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 19 because what may be known of God is manifest in them, for God has shown it to them. 20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, 21 because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Rom 1:18-21

Later in Chapter Two, the same point that is being made here was revealed for the first time. As many as have sinned without law will perish without law. This included all those apostates who have left God and no longer have any knowledge of him for whatever reason.

For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law Rom. 2:11-12

The people who lived between the time when Adam was cast out of the garden of Eden and the call of Moses with the giving of the Ten Commandments was a time very similar to that described in the verse above. The Spirit here revealed that everything said in the previous chapters also applied to that time period as well.

until the law sin was in the world;

From Adam “until” the law, sin was in the world.

“achri and achris... a particle indicating the terminus ad quem. ... It has the force now of a prep. now of a conj., even to; until, to the time that;... (Thayer, p. 91; 891).

Once again, with precise language the Spirit sets forth truth. Right up to the moment of the giving of the law, sin was in the world. It was here because men and women who knew God did not glorify him as God or give thanks, and they had no excuse for it. It was here because all ungodliness and unrighteousness of men was being practiced and it created wrath in God. Their consciences told them they were breaking God’s laws, but they did nothing about it.

(for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; 15 in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing (them) Rom. 2:14-15

Just as the Gentiles after the call of Abraham and the giving of the law on Sinai did not have the law, so also these did not have it either. Adam had a law (don’t eat of the tree of the knowledge of good and evil), and a penalty for breaking that law, death. He had a specific command that he knew was from God and he knew that he was violating it when he broke it, and that the violation of that law brought death. This kind of law cannot exist without a revelation from God. There is nothing inherently wrong with eating fruit off a tree. Only when God said that it was wrong to eat of this tree does it become a sin. If God had not said do not eat of it then there could have been no transgression.

Many long years passed between Adam and Moses few and far between were laws given that could be violated as Adam did. Cain and Abel had one regarding worship (which Cain violated). Noah had one about building the ark of gopher wood. Abram had one when he was told to get out of his country, and later when he was told to go and offer his son Isaac. But outside of these exceptions, men did not have this type of law. Yet even without such laws, sin was in the world. Even without positive commands men could measure themselves by, sin was in the world.

But how were they sinners? Some take what is said above as though without law no one could be a sinner, and since no one could be a sinner, then they must be sinners through Adam, but that is not true both for the reasons set forth in the introduction, and because it has already been proven in Romans that the Gentiles were sinners in exactly the same way. The conclusion that this must be traced back to Adam is absolutely false. It is not plausible in any way because the Spirit said through Ezekiel that “*the soul that sinneth it shall die, the son shall not bear the iniquity of the father neither the father bear the iniquity of the son.*”

Adam bears the brunt of the responsibility, because he brought sin into the world through his violation of God’s law. If he had not done that, sin would not be here, and no one would have sinned. Now that it is here, it is so strong that even without a law (such as Adam violated, or was given on Mt Sinai) men were still dying. They were dying because they were sinning. One cannot die unless they sin (the soul that sinneth it shall die!). Therefore the Spirit simply sets forth the horrible power sin has even without positive law. Even without any positive laws, God repented that he had made man just before the flood because all men had imaginations that were only evil

continually.

And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. Gen. 6:5-6

These were some of the people the Spirit described here, but they are not the only ones. God told Abraham that even during his lifetime the iniquity of the Amorite was growing to completion, He came down to Sodom because the cry against it was great, and Enoch spoke some terrible things about people who were not violating any positive law.

And in the fourth generation they shall come hither again. For the iniquity of the Amorite is not yet full. Gen. 15:16

And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous. Gen. 18:20

And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, 15 to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. Jude 1:14-15

Egypt was filled with idolatry and evil corruption as were the nations of Canaan when the Israelites were sent in to destroy them. The list of perversions that those in Egypt and those in the seven of Canaan were of the rankest evil. They were idolaters, adulterers, homosexuals, murderers, and full of wicked deeds and acts.

Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out from before you; 25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants. 26 Ye therefore shall keep my statutes and mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you; 27 (for all these abominations have the men of the land done, that were before you, and the land is defiled); 28 that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you. 29 For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. 30 Therefore shall ye keep my charge, that ye practise not any of these abominable customs, which were practised before you, and that ye defile not yourselves therein: I am Jehovah your God. Lev. 18:24-30

Even without positive law, after being cast off by the Lord they followed the same path as that set forth in Chapter One. Those commenting on this section of Scripture who conclude that it was all due to Adam's sin and that these people were guiltless of their own conduct are simply not reading the Scriptures. These people were guilty, sin was in the world and these men were sinners.

but sin is not imputed when there is no law.

To drive this point home, Paul now clearly states what was implied above, and it fits in perfectly with the central theme of the book. All have sinned and fallen short of God's glory and are therefore in need of a righteousness that is by faith. The gospel fulfills this need and is therefore the power of God unto salvation to every one who believes. Those who lived from Adam to Moses are no exception. Though the Scriptures record that there were no commands like those given to Adam, they are equally clear that God "imputed" sin to them.

"ellogeo... (logos a reckoning, account): to reckon in, set to one's account, lay to one's charge, impute... charge this to my account Philm 18..." (Thayer p 205; 1677)

Yet the Scriptures are very clear during that period that sin was imputed - reckoned and put on their account. When God spoke to Cain after he had failed to worship him properly, he warned him that there was a grave danger to be watched for.

And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door: and unto thee shall be its desire, but do thou rule over it. Gen. 4:6-7

That sin sprang upon Cain in the field and he murdered his brother because his works were evil.

not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous. 1 Jn 3:12

After the murder, God imputed that sin to him and cursed Cain. Since there can be no imputing without law, there was law. Not the same law as Adam had and not the same law as in the Mosaic Code, but a law just as binding and just as capable of being used to impute sin. As mentioned earlier, God imputed sin to the ancient world and then sent the flood. He did not send that flood because of what Adam did. He did not send that flood because the people were ignorantly violating his laws. He sent that flood because it grieved him that man had become so wicked and evil.

and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly; 2 Pet 2:5

The people were ungodly. They were not living as they should, and God imputed it to them and held them accountable for it. God saw the same thing in Sodom, and he imputed sin to them. .

Now the men of Sodom were wicked and sinners against Jehovah exceedingly. Gen 13:13

And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous. Gen. 18:20

It was their sin that was very grievous. Does God blame Adam for this? Was it Adam's fault that Sodom and Gomorrah were so wicked and corrupt. NO! it was THEIR sin that God was concerned with. Even Lot could see that they were not living as God would have them to live. Even Lot knew enough about right and wrong to be sore distressed with their conduct of "lawless deeds" so once again sin was imputed, but sin can't be imputed if there is not law.

and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; 7 and delivered righteous Lot, sore distressed by the lascivious life of the wicked 8 (for that righteous man dwelling among them, in seeing and hearing, vexed (his) righteous soul from day to day with (their) lawless deeds): 9 the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment; 10 but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at dignities: 2 Pet 2:6-10

Sin was imputed during the patriarchal age, and those then living knew about it. Joseph knew about imputed sin. He knew if he lay with Potiphar's wife he would "sin against God."

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 8 But he refused, and said unto his master's wife, Behold, my master knoweth not what is with me in the house, and he hath put all that he hath into my hand: 9 he is not greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? Gen. 39:7-9

When God appeared to Abimelech and warned him of the sin he was about to commit and the punishment that was due, this man had a clear concept of God's moral code. Since sin cannot be imputed where there is no law, and sin was obviously imputed, again it is clear that there was some code or law in existence.

But God came to Abimelech in a dream of the night, and said to him, Behold, thou art but a dead man, because of the woman whom thou hast taken. For she is a man's wife. 4 Now Abimelech had not come near her. And he said, Lord, wilt thou slay even a righteous nation? 5 Said he not himself unto me, She is my sister? And she, even she herself said, He is my brother. In the integrity of my heart and the innocency of my hands have I done this. 6 And God said unto him in the dream, Yea, I know that in the integrity of thy heart thou has done this, and I also withheld thee from sinning against me. Therefore suffered I thee not to touch her. 7 Now therefore restore the man's wife. For he is a prophet, and he shall pray for thee, and thou shalt live. And if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. 8 And Abimelech rose early in the morning, and called all his servants, and told all these things in their ear. And the men were sore afraid. 9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? And wherein have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? Thou hast done deeds unto me that ought not to be done. 10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? Gen. 20:3-10

Jacob, Laban, and Jacob's sons also knew about sin

And Jacob was wrath, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast hotly pursued after me? Gen 31:36

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required. Gen 42:22

People are only expressing their ignorance when they interpret this verse as saying there was no sin between Adam and Moses except those directly related to Adam. Sin was clearly imputed during that time and since there can be no imputation without law, there was enough law to impute sin and cause the spiritual deaths of all then living, which leads to the next point.

14 Nevertheless death reigned from Adam until Moses,

The few examples cited above are only the tip of the iceberg. The reality is that death reigned as ruler with the highest influence and control from Adam until Moses.

"basileuo...to be king, to exercise kingly power, to reign.. of the governor of a country, although not possessing kingly rank... of the rule of Jesus , the Messiah,... metaph. to exercises the highest influence, to control: Rom 5:14, 17, 21; 6:12..." (Thayer, p. 98; 936)

Death was king and exercised kingly power, it reigned. From the time of Adam until the time of Moses, death was the ruling power. Men were born, grew up, sinned, and then spiritual and later physical death took them. It happened over and over again without exception.

even over them that had not sinned after the likeness of Adam's transgression,

The Spirit now brings up the point to which this section was leading toward. Adam was the only one who committed a sin that affected the entire human race. No others after him committed a sin after the same "likeness."

"homoioma... prop. that which has been made after the likeness of something hence a. a figure, image, likeness, representation... b. likeness i.e. resemblance (inasmuch as that appears in an image or figure), freq. such as amounts well-nigh to equality or identity..." (Thayer p 445; 3667)

A "likeness" is something that has a resemblance, likeness or identity similar to something else. It was used in 1:23 to describe how the Gentiles exchanged the glory of God for the likeness of an image of man, birds, four footed beasts and creeping things. Thus the statues they created had a likeness to what they represented. Here, death reigned over every one who lived from Adam to Moses even though they did not sin in a way similar or in the same likeness as what Adam did in the garden of Eden. Their sins were only an image or likeness. They did not hold the same nature that Adam's sin held.

The exact point of similarity and likeness between Adam's sin and that which no other committed between Adam to the giving of the law in the days of Moses is a difficult point to grasp. Some see it that Adam violated a positive command of God and no one else did. Though this could be it, it seems to me that Cain violated a positive command to worship in a specified way that was at least similar to Adam's since it too was a positive command. But since it was not connected with death as Adam's sin was, it is still very likely that this is the only point being made here.

Yet, since the entire purpose of this section is to reveal the similarity between Adam's act in the garden of Eden and Christ's act on the cross at Calvary, it is possible that this could also be the likeness. Adam's transgression brought sin into the world and led to all others becoming sinners. No one sinned like that between Adam and Moses. Yet why would it stop with Moses? Even after Moses there was no one who sinned after the manner of Adam if the extent of the influence of the sin is under consideration.

Yet in the full context of the section that is the true comparison being made. It all centered on the effect which Adam's sin had on the human race, and the effects which Christ's sacrificial death had on the entire human race. Adam's sin, like the bringing of a contagious disease into a region, brought sin into the world, everyone from Adam to Moses became a sinner because sin was here

and all sinned. Though there was no law to break as Adam had, they still sinned and died. His single act affected the entire human race. No one else sinned like that. No one will ever be able to sin after the likeness of Adam's transgression.

Yet though their sins affected no one but themselves, it still had the same power to destroy them as Adam's did. Adam's sin brought physical death to himself and to the entire human race, it also brought spiritual death to himself. All other men's sins only brought spiritual death to themselves. No one else can so sin as to bring death to all men. Only Adam could do that.

There is not clear and simple answer to this section. It could be the positive command that was given to no other, it could be the far reaching affects of Adam's sin on all, or perhaps it is something else that has not yet been considered. Sometimes we have to leave it at that and continue to pray for a better understanding of God's mind and purpose.

who is a figure of him that was to come.

Adam was a "figure" of Christ in that both of them through his one act had a major impact on the human race.

"tupos, ...1. the mark of a stroke or blow; print... 2. a figure formed by a blow or impression; hence univ. a figure, image:... 3. form... 4. an example; a. in the technical sense, viz. the pattern in conformity to which a thing must be made... b. in an ethical sense, a dissuasive example, pattern or warning... an example to be imitated: of men worthy of imitation, Phil 3:17" (Thayer, p. 632; 5179).

*tupos ... derives etymologically from *tupto* "to strike," but retains the sense of "blow" only in the ancient saying in Hdt... Elsewhere the reference is always to the impress made by the blow, what is formed, what leaves its impress, the form-giving form, hence form generally as outline. This analysis is confirmed by the meaning of the derivatives ... *tupoo* "to stamp a form," "to shape," "to form," ... "that which is shaped by an impress." From these basic senses *tupos* develops an astonishing no. of further meanings which are often hard to define. In virtue of its expressiveness it has made its way as a loan word into almost all European languages. ... a. "What is stamped," "mark," b. "Mould," "hollow form" which leaves an impress, ... c. If the stamp or impress is seen in and for itself as a form we get the meaning "outline," "figure," ... (Kittel TDWNT NT:5179)*

Like so many cultures, the use of an engraved piece of metal to create many copies of a coin or seal is very common. This is the word that describes the mark that is made by such a master copy. The reason a "type" writer has that name is because of this word. A typewriter is a machine with a large number of engraved letters on metal that hit a ribbon into a page and create the image of the letter on the page. An exact replica of each letter is placed on the paper each time a key is pressed.

The exact same thing is true here in a spiritual sense. Peter actually used the term *antitype* to describe the relationship between baptism and Noah's ark because although they both saved man through water, the ark was a picture and baptism was the true spiritual reality.

while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21 There is also an antitype which now saves us — baptism 1Pet. 3:20-21

In this passage, Christ is the antitype, or the true spiritual reality and Adam is the type that helps us to understand it better and more fully. What Jesus did is so great that the Holy Spirit has selected Adam here as a means to help us fully understand what Jesus accomplished on the cross.

What Christ did is the master, the true engraving, the reality. What Adam did is a figure, a type, a replica of it. Jesus Christ's atoning death on the cross is the true reality and Adam's sin and its consequences is an exact replica of how one person's act can have consequences that span time and distance and have the ability to affect every person who has ever lived.

In this one situation, through Adam, one can see what Christ is. Adam is the pattern, Christ is the reality. Adam is the illustration and Christ is the real point. Everything said about Adam is only revealed to manifest the great affects of Christ's sacrificial death. By looking at what Adam did to the human race by his act of rebellion in the garden, one is lead to a better understanding of what Christ accomplished on the cross. Look around you. Look at the suffering, the death, the sinfulness,

where does it all trace back to? To Adam and his act in the garden. None of this would be here if it were not for that. Now look at the other side. Look at the good things in this world, look at those who are striving for righteousness, who have put their faith in God. No one could have that without Christ. Note the similarities between Adam and Christ. These are what the Spirit has in mind as the reason why Adam is a figure of Christ. The better we understand Adam, the more fully we will understand Christ.

This chart represents the full reality of all that is revealed in this section. On the left we have the type that Adam's sin reveals. Everything that happened as a result of Adam's sin is revealed to show how far reaching it really was. On the right is the antitype of Jesus Christ

Adam (The Type)	Jesus Christ (The Antitype)
12 through one man sin entered into the world, death through sin; death passed to all men, for all sinned:	
14 death reigned from Adam until Moses	
15 by the trespass of the one the many died ,	the gift by the grace of the one man, Jesus Christ, abound unto the many
16 as through one that sinned, the judgment came of one unto condemnation	free gift (came) of many trespasses to justification
17 by the trespass of <u>the one</u> , death reigned through the one	they that receive the abundance of grace and of the gift of righteousness reign in life through the one ,
18 as through one trespass (the judgment came) to all men <u>to condemnation</u> ;	so through one act of righteousness (the free gift came) unto all men to justification of life.
19 As through the one man's disobedience the many were made sinners,	even so through the obedience of the one shall the many be made righteous
20 As sin reigned in death ,	grace reign through righteousness unto eternal life through Jesus Christ our Lord.

15 But not as the trespass, so also (is) the free gift.

Though there are many similarities which make the one a carbon copy of the other, the Spirit begins with one great area where there is no similarity at all. The sin (5:12-14), transgression (5:14), trespass (5:15) and disobedience (5:18) of Adam is not as the free gift. Note the subtle differences but broad similarities of these different terms that describe the act of eating of the tree of the knowledge of good and evil.

“hamartia... a failing to hit the mark... a bad action, evil deed ... In the N. T. always in an ethical sense, and 1. equiv. to ... a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and action... 2. that which is done wrong committed or resultant sin, an offence, a violation of the divine law in thought or in act... 3. collectively, the complex or aggregate of sins committed either by a single person or by many...” (Thayer, p. 31; 266)

“harmartano... to miss the mark, ... with gen. of the thing missed ... then to err, be mistaken; lastly to miss or wander from the path of uprightness and honor, to do or go wrong... to miss one's aim in the literal sense. ...In the N.T. to wander from the law of God, violate God's law, sin ... b. ... to commit (lit. sin) a sin ...” (Thayer, p. 30; 264)

“parabasis... a going over; metaph. a disregarding, violating... absolutely, the breach of a definite, promulgated, ratified law...” (Thayer p 478-479; 3847)

“paraptoma... 1. prop. a fall beside or near something; but nowhere found in this sense. 2. trop. a lapse or deviation from truth and uprightness; a sin, misdeed...” (Thayer, p. 485; 3900)

“paraptoma... primarily a false step, a blunder... lit., ‘a fall beside,’ used ethically denotes a trespass, a deviation, from uprightness and truth,...” (Vine, Vol 4 p 154)

“parakoe... 1. prop. a hearing amiss... 2. [unwillingness to hear i.e.] disobedience...” (Thayer, p. 483-484; 3876).

Adam “failed to hit the mark” by committing a “bad action.” He “erred” and “wandered from the path

of uprightness by going wrong.” He “disregarded and violated” law. He fell beside” “took a false step” and “deviated from uprightness and truth.” Finally, he “heard amiss” or was “unwilling to hear” and thus “disobeyed.” As a result of this, sin came to all men because all sinned. But his false step into an area where man was never meant to go which brought grave and severe consequences not only upon himself but also on everyone else cannot be equated to the “free gift.”

“charisma... a gift of grace; a favor which one receives without any merit of his own; in the N.T. ... the gift of divine grace ... in the technical Pauline sense *charismata*... denotes extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the holy Spirit...” (Thayer, p. 667; 5486)

charisma, “a gift of grace, a gift involving grace” (*charis*) on the part of God as the donor, is used (a) of His free bestowments upon sinners, Rom. 5:15,16; 6:23; 11:29... (Vines Vol 2 p. 146; 5486)

Since the root of the term *charisma* is *charis*, it is primarily a word to describe the acts of grace that lead to God’s giving gifts. John 3:16 is the verse that explains the dynamics, while Romans 6:23 gives the specific details.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. Jn 3:16

For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Rom 6:23

Though there is a symbolism between Adam and Christ that will help everyone appreciate the extent of what Christ did for man, it must not be carried too far. There are some ways that do not continue the comparison. The Spirit will now explain the exact parallels and differences between Adam’s deviation from uprightness which brought misery and anguish to the entire human race, and Christ’s free gift of grace and favor which has undone the damage and returned hope to men.

For if by the trespass of the one the many died,

By beginning this sentence with “for - *gar* by the use of this particle, either the reason and cause of a foregoing statement is added, or some previous declaration is explained” the Spirit explained the purpose for the previous verses and the comparison. He proved that by the trespass of the one the many died. When Adam sinned, he introduced sin and both physical and spiritual death into the world. Physical death immediately passed to all men as all were then mortal and cut off from the tree of life. Spiritual death also passed because all sinned. This too though was attributed to Adam who through his act introduced the knowledge of good and evil into the world and became the means through which all men sinned. By Adam’s one trespass, the many (all who have sinned and fallen short of God’s glory) died. Both physical and spiritual are the consequence of Adam’s sin.

much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

But the reality is “much more” than the figure.

“*polus*,... b. with nouns denoting an action an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, *much* l. q. *great, strong, intense, large*... c. of time *much, long*... d. Neut. sing. *polu, much*, substantively, l. q. many things... *much*, adverbially, of the mode and degree of an action...” (Thayer, p. 529; 4183)

“*mallon*... *more, to a greater degree; rather*; 1. When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, *more, more fully*... b. In comparison it often so stands that ‘than before’ must be mentally added, [A.V. the more, so much the more], ... 2. it marks the preference of one thing above another, and is to be rendered *rather, sooner*...” (Thayer, p. 387-388; 3123).

When these two terms are joined, the intensity is magnified. The term “much” is “*great, strong, intense, large*,” when “more” is added it is taken “*to a greater degree*.” The grace of God through Jesus’ death on the cross went much further in its scope than the penalty for Adam’s sin. Though the penalty for that sin wrought death to all men, the grace manifested by the gift of Christ

abounded much further in its scope and intensity. This additional term gives even greater intensity to this comparison.

“perisseuo,... 1. intrans. and prop. to exceed a fixed number or measure; to be over and above a certain number or measure:... a. to be over, to remain... b. to exist or be at hand in abundance: ... to be great (abundant)... a thing comes in abundance, or overflows, unto one; something falls to the lot of one in large measure Rom 5:15... c. to abound, overflow i.e. (a). to be abundantly furnished with, to have in abundance, abound in (a thing)... to be in affluence,... (b). to be pre-eminent, to excel...” (Thayer, p. 505; 4052)

One can see in the definitions above that Paul is seeking to stress the supreme greatness of the grace God could bring to man through Christ’s sacrifice. Though it mirrors the affects of Adam’s sin in it’s scope, actually what Christ did is so much greater, far reaching and magnificent that when the comparison ends, the reality continues to go much further. It has greater weight, force, and intensity, It is to a greater and higher degree, and is more full both in quantity and quality, and it exceeds and is above it in abundance.

16 And not as through one that sinned, (so) is the gift:

The Spirit then rewords his previous statement to emphasize it again. He will say almost exactly the same thing in different words in 15, 16, 17, 18, and 19. This is an important point which he seeks to make clear by looking at it from many different prospects and angles. Christ’s sacrificial death on the cross was the greatest and most far reaching event that has ever occurred. It must be seen in this light, and to do so. Adam is used to clearly reveal the truth that one deed can have far reaching effects. Now that he has proven that one deed can have far reaching affects, he leaves behind the illustration and moves to the reality. The reality is so much greater than the figure that it cannot really do any more than show an event is far reaching.

The truth is that Christ’s death is thousands of times more powerful for good than Adam’s was for evil. The thread that unites these two acts is just that slender. The only real comparison is how one man’s actions can have a vast affect.

for the judgment (came) of one unto condemnation,

With another *“gar - by the use of this particle, either the reason and cause of a foregoing statement is added, or some previous declaration is explained”* the Spirit continues to explain the purpose of 12-15. This is another reason for the previous statements about Adam. It was done to prove that that judgement came “out of” one unto condemnation.

“ek... It denotes as well exit or emission out of, as separation from, something with which there has been close connection; opp. to the preposition eis into and en in: from out of, out from, forth from, from... I. of PLACE,... II of the ORIGIN, SOURCE, CAUSE...” (Thayer, p. 189; 1537)

Adam was the source, origin or cause of the judgement which was “unto” condemnation for the many.

“eis,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: into, to, towards, for, among. It is used II. eis after words indicating motion or direction or end; 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect...” (Thayer, p. 183-186; 1519).

It is what gave the entrance into the “condemnation” which the many have now received.

“katakrima... damnatory sentence, condemnation...” (Thayer p 332)

So now we learn that the reason the Spirit brought up Adam in 5:12-14 was to reveal that his act brought a damnatory sentence of condemnation to all men. Adam unleashed an enemy which man did not have the power to fight and conquer. Through Adam’s act he brought the knowledge of good and evil into the world. A knowledge that allowed sin and rebellion to reign supreme. With sin and rebellion the lot of all men, though it was still their choice, condemnation entered and became the lot of all men. Because of what Adam did, all the race will end up condemned. Again, this is no

more as a direct result of what Adam did than that eternal life is a direct result of what Christ did. All are not condemned because of what Adam did just as all are not saved because of what Christ did. The point of comparison is the choice given back to man. Because Adam brought the knowledge of good and evil into the world, he took choice away from all other men. They could not fight the giant that Adam had unleashed. They had the right to do so, they had the power to do so, but none could muster the strength to do it until Christ came. This left all men condemned and doomed to eternal damnation. Christ came and gave man choice again. Now man can choose this day whom he will serve. He can serve Christ or he can serve sin. Christ gave it all back to mankind.

but the free gift (came) of many trespasses unto justification.

Here is another reason why the free gift of grace is “*much more*” than the results of what Adam did. Not only did Christ bring the possibility of justification to Adam for what Adam did, but he also brought justification to the multitudes of trespasses that have been committed since! What Adam introduced his children have taken it into many different aspects of rebellion. Cain refused to worship God in a holy manner and then committed murder. Later, each new sin was added to man. Ultimately all the multitudes of sinful behaviors that are listed in the NT as fleshly lusts, were contrived and created by mankind.

Behold, this only have I found: that God made man upright; but they have sought out many inventions.
Eccl. 7:29

Many trespasses have been committed since Adam. Billions and billions of sins have been committed, and Christ’s death atoned for them all. Though Adam’s one sin affected the human race, Jesus one act of dying on the cross undid much more. It has the power and scope to loose men from the multitudes of trespasses they have committed if they seek it.

My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins; and not for ours only, but also for the whole world. 1Jn. 2:1-2

17 For if, by the trespass of the one, death reigned through the one;

Again the Spirit returns to v 12 with a *gar* - *by the use of this particle, either the reason and cause of a foregoing statement is added, or some previous declaration is explained*” to explain the purpose of 12-15. When Adam sinned he brought death into the world. All the death, sorrow and anguish that is in the world can be traced back to that one sin. Death has reigned as a supreme ruler ever since. Adam set all this into motion. Both physical and spiritual death can be traced back to that one act in the garden. The former unconditionally, for all will now die physically as a result of Adam’s sin. The latter conditioned upon the rebellious sins of each individual which was virtually guaranteed because of the great power of sin to conquer men. When each man committed his first trespass he too died as Adam did, but it was only made possible through the one act of rebellion in the garden of Eden.

much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, (even) Jesus Christ.

The Spirit again uses the same three words to stress magnitude, intensity and extent that he did in verse fifteen. The term “much” is “*great, strong, intense, large,*” and “more” is added it is take “*to a greater degree.*” Those who have “*received the abundance of grace and the gift of righteousness*” will much more reign than those who were conquered by death through Adam’s transgression.

What Christ did is much greater, more intense, of higher quality and of more abundant quantity than what Adam initially brought into the world. That which is attributed to Adam in this way can now be attributed to Christ to an even higher degree. Though the faith one places in Christ on a daily basis, all the damage done through sin’s entrance into the world by Adam is undone. They now reign over death. Dominion has been given back to man through Christ. His destiny is once again in his own hands. He is free to choose what he will do and whom he will serve. Through Jesus, God has given man the “gift” of righteousness.

“dorea... a gift... The accusative dorean (prop. as a gift, gift-wise... a. freely, for naught, gratis, gratuitously...” (Thayer, p. 161; 1431)

Those who have received this gift through faith can reign to a much higher degree than those whom death reigns over through Adam.

18 So then as through one trespass (the judgment came) unto all men to condemnation;

The Holy Spirit now summed up his argument before leaving it behind. The term “*so then*” introduces a new term that has not yet been used in the book. It is “*ara oun*”

“ara... an illative particle (akin, as it seems, to the verbal root aro to join, to be fitted...) ... It intimates that, “under these circumstances something either is so or becomes so”... consequently ... 2. ... it is placed at the beginning of a sentence; and so, so then, accordingly,... 5. ara oun a combination peculiar to Paul, at the beginning of a sentence... ara is the more logical, oun the more formal connective...” (Thayer, p. 71; 686)

“oun... indicating that something follows from another necessarily;... it is used in drawing a conclusion and in connecting sentences together logically, then, therefore, accordingly, consequently, these things being so...” (Thayer, p. 463-464; 3767)

So this is the formal conclusion to the section. The Spirit now sums up all the points into this one logical conclusion which must follow necessarily from all that has just been said. Through the one man (Adam’s) trespass, judgment came to all men unto condemnation. The consequences of Adam’s trespass brought condemnation to all men because all sinned. That has been proven beyond a doubt and we can now that we know it is the truth, we can all observe it working today just as it has always done.

even so through one act of righteousness (the free gift came) unto all men to justification of life.

The second part of the logical conclusion is set forth with “*even so.*”

“houto... in this manner, thus, so; 1. by virtue of its native demonstrative force it refers to what preceded; in the manner spoken of; in the way described; in the way it was once; in this manner; in such a manner; thus so...” (Thayer, p. 468-469; 3779)

In exactly the same manner, through exactly the same way, through one act of righteousness that Jesus completed on the cross, God was able to offer a free gift unto all men so that they could be justified and receive life. This is what the first four chapters of Romans revealed and which the Spirit now illustrated through Adam. What Christ did on the cross of Calvary has far greater and more reaching affects as Adam’s act in the garden of Eden.

Now all have access to the gift of justification which will give them eternal life, they only have to obey the gospel.

But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; 18 and being made free from sin, ye became servants of righteousness. Rom. 6:17-18

Christ has undone it all. No matter how damaged we are due to Adam’s bringing sin into the world, Christ can cleanse us and bring us back into a perfect state.

19 For as through the one man’s disobedience the many were made sinners,

The Spirit now returns to the unusual term “*hosper*” used in verse 12 to express something that is “*wholly as, exactly like, precisely as.*” He again sets this forth as a very important conclusion, the final one for this section! There is also another *gar* - *by the use of this particle, either the reason and cause of a foregoing statement is added, or some previous declaration is explained*” to stress that this too is a reason and cause or an explanation of what should have been drawn from 5:12-15. Through Adam’s disobedience many “were made” sinners.

“kathestemi... (prop. to set down, put down), to set, place, put... a. ... to set one over a thing (in charge

of it)...b. *to appoint one to administer an office...* c. *to set down as, constitute... to declare, show to be...* d. *to constitute... to render, make, cause to be...*" (Thayer p 314)

This term is the closest the Holy Spirit comes to contradicting Ezekiel. With the use of this term, God saw that through Adam's sin the many were constituted, rendered and made and caused to be sinners. That the statement is true cannot be questioned, but with the *gar* we are forced to review what was said in 5:12-15 to see exactly how this was done. The answer as set forth there is that it was done because Adam introduced and created the possibility. He brought the need to choose to all men, but because of the perverted and knowledge of good and evil as the basis of that choice, they could never make the right one! God knew after Adam's sin what was going to happen. He knew that it would happen to every human being exactly the way it did to Paul.

What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: 8 but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin (is) dead. 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which (was) unto life, this I found (to be) unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. Rom. 7:7-11

It doesn't matter whether it be the law of Moses, or the laws in affect from Adam to Moses that led God to impute sin to them all, it always occurred the same way. Each child born alive and pure, at some point a commandment came and coveting and lusting occurred which led to it's violation and in exactly the same way the many were made to be sinners.

That this is the only way it could be interpreted and understood is not only made clear through Paul's own life as an example of all of us, but also from the context itself. Adam's sin made all men sinners exactly the same way that Christ's act of obedience made them righteous. If all are made sinners by Adam's act of sin then all who were so made sinners have now been made righteous by Christ's act of righteousness. Since the Scriptures clearly teach that this is not true then the other cannot be true either. Just as everyone was made righteous by Jesus' death on the cross, based only on a conscious choice to believe and obey Jesus, so also only those who choose to sin will be guilty as Adam, but through his act, that choice was guaranteed to all men and so it is spoken of here.

even so through the obedience of the one shall the many be made righteous.

This too is "*houtos - in exactly the same manner, through exactly the same way*" Christ's obedience will make the many righteous. Adam's disobedience "*constituted, rendered, made and caused to be*" sinners. made the many to be sinners, Christ's obedience "*constituted, rendered, made and caused to be*" (the same word) the many to be righteous. What a wonderful section of Scripture! How marvelous that the Spirit here revealed that Christ has not only undone all the damage Adam did, but He more than undid it! Every terrible thing that resulted from Adam's disobedience and came to the many has been more than compensated for by Jesus obedience!

Essentially what is being said here is that Christ gave back to man the right to choose. Adam made the initial choice that brought sin in and left man without choice because of the strength of sin. Now each man has the opportunity through obedience to Christ to again become righteous. Any other interpretation of this passage violates too many other passages of Scripture and would lead one to the idea of universal salvation.

20 And the law came in besides, that the trespass might abound;

In his final point in this section, the Spirit now returns to a possible unspoken question. He has explained what happened from Adam to Moses, and at the same what occurred with all the Gentiles who had apostatized from God and were living in ignorance. What about those under the Law? What was the purpose of the law and did it have any impact on any of the above?

The sad reality is that just as set forth in chapter two and three, the Law only made things worse for the seed of Adam. It "*came in besides*" for a specific purpose.

pareiserchomai lit., “to come in” (*eis*) “beside or from the side” (*para*) so as to be present with, is used (a) in the literal sense, of the “coming” in of the Law in addition to sin, Rom 5:20; (b) in Gal 2:4, of false brethren, suggesting their “coming” in by stealth. (Vine’s Expository Dictionary of Biblical Words, NT:3922).

The term is very specific. God had the law enter in addition or on the side of his true plan. Galatians says much the same thing. It was never intended to be a central part of God’s plan. It was an addition.

Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. 18 For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. 19 What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; (and it was) ordained through angels by the hand of a mediator. Gal 3:17-19

The same basic teaching has been set forth in both places, though for a different purpose. Here it is to reveal that the plight of Adam’s seed before Christ was made far worse with the Law than without it. God knew that with the law trespasses would “abound” even more.

pleonazo from *pleion*, or *pleon*, “more” (greater in quantity), akin to *pleo*, “to fill,” signifies, (a) intransitively, “to superabound,” of a trespass or sin, Rom 5:20; of grace, Rom 6:1; 2 Cor 4:15; of spiritual fruit, Phil 4:17; of love, 2 Thess 1:3; of various fruits, 2 Peter 1:8; (Vine’s Expository Dictionary of Biblical Words, NT:4121)

pleonazo ... to increase considerably the extent of an activity or state, with the implication of the result being an abundance - ‘to increase considerably, to become more and more, to multiply.’ ou de epleonasen hamartia ‘but where sin increased’ Rom 5:20. It may be difficult in some languages to speak of ‘sin increasing,’ but in Rom 5:20 one can say ‘where people sinned more and more.’ he charis pleonasa dia ton pleionon ‘grace reaching more and more people’ (Lou & Nida, Greek-English Lexicon NT 4121).

All the revealed laws of God that came in after Adam’s transgression from the law of Moses only presented to man even more opportunities to violate them. In reality the law only made the trespasses to multiply, and revealed in even more stark contrast the glorious power of the gospel.

but where sin abounded, grace did abound more exceedingly:

Once again, by showing what happened when he added more laws in the Law of Moses, God revealed to an even greater degree how much more Jesus sacrifice did for them than Adam’s trespass. Sin abounded (same term as above), when God added more laws, but God’s grace through Christ “superabounded,” which is a superlative that far exceeds the previous one.

hyperperisseuo ... Vulg. *superabundo*); to abound beyond measure, to abound exceedingly Rom 5:20; 2) to overflow, to enjoy abundantly (Thayer p. 641; 5248)

hyperperisseuo ... , from *hupér* (5228), over, super, and *perisseúœ* (4052), to be over and above, exceed. To superabound, abound much more in a comparative sense. Used in an absolute sense (Rom 5:20). Without comparison in the mid. meaning to be made to superabound, to abound greatly or exceedingly...” (Complete Word Study Dictionary: NT 5248)

It went exceeding abundantly above the damage the law of Moses had done.

21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

With a “*hina -a final conjunction denoting purpose and end: to the intent that; to the end that, in order that*” the Spirit now concludes the section. With another *hosper* (“*wholly as, exactly like, precisely as*”), he emphasized the logical connection. Just exactly as was set forth in 5:12-14, so also for those under the law of Moses, sin reigned in death, but not over those who are now under the gospel of Christ.

Nowhere is such a bleak picture drawn of the human race. Weak, cursed, doomed, destroyed through an act of a man who lived thousands of years ago, the picture was bleak. What could man

do about this plight? Nothing, he is not only paying the physical consequences of physical death because of something done long ago, but is also compounding it by creating his own spiritual death by his own rebellion and lack of obedience.

This was the condition when Jesus entered the world. What a dark dismal place it must have been. Thanks be to the God of heaven who rekindled hope in the hearts of millions. Grace reigns now. We will be victorious if we cling to the faith of Abraham. Death reigned, but Christ destroyed its power and replaced it with grace. Now through his death and the power of the blood, the unmerited favor and free gift of a loving and gracious redeemer, we are in full control of our life. Every moment of every day, we restored the dominion of grace with daily repentance and confession.

Nothing is done automatically. We become sinners when we sin and we regain salvation when we repent and confess.

ROMANS 6:1-11

Review:

- One: Paul introduced himself to the Romans and expressed his desire to come to them and preach the gospel. He revealed what would be the theme of the first 8 chapters when he said that the gospel is to power of God unto salvation to everyone who believes it. He began proving this theme by showing the dismal truth that before the gospel, the wrath of God was revealed from heaven against all unrighteousness of men. He started with all first generation apostates and their offspring, which would include Cain and his children, then Noah's children at the tower of Babel.
- Two: A second group of people who will also receive God's wrath are those who agree with God that wicked people should be punished, yet have not obeyed the gospel themselves. By their own judgment they will stand condemned because they knew God's ordinances, used them to condemn others but did not see their own condemnation by the same law. Lastly, God's wrath is revealed against the Jews who had been given the law, but had not kept it faithfully.
- Three: Their own law condemned the Jews as corrupt and wicked sinners. The law offered the Jew no hope. After proving that all had sinned and fallen short of God's glory, Paul revealed the truth of what God had done through Christ on the cross. He had brought justification, grace, redemption, and propitiation through the gospel. Now all who have sinned have the hope of salvation.
- Four: Both David and Abraham, by their own lives, testified that the only means of being right with God is through faith. Not only that, but Abraham's faith, both in uncircumcision and circumcision was used to reckon him a righteous man. God had selected Abraham to be the father of all the saved through that faith. When we manifest his faith by obeying the gospel, we become his children and receive the same justification.
- Five: The peace that comes from being justified by faith leads to a joy that cannot be quenched by the physical penalties for sin. Tribulations now become a means for growth and greater hope. (5:1-5)
- The manner in which God sent his Son also gives great comfort. Jesus died for us while we were at our worst. While we were enemies and sinners Christ came to save us. Now that we have been washed in his cleansing blood, how much more will God seek for what is best for us? (5:6-11)
- The terrible affects on the entire posterity of Adam due to his sin in the garden are clearly evident. All die physically and, because sin is now here, all die spiritually, one by one, as soon as they sin. This sad reality was used to illustrate how, in every way, Jesus death on the cross has surpassed all the evil that Adam's sin had wrought. Just as Adam's sinful act led to the access of all the sin and death in the world, Jesus Christ's one act has led to the access to righteousness and eternal life.
- It is with this final section in Chapter Five that the new thoughts begin. Remember chapter breaks were placed by an uninspired man. The Holy Spirit did not put a chapter break here and is now building on the foundation of the magnitude of what Jesus did on the cross, and the changes it ought to bring about in the lives of Christians. Just as the entire human race was led into sin by the rebellion of Adam in the garden and their own inability to resist temptation, so now through Christ it is time to be led into righteousness by the one act of Jesus' crucifixion.

The next three chapters are designed to give the exact details of how Adam's act and Christ's act vie for supremacy in our heart. A conscious choice by each Christian allows one or the other to reign supreme.

1 What shall we say then?

Once again we have "then - *oun*... *indicating that something follows from another necessarily;...*" so we are only making a transition, not a complete break from the thoughts of the previous section. He will show what follows necessarily but using the previous thoughts as the foundation to the new thoughts. The question centers on what ought to be said based upon the truth just spoken.

eipon... to speak, say, *whether orally or by letter*; 1. With acc. of the thing... *what shall we say?* i.e. what reply can we make? Or to what does that bring us? Only in the Epistle to the Romans. ... 3:5; 6:1;7:7; 9:14,30;..." (Thayer p. 181; 1512)

With the above truths now clearly understood, what conclusions should we now draw? What follows necessarily from the above reasoning? Since we learned how to sin from Adam and how to be righteous from Christ what shall we now conclude?

Through Adam's sin, great sorrow and death were introduced to all men. We don't have to be taught this, we know it by experience. As each followed Adam into sin they too died spiritually just as he did (*the soul that sins will die, the son will not bear the iniquity of the father* Ezek. 18:4, 20). Christ came to more than undo what Adam did. His one act had such far reaching affects that no matter where sin has abounded in all its terrible ways, grace has now abounded yet more. Through the one act of Jesus Christ, sin's horrible qualities have been nullified and made harmless. Sin no longer leads to death because provisions have been made to cleanse and remove them. Now, wherever sin abounds grace abounds more exceedingly. What practical applications should now be drawn? What type of preaching and teaching should result from it? Is sin no longer a threat? Are we completely out of danger and in no need to be concerned? Since Jesus blood will pay for all sin has sin become cheap? Can it be engaged in now without any fear of consequences? Is this how Christians should reason about Adam and Christ?

Shall we continue in sin, that grace may abound?

Obviously, the more we sin the more grace it takes from God to save us. Therefore shall we "continue" to sin knowing that God's grace will continue to grow and abound to cover them.

"epimeno... to stay at or with; to tarry still; still to abide, to continue, remain; a. prop. of tarrying in a place... b. trop. to persevere, continue..." (Thayer, p. 240; 1961)

epi-meno... to stay on, tarry or abide still, Hom., ... 2. absol. to remain in place, continue as they are, of things, Thuc., Plat. to keep his seat, of a horseman, Xen. 3. to continue in a pursuit, (Liddell and Scott Abridged Greek Lexicon. NT:1961)

Is this what Jesus death on the cross was intended to accomplish? Can men now simply "*continue as they are,*" abide and persevere in their sins and expect God's grace to simply abound more and more to cover them? With the consequences of sin completely removed by the blood of Christ should the Christian even fear sin any longer? Even if sin is continued in, doesn't the fact that Jesus more than takes care of it infer that God's grace will "abound" even more to cover them?

"pleonazo... intrans. : 1... used of one possessing, to superabound [A. V.] to have over... of things, to exist in abundance [R. V. be multiplied]... to increase, be augmented... 2 trans. to make to increase..." (Thayer, 516; 4121)

The grace of God exists in abundance, it increases over all sins that are committed, it super abounds to the salvation of all who put their faith and trust in Jesus. There is no question that this is true. The Holy Spirit just revealed the truth of abundant nature of God's grace when it comes to man's sin. **"much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. (5:15), "but the free gift (came) of many trespasses unto justification." (5:16), "much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, (even) Jesus Christ" (5:17), "through one act of righteousness (the free gift came) unto all men to justification of life." (5:18), "even so through the obedience of the one shall the many be made righteous" (5:19)"where sin abounded, grace did abound more exceedingly" (5:20), "as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord" (5:21)**

The issue here is similar to what John confronted. When describing the power of Christ's blood over sin, such superlative language is used that often the Spirit places a limiting truth to keep things in perspective.

My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins; and not for ours only, but also for the whole world. 3 And hereby we know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; 5 but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: 6 he that saith he abideth in him ought himself also to walk even as he walked. 1 Jn 2:1-6

Just as the Holy Spirit made clear through John that the fact that Christ's blood so powerfully

removed sin is supposed to be the means by which we “*may not sin*,” he will do the same thing here. Jesus died on the cross so that we would stop sinning! That we would be given time through grace to remove and destroy sin from our life. He goes on to say: “*We know that we know him if we keep his commandments.*” It is the keeping commands, not the breaking of them while sinning that brings to us the knowledge that we know God. Finally, we can only know that we are in him and part of him when we walk as he walked. “*We know that we are in him*” when we “*walk as he walked.*”

Jesus said the same thing to his apostles the night of his betrayal.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Jn. 15:9-10

God had loved Jesus because he kept his commandments. He had never sinned, and because of that he could become the perfect sacrifice. If he had sinned, even one time, all would have been lost, but because he had not sinned, he was able to fully do the father's will and God loved him for it. What about us? We too can be destroyed by sin in influence and in eternity. We must seek to keep the commands of the Father exactly as Jesus did.

So although the sacrifice of Christ on the cross is the most powerful of any act that has ever been accomplished on earth and brings about the fulfillment of the promise God made to Israel, it has one limitation. It is not a free ticket to sin. There is no once saved always saved.

Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 If ye be willing and obedient, ye shall eat the good of the land: 20 but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it. Isa 1:18-20

This is a grave danger than must be averted. There will be false false teachers who want to take this wonderful and pure promise of forgiveness and turn it into a free ticket to sin and rebel against God without remorse. The term to describe this is “*lasciviousness.*”

*For there are certain men crept in privily, (even) they who were of old written of beforehand unto this condemnation, ungodly men, **turning the grace of our God into lasciviousness**, and denying our only Master and Lord, Jesus Christ. Jude 1:4*

*For, uttering great swelling (words) of vanity, they entice in the lusts of the flesh, **by lasciviousness**, those who are just escaping from them that live in error; 19 **promising them liberty, while they themselves are bondservants of corruption**; for of whom a man is overcome, of the same is he also brought into bondage. 20 For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. 21 For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. 22 It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire. 2 Pet 2:18-22*

Though sin can be forgiven it is still as dangerous, as corrosive, and as detrimental to the human heart as it has ever been. This is exactly the danger that must be avoided. The truth of God's grace and mercy lies on that straitened and narrow path that leads to life. Stray from it to one side and one will be swallowed up in overmuch sorrow (II Cor 2:6-8) and be unable to believe they can be saved. Stray to the other, and one believes the grace of God is so powerful they are now invincible and can sin without consequence. The truth is exactly in the middle. The answer to the question shall we sin so grace can abound even more is:

2 God forbid.

As noted in 3:4, this was a paraphrase of an idiom used in the seventeenth century to describe something that could or should never happen. The actual terms “**may it never be!!!!**” are a very strong and intense Greek phrase. By putting a verb of being into the optative (very doubtful wish) and then negating it, this could never ever be under and circumstances. So it is a powerful affirmation of something that is impossible and could never happen. The view of sin depicted in the

question above is an absolute impossibility. Sin can never be viewed as something that has been rendered harmless by God's grace. Any view of grace that leads to a conclusion that sin is now something to be engaged in without fear of consequences is completely false.

We who died to sin,

With this term the theme of the next two and a half chapters is introduced. The practical applications of Jesus' death on the cross are set forth with the truth that every human being who accepts Christ's gift must first die to sin. This is exactly the same thing that was affirmed in the previous chapter about our connection to Adam. All who sin as Adam sinned will bear the same consequence of spiritual death that Adam bore. So now, all who wish to accept the gift of grace that Jesus purchased upon the cross must first die to sin in the exact same way that Jesus died to it. Paul

apothnesko ... to die (apo, so as to be no more... Eng. die off or out, pass away]... I. used properly, 1. Of the natural death of men... 2 of the violent death — of both animals... and of men... of the punishment of death... often of the violent death which Christ suffered... II. Tropically in various senses 1. Of eternal death, as it is called, i.e. to be subject to eternal misery, and that too already beginning on earth... 2. Of moral death, in various sense; a. to be deprived of real life, i.e. esp. of the power of doing right... b. to become wholly alienated from a thing, and freed from all connection with it..."
(Thayer p 61; 599)

As noted in the previous chapter there are four ways that God speaks of death.

1. Spiritual death in separation from God occurring after our first sin.

but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 2:17

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned: — ... Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, Rom 5:12, 14

And I was alive apart from the law once: but when the commandment came, sin revived, and I died; Rom. 7:9

And you (did he make alive,) when ye were dead through your trespasses and sins, ... 5 even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), 6 and raised us up with him, and made us to sit with him in the heavenly (places), in Christ Jesus: Eph. 2:1, 2:5-6

2. Spiritual death to sin when one is baptized into Christ.

We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. Rom 6:2-4

3. Physical death as the soul separates from the body at the end of life.

Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Acts 2:29

4. Eternal death in the lake of fire.

And death and Hades were cast into the lake of fire. this is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire. Rev 20:14

It is with the first three deaths that the Holy Spirit has been discussing, defining, and explaining since the beginning of the previous chapter. He has interwoven the first and third as he described what Christ did on the cross with what Adam did in the garden.

Rom 5:6-10

6 For while we were yet weak, in due season **Christ DIED (3) for the ungodly.** ... 8 But God commendeth his own love toward us, in that, while we were yet sinners, **Christ DIED (3) for us.** 9 Much more then, being now justified by **his BLOOD (3)**, shall we be saved from the wrath (of God) through him. 10 For if, while we were enemies, we were **reconciled to God through the DEATH (3) of his Son**, much more, being reconciled, shall we be saved by his life;

He has been discussing the consequences of the first death since the beginning of the book. It is what the wrath of God has been revealed to describe. Sin is a terrible thing with horrible consequences. Now he introduces the method God has devised so we can die to this terrible thing. The damage done to our ruptured fellowship with Jehovah God is massive. At baptism, in order to restore this fellowship with God, one must die to sin. Thus the choices are clearly laid out. Die to sin and live to God, or die to God and live to sin. They are mutually exclusive of the other however! One must make a choice. This is why Paul uses "MAY IT NEVER BE!!!!!" No one can continue in sin that grace may abound. Because the very act by which they came into grace caused them to die to sin, and if we are dead to sin:

how shall we any longer live therein?

The very nature of death requires this question. If one is dead to something, then "how" can they live in it?

"pos... I. in interrogation; how? in what way? -- in a direct question foll. by a. the indicative a. of one seeking information and desiring to be taught... b. of one about to controvert another, and emphatically deny that the thing inquired about has happened or been done... g. of surprise, intimating that what has been done or is said could not have been done or said or not rightly done or said... II. ... is found in indirect discourse, where regularly opos ought to have stood... a. with the indicative... how..." (Thayer, p. 559-560; 4459)

Paul is about to emphatically deny that such could be the case and this term is often used in this manner. By using this term and placing it in this way, Paul is stating that it cannot be done and expects that to be the answer to the question. The obvious answer sought is that we cannot. There is no possible way to live "any longer" in sin if we have died to it.

"eti...adv. as yet, yet, still; 1. of time; a. of a thing which went on formerly, whereas now a different state of things exists or has begun to exist... 2. of degree and increase; with the comparative, even, yet..." (Thayer, P. 254; 2089)

As is pointed out in the above definition, when describing the former time of sin, it was "a thing which went on formerly, whereas now a different state of things exists." Just as a woman can no longer continue the married life to her husband once he has died (See Rom 7:1-6), so also once a Christian is dead to sin, he cannot "live" in it because a very a different state of things now exists.

"zao... to live... I prop. 1. to live, be among the living, be alive (not lifeless, not dead)... 2. to enjoy real life, i.e. to have true life and worthy of the name, --active, blessed, endless in the kingdom of god... 3. to live I. e. pass life, of the manner of living and acting; of morals or character..." (Thayer, Joseph Henry; op. cit., p. 269-270; 2198)

The "manner of living and acting" has to change because a death has occurred. The nature of this death is something that ought to be so obvious to the Christian that it does not even need to be explained, but lest they do not understand, and to pass on to all future generations, the Spirit clearly explains that this death is brought about in the ordinance of baptism. I have included in small print the nature and history of the ordinance of baptism. Those who are already familiar with it are welcome to skip it, but the manner in which God chose and established this action is intensely interesting and very enlightening to God's intent for its scope.

The Ordinance of Baptism

To understand the true nature of baptism, one must first review the work which John the Baptist was assigned to accomplish for the people of Israel, and the means God gave him to do it. Note first the prophecies and their fulfillment.

Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts. Mal 3:1

A voice is calling, "Clear the way for the LORD in the wilderness; make smooth in the desert a highway for our God. Let every valley be lifted up, and every mountain and hill be made low; and let the rough ground become a plain, and the rugged terrain a broad valley; Then the glory of the LORD will be revealed, and all flesh will see it together; for the mouth of the LORD has spoken." Is 40:3-5

And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying, 2 Repent ye; for the kingdom of heaven is at hand. 3 For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight. 4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. 5 Then went out unto him Jerusalem, and all Judaea, and all the region round about the Jordan; 6 and they were baptized of him in the river Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Mt 3:1-7

The beginning of the gospel of Jesus Christ, the Son of God. 2 Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way. 3 The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight; 4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. 5 And there went out unto him all the country of Judaea, and all they of Jerusalem; And they were baptized of him in the river Jordan, confessing their sins. Mk 1:1-5

in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; 4 as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. 5 Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth; Lk 3:2-5

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? 20 And he confessed, and denied not; and he confessed, I am not the Christ. . . . 22 They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. 24 And they had been sent from the Pharisees. 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? 26 John answered them, saying, I baptize in water: in the midst of you standeth one whom ye know not, 27 (even) he that cometh after me, the latchet of whose shoe I am not worthy to unloose. 28 These things were done in Bethany beyond the Jordan, where John was baptizing. 29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man who is become before me: for he was before me. 31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. Jn 1:19-20; 22-31

What do we learn from these comments? First, that John was chosen by God to be the forerunner of the Messiah, and that his duties were clearly outlined in prophesy. John would "clear the way before Me" and "clear the way for the LORD in the wilderness; make smooth in the desert a highway for our God. Let every valley be lifted up, and every mountain and hill be made low; and let the rough ground become a plain, and the rugged terrain a broad valley. Though the exact method for accomplishing this is not revealed in the prophecies, it is clearly revealed in the fulfillment. Matthew says "And in those days cometh John the Baptist, preaching in the wilderness

of Judaea, saying, 2 Repent ye; for the kingdom of heaven is at hand.” and “Then went out unto him Jerusalem, and all Judaea, and all the region round about the Jordan; 6 and they were baptized of him in the river Jordan, confessing their sins. (Mt 3:1-2,5). Mark who calls this “the beginning of the gospel of Jesus Christ” says “John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. 5 And there went out unto him all the country of Judaea, and all they of Jerusalem; And they were baptized of him in the river Jordan, confessing their sins (Mk 1:3-5). Luke tells us “the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; 4 as it is written in the book of the words of Isaiah the prophet. He then goes on to say that “preaching the baptism of repentance unto remission of sins” is exactly how John fulfilled the prophesy of Isaiah to prepare the people.

It was the apostle John though who helped put this all into proper perspective. Baptism was a brand new ordinance. It had never been practiced before and had no divine authority from Scriptures in the Old Testament. What John was preaching was a “baptism of repentance” unto the “remission of sins.” The multitudes who came to him were led to believe they had been granted forgiveness from God based solely upon this repentance and baptism. John the Baptist said nothing about the priesthood or the animal sacrifices that brought remission of sins as prescribed by the Law of Moses. There was clearly a change in the Law which led to a delegation sent by the Jews to find out who John was and where the authority was for such a drastic change. He told them he was “the voice of one crying in the wilderness” (the one Isaiah said would come). When asked specifically why he baptized he did not directly answer them, but the next day, revealed to his disciples that he had come baptizing so Jesus could be manifested to Israel.

It was Jesus himself who brought up this very point to the Pharisees at the end of His ministry. They all knew that the baptism of John had no authority from Moses’ Law. John had indeed introduced a new ordinance never before practiced. What Jesus asked them was whether or not John had received that authority from men or if God had told him to do it (from heaven).

The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet. Mt 21:25-26

Lest there be any doubt about Jesus’ own opinion regarding the authority of this new ordinance upon mankind here His own words regarding John and the new ordinance he instituted.

And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 25 But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in king’s courts. 26 But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. 27 This is he of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee. 28 I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he. 29 And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. 31 Whereunto then shall I liken the men of this generation, and to what are they like? Lk 7:24-31

The lasting power of baptism in John’s ministry is clearly revealed by the name by which we still know John today. He is not called John the Baptist because we needed to add that addition to distinguish him from the apostle who also bore the name. He is given the name John the Baptist by the Holy Spirit. Matt 3:1; 11:11-12; 14:2; 14:8; 16:14; Lk 7:33.

But the most important aspect of this ordinance is the use that Jesus made of it. As he began his own ministry, he too utilized this baptism. First, Jesus submitted to this baptism for the specific purpose of being revealed to all Israel as the Messiah.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. 14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? 15 But Jesus answering said unto him, Suffer (it) now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. 16 And Jesus when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; 17 and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased. Matt 3:13-17

On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man who is become before me: for he was before me. 31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. 32 And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. 33 And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. 34 And I have seen, and have borne witness that this is the Son of God. John 1:29-34

Second, as Jesus began his own ministry Jesus also used the ordinance of baptism to make his own disciples.

But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God. 22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. 23 And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized. John 3:21-23

And they came unto John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it have been given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. 30 He must increase, but I must decrease. John 3:26-30

When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself baptized not, but his disciples), 3 he left Judea, and departed again into Galilee. John 4:1-3

Through his entire ministry Jesus used baptism to make disciples. As time passed, He made more disciples than John the Baptist. Since both were from God, they were preaching the same baptism unto the remission of sins, and as Jesus had said of this baptism, it became the dividing line between those who justified God by being baptized and those who rejected God's counsel for themselves by refusing to be baptized.

And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. 31 Whereunto then shall I liken the men of this generation, and to what are they like? Lk 7:29-31

After Jesus' death, and the institution of the New Covenant, John's work was completed and his baptism was no longer practiced. Yet the role of baptism did not recede into the same obscurity as the ordinance of the Law concerning animal sacrifice etc. Just prior to the ascension, Jesus revealed that the role of baptism would be just as prominent in his kingdom as it had been in John's and Jesus' preparation for it.

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. Mt 28:18-20

And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. 16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. Mark 16:15-16

The book of Acts records how the apostles fulfilled these commands. As they went everywhere making disciples, The Spirit made it very clear that they fulfilled Jesus commands in exact accord with his wishes. In the very first gospel sermon, Peter was asked what was expected of those who had crucified the Lord and now wanted to make it right.

Now when they heard (this,) they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? 38 And Peter (said) unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. Acts 2:37-38

Lest this is not clear enough, the Spirit leaves nothing to the imagination. Here is exactly what occurred after this command was given.

And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 They then that received his word were baptized: and there were added (unto them) in that day about three thousand souls. Acts 2:40-41

At each account of conversion the Spirit again and again includes baptism as the final step in the process.

But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. 13 And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed. Acts 8:12-13

And Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus. 36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, (here is) water; what doth hinder me to be baptized? 37 (And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.) 38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch, and he baptized him. 39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. Acts 8:35-39

For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? Acts 10:46-47

And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide (there). And she constrained us. Acts 16:14-15

And they spake the word of the Lord unto him, with all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. Acts 16:32-33

And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Acts 18:8

For thou shalt be a witness for him unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. Acts 22:15-16

It is not until the epistles though that the full import of what God made this ordinance to be is set forth. We will simply place the verses in this section so they can be easily read. The comments on these verses will be found in the commentary since most of these things are discussed by the Spirit

in the sixth chapter of Romans.

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 5 For if we have become united with (him) in the likeness of his death, we shall be also (in the likeness) of his resurrection; 6 knowing this, that our old man was crucified with (him), that the body of sin might be done away, that so we should no longer be in bondage to sin; Rom 6:3-6

For as many of you as were baptized into Christ did put on Christ. 28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one (man) in Christ Jesus. 29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise. Gal 3:27-29

in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; 12 having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. 13 And you, being dead through your trespasses and the uncircumcision of your flesh, you, (I say), did he make alive together with him, having forgiven us all our trespasses; Col 2:11-13

that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: 21 which also after a true likeness doth now save you, (even) baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ; 1 Pet 3:20-21

3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?

The way Paul words this section makes it clear the Spirit expected these people to know this as a fundamental truth. It is a first principle aspect of obeying the gospel. He selected a word that would mildly reprove them if had forgotten since it would be impossible that they had never heard it.

"agnoeo... a. to be ignorant, not to know;...b. not to understand c. to err, sin through mistake, spoken mildly of those who are not high-handed or wilful transgressors: (Thayer, Joseph Henry; op. cit., p. p. 8; 50)

Are you without this knowledge? Have you forgotten the wonderful things you were taught about what baptism is? Have you not yet made the applications? Do you not yet understand what baptism is all about? Baptism is one of the first principles A part of the milk of word.

Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, 2 of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. Heb 6:1-2

They should already know about these five baptisms and their place in the gospel.

1. The baptism of John. Matthew 3:6-13; 21:25 Mark 1:4ff
2. Water baptism. Acts 8:35-38; 10:44-48
3. Holy Spirit Baptism Matthew 3:11
4. Baptism of fire Matthew 3:11
5. Baptism of suffering Luke 12:50

Though the Scriptures reveal these five baptism, Paul narrows down this number to only one baptism that would be practiced during the last days.

(There is) one body, and one Spirit, even as also ye were called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all, who is over all, and through all, and in all. Eph 4:4-6

Just as there is one Lord and one God, at least from the time that the book of Ephesians was written and forward from that time there is only one baptism.

The solution is clear when one realizes that

1. John's baptism is in the past. Acts 19:1-5;
3. Holy Spirit baptism was then in the past. Acts 1:5, 10:44-46, 11:15-17.
4. The baptism of fire is in the future when Jesus will cast people into Hell. Mt 3:10-13; 7:19; 28:41
5. The baptism of suffering happened to Jesus on the cross, Lk 12:15

That leaves water baptism, which is the baptism the Romans had been baptized with and the one the Holy Spirit is describing here in Romans. To see this as clearly as possible note the simply syllogism below.

The Baptism in Acts 2:38-41 was in the name of Jesus Christ and resulted in the **remission of sins**.

The Baptism in Acts 10:44-48 was in the name of Jesus Christ and accomplished with **water**. Therefore baptism in the name of Jesus Christ for **the remission of sins** is in **water**.

To validate the truth of the above syllogism ponder the following Scriptural references:

Acts 8:36-38 The Eunuch was baptized in water.

Eph 5:25 All in the church were sanctified by the washing of water with the word.

1 Pet 3:20-21 The water of baptism now saves us.

Heb 10:22 Our bodies were washed with water.

John 3:3-5 We must be born of water and the Spirit to enter the kingdom.

The one baptism, the baptism in the name of Jesus Christ which brings remission of sins is **water baptism**. Therefore, anytime the term baptism is used in an unqualified manner, this is the baptism that is being discussed. When it is the baptism of John, Holy Spirit baptism, baptism of suffering or baptism of fire, God so designates it. All other references are to water baptism in the name of Jesus Christ for the remission of sins.

The Holy Spirit will now put together a complete description of how death and baptism fit together. He weaves our spiritual death and death in baptism into the pattern of Jesus death on the cross.

*What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. **We who DIED (2) to sin, how shall we any longer live therein?** 3 Or are ye ignorant that **all we who were baptized into Christ Jesus were baptized into his DEATH?** (3) 4 **We were buried therefore with him through baptism unto DEATH:(2) that like as Christ was raised from the DEAD (3) through the glory of the Father, so we also might walk in newness of life.** 5 For if **we have become united with (him) in the likeness of his DEATH,(3)** we shall be also (in the likeness) of his resurrection; 6 knowing this, **that our old man was crucified (3) with (him),** that the body of sin might be done away, that so we should no longer be in bondage to sin; 7 for **he that hath DIED (2) is justified from sin.** 8 **But if we DIED (2) with Christ,** we believe that we shall also live with him; 9 knowing that **Christ being raised from the DEAD (3) dieth no more; DEATH (3) no more hath dominion over him.** 10 For the death that he **DIED (3)**, he **DIED (3) unto sin once: but the life that he liveth, he liveth unto God.** 11 Even so **reckon ye also yourselves to be DEAD (2) unto sin,** but alive unto God in Christ Jesus. 12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: Rom 6:1-12*

Jesus physical death on the cross brought the power of redemption into God's hands. With that power, God crafted a new ordinance called baptism. There was a direct tie between the immersion in water of baptism and the placing of Jesus body in the tomb. He died for our sins and now we die to our sins. He was buried in the tomb and through baptism we are buried with him. This is one of the most sublime and amazing actions of baptism. God created it to bring us into contact with the

blood of Jesus. As we are buried in the water, we die to sin and we come alive to God in the exact same way that Jesus came alive in the tomb. Both were acts of power. Paul spoke of these things in Ephesians and Colossians also.

buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, Col 2:12-14

But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus, Eph. 2:4-7

If we don't know this, we have not obeyed the true gospel of our Lord Jesus Christ!

all we who were baptized into Christ Jesus were baptized into his death?

Remember that in the first chapter and seventh verse the Spirit addressed this book to all in Rome who are beloved of God and called saints. He now further defines these people as "all who were" baptized.

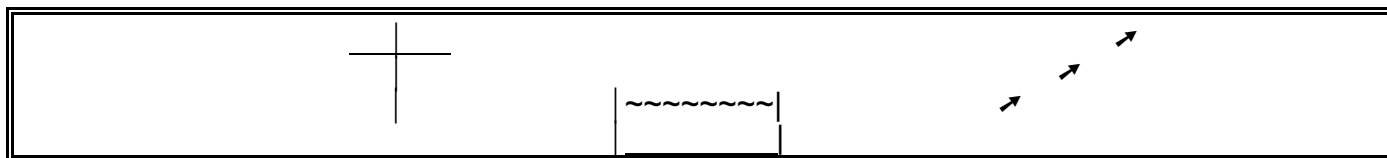
"hosos,... a relative adjective. ... used a. of space [as great as]... of time [as long as]... for so long time as, so long as... b. of abundance and multitude; how many, as many as; how much, as much as:... as many (men) as, all who,... I Tim. 6:1 ..." (Thayer, p. 456; 3745).

This relative adjective limits those who were "baptized into his death" to "how many, as many as, or all who" were baptized into Christ Jesus. By using such terms, Paul establishes the truth that only in water baptism are these things conveyed. Every single person who was baptized into Christ at the command of the gospel were baptized into his death.

The amazing nature of this statement must not be overlooked. What the Spirit has revealed from the very beginning of this book is that it was the death of Jesus on the cross that has brought salvation and faith in that death was the method God chose for making each individual righteous by faith. Paul stated this as clearly as possible when he spoke of the nature of the resurrection of Christ to the gospel. This was the gospel Paul preached and they received. It was to gospel the stood in and the one that saved them. Christ died for our sins according to the Scriptures, he was buried and he rose on the third day.

Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, 2 by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. 3 For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; 4 and that he was buried; and that he hath been raised on the third day according to the scriptures; 1Cor. 15:1-4

As we picture his death, burial and resurrection in our minds we also see the very essence of baptism. Jesus was first placed on the cross where he was crucified and remained there until he died for our sins. He was then buried in the tomb where he remained for three days and on the third day, he was raised from the dead:



This was the act in the previous chapter that undid all of the terrible consequences of Adam's sin. He now reveals the exact point at which we are removed from that curse of what Adam did and are delivered through the righteous act of what Jesus' did. As many of us as have been "baptized" into Christ have been baptized into his death.

"bapto, baptizo... to dip in or under" ... "to dye" the intense. Baptizo occurs in the sense of "to immerse"

from the time of Hippocrates, in Plato and esp. in later writers... "to sink the ship"... "to sink"... "to suffer shipwreck," "to drown," "to perish" pass. "to go under"..." Kittel Vol 1 p 529-530)

baptizo ... to dip in or under water; metaph., ... soaked in wine, Plat.; ... over head and ears in debt, Plut. ..." (Liddell and Scott, Abridged Greek Lexicon NT:907)

baptizo "to baptize," primarily a frequentative form of bapto, "to dip," was used among the Greeks to signify the dyeing of a garment, or the drawing of water by dipping a vessel into another, etc. Plutarchus uses it of the drawing of wine by dipping the cup into the bowl (Alexis, 67) (Vine's Expository Dictionary NT:907)

The literal meaning of this term is a burial. This meaning will be confirmed by the Spirit in the next verse. Christians were buried in water when they were baptized. They were placed under the water for a few moments. Every saint in Christ knew this. The preface of "*are you ignorant*" makes it clear. What is now to be built on are the sublime spiritual realities of what God does during this burial in water. The act itself has no real significance, but what God does while we are under the water is one of the greatest of the parables. As Jesus forcefully pointed out when he was revealing spiritual realities through his use of simple truths of the material realm we know so well. He promised the disciples that by carefully pondering his parables spiritual realities would be revealed that had been hidden since the foundation of the world.

But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. Mt 13:16-17

All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: 35 that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world. Mt 13:34-35

With these passages to guide us, we can safely conclude that truths revealed in parables are not figurative, but spiritual realities that exist in a realm beyond our comprehension. To see this even more clearly, ponder the argument set forth in Hebrews about the articles of the temple.

who serve (that which is) a copy and shadow of the heavenly things, even as Moses is warned (of God) when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount. Heb 8:5

It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: Heb 9:23-24

Though we have no indication that Moses ever knew this, the Hebrew writer tells us that all the articles in the temple were actually copies of true spiritual realities in heaven. We are thus taught that there is a difference between figurative things taught in the Scriptures and the spiritual realities they also reveal.

With all this in mind, the question to be pondered centers on whether the things described here about baptism are figures of speech or spiritual realities that baptism actually symbolizes. Does baptism really join us to Christ in his death, burial and resurrection, or does it merely symbolize it? Are there spiritual things occurring in baptism at the same moments that correspond to the physical acts that are occurring? Are the three distinct stages of baptism set forth here and in Colossians copies of heavenly things like the articles in the temple were? Is the moment we are being dipped under the water, or just prior to it, our joining in the crucifixion of Christ where we are truly crucified with him? Is the actual submersion under the water our joining in his burial are we truly spiritually buried with him? Is the raising up out of the water our joining with him in the resurrection and as are are raised with him are all our sins truly forgiven? The Spirit will elaborate on each of these acts. That they are literal and not symbolic is proven by the parallel passage in Ephesians and Colossians as well as the things that are said here in Romans.

but God, being rich in mercy, for his great love wherewith he loved us, 5 even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), 6 and

raised us up with him, and made us to sit with him in the heavenly (places), in Christ Jesus: Eph 2:4-6 in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; 12 having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. 13 And you, being dead through your trespasses and the uncircumcision of your flesh, you, (I say), did he make alive together with him, having forgiven us all our trespasses; Col 2:11-13

Were we really dead in our trespasses or is it just a figure of speech? Did God really make us alive with Christ? Were we really raised up with him and made to sit in the heavenly places in Christ? Is it a real circumcision? Does God put truly off the body of our flesh? Did God raise us up with him? Did God raise him from the dead? Did God make us alive together with him? Did he forgive us all our trespasses? Which ones do we dare to make figurative? These are all spiritual realities. Just as God joins a man and women and makes the two one in every marriage ceremony, God joins each Christian to Christ in the manner described here and in Ephesians and Colossians in the act of baptism. What Jesus accomplished on the cross is what each Christian enters into (*eis*) when they are baptized. The exact nature of this is set forth in the next verse.

4 We were buried therefore with him through baptism unto death:

Once again a “*therefore - oun... indicating that something follows from another necessarily*” sets forth the logical connection. The main function of baptism is to accomplish this burial with him. This is what follows necessarily from the previous verse. We must not be ignorant that everyone of us who was baptized into Christ was baptized into his death for the very purpose which follows necessarily that we were buried with him through baptism into death. The term “*buried with*” is only used here and in Col 2:12.

“sun-thapto... to bury together with...” (Thayer p 604; NT:4916)

“sun-thapto ... to bury someone along with someone else - ‘to bury together with.’ ‘by our baptism, then, we were buried with him and shared in his death’ Rom. 6:4. (Lou & Nida, Greek-English Lexicon NT: 4916)

As can be seen by the hyphen, it is a compound word. The prefix “*sun*” is a preposition which “*denotes accompaniment and fellowship ... of action ... experience... association... fellowship, participation...*” What we are joined with is the dead Christ. The term bury “*thapto...to bury, inter...*” is used eleven times in the New Testament, and always refers to burying a dead corpse. After John was beheaded, his disciples came to bury (*thapto*) him, and after Jesus was dead he was buried (*thapto*).

*And his disciples came, and took up the corpse, and **buried** him; and they went and told Jesus. Mt. 14:12*

*For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; 4 and that he was **buried**; and that he hath been raised on the third day according to the scriptures; 1Cor. 15:3-4*

Though the meaning is much stronger in Greek than in English, we must understand that since we really were dead because of our sins, we really needed to have “*fellowship*” and “*participation*” in the “*action*” and “*experience*” of his “*burial*.” Since our sin, clearly tied us to Adam as death passed one by one to us as each sinned, so also one by one, each must be buried with and die with Christ in order to tie us to his death on the cross. When the spiritually dead are buried in water, they commune in Christ’s death much the same way that when they eat the bread and drink the fruit of the vine they are in communion and fellowship with his body and blood. How can this not be literal? The Holy Spirit clearly states that we are buried with him “*through*” baptism.

*“dia... A. with the GENITIVE: through... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... by the service, the intervention of, by means of, with the help of... 3. with the gen. of a thing *dia* is used to denote the manner in which a thing is done, or the formal cause... (Thayer, p. 132-135; 1223)*

“*dia*... III. Causal, through, by 1. of the Agent, ... 2. of the Instrument or Means, ... 3. of the Manner or Way, (Liddell and Scott Abridged Greek Lexicon. NT:1223)

With these two terms it is impossible not to take this literally. We are really buried in water when we are baptized. When we are really buried in the water of baptism, it becomes “*the means or instrument*” through which we are really buried into his death. Baptism is the “*instrument used to accomplish*” this burial. Thus no Christian entering the water with the intent of confessing Jesus as Lord and being immersed in response to God’s command is entering alone.

It is a burial of fellowship with Jesus. It is a burial “together with” and in fellowship with him. When we are buried in the water, we through that water, become buried together with him “unto - *eis* denotes entrance” “*the end by which a thing is completed, i.e. the result or effect.*” We enter Jesus’ death through water baptism.

For ye are all sons of God, through faith, in Christ Jesus. 27 For as many of you as were baptized into Christ did put on Christ. Gal. 3:26-27

Wherefore if any man is in Christ, (he is) a new creature: the old things are passed away; behold, they are become new. 2Cor. 5:17

The spiritual joining with him in death is the end to which baptism reaches and extends. At that moment, we not only put on Christ, but we become a new creature. All that is old has passed away and behold! Everything is now new. How can all of this be figurative? Even though it is spiritual, it is still real! Though many years have passed between Jesus death upon the cross and our own time, the spiritual contact between each individual and that death still exists. It exists just as truly and real and as our tie to Adam and the results of his sin still exist.

that like as Christ was raised from the dead through the glory of the Father,

Because of the precise nature of the grammar here, we need to carefully consider each word as it sets forth some of the most crucial aspects of our salvation as it has been tied to baptism. He begins with a purpose clause:

“*hina*... II a final conjunction (for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: *to the intent that; to the end that, in order that;...* it is used 1. prop of the purpose or end;...” (Thayer, p. 302-304; 2443)

The Holy Spirit wanted no Christian to be ignorant of the purpose and intent of his baptism into Christ. We were buried with him through baptism into death “*to the intent that*” like as Christ was raised from the dead through the glory of the Father so we also might walk in newness of life. The purpose of this burial is thus made clear. God made it the necessary portal through which we can get to Jesus’ resurrection. We were joined with him in his death so that we might also join with him in his resurrection! The term “like as” is the more intensive “*hosper*.”

“*hos-per*... fr. *hos* and the enclitic particle *per* which “in its usual way, augments and brings out the force of *hos*...” from Hom. down *just as, even as...* a. in a protasis with a finite verb, and followed by *houtos* or *houtos kai* in the apodosis...” (Thayer, p. 682-683; 5618)

hos-per; adv. from *hos* (5613), as, and the emphatic enclitic particle *per* (4007), *much*. “*wholly as, just as, exactly like*. In the NT, it is used only in comparisons. (Complete Word Study Dictionary: New Testament NT:5618)

The Greek thinking person uses “*hos*” more than five hundred times in the NT for a common use of “*like as*.” The Holy Spirit used this special term only thirty-six times and six times here in Romans. It is only used when a more precise comparison is being discussed. There is an exact correlation between Christ’s resurrection and ours. The power of baptism is in its ability to join us spiritually to Christ in his death and to bring us spiritually to his resurrection. We were buried with him in baptism so that in exactly the same manner that Christ was “raised” so might we.

“*egeiro*... used intransitively and employed as a formula for arousing; properly, *rise*, i.e. *up! come!*... *to arouse, cause to rise*; 1. ... *to arouse from sleep, to awake...* 2. *to arouse from the sleep of death, to recall the dead to life...* 3. in later usage generally to cause *to rise, raise*, from a seat, bed, etc. ...

a. of one sitting... b. of one reclining... c. of one lying, ... d. of one “down” with disease, lying sick...”
(Thayer, p. 165; 1453)

What God did to Jesus in the tomb, he does to every believer in baptism! Jesus was really dead. He had died for our sins, but on the third day, God raised him from up from that death. This was done through the Father’s glory. The Spirit cannot speak of the resurrection and its affects on our own without emphasizing the great power and might that it revealed. The glory of God is exhibited in his splendor, magnificence, and excellence. After speaking of God’s everlasting power and divinity in 1:20, the Spirit proclaimed that they went on to exchange the glory of God for idols. Yet God continues to reveal his everlasting power and divinity in all the glorious things he does. Jesus’ resurrection is just another example of this glorious power.

and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might 20 which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly (places), 21 far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 and he put all things in subjection under his feet, and gave him to be head over all things to the church, 23 which is his body, the fulness of him that filleth all in all. Eph 1:19-23

There was glorious power in that resurrection! Jesus was dead. His heart had ceased to beat, the body was without the soul since it had gone into Hades. In his resurrection, God took Jesus’ soul out of Hades and placed it back into his body, then restored his body back to life. Beginning at the ascension and completed at his coronation as King of kings and Lord of lords, God brought Jesus to his right hand far above all the rule, authority, power and dominion and every other name that is named, not just in this world, but also in that which is to come. The power in that act is here used to illustrate the glorious power of our own spiritual resurrection that occurs when we join with him in baptism.

For us, the sad reality is that we were as dead in sin as Christ was dead in the tomb. Dead because Adam introduced sin in the world, dead because the soul that sins dies (Ezek. 18:20), dead because death passed to all men for all sinned (Rom. 5:12) and dead because when sin revived we died (Rom. 7:9-10). We were all dead in our trespasses and the uncircumcision of our flesh (Col. 2:13). Though we were dead, God made us alive together with Christ.

And you (did he make alive,) when ye were dead through your trespasses and sins, 2 wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; 3 among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:-- 4 but God, being rich in mercy, for his great love wherewith he loved us, 5 even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), 6 and raised us up with him, and made us to sit with him in the heavenly (places), in Christ Jesus: Eph. 2:1-6

All of this occurs in baptism. Just as Jesus was raised from the death he died for our sins, we too are raised from the death that we died (baptism) for ours. After our resurrection in baptism we too are raised to walk in newness of life. The gospel as revealed in 1Cor. 15:1-3 is the death burial and resurrection of Jesus Christ. Everything revolves around this truth. Christ died for our sins. He was buried for three days, and on the third day a mighty act of power on the part of God raised him up from death so that he might not see corruption and his soul not be left in Hades (Acts 2:27-31). We must now return to the chart which illustrated the gospel as revealed in the fifteenth chapter of First Corinthians in order fully see the benefits of baptism as revealed here.



Through baptism each of us goes through the exact same process Jesus did. He was crucified (died on the cross), was buried in the tomb and on the third day, through the omnipotent power of

God, was raised from the dead. We are told to view ourselves as being placed upon the cross and crucified with him in baptism:

*knowing this, that **our old man was crucified with (him)**, that the body of sin might be done away, that so we should no longer be in bondage to sin; Rom. 6:6*

*in whom ye were also circumcised with a circumcision not made with hands, **in the putting off of the body of the flesh, in the circumcision of Christ**; 12 having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. 13 And you, being dead through your trespasses and **the uncircumcision of your flesh**, you, (I say), did he make alive together with him, having forgiven us all our trespasses; Col. 2:11-13*

Our “old man,” was crucified with him in baptism. Our “body of sin,” was done away with in baptism. This is the “circumcision of Christ not made with hands.” God was “putting off the body of the flesh” in this circumcision of Christ which occurred “the uncircumcision of our flesh” was removed the moment we were “having been buried with him in baptism.” Immediately after we were crucified with him in baptism we were both buried and raised with him:

We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. Rom 6:4

having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. Col 2:12

even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), 6 and raised us up with him, and made us to sit with him in the heavenly (places), in Christ Jesus: Eph 2:5-6

The Scriptures are very clear in all this. Baptism is a both a literal burial in water and a literal spiritual act in which we were “buried with him through baptism” and “buried with him in baptism,” because we “were dead through our trespasses.” Immediately after this burial in the same act of baptism, we were “raised with him” and now “we also might walk in newness of life,” because he has “made us alive together with Christ,” and “raised us up with him.” This is all “like as Christ was raised from the dead through the glory of the Father” and “through faith in the working of God who raised him from the dead.”

Do we see the point? Baptism corresponds exactly to the gospel itself. Jesus was crucified (died for our sins) was buried in the tomb, and rose from the dead. This is the gospel of Jesus Christ. In baptism we join him on the cross, are crucified, and then die with him. After this death, while under the water, we join with him in his death. After the death is accomplished, in the act of being raised up out of the water, we are joined in his resurrection. Just like Christ was raised from the dead and came up out of the tomb, we are raised from spiritual death, are made spiritually alive and are raised to walk in newness of life:



In baptism the power of God works to join us with him on the cross, join us with him in the tomb, and join us with him in his resurrection. Thus the power exerted in the act of baptism is beyond anything one could know without God's direct revelation here. It is so powerful that when we are raised up out of the water, we are not even the same individual. So many things have happened that we are actually raised to walk in newness of life.

so we also might walk in newness of life.

With the precise term “so” the Spirit now reveals the similarity between the resurrection of Jesus and our own resurrection in baptism.

“houtu... in this manner, thus, so; 1. by virtue of its native demonstrative force it refers to what

preceded; *in the manner spoken of; in the way described; in the way it was once; in this manner; in such a manner; thus so...* (Thayer, p. 468-469; 3779)

In exactly the same manner that Jesus was made alive when he was raised from the dead, we too have been raised "*in the manner spoken of,*" or "*in the way described.*" Remember the full context that started back in Chapter Five. In Adam, all die because death passed to all men because all sinned. Adam's one act in the garden of Eden has had catastrophic consequences on the entire human race. His act introduced sin into the world and created a terrible set of circumstances over which we have no control. The only control we have within our own power and ability is to avoid sin, but but sin is so powerful, so cunning and crafty that, often, before we are even aware, we have been overpowered by the lust and are lost. God in mercy sent Jesus who through one act not only undid what Adam did, but also what we did. In the act of baptism the full power of Jesus' act is illustrated. Just as we joined with Adam when we sinned to die, we join with Christ when we were baptized to live. Our relationship with Adam led to sin and death, and now our relationship with Christ leads to "*newness of life.*" To help appreciate the fulness of this statement, ponder the following Scriptures:

For ye are all sons of God, through faith, in Christ Jesus. 27 For as many of you as were baptized into Christ did put on Christ. 28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one (man) in Christ Jesus. 29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise. Gal 3:26-29

Now we, brethren, as Isaac was, are children of promise. Gal 4:28

Wherefore if any man is in Christ, (he is) a new creature: the old things are passed away; behold, they are become new. 2 Cor 5:17

Blessed (be) the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly (places) in Christ: 4 even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: 5 having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, 6 to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: Eph 1:3-6

As many as were baptized into Christ put on Christ. Once we enter this new relationship we are "*in Christ.*" Those "*in Christ*" are made "*Abraham's seed,*" are "*heirs according to the promise,*" and "*like Isaac are children of promise.*" Thus "*if any man is in Christ he is a new creature.*" Since the old things passed away we now walk in "*newness of life.*" Now "*old things are passed away and are become new.*" Once we are baptized into Christ and put on Christ, we enter into a new set of circumstances, where we possess every spiritual blessing in the heavenly places. This was based on a decision made by God before the foundation of the world.

In closing I wish to make an additional observation about this subject. Because of all the previous teaching on the subject, Paul is not having to teach on baptism because the brethren in Rome were having any difficulties with it. At that time, it was a universally agreed premise among Christians that baptism had this important role, and there was no controversy surrounding it. It was God's revealed will at that time no one questioned it. It was a fact!

Those denominations today where Paul could not make this argument without debate have obviously changed this doctrine. Those who disagree baptism brings one into contact with Christ and is thus in indispensable part of conversion are not true disciples but are an obvious part of the apostasy. Paul could not even make this point in those churches that do not practice baptism. Yet he could make it to those at Rome. Which then is the true NT church and which is the counterfeit? Few today outside the church believe baptism is what Paul here says it is, and it is just one more proof against those who do not practice it, and one more point in favor of those who do.

5 For if we have become united with (him) in the likeness of his death, we shall be also (in the likeness) of his resurrection;

As these truths on baptism are being digested, there are some very important applications to be considered. To emphasize the continued connection he uses another "*for- gar by the use of this*

particle, either the reason and cause of a foregoing statement is added, or some previous declaration is explained.” This verse helps explain and clarify what occurred in baptism. Using Adam to illustrate how sin entered the world and death with sin and death passed to all men because all sinned, so now, life entered the world through Jesus and passed to all men as each was baptized.

“*ei...* is first a conditional particle, *if...*; secondly, an interrogative particle, *whether...* I *ei* CONDITIONAL... is connected, according to the variety of conditions, with various tenses and moods; viz. 1. with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be. (d.) with the ind. *Perfect...* Rom 6:5) (Thayer, p. 169-172; 1487).

He uses the term “if” as the first part of a conditional sentence. Since this is used when something is “*simply and generally assumed to be,*” there is no controversy at all with these words. The Romans knew it was true that we had become united with him in the likeness of his death in baptism. That being the case, Paul is now simply building on what they already knew. They had become (perfect tense - an action that occurred in the past (at the moment of their immersion), with its affects continuing right up to the present moment). They were and have continued to be “*united with*” him in the likeness of his death (in baptism), then there is only one possible conclusion left to make. It also carried through to the likeness of his resurrection.

“*sumphutos... planted together... born together with, of joint origin, i.e. ... 1. connate, congenital, innate, implanted by birth or nature... 2. grown together, united with... kindred...*” (Thayer p. 597-598; 4854)

Once again the word “*sum* - which “denotes accompaniment and fellowship ... of action ... experience... association... fellowship, participation...” is joined to a word to describe a fellowship of a joint birth (like twins) and association. This time it is our being “planted together” or “born together” with Jesus Christ that is asserted to be a part of baptism. Those few moments in which we allowed another to place our bodies under the water (baptism), gave God the opportunity to “unite us” and join us in fellowship with Christ’s death. It is here we contact for the very first time the blood of Jesus Christ. This is why Ananias said to Saul,

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. Acts 22:16

Baptism washes away our sins, because it is in the water of baptism that we unite with him in the “likeness” of his death.

“*homoionoma... prop. that which has been made after the likeness of something hence a. a figure, image, likeness, representation... b. likeness i.e. resemblance (inasmuch as that appears in an image or figure), freq. such as amounts well-nigh to equality or identity...*” (Thayer p 445; 3667)

God has taken baptism and made it “*after the likeness*” of Jesus lying in the tomb. Baptism is the “*figure,*” “*image,*” “*likeness*” or “*representation*” of his death. In this case as so frequently elsewhere, it “*amounts well-nigh to equality or identity*” with baptism. If one asked what the equality of the death of baptism and the death of Christ consist of, the answer is that God made baptism an immersion so that it was physically similar Christ’s burial. But there is so much more in the spiritual connection: to

our old man was crucified with (him), Rom. 6:6;

putting off of the body of the flesh, Col. 2:11

buried therefore with him through baptism into death: Rom. 6:4

having been buried with him in baptism, Col. 2:12

even when we were dead through our trespasses, made us alive together with Christ Eph. 2:5

Just as Jesus died for all our sins collectively (the *sins of the entire world* - 1Jn. 2:2) on the cross, we die to our own sins in baptism. Since we were united with him in the exact likeness of his death, we are now told that in exactly the same way, we shall also be like him in the likeness of his resurrection. That this likeness also refers to baptism, and the resurrection to the life one begins to live immediately after it, is also clear from the context. As well as from all the parallel passages:

“like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.” Rom 6:4

wherein ye were also raised with him through faith in the working of God, who raised him from the dead. Col 2:12

And you, being dead through your trespasses and the uncircumcision of your flesh, you, (I say), did he make alive together with him, having forgiven us all our trespasses; Col 2:13

according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 which he poured out upon us richly, through Jesus Christ our Saviour; Titus 3:5-6

even when we were dead through our trespasses, made us alive together with Christ, and raised us up with him, Eph 2:5-6

God clearly revealed that baptism was a unique spiritual activity that brought about a direct spiritual response. There have been physical illustrations of this in the history of God’s people. The children of Israel looking at the brazen serpent and being healed (Num. 21:8-9) and Namaan’s dipping seven times in the Jordan River (2Kings 5:10-14) that cleansed him of leprosy are two of the most obvious.

God has the power to take common acts such as looking at a brass serpent or dipping in water and give them a miraculous outcome. This is exactly what baptism does. It takes a very common act, dipping under the water, and joined with faith and submission, brings about a very powerful outcome. When one’s belief in Jesus is strong enough to confess it (Jn. 8:24; 12:42-43; Mk. 16:15-16; Rom10:9-10) feels remorse and a desire to repent of his sins (Lk. 13:3; Acts 2:38), and is baptized into Christ, they are at that point obeying the gospel. Baptism is the final act of obedience and thus the point where the power of God unto salvation operates. Joined with those other things, while in the water, we are crucified, buried, and raised with Jesus.

6 knowing this, that our old man was crucified with (him),

This is not the first time that the concept of crucifixion has been discussed, but it is the first time that it has been tied to baptism. Yet these Christians in Rome are said to already be “knowing” this.

“ginosko... I. univ. 1. to learn to know, come to know, get a knowledge of;... 2 to know, understand, perceive, have knowledge of... II in particular ginosko, to become acquainted with, to know, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience ...” (Thayer, p. 117-118; 1097)

They are “knowing” “understanding” “perceiving,” this truth. Paul spoke of it as something he too was knowing in the book of Galatians.

I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that (life) which I now live in the flesh I live in faith, (the faith) which is in the Son of God, who loved me, and gave himself up for me. Gal. 2:20

But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. Gal. 6:14

What he did not say in Galatians, but now makes clear is that the crucifixion of the old man also occurred in the act of baptism. The old man is what we received from Adam. It is what the Spirit described in the first three chapters of in this letter of the sin of mankind that culminated with the truth that all have sinned and fallen short of the glory of God. Our “old man” is what we were before baptism. Note the descriptions of the old man in Ephesians and Colossians that show clearly what he is.

*This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, 18 being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; 19 who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. 20 But ye did not so learn Christ; 21 if so be that ye heard him, and were taught in him, even as truth is in Jesus: 22 that ye put away, as concerning your former manner of life, **the old man**, that waxeth corrupt after the lusts of deceit; 23 and that ye be renewed in the spirit of your mind, 24 and put on **the new man**, that after God hath been created in righteousness and holiness of truth. Eph 4:17-24*

*Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; 6 for which things' sake cometh the wrath of God upon the sons of disobedience: 7 wherein ye also once walked, when ye lived in these things; 8 but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: 9 lie not one to another; seeing that ye have put off **the old man** with his doings, 10 and have put on **the new man**, that is being renewed unto knowledge after the image of him that created him: Col 3:5-10*

The old man is “our former manner of life.” It is our “body of the flesh” that was cut away from us in the circumcision of Christ which is accomplished when we are buried with him in baptism (Col. 2:11-12). Peter spoke along the same lines, when he described of our “vain manner of life handed down from your fathers” and “the time past” where we “wrought the desire of the Gentiles.”

knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; 1Pet. 1:18 18

Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; 2 that ye no longer should live the rest of your time in flesh to the lusts of men, but to the will of God. 3 For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibblings, revellings, carousings, and abominable idolatries: 4 wherein they think it strange that ye run not with (them) into the same excess of riot, speaking evil of (you): 1Pet. 4:1-4

When we were baptized this part of us was crucified with Christ and God removed it from us. In it's place we have the new man, a saint who is sanctified and meet for the master's will. God purged us from all the sinful activities and ungodly things we had done.

that the body of sin might be done away,

Another reason we had to be crucified along with Jesus in baptism is that (*hina...* a final conjunction denoting purpose and end: *to the intent that; to the end that, in order that*) the body of sin might be done away. What is the body of sin? Remember the question that started this entire discussion of baptism?

What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. We who died to sin, how shall we any longer live therein? Rom. 6:1-2

We died to sin when we joined in Christ's death. When we died to sin, the “body of sin” was done away with. This is why we can no longer live therein. Since this concept carries us all the way into the eighth chapter, it is very important that we get a clear picture of what is exactly is being designated by the term “body of sin.” Like the body of Christ can be translated Christ's body, so also the body of sin can be translated sin's body. Our body was so completely under sin's dominion, that it belonged to sin. The relationship we had with sin had to be done away with before we could begin a relationship with God. Notice how many times in the next few verses that the Spirit personifies sin as something that is in control, and shows that one must either serve God or sin.

*Even so **reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.** 12 **Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:** 13 **neither present your members unto sin (as) instruments of unrighteousness;** but present yourselves unto God, as alive from the dead, and your members (as) instruments of righteousness unto God. 14 **For sin shall not have dominion over you:** for ye are not under law, but under grace. 15 What then? shall we sin, because we are not under law, but under grace? God forbid. 16 **Know ye not, that to whom ye present yourselves (as) servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?** 17 But thanks be to God, that, whereas **ye were servants of sin,** ye became obedient from the heart to that form of teaching whereunto ye were delivered; 18 and **being made free from sin, ye became servants of righteousness.***

But what exactly is sin's body then? It is that part of our being which sin has the ability to control. Consider how Peter described those false teachers who are under the dominion of sin.

For, uttering great swelling (words) of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; 19 promising them liberty, while they

themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. 2Pet. 2:18-20

Once we are tempted by a lust and sin is born, it slowly becomes full grown and takes full dominion. By the time we first hear the gospel we are fully under its dominion and power. This appears to be more than just the lusts that tie us to it. But also the consequences that before Christ could not be removed. We were tied to sin and death with a chain of iron because there was no power on earth that could break it, but the blood of Christ had the power to break it and it and baptism is the point where that power is exerted into our soul, removing us from sin's dominion. Before baptism each deed did not matter because we were chained to sin. But after baptism each deed now matters because each deed reflects our allegiance and our life.

for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. Rom. 8:13

in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; Col. 2:11

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: Rom. 6:12

With all these verses to guide us, it seems best to understand the body of sin as that part of us that was under the dominion of sin. That part of us is different in each person depending upon which lusts we have succumbed to and have become our master.

Know ye not, that to whom ye present yourselves (as) servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom. 6:16

The list of sins which the old man who is to be put off are as long as the lusts that lead to sin.

Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; 6 for which things' sake cometh the wrath of God upon the sons of disobedience: 7 wherein ye also once walked, when ye lived in these things; 8 but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: 9 lie not one to another; seeing that ye have put off the old man with his doings, 10 and have put on the new man, that is being renewed unto knowledge after the image of him that created him: Col. 3:5-10

Elsewhere they are called the works of the flesh, and the deeds of the body. This is what God “did away with” when we were baptized.

“katargeo... 1. to render idle, unemployed, inactive, inoperative: ...to deprive of its strength, make barren... to cause a person or thing to have no further efficiency; to deprive of force, influence, power, [A.V. bring to nought, make of none effect]... 2. to cause to cease, put an end to, do away with, annul, abolish...” (Thayer, p. 336; 2673)

katargeomai ... a: to cause the release from an association with a person or an institution on the basis that the earlier obligation or restriction is no longer relevant or in force - 'to be freed, to be released.' " Rom 7:2. ...” (Lou & Nida, Greek-English Lexicon NT:2673)

What God did in baptism is to destroy the dominion of sin and render it inoperative by depriving it of strength. What actually occurred is beyond our comprehension, but the affects of it are simple enough. When one comes up out of the water of baptism, God has put an end to the body that once belonged to sin. It is then done away with and rendered inoperative. By crucifying us with Christ in baptism, God was able to completely remove us from the influence of sin. Using the illustration of the death of a husband freeing a wife so we were freed from the law by that death.

Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? 2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. 3 So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. 4 Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another — to Him who was raised from the dead, that we should bear fruit to God. Rom. 7:1-4

Once again, as Adam in the garden, we are free from sin and have the right to choose. Our past no longer chains us to sin. Those chains were broken when we died with Christ.

that so we should no longer be in bondage to sin;

As a result of this the bondage that once held us to sin is removed. And we are “no longer” in bondage.

“meketi... (fr. me and eti), adv., employed in the same constructions as me; no longer; no more; not hereafter ...” (Thayer, p. 412; 3371)

(1) ouketi ... a negative adverb of time, signifies "no longer, no more" (ou, "not," k, euphonic, eti "longer"), denying absolutely and directly, (2) meketi with the same meaning ... (Vine's Expository Dictionary NT 3371)

From the moment of baptism the Christian is “no longer,” “no more” and “not hereafter” “in bondage” to sin.

“douleuo... 1. prop. to be a slave, serve, do service... 2. metaph. to obey, submit to; a. in a good sense: absol. to yield obedience... to obey one's commands and render to him the services due... b. in a bad sense, of those who become slaves to some base power, to yield to, give one's self up to...” (Thayer, p. 157; 1398)

The baptized believer may “choose” to sin, but he is no longer a “slave” that must “obey” and “submit” to sin. Adam made us slaves to sin. He sinned and allowed this tyrant to enter into the world, then one by one as each person reached the age of accountability as Paul described of himself, we are brought under the horrible power of sin. We became its slaves, tied to it with cords of spiritual death and separation from God, of guilt and wicked unrighteousness and ungodliness which we were powerless to sever. But Jesus’ death on the cross gave God the power to cut those cords and set us free. We are no longer sold into the bondage of sin with no purchase or redemption price to propitiate it. In baptism, God crucified our body of sin so that we are no longer slaves to sin. We die to sin and now are freed from its bondage. We can still choose to sin, but since we have died were are now justified from it and are no longer powerless and without choice. Now we can choose to put sin to death at any moment through repentance. It is what we do with all this power that determines who ultimately has control.

7 for he that hath died is justified from sin.

The Holy Spirit inserted another “for- gar by the use of this particle, either the reason and cause of a foregoing statement is added, or some previous declaration is explained” here to prepare the mind for the reason and cause that we are no longer in bondage to sin. This is exactly the opposite of what we received through Adam. A quick review of the consequences of Adam’s and Christ’s act helps us to see the point here.

<u>Adam (The Type)</u>	<u>Jesus Christ (The Antitype)</u>
12 through one man sin entered into the world, death through sin; death passed to all men, for all sinned:	
14 death reigned from Adam until Moses	
15 by the trespass of the one the many died ,	the gift by the grace of the one man, Jesus Christ, abound unto the many
16 as through one that sinned, the judgment came of one unto condemnation	free gift(came) of many trespasses to justification
17 by the trespass <u>of the one</u> , death reigned through the one	they that receive the abundance of grace and of the gift of righteousness reign in life through the one ,
18 as through one trespass (the judgment came) to all men <u>to condemnation</u> ;	so through one act of righteousness (the free gift came) unto all men to justification of life .
19 As through the one man's disobedience the many were made sinners,	even so through the obedience of the one shall the many be made righteous
20 As sin reigned in death ,	grace reign through righteousness unto eternal life through Jesus Christ our Lord.

Though one man (Adam), sin entered the world and death through sin (5:12). Death then passed to all men because all sinned (5:12). By that one trespass, the many died and judgment came of that one to condemnation (5:15-16). Sin then reigned in death (5:20).

Now, in baptism, the free gift of grace of the one man Jesus Christ abounds to the many (5:15)! Not collectively, but individually. The free gift that came of many trespasses unto justification which offered the “*gift of righteousness*” and allowed us to reign in life through the one begins with each baptism (5:16-17)! The “*one act of righteousness*” “*unto all men to justification of life*” and the “*obedience of the one*” that makes the many righteous “*unto eternal life*” (5:19-20) all begins for each individual at baptism! So the moment I sin, all the terrible power that Adam unleashed takes control of my life through death. The moment I am baptized all the power that Christ unleashed takes control of my life through a resurrection and freeing from bondage. Now, through Christ’s act and baptism, I am no longer a slave. The death that I died in baptism justified me from sin.

This is the glorious power which God created when Jesus died upon the cross! Now death brings life! Now death brings justification! But it is a new death, a death created by God in the act of baptism in which by joining in Christ’s death and enduring our own death to sin we are now justified.

At our baptism we die to sin, because the power of Jesus death is transferred to each one of us, and by that death we are justified or freed, and therefore released from sin’s power. It can’t control us any longer. It cannot reign unless we allow it to reign. It cannot have control, its guilt cannot abide upon us it cannot grow to maturity. Through Adam, sin controlled us, through Christ, we control sin. We now have control over it.

8 But if we died with Christ, we believe that we shall also live with him;

Speaking along nearly exactly the same lines, the Spirit in Colossians clarified exactly what is being described here.

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. 2 Set your mind on the things that are above, not on the things that are upon the earth. 3 For ye died, and your life is hid with Christ in God. 4 When Christ, (who is) our life, shall be manifested, then shall ye also with him be manifested in glory. Col. 3:1-4

We were raised up with Christ in baptism (Col. 2:11-13). We died (in baptism) and our life is now hid with Christ in God. The life that he described in Colossians is the life that we are now living here on earth after our death and resurrection with Christ through baptism. God has high expectations that being those people who are purchased out from under the bondage of sin will live the rest of their time on earth not to the lusts of men but to the will of God (1Pet. 4:2). We are living with him right now. Our lives are now hidden with him while we live here and when he returns, our lives will then be manifested with his in glory.

9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. 10 For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God.

The Spirit then returned again to Christ’s act of obedience that culminated in his resurrection for another application. This gives a fuller and richer picture than the comparison with Adam did in Chapter Five. Now that Christ has raised from the dead, he is now sitting at the right hand of God immortal. Death can never have dominion over him again, and he can never die again. This is something we also need to be knowing. In verse 6 he used a present active participle to describe a continuous action. Now he uses the perfect tense to emphasize this was a fact we came to know in the past and we have never forgotten or lost sight of it since.

“*eido... lat. video... The tenses coming from eido and retained by usage form two families, of which one signifies to see, the other to know... 1. to see 1. to perceive (with the eyes)... 2. lat. video, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit...*” (Thayer, p. 172-

174; 1492)

We should have such a clear picture of these facts that it is just like having a video that we can replay and vividly relive in our minds. As a matter of fact, we do this each first day of the week when we partake of the Lord's supper. No only do we imitate Jesus in his death, and burial, but now we must also imitate him in his resurrection. When God raised him from the dead, he would never die again, and never again would death have dominion over him.

And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, 18 and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades. Rev. 1:17-18

He now has the keys of death and of Hades. Death cannot have "dominion" over him because he has dominion over death.

"kurieuo... to be lord of, to rule over, have dominion over... of things and forces i.q. to exercise influence upon, to have power over..." (Thayer, p. 365; 2961)

He allowed death to have dominion over him so he could make us rich. The death that he died to bring about our redemption and salvation he died only once.

For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; 27 who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the (sins) of the people: for **this he did once for all, when he offered up himself.** Heb. 7:26-27

*But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12 nor yet through the blood of goats and calves, but **through his own blood, entered in once for all into the holy place, having obtained eternal redemption** Heb. 9:11-12*

*For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: 25 nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; 26 else must he often have suffered since the foundation of the world: but **now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.** Heb. 9:24-26*

After the resurrection, Christ took his blood which he had shed upon the cross, and entered into heaven itself now to appear before the face of God for us. He entered heaven to put away sin by the sacrifice of himself. He will never die again, for he is now immortal. Now he ever lives to make intercession for us.

Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. Heb 7:25

His life as always is centered on service to God. This application is the final point in the imitation and joining that occurred in baptism. It is the real point of the section. Christ's act on the cross was dependant upon his life of faithful service to God, just as Adam's curse was based upon his act of unrighteousness.

We now have to make the same choice ourselves. How will we live after baptism. We will live as Adam or as Jesus Christ?

11 Even so reckon ye also yourselves to be dead unto sin,

In exactly the same way as we read above about Jesus, we must now see ourselves the same way. This is the essence of the term "even so:"

"houto... in this manner, thus, so; 1. by virtue of its native demonstrative force it refers to what preceded; in the manner spoken of; in the way described; in the way it was once; in this manner; in such a manner; thus so..." (Thayer, p. 468-469; 3779)

"In the manner spoken of" or "in the way described" above, each baptized believer who has been raised with Christ is to "reckon" of himself. As I see Jesus each week as I commune with him, I

must also see myself.

logizomai...[a favorite word with the apostle Paul, being used (exclusive of quotations) some 27 times in his Epp., and only four times in the rest of the N.T.]. 1. ...to reckon, count, compute, calculate, count over; hence a. to take into account, to make account of... 2... to reckon inwardly, count up or weigh the reasons, to deliberate,... 3. by reckoning up all the reasons to gather or infer; i.e. a. to consider, take account, weigh, meditate on... b. To suppose, deem judge... c. To determine, purpose, decide..." (Thayer, p. 379; 3049)

This is the word used so many times in the book of Romans to describe how God reckons or calculates us to be righteous on the basis of our faith. Now we are to use it to reckon or calculate something about ourselves. We are to *"by reckoning up all the reasons to gather or infer"* that we are now just as dead to sin as Jesus is. The term "also" strongly emphasizes this too.

men (μέν) a weakened form of *men* (μήν) and hence properly a particle of affirmation: *truly, certainly, surely, indeed*— ... Owing to this, its original meaning it adds a certain force to the terms and phrases with which it is connected, and thus contrast them with or distinguishes them from others." (Thayer p. 397; 3303)

By placing this term here, it adds force to how strongly we are to consider ourselves dead unto sin. This again returns us to the first two verses of this chapter.

What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. We who died to sin, how shall we any longer live therein? Rom. 6:1-2

We need to see ourselves as dead to sin. Our baptism is to remind us of that death. Yet this is only the first half. Not only as Jesus did, are we to die to sin, but also as Jesus did we are to reckon and calculate that this means we are now alive to God.

but alive unto God in Christ Jesus.

Ever live as Christ lives. Live to God, to honor, serve, and give him his due in every realm of life. Obedience, glorification, and praise. We must live the rest of our time in the flesh to the will of God.

And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we (first) believed. 12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. 13 Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to (fulfil) the lusts (thereof). Rom 13:11-14

NO!!! A Christian cannot continue in sin that grace may abound. God and Christ did too much for us to allow us to repay the great and blessed favor of spiritual life and separation from sins penalty with gross dishonor by continuing to live a life of rebellion.

Romans 6:12-23

Review:

With all the facts regarding baptism now clearly set forth, there is a vital conclusion that all Christians must be make. (*oun...* a conj. indicating that something follows from another necessarily; it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so*). Hence another important transition occurs here. The Fifth and Sixth chapters have been an inspired explanation of how the evil act of Adam and the righteous act of Jesus became our own. We became like Adam when we sinned and we become like Jesus when we are baptized. This is how God individually applied the power of what Jesus did on the cross to our souls. Remember the prophesy of Isaiah:

*Surely he hath **borne our griefs**, and **carried our sorrows**; yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was **wounded for our transgressions**, he was **bruised for our iniquities**; the **chastisement of our peace was upon him**; and **with his stripes we are healed**. 6 All we like sheep have gone astray; we have turned every one to his own way; and **Jehovah hath laid on him the iniquity of us all**. . . . 10 Yet it **pleased Jehovah to bruise him**; he hath put him to grief: when thou shalt **make his soul an offering for sin**, he shall see (his) seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. 11 He shall **see of the travail of his soul, (and) shall be satisfied**: by the knowledge of himself shall **my righteous servant justify many**; and he shall **bear their iniquities**. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because **he poured out his soul unto death, and was numbered with the transgressors**: yet he **bare the sin of many, and made intercession for the transgressors**. Isa. 53:4-6, 10-12*

<p><u>borne</u> our griefs, <u>wounded</u> for our transgressions, <u>chastisement</u> of our peace was upon him; <u>Laid on</u> him the iniquity of us all make his soul an <u>offering</u> for sin, my righteous servant <u>justify</u> many; he <u>poured out</u> his soul unto death, <u>bare</u> the sin of many,</p>	<p><u>carried</u> our sorrows; <u>bruised</u> for our iniquities; with his stripes we are healed. pleased Jehovah to <u>bruise</u> him; see of the <u>travail</u> of his soul, (and) shall be satisfied: shall <u>bear</u> their iniquities. was <u>numbered</u> with the transgressors: <u>made intercession</u> for the transgressors.</p>
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As we look at the passage and the specific things that occurred in that one act of righteousness, we can compare it to the things Paul said about what Jesus Christ did in that one act on the cross.

<u>Adam (The Type)</u>	<u>Jesus Christ (The Antitype)</u>
12 through one man sin entered into the world, death through sin; death passed to all men, for all sinned:	
14 death reigned from Adam until Moses	
15 by the trespass of the one the many died ,	the gift by the grace of the one man, Jesus Christ, abound unto the many
16 as through one that sinned, the judgment came of one unto condemnation	free gift (came) of many trespasses to justification
17 by the trespass <u>of the one</u> , death reigned through the one	they that receive the abundance of grace and of the gift of righteousness reign in life through the one ,
18 as through one trespass (the judgment came) to all men <u>to condemnation</u> ;	so through one act of righteousness the free gift came unto all men to justification of life .
19 As through the one man's disobedience the many were <u>made sinners</u> ,	even so through the obedience of the one shall the many be made righteous
20 As sin reigned in death ,	grace reign through righteousness unto eternal life through Jesus Christ our Lord.

Just as the one act of Adam in the garden of Eden brought massive changes to the his seed so Jesus in that one act that began in the garden of Gethsamane and ended at Golgotha on the cross also brought massive changes. While on the cross Jesus had *“borne our griefs, and carried our*

sorrows.” “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” While Jesus hung on the cross, God “laid on him the iniquity of us all.” By this act, Jesus did “justify many” and “bare the sin of many.” In the Third Chapter the Holy Spirit had explained how this was applied immediately to all who lived before the cross. Now he is explaining how and at what point it is now applied to every individual who lives after Jesus’ death. When sinners hear the gospel, believe it, and fulfill its conditions, God does things more wondrous and more powerful than the cleansing of Naaman. When Naaman went into the water and dipped the seventh time, God cleansed him of leprosy and left his skin like that of a little child.

Then went he down, and dipped (himself) seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean. 2Kings 5:14

And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. Lk. 4:27

The Spirit revealed that when one entered the water of baptism, he joined with Christ in his death (crucifixion), burial, and resurrection. Each of the steps was clearly set forth in 6:1-11. When the sinner left the water, like Naaman, he was cleansed of sin and is a new creation in Christ. But this is all of God! God did everything while one was lying still under the water.

This next section now places our eternal destiny in our own hands. For the rest of our lives that one act of Adam and that one act of Christ will vie for control over our eternal destiny and each one of us with our own free will will choose each day how we will use both of them and which one will have the control.

12 Let not sin therefore reign in your mortal body,

Paul now picks up with what happens next. After this new servant is pulled up out of the water, he must be trained to shoulder his new responsibilities. Not only must Christians be taught what God did for them in baptism, but what God expects of them after baptism. Nothing is fixed. Everything is still in flux. The sin of Adam and the death through sin is still here and can still do the same damage it did before. We can once again be alive apart from the law (while under grace) and when the commandment comes we have to rule over it and conquer it and not allow sin to come alive and reign again.

Those who reckon themselves to “be dead unto sin but alive unto God in Christ Jesus” have some very clear duties and obligations to shoulder. The first one is set forth in this verse. They must not allow sin to reign. Like the Philippians, the things Christ did are a platform to build upon.

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God who worketh in you both to will and to work, for his good pleasure. Phil. 2:12-13

This is a present active imperative, a command that is continuous action in the present moment. At no time during the present moment are we to allow sin to reign. It is forbidden, but it is completely under our control. We allow it or we stop it based on our own will. Those who have been baptized and thus accepted God’s grace by being joined to Jesus must not allow sin to “reign” in their mortal body. The battle is far from over after baptism. What the Spirit now reveals in the next few chapters is that it is just the beginning.

The term reign is mostly used in the literal sense of the king who reigns over the people. It is also used of God’s sovereign reign over his creation and Jesus universal reign over his people and all other things.

“basileuo...to be king, to exercise kingly power, to reign.. of the governor of a country, although not possessing kingly rank... of the rule of Jesus, the Messiah,... metaph. to exercise the highest influence, to control: Rom 5:14, 17, 21; 6:12...” (Thayer, p. 98; 936)

basileuo ... "to reign," is used (l) literally, (a) of God, Rev 11:17; 19:6, in each of which the aorist tense (in the latter, translated "reigneth") is "ingressive," stressing the point of entrance; (b) of Christ, Luke

1:33; 1 Cor 15:25; Rev 11:15; as rejected by the Jews, Luke 19:14,27; (c) of the saints, hereafter, 1 Cor 4:8 ... (II), metaphorically, (a) of believers, Rom 5:17, (b) of divine grace, Rom 5:21; (c) of sin, Rom 5:21; 6:12; (d) of death Rom 5:14,17...." (Vine's Expository Dictionary NT:936)

It is used here metaphorically of things that can also take control and reign like a king. Before Jesus' death on the cross, sin reigned in death, but now, grace reigns through righteousness:

but where sin abounded, grace did abound more exceedingly: 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord. Rom. 5:20-21

Now, it is only by the will and choice of a Christian that sin can reign. We have complete and total control of it through the gospel. We can "*let sin reign,*" or we can "*let not sin reign,*" it is under our control. Adam took that choice away and Jesus gave it back again.

The fact that the Spirit warned that the Christian must be on guard against sin "*exercising kingly power*" in his mortal body reveals the grave danger sin still poses to us. Just as Jesus Christ is both King and Lord expects to exercise full dominion over his servants. Sin too is also a king. They are both competing to reign "*in*" our mortal body. Will can either give our bodies as a living sacrifice and allow Christ reign supreme within our mortal bodies, or will we succumb to temptation and allow sin to regain control and become king again. It is "*within*" our mortal body that this battle is waged.

"en...a preposition taking the dative after it;... Eng. in, on, at, with, by among. I LOCALLY; 1. of Place proper; a. in the interior of some whole; within the limits of some space... 2. With dat. Of a Person, in the person, nature, soul, thought of any one..." (Thayer, p. 209-212; 1722)

We must not allow sin to reign "*in the interior*" of our "mortal" body.

"thnetos... liable to death, mortal... [thnetos subject to death, and so still living; nekros actually dead.]" (Thayer p 291; 2349)

"thnetos... pertaining to being liable to death (that which will eventually die) - 'mortal.' ... 'sin must no longer rule in your mortal bodies' Rom 6:12. The phrase 'mortal bodies' may be rendered as 'bodies which will die.' (Lou & Nida, Greek-English Lexicon, NT:2349)

Before commenting on how we can allow or not allow sin to reign in our mortal body after baptism, (something we had no choice at all about before we were baptized because at that time sin was reigning). We must now re-look at Adam's side of that box.

As a result Adam's sin both sin and spiritual and mortal death entered the world. Note that in 5:14, 17, 20 as a result of Adam's transgression and the subsequent sin that all his offspring committed, "*death reigned and sin reigned in death.*" This was our state before we were baptized. We were dead in our trespasses. Now, as a result of Christ's death, burial, and resurrection, "*they that receive the abundance of grace and of the gift of righteousness reign in life through the one,*" and grace reigned "*through righteousness unto eternal life through Jesus Christ our Lord.*" (5:17, 20)

This is why the Spirit went immediately to baptism. It is in that act that all the things listed in the second column are bestowed upon each person. When one obeys the gospel in this manner, by grace they are freed from the reign of sin and death, and made righteous on the basis of their obedient faith.

But just as sin entered into our hearts the first time and took control, it can do so again. Baptism only frees from the past. Both Adam's act and Christ's act continue to hold power over us as long as we live in this world. Either can become the victor in the life of a baptized believer. It is up to each of us to see that this does not happen and thus "*work out your own salvation with fear and trembling.*"

We are still living within our mortal body. All that Adam wrought is still in existence. The danger is not removed. The Spirit revealed that it is now our choice and under our control. We are just like Adam and Eve in the garden again. We have the right to choose just as they did. But the results of that choice either lead back into bondage and the return of the reign of sin and death, or to the ultimate and eternal victory in Christ.

This is the scriptural view that the Christian ought to have of sin. It is a cruel and vicious master that destroys its servants in death. Death is the only reward that sin can offer to those who serve it. Service to Jesus is far different. He can free us from death. His yoke is easy and his burden is light.

Jesus therefore said to those Jews that had believed him, If ye abide in my word, (then) are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free. 33 They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. 35 And the bondservant abideth not in the house for ever: the son abideth for ever. 36 If therefore the Son shall make you free, ye shall be free indeed. Jn. 8:31-36

Come unto me, all ye that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light. Mt. 11:28-30

Jesus has freed his servants from sin. The danger now is that they will again be overcome. Peter described this danger from the perspective of the false teachers who would use this tendency to gain control over others and then lead them to destruction.

*For, uttering great swelling (words) of vanity, they **entice in the lusts of the flesh, by lasciviousness**, those who are **just escaping from them that live in error**; 19 promising them liberty, while **they themselves are bondservants of corruption**; for of whom a man is overcome, of the same is he also brought into bondage. 20 For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. 21 For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. 22 It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire. 2Pet, 2:18-22*

Peter is speaking of exactly the same thing that Paul is here. We have baptized believers who have escaped the defilements of the world. Yet through the agency of these false teachers who are not speaking as Paul, they are in danger of sin reigning again and being overcome and in bondage. Paul's warning here in Romans to avoid at all cost this "last state" of sin reigning again.

Paul also spoke of this from a more personal point of view to the Corinthians. To avoid sin reigning again Paul buffeted his (*mortal*) body and brought it into bondage. He knew that if he allowed sin to reign again he himself would be rejected.

And every man that striveth in the games exerciseth self-control in all things. Now they (do it) to receive a corruptible crown; but we an incorruptible. 26 I therefore so run, as not uncertainly; so fight I, as not beating the air: 27 but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected. 1 Cor 9:25-27

that ye should obey the lusts thereof:

Now it becomes clear how sin can reign in our mortal and fleshly body. Only within that body are the lusts necessary to lead us back to sin's dominion and reign. Those who allow sin to regain its dominion will see it result (*eis* - purpose or result) in their obedience to the lusts of their mortal body. These lusts call out to be "obeyed."

"hupakouo... to listen, hearken; 1. prop: of one who on a knock at the door comes to listen who it is, (the duty of the porter)... 2. to hearken to a command, i.e. to obey, be obedient unto, submit to..." (Thayer, p. 638; 5219)

"hupakouo... 1. absol. to listen, hearken, give ear, Hom., Eur. 2. to make answer when called, Od., Theocr. 3. foll. by a case, to listen or hearken to, give ear to, attend to, (Liddell and Scott Abridged Greek Lexicon. NT 5219)

The Spirit here offered us some very insightful information. The lusts of our mortal body are like a knock on the door. Outside is sin and the lusts are sin's knocking at the door seeking entrance and a return to dominion. Our mortal body's "cravings" lead to a desire on our part to listen to them, to obey and submit to them.

“epithumia...desire, craving, longing... the desire directed towards... spec. desire for what is forbidden, lust...” (Thayer, p. 238-239; 1939)

To give in to the desires, cravings and longings of our mortal body will bring sin back into a position of reigning again. James explains exactly how the lust and enticement join together and create temptation. If allowed to linger long enough, the lust and enticement give birth to sin.

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: 14 but each man is tempted, when he is drawn away by his own lust, and enticed. 15 Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. James 1:13-15

The sad reality is that there is no difference after baptism than it was before we sinned the first time and all the times thereafter. We were all born without sin and were spiritually alive. It was not until these lusts and cravings appeared that sin had a base of operations through which to work our death.

*What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known **coveting**, except the law had said, Thou shalt not covet: 8 but sin, finding occasion, wrought in me through the commandment all manner of **coveting**: for apart from the law sin (is) dead. 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which (was) unto life, this I found (to be) unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. Rom 7:7-11*

The underlined term “covet” is the same *epithumia* as used here. So once cleansed in the blood of Jesus by being buried with him and baptism and being made alive together with him in baptism, Christians are to realize that they face the same problem after conversion as they did before it. Sin is deadly and it seeks to reign. Peter takes it a step further when he reveals that these fleshly lusts reigning in our mortal body are actually in the position to make war against our soul.

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the soul; 1Pet. 2:11

If it is allowed to do so, it brings death just as it did the first time. This is why we must repent and ask for forgiveness after each sin.

13 neither present your members unto sin (as) instruments of unrighteousness;

Just as we must not give in to the cravings that would lead to sin reigning in our mortal body, we must “neither” give the members of our mortal body as the tools to perform unrighteous acts.

“mede... a negative disjunctive conjunction; ... 1. used in continuing a negation or prohibition, but not, and not, neither;...” (Thayer, p. 411; 3366)

For the Greek reader the term “member” in this context would immediately turn his mind back to his mortal body.

“melos... a. “member of the body... in Hom. the word is found in the plur. Only for members of the body (men and animals) ...” (Kittel Vol 4 p. 555; NT:3196)

melos ... "a limb of the body," is used (a) literally, Matt 5:29-30; Rom 6:13 (twice), in Col 3:5, "mortify therefore your members which are upon the earth"; since our bodies and their "members" belong to the earth, and are the instruments of sin, they are referred to as such (cf. Matt 5:29-30; Rom 7:5,23, mentioned above); the putting to death is not physical, but ethical; as the physical "members" have distinct individualities, so those evils, of which the physical "members" are agents, are by analogy regarded as examples of the way in which the "members" work if not put to death...” (Vine's Expository Dictionary NT:3196)

The Scriptures make free use of this concept to describe how the body functions in its different members as an illustration of how the church as a body functions with its different members. Within the illustration, it is clear that the members of the body are the feet, hands, eyes, ears, nose, etc.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. 14 For the body is not one member, but many. 15 If the foot shall say,

Because I am not the hand, I am not of the body; it is not therefore not of the body. 16 And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But now hath God set the members each one of them in the body, even as it pleased him. 19 And if they were all one member, where were the body? 1 Cor 12:12, 14-19

We must not take these members and “present them” to sin.

“paristemi... a. to place beside or near... to set at hand; to present; to proffer; to provide... to place a person or thing at one’s disposal... Rom 6:13;...” (Thayer p 489;3936)

“paristemi ... to cause something to be or to serve as - 'to cause to be, to cause to serve as, to make something be.' ... 'do not cause any part of yourselves to serve as an instrument for doing wrong' Rom 6:13. (Lou & Nida, Greek-English Lexicon NT: 3936)

This is the terrible result each time we succumb to a craving or lust. By our own will, under the influence of this craving, we take at least one of our members and present it or cause it to serve as a slave to sin to fulfill its desires. The end result is the war is lost the soul is now dead and the mortal body is defiled. Jesus and James spoke out strongly against this when speaking of the eye, hand, and tongue.

Ye have heard that it was said, Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. Matt 5:27-30

And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. James 3:6

The members of our mortal body are the “instruments” literally “weapons” through which we accomplish our will.

“hoplon originally “implement,” then specialized: 1. “ship’s tacking”... “cable,” “rope,” 2. “tool” of any kind; the smithy tools... the sickle, the staff of age... 3. “weapon,” it is used fig. Esp. by comedians and philosophers without distinction between the weapons of defense and offence... 4. “troops”... In the NT and early Christian literature “hoplon” is always in the plural, and always used in sense 3. (“weapon”) (Kittel Vol 5, p. 292-294; NT: 3696)

*“hoplon... as in classical Greek from Homer down, any tool or implement for preparing a thing (like the Latin arma); hence, 1. plural arms used in warfare, weapons: John 18:3; 2 Cor 10:4; metaphorically, 2. an instrument: *hopla adikias*, for committing unrighteousness, opposed to *hopla dikaiosunes*, for practicing righteousness, Rom 6:13. (Thayer’s Greek Lexicon, NT: 3938)*

For many things that must be accomplished, tools and implements have been created to do them. In this case, the Spirit is warning that these desires of the body find the members of the body as the tools and implements necessary to fulfill their wicked schemes. All evil desires must find those parts of the body necessary to fulfill them and at that moment they become the instruments / weapons of unrighteousness, leading us to deeds and activities that are both defiling and disgusting to God. It is by our free will that we do not allow that to happen. That we put them to death and remove their power to control our body leading right back to sin and death.

but present yourselves unto God, as alive from the dead, and your members (as) instruments of righteousness unto God.

It is in this contrasting option that, after our baptism, the magnitude of each decision on our eternal destiny is made clear. We can either allow our lusts to lead us back to presenting the parts of our body back to sin, or we can allow our the newly resurrected spiritual self to present the parts of our mortal body back to God. He introduced this with the strongest adversative particle available.

*“alla... an adversative particle... hence properly, *other things sc.* than those just mentioned. I *But.* So related to the preceding words that it serves to introduce 1. an opposition to concessions; *nevertheless,**

notwithstanding:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, *nay rather, yea moreover*..." (Thayer, p. 27-28; 235)

In this context, it is clearly an opposition. It is either ... or the one ... or the other. If we sin after baptism, then we are allowing sin to reign by offering up the body parts of our mortal body as instruments/weapons to fulfill sin's desires. Although a Christian can do that, there is much better option. It is the one Christ died to make possible. Since we are now freed from our past through grace, we can now present our mortal body to God and by hearkening to his will use the instruments/weapons of our mortal body to fulfill God's will.

This is the outcome of each battle with our lusts. We either served sin once again, or we crushed sin and continued to serve God.

Since the Holy Spirit used the same term "present" for both concepts, we must understand that we are either taking ourselves (our spirit and mortal body) and placing it "*beside or near*" to God or beside or near sin. This is the real issue of the question that started the chapter and will be asked again in the next verse. If we choose to "continue to sin that grace may abound," we are actually choosing to go back to becoming sin's servant with the wages for that service being death.

But we have a better option! We can place ourselves at God's "*disposal*." This is what Jesus did for us and this is what the act of baptism brings into being. Lest we forget that connection, the Spirit reminded us of it with the phrase "*as alive from the dead*." This is exactly how we are to see ourselves after we have been baptized. "*We were buried therefore with him through baptism unto death*:" and now we "*walk in newness of life*." (6:4) We are now united with him in the "*likeness of his resurrection*," (6:5) and "*live with him*." (6:8) We see ourselves "*to be dead unto sin, but alive unto God in Christ Jesus*." We are alive from the spiritual death that sin wrought. That being so, we must take the members/weapons of our mortal body and use them for righteousness. We must now live the life God has always lived and which requires that we fulfill his will on earth as it is done in heaven. Every sin and evil desire must be purged and not acted upon. While every opportunity to do the will of the Lord must be acted upon immediately.

14 For sin shall not have dominion over you: for ye are not under law, but under grace.

This is another "for - *gar by the use of this particle, either the reason and cause of a foregoing statement is added, or some previous declaration is explained*" revealing that the Spirit wanted us to see this is an explanation or purpose for the previous thoughts. The above has been provided to show us that sin shall not have "dominion" over us.

"kurieuo... to be lord of, to rule over, have dominion over... of things and forces i.q. to exercise influence upon, to have power over..." (Thayer, p. 365; 2961)

"kurieuo... "To be or become kurios"; originally "to act as kurios ... The word is common in the LXX, ... whether of alien and oppressive rule or usurpation ... Rom 6:9; of sin, from whose dominion Christians are released by the fact that they are no longer under Law, but under grace, Rom 6:14; and of the Law, which cannot be arbitrarily evaded by the one who belongs to it any more than the wife can be separated from her husband by Jewish law, Rom 7:1." (Kittel, TDWNT NT:2961)

This term describes an oppressive rule or usurpation of God's rule. Because of the nature of the gospel of faith and the power of Christ's blood, that can never happen again. Sin did take absolute dominion the first time we sinned, but after Jesus' death on the cross and the power God has now placed into the gospel, sin can never in the future take the dominion. We can allow it to rule if we choose to obey it, but it can never ever gain the dominion and lordship it once had without our willing participation.

This is a promise, and it takes us back to the chart above. Jesus act of righteousness undid Adam's act of unrighteousness. That one act "*abounded unto the many, (came) of many trespasses unto justification, made the many righteous*," and brought about the set of circumstances where "*grace reigns through righteousness unto eternal life through Jesus Christ our Lord*." When each person is baptized then God does all this for that individual. From that moment on, sin can no longer have dominion. It cannot be Lord and rule over us any longer, because grace is now the ruler and Lord.

Sin might get control over us, but not because it has dominion. We might allow sin to reign, but it cannot force us because it no longer has dominion. We can break the power of sin any time we choose by asking God for forgiveness. This is the reason that sin cannot have dominion. With another “for - *gar*” in the same passage, the explanation of why sin shall not have dominion over a baptized believer is given.

Jesus’ death removed us from law, and placed us under grace. But what law did it remove us from? If we were completely removed from all law then sin would no longer be possible. We are still under law, but not the kind of law that brings condemnation. Not the kind of law that would bring us back into the quality of bondage and servitude we had before we were baptized into Christ’s death. The Spirit will elaborate on which law this is at the beginning of chapter seven and chapter eight.

*Wherefore, my brethren, **ye also were made dead to the law through the body of Christ; that ye should be joined to another, (even) to him who was raised from the dead, that we might bring forth fruit unto God.** 5 For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. 6 But **now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.** Rom. 7:4-6*

*There is therefore now no condemnation to them that are in Christ Jesus. 2 For **the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.** 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. 8:1-4*

For now, it is simply introduced and left to stand. The relationship of the servants of Christ to God is not regulated by law. It is regulated by the grace that was purchased on the cross. Now, a Christian can sin, repent, confess and continue in the grace of God. He does not need to be baptized again because sin can no longer do what it did prior to baptism.

Under absolute law once you sinned you were absolutely and completely under sin’s control. You were doomed from that day forward and no longer had any control over your destiny. This is what the angelic beings found. Sin was in control, and you were doomed to death. Not so under grace. When a person is baptized, they are made spiritually alive. If they commit a sin and repent they are not dominated by sin or controlled at all. They simply ask God for forgiveness and are forgiven. Never can sin dominate one under grace unless they willingly give themselves to it.

But this too can be twisted into a dangerous conclusion. Which the Spirit now repudiates.

15 What then? shall we sin,

Paul’s “*what then*” is the same construction as found in 6:1, except the term “*say*” is left off. It is made up of the interrogative pronoun “*ti*” which can be translated with “*who which or what*” and makes it a question. Joined to it is (*oun...* a conj. indicating that something follows from another necessarily; it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so*). So the verse poses the question what “*follows necessarily*” from the above reasoning.? What “*conclusion*” should be drawn now that it has become clear that sin cannot have dominion over the Christian because he is not under law but under grace?

Since where sin abounds grace abounds even more, and Christians need never fear they can exhaust that grace, what kind of an attitude should a baptized, alive in Christ believer hold toward sin? Should one view sin as something that simply no longer matters? In 1-14 the Spirit answered the question, “*Should man continue in sin without repentance or confession so God’s grace could grow larger?*” He then proved that categorically and absolutely false! Now he asks a slightly different question. This time “*sin*” is the verb instead of a noun and has been placed in the aorist tense and the subjunctive mode. This means that there is no time (past present or future) of any kind in this concept. It simply denotes an action in progress.

We approach now the most prevalent and most important of the Greek tenses. It is also the most

peculiar to Greek idiom. **The fundamental significance of the aorist is to denote action simply as occurring, without reference to its progress. ... The aorist signifies nothing as to completeness, but simply presents the action as attained. It states the fact of the action or event without regard to its duration. ... it presents the action or even as a "point," and hence is called "punctiliar."** (A manual Grammar of the Greek NT -Dana & Mantey p. 193-194)

Hence the question the Spirit asked about sin is not about any one specific act. He is not asking if we can be in the act of adultery, or a lie. He is asking if we can be in the concept of sin as rebellion in a durative or point action. This action is simply progress without any discussion of its duration, beginning or end. Simply stated "could a baptized believer simply remain in the action of sin with no regard for duration or progress, since he is not under law but under grace? This would mean could he simply live in the grips of sin without repentance or confession?"

because we are not under law, but under grace?

Shall the simple and wonderful truth that we are not under law but under grace become a "reason" for us to stay under the action of sin?

"hoti... It the reason why anything is said to be or to be done, because, since, for that, for, (a causal conjunct. ...)... a. it is added to a speaker's words to show what ground he gives for his opinion;... b. hoti makes reference to some word or words that precede or immediately follow it..." (Thayer p 458-460; 3754)

Ponder for a moment the major consideration between those who are under law and those who are under grace. Those under law have no provisions made for its violation. If they violate it, they are destroyed. This is what happened to the angels when they sinned.

For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; 2 Pet 2:4

And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Jude 1:6

This is what happened to Adam and Eve, to Paul and to everyone one of us when we committed our first sin. This is what it means to be under law and the dominion of sin because there is no way out. There is no escape from that dominion. That one sin leads to the one who committed it to be immediately punished with death and with no hope of redemption, we are under the dominion of sin and death. But those those under grace have a means by which if they violate that law, they can still have forgiveness and gain another chance.

This is the only thing that grace brings. Those who violate law even once are forever guilty and must pay the penalty for its violation. Those under grace live under the same provisions but they have provisions made for each violation of law. Every time one living under grace violates law, someone else must pay for it. The one who pays is Jesus. He is our redemption for each sin.

Hence the question. Since Jesus has already created a propitiation that can pay for the sins of the entire world,

*My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: 2 and **he is the propitiation for our sins; and not for ours only, but also for the whole world.** 1Jn. 2:1-2*

and we are not living under law where we are punished for our sins, but under grace where each sin is forgiven,

If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. 1Jn. 1:6-7

then can't we just live in the action of sin? It won't cost Jesus anything more than he has already paid. Sin can be forgiven under grace, so doesn't it follow that I can simply sin whenever I desire without any concern?

God forbid.

This is an idiom of an earlier era (old English) that is no longer used and has been updated in the newer versions. Certainly not! (NKJV); May it never be! (NASU); By no means! (ESV). What Paul said cannot be translated accurately into English because he is negating the verb of being with the optative mood.

The phrase *me genoito* lit., 'let it not be' (*me*, negative and *ginomai*, to become), ... In Paul's epistles it is almost entirely used to express the Apostle's repudiation of an inference which he apprehends may be drawn from his argument. (Vine Vol 2 p 117)

The optative mood in Greek is used to express wishes or doubtful contingencies.

The optative is the mood of strong contingency; the mood of *possibility*. It contains no definite anticipation of realization, but merely presents the action as conceivable. Hence it is one step farther removed from reality than the subjunctive. (Dana & Mantey; Manual Grammar of the Greek NT p. 172).

There is not even the slightest chance that this could ever be. By putting it in the optative, the Holy Spirit denied even the *possibility!* Although the action is conceivable, the negation makes it inconceivable. Such a thing is not possible! Since "*ginomai* means "to become, i.e. to come into existence, begin to be," or to come to pass, happen," and "*me*" is a "*particle of negation*" The Holy Spirit stated that such a conclusion must never come into existence or happen. It is a lie and a false conclusion. It is impossible for such a thing to be.

The next verse conveys the actuality of what does come into being depending upon which choice we make.

16 Know ye not, that to whom ye present yourselves (as) servants unto obedience,

There is a great deal more involved in sin than simply an action that law forbids. There is a great deal more involved in sin than a penalty that must be paid. Why is it a violation of law? Why is there such a severe penalty attached to it? God never made a law that was not in our best interests. All his commands are for our good always and none are grievous or hard to be borne.

And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive, as at this day. Deut 6:24 24

For this is the love of God, that we keep his commandments: and his commandments are not grievous. 1 Jn 5:3 3

Sin is much more grievous than just a violation of law. He poses this to them with the question "know" ye not.

"*oida*,... 1. like the Lat. *novi* it has the signification of a present to know, understand; and in the plpf. the signif. of an impf. 1. to know,... 2. to know i. e. get knowledge of, understand, perceive; a. any fact... b. the force and meaning of something that has definite meaning:... c. as in class. Grk., foll. by an inf. in the sense of to know how (Lat. *calleo*, to be skilled in ...Phil 4:12)..." (Thayer, p. 174; 1492).

Don't you understand this truth? Haven't you had enough experience with sin to have a practical working knowledge of it? If sin were merely a debt that God could pay for us, with no other factors involved, there might be some validity to the argument, but that is definitely not the case. There is a much greater issue involved in the commission of sin than that of debt. Jesus stated it about as clearly as it can be put forth.

Jesus answered them, Verily, Verily, I say unto you, Every one that committeth sin is the bondservant of sin. Jn. 8:34

No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Mt. 6:24

In these scriptures the essence of this passage is set forth. Jesus revealed that sin is not simply an act of rebellion that has consequences. It is an allegiance and a servitude. Whatever sin a person commits and begins to practice ultimately becomes the master. All who commit sin are the slaves of whatever sins they commit. Sin takes control and becomes the master. Since every act

of sin makes one a servant to it, the other passage comes into play. Though Jesus is only speaking of one type of sin (covetousness), it is a universal principle that would obviously apply to any other sin that has been allowed to become the master because the person makes themselves its slave.

While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 2Pet. 2:19-20

Since no one can serve two masters, and sin is a master, those who sin are rejecting the dominion of God. One can try, but sooner or later one has to give up one master or the other. Sin will remove one from God just as surely as being completely devoted to God will remove one from sin.

The Spirit returns to the same thoughts as those set forth in verse thirteen by repeating the use of the term “*present*.”

“paristemi... a. to place beside or near... to set at hand; to present; to proffer; to provide... to place a person or thing at one’s disposal... Rom 6:13;...” (Thayer p 489;3936)

“paristemi ... to cause something to be or to serve as - 'to cause to be, to cause to serve as, to make something be.' ... 'do not cause any part of yourselves to serve as an instrument for doing wrong' Rom 6:13. (Lou & Nida, Greek-English Lexicon NT: 3936)

Those of us who are reading this letter must realize that when we offer our mortal bodies to the use of another to do what they desire, then we become are their servants.

“doulos... 1. a slave, bondman, man of servile condition... a. properly... b. metaph. aa. one who gives himself up wholly to another’s will... gg. doulos tinos devoted to another to the disregard of one’s own interests...” (Thayer, Joseph Henry; op. cit., p. 157-158; 1401)

This is what sin demands, and it is what God demands. Both are seeking those who will “*give himself up wholly to another’s will*,” and who are “*devoted to another to the disregard of one’s own interests*” The obvious dilemma here is that one can only completely devote themselves to one master.

When we give up our mortal body for God, then sin has no place. If we give our mortal body to sin then God has no place. The reason is simple. This servitude is “*unto - eis which “denotes the end to which a thing reaches or extends,” “the end by which a thing is completed, i.e. the result or effect.”*” The result of their presenting their body for the use of another is that it leads to “obedience” to that master.

“hupakoe... obedience, compliance, submission... obedience rendering to any one’s counsels... of the thing to which one submits himself... the obedience of one who conforms his conduct to God’s commands...” (Thayer, p. 637;5218)

Anyone who has offered himself to God in baptism with the confession that Jesus is Lord ought to understand that when he did that he was offering “*obedience, compliance, submission*” to him. At the same time anyone who has committed a sin knows full well that for the moments they are under the dominion of sin and lust, they are in “*obedience, compliance, and submission*” to it.

So this truth is absolute:

his servants ye are whom ye obey;

Ponder a second definition of the term “servant.”

doulos sundoulos doule douleuo douleia All the words in this group serve either to describe **the status of a slave or an attitude corresponding to that of a slave.** ... The meaning is so unequivocal and self-contained that it is superfluous to give examples of the individual terms or to trace the history of the group. ... **Hence we have a service that is not a matter of choice for the one who renders it, which he has to perform whether he likes or not, because he is subject as a slave to an alien will, to the will of his owner...** (Kittel, Vol 2, p. 261-280;)

Those who present their mortal bodies to a master for obedience become slaves and they are

offering an “attitude corresponding to that of a slave.” He is “subject as a slave to an alien will, to the will of his owner.” It doesn’t matter who the master is, when we obey that master then we are that master’s servants. So going back to the question can we continue in the action of sin and also be under the safety of grace at the same time? How could that be when the very moment we give our instruments to service we become the slave of that thing. One leads to death and the other to righteousness and it is impossible for both to be occurring at the same time in the same soul.

whether of sin unto death, or of obedience unto righteousness?

To make clear that these two mutually exclude one another, he introduces them with a “disjunctive conjunction.”

he ... he; hetoi ... he (ἢ ... ἢ; ἢτοι ... ἢ: markers of double alternatives - 'either ... or.') ... 'for either he will hate the one and love the other or he will be loyal to one and despise the other' Matt 6:24. ... 'you are slaves of what you obey, either of sin which leads to death or obedience which leads to righteousness' Rom 6:16. (Lou & Nida Greek-English Lexicon NT: 2273)

“ἢ - e, a disjunctive conjunction... Used 1. to distinguish things or thoughts which either mutually exclude each other, or one of which can take the place of the other...” (Thayer, P. 275; 2228)

By the use of this two conjunctions, the Spirit affirmed exactly the same thing Jesus did. It is not possible to do both. They “*either mutually exclude each other,*” or one must “*take the place of the other*” So take your choice. It is either sin unto death, or obedience (to God is implied) unto righteousness. These two are mutually exclusive and a choice must be made between them.

Nothing makes the difference between these choices more clear and distinctive that the different places they lead to. Those who after baptism, allow sin to be their master (not out of dominion but of choice), will find that it leads right back unto (*eis* which “*denotes the end to which a thing reaches or extends,*” “*the end by which a thing is completed, i.e. the result or effect.*”) death. This is why sin is sin. This is why God so strongly condemns it. It is not simply a violation of law, or an act that displeases him, it is a servitude that leads to death. Since God does not want us to die, he wants us to flee from sin.

The other choice is prefaced with the second “or” which is the “disjunctive conjunction ἢ and compounds the mutually exclusive nature of these two masters and the different rewards they bring.

This is the other master to whom we can present ourselves. Though he does not specifically mention God, it is obviously implied. By submitting, obeying and complying, with this other master, one is heading in the direction (*eis* which “*denotes the end to which a thing reaches or extends,*” “*the end by which a thing is completed, i.e. the result or effect.*”) of “righteousness.”

“**dikaiosune**... *the virtue or quality or state of one who is dikaios*; 1. in the broad sense, the state of him who is such as he ought to be, righteousness... the condition acceptable to God... a. univ. ... the doctrine concerning the way in which man may attain to a state approved of God... b. *integrity, virtue, purity of life, uprightness, correctness in thinking, feeling and acting...*” (Thayer, p. 149; 1343)

“**dikaios** ... *observant of he dike, righteous, observing divine and human laws; one who is such as he ought to be;*... 1. in a wide sense, *upright, righteous, virtuous, keeping the commands of God...* a. univ. ... used of O. T. characters noted for piety and probity... Neut **to dikaion**, *that which regard for duty demands, what is right...* b. the negative idea predominating: *innocent, faultless, guiltless...* c. preeminently, of him whose way of thinking, feelings, and acting is wholly conformed to the will of God, ... d. contextually, *approved of God, acceptable to God...* 2. in a narrower sense, *rendering to each his due*; and that in a judicial sense, *passing just judgement on others*, whether expressed in words or shown by the manner of dealing with them:... so of God recompensing men impartially according to their deeds,..." (Thayer, p 148-149; 1342)

Remember this is the term that the book started with. God makes a man righteous by faith. In order to reach the end, one must leave sin and become the obedient servant of God. The righteousness of God which is by faith is mutually exclusive of any service to sin. If one serves sin then they cannot have the righteousness which is from God by faith.

17 But thanks be to God,

This is the 15th time that the Greek term that is generally translated “*grace*” is used in Romans and the 10th time in Chapter Five and Six. The word has great breadth of meaning. Generally *charis* is an act of favor that gives an undeserved gift. But it has several shades. Sometimes it emphasizes the gift and other times the giver. Sometimes it is used of the favor and love of the giver and other times as here the favor and love of the receiver. That is why the translators chose “*thanks*” here.

charis ... connected with *charin* is first of all **that property in a thing which causes it to give joy to the hearers or beholders of it**,... and then, seeing that to a Greek there was nothing so joy-inspiring as grace or beauty, it implied the presence of this, ... *charis* after a while came to signify not necessarily the grace or beauty of a thing, as a quality appertaining to it; but the gracious or beautiful thing, act, thought, speech, or person it might be, itself—the grace embodying and uttering itself, where there was room or call for this, in gracious outcomings toward such as might be its objects; **not any longer ‘favour’ in the sense of beauty, but ‘the favour’**; (Trench’s Synonyms of the NT:5485)

charis ... I. outward grace or *favour* (as we say *well or ill favoured*), *grace, loveliness*, ... of persons, pl. *graces, charms*, lb., etc.:—more rarely of things, II. **grace or favour felt, whether on the part of the Doer or the Receiver: 1. on the part of the Doer, grace, graciousness, kindness, goodwill, tinos for or towards one**, ... **2. on the part of the Receiver, the sense of favour received, thankfulness, thanks, gratitude, ... acknowledge a sense of favour, feel grateful**, ... to feel *gratitude to one for a thing*, ... to owe *gratitude*, be beholden, ... earn his *thanks*, ... (Liddell & Scott; Abridged Greek Lexicon NT 5485)

In this passage, it is the joy, thankfulness and sense of favor and privilege in the heart of the one who has received the grace. Since the gratitude toward such a kind, merciful, and compassionate God who would make such sacrifices for us is beyond man’s ability to express. The Spirit simply expressed the truth that we should feel a great sense of favor and peace.

that, whereas ye were servants of sin,

He then revealed the exact reason why we should feel this gratitude. It was because (*hoti – for that, because, seeing that, inasmuch as.*” This is a black on white comparison. What we were and what we are have come about only because of what God has done. Beginning in Chapter five, Paul showed that God had manifested his love by sending His Christ while we were still sinners and enemies. He then took Adam and revealed that our state all led back to one act of Adam in the garden, along with our imitation of him. Now he will remind us that again that it was the one act of Christ on the cross that give us the form of teaching that changed it all.

So we ought to be so grateful to God! First, because He redeemed us from the slavery and dominion of sin. Through Adam and our own folly, our miserable state has been thoroughly set forth in the book. We were the servants of sin whose only reward for such faithful service was death. We were slaves to this terrible master, but now we can thank and praise the grace and merciful kindness of our benevolent God.

ye became obedient from the heart

The service to sin ended when they became obedient from the heart. They stopped serving sin to start serving Christ. The term obedient is the same one as that in the previous verse “*obedience, compliance, submission.*” They obeyed, complied with and submitted “from” the heart.

“ek... It denotes as well exit ... out of, as separation from, ... *from out of, out from, forth from, from...* I. of PLACE,... II of the ORIGIN, SOURCE, CAUSE...” (Thayer, p. 189; 1537)

This obedience was not merely outward. This is why baptism alone (infants) could never bring the remission of sins. The origin and source of this obedience was from within the heart. It all started as was clearly pointed out in the first chapter of the book. It begins and continues with faith.

Trust in Jehovah with all thy heart, And lean not upon thine own understanding; 6 In all thy ways acknowledge him, And he will direct thy paths. 7 Be not wise in thine own eyes; Fear Jehovah, and depart from evil: Prov 3:5-7

Their obedience started with the heart when they heard and submitted. Paul repeats the word he used of the obedience we once gave to our lusts when sign reigned. *“hupakouo... to listen, hearken; obey, be obedient unto, submit.”* When God opened up a door of opportunity to leave that state, through Jesus, they took advantage of the opportunity.

to that form of teaching whereunto ye were delivered;

This is a very difficult passage to work through. He begins with the term *“form”* which generally is used of the term example or pattern. It is the *“type”* in the typewriter. The mark of a blow left on paper or metal to create a form, pattern or example.

“tupos, ...1. the mark of a stroke or blow; print... 2. a figure formed by a blow or impression; hence univ. a figure, image:... 3. form... 4. an example; a. in the technical sense, viz. the pattern in conformity to which a thing must be made... b. in an ethical sense, a dissuasive example, pattern or warning... an example to be imitated: of men worthy of imitation, Phil 3:17” (Thayer, p. 632; 5179).

The difficulty is in understanding what *“form of teaching”* is under consideration. The easiest and most probable would be the gospel and baptism. But it may be much bigger than that. Paul used this same term to describe Adam in the previous chapter.

Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam’s transgression, who is a figure (tupos) of him that was to come. Rom 5:14

We followed the pattern of Adam exactly from the moment we died and made sin our master. From that time until the gospel was preached to us, we were following in Adam’s footsteps in serving sin. He was the initial pattern and we all followed Him. But when Christ came, he created a new pattern. Now we follow that pattern.

The gospel is the death burial and resurrection of Jesus Christ (1Cor. 15:1-3) and the form is the act of baptism where we are crucified and died with him, were buried with him and raised with him. This is definitely an exact replica and impression of a spiritual reality. Since Peter called baptism the *antitype* of Noah’s ark, our mind already goes to the concept.

We definitely followed a pattern of teaching. What is that pattern? Jesus’ death burial and resurrection are the spiritual reality and baptism is the form or type that we were obedient from the heart to. It is the one thing that delivers us from sin, and the one thing that exists here now that is the exact replica of the blow of Jesus’ death, burial, and resurrection on each believer.

When one takes Christ’s death burial and resurrection and lays it against the baptism of all believers one sees the resemblance clearly. Hence the form of teaching, is the baptism which is obeyed from the heart. Just as Moses was shown the pattern on the Mount, and then went down to make the copies of the heavenly things, so we to have had these things delivered to us.

Yet the pattern is not finished when we come up out of the water. It is that part of the pattern that Paul is now describing. We were raised to walk in newness of life. We were raised to continue to follow Jesus act of obedience in the cross with all the other forms and patterns he left for us to follow.

The term where unto is made up of the relative pronoun *hos- who, which, what;* and *eis”denotes the end to which a thing reaches or extends,” “the end by which a thing is completed, i.e. the result or effect.”* This could have been translated *“into which”* or *“for the purpose of which”* it was *“delivered.”* So God sent Jesus to die on the cross so we could follow him and when we followed him in the first part, we were *“delivered”* from the old pattern into the new.

“paradidomi... to give over... 1. prop. to give into the hands (of another. 2. to give over into (one’s) power or use... to deliver to one something to keep, use, to deliver one up to custody, to be judged, condemned, punished, scourged, tormented, put to death, (often thus in prof. Auth.)... , take care of, manage... (Thayer, p. 480-481; 3860)

What is interesting about this construction is that God did not deliver this to us, he delivered us to

it. Just as we were all delivered into sin by the single act of Adam in the garden, everyone is now delivered to Christ's act upon the cross by this form of teaching. They parallel each other in every way. What Adam did in the garden we were delivered into the moment we sinned. What Jesus did on the cross were are delivered into the moment we obey from the heart the form of baptism. Thanks be to God that the death of Christ is so accessible to us through the act of baptism.

18 and being made free from sin, ye became servants of righteousness.

This is why our hearts should be full of God's grace and being thankful. When this form of teaching was obeyed from the heart, each was then "*made free*" from sin.

"eleutheroo... (eleutheros) to make free, set at liberty... to liberate from bondage..." (Thayer p 204; 1659)

"eleutheros... prop. One who can go whither he pleases... free; 1. freeborn; in a civil sense, one who is not a slave... of one who ceases to be a slave, manumitted... 2. Free, exempt, unrestrained, not bound by an obligation... free from i.e. no longer under obligation to, so that one may now do what was formerly forbidden by a the person or thing to which he was bound..." (Thayer, P.204 ;1658)

This too is part of the pattern we were delivered into. We are now freed from the bondage and servitude of sin. In the water of baptism we were freed from it, liberated from its bondage and set at liberty. Sin as our master was stripped of all its power by the blood of Christ and the grace of God. All who have been baptized into Christ have been set at liberty from sin and became instead the servants of righteousness.

We all exchanged masters in baptism. We turned from the cruel vicious taskmaster sin which for all the service a man might give can only bring misery and eternal death.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light. Mt. 11:28-30

They exchanged that master for God through his Christ. Yet instead of mentioning the new master, he spoke of the new lifestyle of God's servant: **righteousness**. We are now obligated to serve righteousness. to exert all our energy, time, efforts, and emotions in pursuing and being righteous. This is the new form we have been delivered to and we cannot go back to the old form.

19 I speak after the manner of men because of the infirmity of your flesh:

The Spirit inspired Paul to place this passage here to guard against any misunderstandings among the readers concerning some of the things that have been revealed in this section. The term "*after the manner of men*" is used to describe things that are human, or looked at from a human perspective.

"anthropinos... human, applied to things belonging to men... or instituted by men... adjusted to the strength of man... opp. To divine things with the implied idea of defect or weakness..." (Thayer, p. 46; 442)

There is no real dispute or doubt that Romans 5-8 reveal some of the most difficult concepts about ourselves in the Scriptures. The Spirit revealed some very deep things about the fleshly and spiritual side of our being. Things we received through our physical and spritual lineage to Adam and things we received from out spiritual lineage to Christ. Some of these things are very easy to twist and pervert as Peter warned. Paul himself had already asked two questions directly inspired by the Holy Spirit that are clearly after the manner of men in their reasoning since both are are answered in the negative.

What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. We who died to sin, how shall we any longer live therein? Rom 6:1-2

What then? shall we sin, because we are not under law, but under grace? God forbid. Rom 6:15

These two questions are not God's revelation to man through the Holy Spirit, they are "*after the manner of men.*" It is still very important that we limit these words to the context or they too can be

twisted. We know the Scriptures are verbally inspired and that it is impossible for these writers to use “*words which man’s wisdom teacheth*” of their own accord:

*But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. 13 Which things also we speak, not in words which **man’s** wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual (words). 1Cor. 2:12-13*

So the Holy Spirit has guarded and limited these words so that we will be careful with them. Here Paul is using things which “*man’s wisdom teacheth,*” but he is “*speaking after the manner of men*” under the inspiration of the Holy Spirit for a very specific purpose. The illustrations and questions of this section have been carefully placed in this section to guard against the “*weakness*” in man’s flesh. God knows how prone we are to find ways back into sin.

“*astheneia... want of strength, weakness, infirmity... a. of Body; aa its native weakness and frailty... bb feebleness of health; sickness... b. of Soul; want of the strength and capacity requisite aa. to understand a thing... bb to do things great and glorious, as want of human wisdom, of skill in speaking, in the management of men... gg to restrain corrupt desires,; proclivity to sin... dd to bear trials and troubles...*” (Thayer, p. 80; 769)

There is a “*want of strength*” that stems and originates in our mortal body. It created “*weakness*” and “*infirmity*” and we received it from Adam. Specifically he here described our “*corrupt desires*” and our “*proclivity to sin.*” The idea that we should “*continue in sin, that grace may abound*” and “*continue to sin because we are not under law, but under grace*” are the kinds of arguments the flesh would put forth in order to have sin continue to reign in our mortal body after we obey the gospel and come under a new pattern. Peter spoke out forcefully against those who would strive to use such arguments to entice those who are weak in the flesh into succumbing again to bondage.

But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. 2 And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. . . 18 For, uttering great swelling (words) of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; 19 promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. 20 For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. 2Pet. 2:1-2, 18-20

These were the teaching of the gnostics and more especially the Epicureans who used these very arguments and entrapped multitudes. They are still being entrapped under the once saved always saved, sin doesn’t really matter of many today.

This natural proclivity toward weakness that the fleshly side of our being created in our soul and spirit will be the the theme that runs through the entire Seventh Chapter and well into the Eighth. Our flesh actually seeks for ways to fight and conquer that spiritual part of us that wants to serve God. The questions and illustrations of this section are placed here to help us fulfill a very important command.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to (fulfil) the lusts (thereof). Rom 13:14

— Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the soul; 1Pet 2:11

Our flesh is crafty and deceitful. It craves fulfillment regardless of the cost. We must guard against the wily and deceptive way that it puts forth its reasoning.

Specifically, we must now use the same zeal and intensity in our service to God as we did for sin when we were the slaves of sin, under the type of Adam, which reigned in our mortal body of flesh.

Since we are now slaves of God, having been transferred from one master to another we can have no hope of serving our other master again. We have been removed from of the first master (sin) and must now fully serve our new master (God). Once a man obeys the gospel he has changed masters and cannot go back.

for as ye presented your members (as) servants to uncleanness and to iniquity unto iniquity,

For the rest of our time in the flesh we will be caught between the act of Adam and the act of Christ. Our flesh from Adam was described first, and then with the “for - *gar* by the use of this particle, either the reason and cause of a foregoing statement is added, or some previous declaration is explained” the Spirit forced us to see the full impact of the “*weakness of our flesh*” as well as the need to reason in this manner. Adam’s flesh will always seek to serve sin, and our spirit under the influence of faith and the Holy Spirit will always seek to serve righteousness. This is the stark choice each decision leads us to:

Adam’s Flesh	Christ’s Spirit
were servants of sin, infirmity of your flesh: presented your members servants to uncleanness	became obedient from the heart to that form of teaching made free from sin, ye became servants of righteousness. even so now present your members (as) servants to righteousness unto sanctification.
to iniquity unto iniquity, when servants of sin, free in regard of righteousness end of those things is death. For the wages of sin is death;	now being made free from sin become servants to God, have your fruit unto sanctification, and the end eternal life. the free gift of God is eternal life in Christ Jesus our Lord.

Using the strengthened “*as — hos-per*” the Greek reader would immediately see that additional force was being added to the idea of a comparison here. In just exactly the same way that we presented our members to uncleanness and iniquity, we must now present ourselves to righteousness. Prior to conversion each person had willingly and zealously “presented” his members to uncleanness and lawlessness.

“*paristemi... a. to place beside or near... to set at hand; to present; to proffer; to provide... to place a person or thing at one’s disposal... Rom 6:13;...*” (Thayer p 489; 3936)

We had no problem then placing our members near and beside the evil things with a desire to give ourselves completely to them. We lived in that time to the lust of men. Now, for the rest of our time we need to live for the will of God.

Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; 2 that ye no longer should live the rest of your time in flesh to the lusts of men, but to the will of God. 3 For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: 4 wherein they think it strange that ye run not with (them) into the same excess of riot, speaking evil of (you): 1Pet. 4:1-4

Before we found Christ, or He found us, we were accustomed to placing our members at the disposal of sin and committed things that were “*unclean*.” this is a term for things that are filthy, dirty and disgusting. Things that turn the stomach and are vile.

“*akatharsia... any substance which is filthy or dirty- 'filth, dirt, rubbish.' ... 'but inside they are full of dead people’s bones and all kinds of filth’ Mt. 23:27...*” (Lou & Nida, Greek-English Lexicon Based NT167)

We can’t see this as God does. He called these things abominations. Because in they eyes of God they are conduct on the same level as the filthy things we see in the world. A rotting corpse is a fair comparison to acts of sin we were doing and how God saw us while we were doing them.

They were also “*iniquity*,” generally means a disregard for law and living lawlessly. But just as important it is a despising and disregarding law. Paul will pick this up in the next chapter and describe the truth that for many, a knowledge that this is against God’s law actually increases the enticement.

anomia... f: to behave with complete disregard for the laws or regulations of a society - 'to live lawlessly, lawlessness, lawless living.' 'they will gather up out of his kingdom all who cause people to sin and those who live in lawlessness' Matt 13:41. In some languages one may translate *anomia* in Matt 13:41 as 'to live as though there were no laws,' 'to refuse completely to obey the laws,' or 'to live as one who despises all laws.' (Lou & Nida, Greek-English Lexicon Based NT: 458)

anomia We have generally translated *anomia* 'iniquity' (Matt 7:23; Rom 6:19; Heb 10:17); once 'unrighteousness' (2 Cor 6:14), and once "transgression of the law" (1 John 3:4). It is set over against *dikaosune* (2 Cor 6:14); joined with *anarchia*, ... ***anomia* is never the condition of one living without law, but always the condition or deed of one who acts contrary to law:** and so, of course, *paranomia* found only at 2 Peter 2:16; cf. Prov 10:26) ... (Trench's Synonyms of the NT NT 458)

We had given up whatever body parts were necessary to accomplish things that lead us to becoming morally and spiritually filthy and refused to hold ourselves back from things we knew were unlawful. We acted as though law did not exist for us. We held the law in contempt when our lusts craved for fulfillment and the opportunity came to indulge them. Eyes, hands, feet, body and soul were completely given over to serve sin. They were wholehearted sinners. they loved what they were doing, they did it with zeal. Whatever the cost to themselves in money, time, or even in the destruction of their own body meant nothing to them, they were servants of sin and gave sin their all.

But what did it lead to? It led (*eis* - *entrance into*) them into further iniquity (*lawlessness*). This is the problem with sin. The more it is practiced the more defiling and corrupting it becomes and the further into itself it forces one to go. Once overcome the master seeks new, creative, but more vile ways to fulfill the cravings of the flesh, setting aside the laws we know God has given because they are a barrier to our cravings and desires.

even so now present your members (as) servants to righteousness unto sanctification.

Now in exactly the same manner (*houtos* - *in this manner, thus, so*) we are to take those same members and make them servants to righteousness. So in exactly the same manner that we took our members (eyes, hands, feet, tongue, body and soul) and gave them to sin, we are now given the freedom and the right and therefore the duty to give them to righteousness. The lifestyle God has always lived, and created us to live, is now what we should be serving, staying within the boundaries of law, and setting aside all cravings that lead us to want to violate law.

Since God gave us this precious opportunity through Christ's death, we should grasp it and give it all we have. To live up to the glory and honor of our God's standards is what our members are to be used for. When righteousness becomes our master, then the goal (*eis*) is "sanctification."

"*hagiasmos*... 1. consecration, purification... 2. the effect of consecration: *sanctification* of heart and life, ..." (Thayer, p. 6; 38)

If we give our body to the service of righteousness with the same zeal and wholeheartedness that you once gave it to sin, we will find ourselves "*unto* - *eis* "becoming more pure, sanctified and holy. Paul spoke of this to the Thessalonians, regarding the sensual lust of sexuality. Explaining that only by keeping God's law of one man for one woman in a marriage relationship could he be sanctified. Sanctification required that one "*know how to possess his own vessel in sanctification and honor, 5 not in passion of lust, like the Gentiles who do not know God.*" Paul went on to reveal that to reject this is to reject not man, but God. What is true of sexual cravings is also true of all cravings.

For this is the will of God, your sanctification: that you should abstain from sexual immorality; 4 that each of you should know how to possess his own vessel in sanctification and honor, 5 not in passion of lust, like the Gentiles who do not know God; 6 that no one should take advantage of and defraud his brother in this matter, because the Lord is the avenger of all such, as we also forewarned you and testified. 7 For God did not call us to uncleanness, but in holiness. 8 Therefore he who rejects this does not reject man, but God, who has also given us His Holy Spirit. 1Th. 4:3-8

Paul described his own manner of doing this. First, he saw the things that were in the way and he removed them and from that point onward saw them only as rubbish. Then using that as his base, he continued to press on gaining more and more victories and putting more and more things behind

him.

But what things were gain to me, these I have counted loss for Christ. 8 Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ ... 12 Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. 13 Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, 14 I press toward the goal for the prize of the upward call of God in Christ Jesus. 15 Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Phil 3:7-8

20 For when ye were servants of sin, ye were free in regard of righteousness.

Again the tie is maintained with *for/gar*. Remember though that Paul is “*speaking after the manner of men because of the infirmity of our flesh.*” This is a very difficult concept. I think the best way to unravel it is to consider Jesus words regarding just one sin: “*mammon*”

“No one can serve two masters; for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and mammon. Mt. 6:24

They are mutually exclusive. If you are serving God you can’t be a servant of mammon and if you are serving mammon, you are released (freed) from service to God, because they can’t both be in the same heart at the same time. In this respect, God has a vineyard and sin has a vineyard. If we are working in sin’s vineyard we can’t be working in God’s.

Looking at this globally, before we obeyed the gospel, we were completely free of all service to God. Even if we did some good thing from time to time, we were only servants of sin doing something righteous once in awhile, but that never made us a servant of righteousness because we were “free” in regard to righteousness. In this case, we were not bound by it. Righteousness was not our master and we were not servants of righteousness, so only in the sense of already being a servant of sin could we be free from any obligation to serve righteousness. It would not have done us any good. God would not have recognized that service.

“eleutheros... prop. One who can go whither he pleases... free; 1. freeborn; in a civil sense, one who is not a slave... of one who ceases to be a slave, manumitted... 2. Free, exempt, unrestrained, not bound by an obligation... free from i.e. no longer under obligation to, so that one may now do what was formerly forbidden by a the person or thing to which he was bound...” (Thayer, P.204 ;1658)

What a terrible indictment of the state of man prior to conversion. This is what one sin accomplished when one is under law and not under grace. The spiritual death that came through Adam led each of us to this terrible position. James captured at least part of the thought with the truth that one sin removes forever any chance of righteousness.

For whosoever shall keep the whole law, and yet stumble in one (point), he is become guilty of all. Jas. 2:10

Ponder the implications of this verse. Once we committed a sin. We were guilty of all and therefore free from righteousness. This doesn’t mean we couldn’t do anything right before we were cleansed in Christ’s blood. But what it does mean is that while a servant of sin we could have no part of being righteous. No one, while serving sin can become righteous no matter how many good things they do while they serve sin. It was Christ act that set us free from sin so we could once again serve righteousness.

21 What fruit then had ye at that time in the things whereof ye are now ashamed?

What things of lasting value came out of that lifestyle? What was the “fruit?”

“karpos... fruit. 1. prop. the fruit of trees... the fruit of one’s loins, i.e. his progeny, his posterity ... 2. Metaph. that which originates or comes from something; an effect, result... a. work, act, deed... b. advantage, profit, utility Rom 6:21.” (Thayer p. 326; 2590)

If they were to look upon their former life as a tree, what were the fruits they produced? What profit

did their service to sin actually bring into their lives. Once again, he is not speaking of the good things we might have done while servants of sin, but the evil and corrupt things that sin as a master made us commit? What can they look back on with great excitement and zeal and express as things to be proud of? The sad reality is that we can only be “*ashamed*” of what sin forced us to do as a master.

“*epaischunomai* 1870, a strengthened form of No. 1 (*epi*, “upon,” intensive), is used only in the sense (b) ... “the feeling of shame arising from something that has been done” ... It is said of being “ashamed” of persons, 11:16. (Vine’s Vol 1 p. 77 NT:1870)

epaischunomai... : to experience or feel shame or disgrace because of some particular event or activity - ‘to be ashamed of.’ (Lou & Nida, Greek-English Lexicon NT 1870)

Sin always leads one to cross lines they promised themselves they would not cross. It forced them to admit to others that they have done things that are unfit and unbecoming. People may or may not understand this while they are serving sin, but they certainly come to understand it after they learn the truth. Since sin is lawlessness, we must violate a law in order to commit it. Since the wages of sin are death, we have the shame of violating law and the shame of falling short of eternal life.

for the end of those things is death.

With a *for/gar* the reason and cause for the shame is now revealed. The best anyone can hope for while serving sin is death. The “*end*” result for being a servant of sin is death.

“*telos*,... 1. *end*, i.e. a. *termination, the limit* at which a thing ceases to be... b. *the end* i.e. *the last in any succession or series*... c. *that by which a thing is finished, its close, issue*... d... *the end to which all things relate, the aim, purpose* | Tim. 1:5...” (Thayer, p. 619-620; 5056)

Sin may continue unbroken in the lives of those who allow it to rule them, but those things will come to an end. As God decreed in the very beginning, the end of all rebellion against him is death. This is sin’s close and final issue. It is the aim toward which sin as an arrow is directed. Every act of rebellion against God can only bring about an eternal separation between the sinner and the Creator.

22 But now being made free from sin and become servants to God,

At the time that they were the slaves of sin, they were free of righteousness and the end result of such a condition is death. Now (*nuni - now, at this very moment*) because they had obeyed from the heart that form of teaching and had participated in the death, burial, and resurrection of Jesus Christ through baptism they were “made free,” same word as above with a much richer and deeper meaning. Now we are “*free, exempt, unrestrained, not bound by an obligation*” from sin. As long as we abide in his word and know the truth we are free. Now the son has made us free indeed!

Jesus therefore said to those Jews that had believed him, If ye abide in my word, (then) are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free. 33 They answered unto him, We are Abraham’s seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. 35 And the bondservant abideth not in the house for ever: the son abideth for ever. 36 If therefore the Son shall make you free, ye shall be free indeed. John 8:31-36

He had set them “*at liberty*” and “*liberated*” them from the “*bondage*” and slavery of sin. Because God joined us with Jesus in baptism we are now free and have “become servants” of God.

“*douloo*... 1. *to make a slave of, reduce to bondage*;... a. prop. ... b. metaph. give myself wholly to one’s needs and service, make myself a slave to him, I Cor. 9:19; ... to be made subject to the rule of someone... wholly given up to, enslaved to, Tit. 2:3... to be under bondage, held by constraint of law or necessity in some matter, I Cor 7:15...” (Thayer, p. 158; 1402)

Each of us with our confession before being submerged made a full commitment to “*give myself wholly to one’s needs and service, make myself a slave to Jesus Christ.*” We are now God’s servants instead of sin’s servants. We are now producing fruit of which we do not have to be

ashamed and whose end is infinitely higher than death. But this also creates an obligation. We can't serve two masters, and in a very real sense as Jesus revealed when we sin we become a bondservant to sin. So if we choose to become a servant of sin even for a moment, we become the slaves of sin again and free from righteousness. We have to repent and confess that to our true master in order to be restored.

ye have your fruit unto sanctification,

Both these words are repeated from verses 19 and 21. We do have fruit now, and this fruit has no shame since it leads to (*eis*) our consecration and holiness in the eyes of our God. A servant of sin has no fruit while a servant of God has wonderful fruit.

and the end eternal life.

Now the end (same term as above - "*the end to which all things relate, the aim, purpose*"). The result of being a servant of God is eternal life. The term "eternal" is a wonderful term used to describe God's existence as well as what we will receive at the end of this age.

"aionios... 1. without beginning or end, that which always has been and always will be... 2. without beginning... 3. without end, never to cease, everlasting..." (Thayer, p. 20; 166)

For God, there is no beginning or end, He always has been and always will be. For us, there was a beginning, but there will be no end. Death will only be a portal to a new life that will continue into eternity.

23 For the wages of sin is death;

In this concluding verse of this section, the Spirit again uses a "*for/gar to express the reason and cause for all hat has been said*". The sad truth is that those who serve sin will be repaid for that service. Yet, since sin is singular here and we tend to use that same word "sin" as a singular or plural, it would be clearer to read the wages of a sin. A single sin brings these wages and this servitude. There are "wages" for those who sin.

"opsonion... from opson, "meat," and oneomai, "to buy," primarily signified whatever is brought to be eaten ... denotes (a) "soldier's pay," Luke 3:14; 1 Cor 9:7 ("charges"); (b) in general, "hire, wages of any sort," used metaphorically, Rom 6:23, of sin; 2 Cor 11:8, of material support which Paul received from some of the churches which he had established and to which he ministered in spiritual things; (Vine's Expository Dictionary NT:3800)

When a soldier is out on service, all of his needs are cared for by the government for which he is serving. Every need and necessity is taken care of. These are his wages for being a soldier. This is the most general use of the term though it does also cover general wages for work done. Sin is a master just as civil government is a master. Sin brings wages just as service as a soldier brings wages. The wages of sin, the sustenance that it brings to those who serve it is death. In the context of this section beginning back in chapter 5:12, the death that it brings is spiritual death (separation from God) that endures as long as one is in this life, and culminates in eternal death (separation from God in the lake of fire). This is all sin can ever bring both before and after baptism.

but the free gift of God is eternal life in Christ Jesus our Lord.

God doesn't offer wages. We cannot earn the gift he offers. It is a gracious gift.

"charisma... a gift of grace; a favor which one receives without any merit of his own; in the N.T. ... the gift of divine grace ..." (Thayer, p. 667; 5486)

God's gift of grace and favor is still granted on the basis of service, but it is not just subsistence that God offers. He will pay far above what the worth of our service to him is. God pays the debt for our sin, and continues to pay for the ones we commit while we serve him if we are penitent, have sorrow, and confess it as sin. His gift is eternal life, which he offers to all who will serve him. This free gift of unmerited favor is made possible "in" Christ Jesus our Lord.

It is only for those who are "*wholly joined*" to Christ and "*to whose power and influence he is*

subject” that this gift can be given. We have been “ingrafted as it were in Christ,” and are now “in fellowship and union” him.

*He is the stone which was set at nought of you the builders, which was made the head of the corner.
12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved. Acts 4:11-12*

Romans 7:1-12

Review:

- One: Paul's introduced himself to the Romans, expressed his desire to come be with them and proclaim the gospel, and explained the theme of the book. The gospel is the power of God to salvation through faith. He moved immediately to his first proof that the wrath of God has been revealed against all who are ungodly and unrighteous and who hinder the truth in unrighteousness. The first group described are all first generation apostates and all future generations who continue that apostasy.
- Two: God's wrath is also revealed against all who agree with God that wicked people should be punished, because they have the moral understanding to see the difference between good and evil yet have not obeyed the gospel themselves. He then moved to describe God's wrath against all the Jews who have not obeyed the gospel.
- Three: The Law of Moses condemned all who were under it as corrupt and wicked people. The law offered them only judgment and condemnation, it could not offer hope except for the future hope of the Messiah. The gospel is the good news the Messiah has come and offered them a hope of salvation if they would trust and obey him.
- Four: Both Abraham and David, by their own lives, proved the proposition of the gospel that the only means of being right with God is through faith. Not only that, but Abraham in both uncircumcision and circumcision was justified by faith, proving that both Gentile and Jew could be justified in the same manner and through this means become his children.
- Five: The peace that comes from being justified by faith leads to a joy that cannot be quenched by the physical penalties for sin. Tribulations now become a means for growth and greater hope. (5:1-5)

The manner in which God sent his Son gives great comfort. He died for us while we were at our worst. While we were enemies and sinners Christ came to save us. Now that we have been washed in his cleansing blood, how much more will God now seek for what is best for us. (5:6-11)

The affects on the human race for Adam's sin in the garden are clearly evident. All die physically and because sin is now here, all die spiritually when they commit their first sin. This sad reality was used to illustrate that in every way Jesus' death on the cross has surpassed for good the evil that Adam wrought. While Adam's sinful act led to all the sin and death that is in the world, Jesus Christ's one act has led to all the righteousness and eternal life that now exists in the world. Through Adam's one sin in the garden, sin entered the world and death passed to all men for all sinned (5:12), the many died (5:15), judgment came unto condemnation (5:16, 18), death and sin reigned (5:17, 19), and the many were made sinners (5:19). Yet through Jesus' act of propitiation, the gift of grace abounded to the many (5:15), the free give came of many sins unto justification (5:17), they that receive the gift reign in life (5:17), the free gift came to justification of life (5:18), through his obedience the many were made righteous unto eternal life (5:19, 21), (5:12-21).

- Six: Two fundamental objections/misapplications to the things revealed in Chapter Five are developed. They both center on the possibility of others believing that Jesus death and propitiation the cross offers such abundantly grace to those who believe that sin is no longer a problem. The first possible objection/misapplication is: "*Shall we continue in sin, that grace may abound?*" Paul answered that question "May it never ever be" then explained that all Christians die to sin in baptism and therefore can no longer live in sin. The second objection / misapplication is "*What then? shall we sin, because we are not under law, but under grace?*" which is removed with the truth that each choice completely removes the other. Those who serve sin are completely free of being righteous, while those who serve God and are completely free of sin. Those who decide after they are baptized that they will willingly give their members up to serve sin are no longer servants of God.

Synopsis of Chapter Seven:

Once again remember Peter's words about Paul's Scriptures:

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; 16 as also in all (his) epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as (they do) also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, knowing (these things) beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. 2Pet. 3:15-17

We must continue to be both careful and cautious. Though the Chapter opens with some easier concepts about being removed from the old law, so we could live under the gracious rule of Jesus Christ, this difference between man's state under law and man's state under grace leads quickly to some very complicated issues.

It will be necessary to compare many other scriptures to be certain we are not wresting these hard to understand Scriptures. Many before us have been guilty of wresting these scriptures due to both a lack of wisdom and a failure to use discretion. Paul began with his own death to sin when he passed the age of innocence and succumbed to the desires of sinful lust. The real difficulty begins in verse 14, where questions of the time Paul is discussing becomes very important to our understanding of the Scripture. Was he speaking of circumstances existing while he lived under the law, or was he describing the continued difficulties with his flesh while living under grace? Once again, many Scriptures will be consulted in an attempt to harmonize all Scripture and find the truth.

The previous section (6:15-23) dealt with **“Sin shall not have dominion over you: for . . . ye are . . . under grace.”** After baptism we are no longer under law, we are now under grace. What exactly does this mean? Some take it that we are not under law and don't have to be concerned about law any more. God takes care of all the details and there is no reason for us to worry about law any more. But that contradicts the entire section and leads back to lawlessness.

What does grace offer that law could not? The right to choose. We can choose to serve sin or we can choose to serve God. This is the crucial point of the section. Since grace gives us choice, by that choice we stand condemned or justified. If we make the choice to sin after we obey the gospel, we will still be judged worthy of eternal death.

For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. 28 Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. 29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? Heb 10:26-30

If we choose to serve righteousness and give our members to righteousness then we will be judged worthy of eternal life. The most important aspect of grace then is that of the right to choose. No more and no less. Grace does not make sin any less evil, it does not make it any less deadly. It only gives man the right to repent and flee it before it brings its full damage. Those who live in sin after obeying the form of doctrine are just as dead as those who have never been baptized.

Because this is such a difficult concept the Holy Spirit returns to it to further explain. There will be three basic points to this chapter.

First he will fully explain why we are not under law. He will show that Jesus' death removed those who obey the form of teaching from the law (7:1-6).

Second, he will pose the question **“Is the law sin?”** Did Jesus have to die on the cross and remove us from the law because there was a problem with the Law? The answer **“Certainly not!”** shows that this truly is a misapplication of what the Spirit was revealing. The truth is that sin was revealed for what it really is under the law and it is this that makes the law so awesome.

Third, the second question posed: **“Did that which is good become death to me?”** and the same

answer **“Certainly not!”** Once again it is the mission of the Law to reveal the terrible nature of sin (7:13).

Fourth the terrible battle between the flesh and the spirit of man and how law and grace interact with it.

1 Or are ye ignorant, brethren (for I speak to men who know the law),

Since the chapter break was only placed here for our convenience, there is not really a break in the thought. After comparing the impact of Adam’s sin on our lives and the impact of Christ’s act on the cross in conjunction with the gospel, Paul closed the Fifth Chapter. The Sixth Chapter focused on stern warnings against allowing the flesh to take advantage of the truths concerning the power of Christ’s act to bring forgiveness. We cannot continue in sin that grace may abound and we cannot sin because we are not under law but under grace. Paul will now return to the thought of not being under the law but under grace. Because we were removed from the law, many issues and problems that resulted from the stern requirements of the law have been removed. Paul will first begin with the proof that we are no longer under the law. Then we will return again to the lingering affects of Adam’s act in the garden and the continued power of Christ’s death on the cross. The particle “*or*” is often used by Paul to introduce rhetorical question in which a negative answer is expected.

“ñ - 1. The particle ñ is attested from the time of Homer in literary and nonliterary texts. In the NT there are 344 occurrences. a. either-or, coordinate two or more mutually exclusive terms or statements ... b) More frequently disjunctive ñ is used nonexclusively to link terms that are related or complementary: or in the sense of or *also* ... **is used frequently to introduce rhetorical questions to which a negative answer is expected** ...” (Exegetical Dictionary of the NT 2228)

So the Holy Spirit through Paul expected the rhetorical question “*or are you ignorant*” to be answered by the readers with a “no.” As noted above, Paul introduced an important concept in the previous section that he wants to clearly explain and expand.

For sin shall not have dominion over you: for ye are not under law, but under grace. 15 What then? shall we sin, because we are not under law, but under grace? God forbid. Rom. 6:14-15

The question “*Are you ignorant*” was added for emphasis. It is not a difficult concept and Paul knows he is speaking to those who know enough about the law that this concept will be easy for them to understand. It would only take a few moments to survey the passages that clearly teach what Paul is describing, although it is standard practice in every culture and every law, but its true authority comes from God’s revealed law.

He is speaking to men who know about all this. Men who grew up under their own law then were taught that it concurred with the Law of Moses, or men who grew up under the Law of Moses. It does not take a genius, it does not take a lawyer or scribe of the Old Covenant to understand the point he is about to make.

that the law hath dominion over a man for so long time as he liveth?

The Law given on Mount Sinai by God was a law that was only intended to regulate people while they lived in this life. As soon as death intervened, that law ceased to have any dominion over them. To use a phrase out of Ecclesiastes, It was a Law designed to regulate life “*under the sun*.” Once someone died, they were no longer under that law’s dominion. Paul used this same term to describe sin’s “*dominion*” prior to our conversion in 6:14.

“*kurieuo... to be lord of, to rule over, have dominion over... of things and forces i.q. to exercise influence upon, to have power over...*” (Thayer, p. 365; 2961)

God’s law “rules over” and “has power” over a man only during the time that he is alive. After death an entirely different set of circumstances begins and the laws to regulate the fleshly body in this life will no longer be needed or applicable. The expression “*for so long*” is a prepositional phrase, based upon the preposition “*epi*” which when speaking of time describes *duration*.

“*epi...of time during or for [‘for the space of’]... eph hoson chronon for so long time as, Rom 7:1... and simply eph hosos as long as*” (Thayer p. 235-236; 1909)

As noted in the definition, the preposition was joined to a term which gives an additional emphasis to duration of time.

“hosos,... a relative adjective. ... used of time [as long as]... for so long time as, so long as... (Thayer, p. 456; 3745).

Even the term “time” itself is the word for the duration and space of the time.

“chronos... denotes a space of time, whether short, e.g. Matt. 2:7; Luke 4:5 or long, e.g., Luke 8:27; 20:9; or a succession of times, shorter, ... or longer... (Vines Vol 4, p. 137-138)

Hence the use of this prepositional phrase was selected to clearly describe the truth that God’s covenant Law given on Mt Sinai was only intended by God to regulate the conduct of man while he lived on this earth. It was only for the duration of time that lasted for as long as that person was among the “living.”

“zao... to live... I prop. 1. to live, be among the living, be alive (not lifeless, not dead)... 3. to live i.e. pass life, of the manner of living and acting; of morals or character...” (Thayer, p. 269-270; 2198)

Once they were no longer “among the living,” the Law of Moses no longer had control and dominion. It ceased at the point of death. There is no need to dig deeper and try to uncover more. It is a simple fact. The Law was binding only until death. After death it could no longer be bound on the deceased. As proof, the Spirit selected a basic and often used law. One that all who married would be familiar with. Moses clearly taught that at death this law ceased to bind.

2 For the woman that hath a husband is bound by law to the husband while he liveth;

With the transition *for/gar* he offered the “*reason and cause of a foregoing statement.*” This is the proof of the previous statement. A woman is “bound” by law to her husband as long as her husband is “among the living.”

“deo...1. to bind, tie, fasten... 2. Metaph. ... b to bind, i.e. put under obligation, sc. of law, duty, etc... To be bound to one... of a husband... c. to forbid, prohibit, declare to be illicit...” (Thayer, P. 131; 1210)

The Law demanded that marriage was binding for life. A look into the Law itself only gives one instance from which all this proceeds. But Paul told us that the binding of marriage only extended until this life comes to an end. Then all are free from this law.

“If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. Deut. 25:5-6

A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord. 1Cor. 7:39-40

A woman was therefore bound to her husband. She was “put under obligation” to that man for as long as he remained alive. Jesus revealed just how strongly “under obligation” she was.

And he answered and said, Have ye not read, that he who made (them) from the beginning made them male and female, 5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? 6 So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. Matt 19:4-6

This law binding the husband to the wife was an absolute law. When God joined together, they were bound, tied, and fastened. That tie can not be removed or in any way modified for as long as they both live without a grievous sin and evil occurring. Jesus went on to deal with what to do after the sin of adultery had occurred in his description of divorce, but divorce does not remove the truth of this verse, in fact it establishes it. No one can break this bond established by law while they live without committing sin.

but if the husband die, she is discharged from the law of the husband.

Yet this absolute law has a condition in which it is no longer binding. Under the following conditions (“if”) the bond is loosed:

“*ean*... I. a conditional particle (derived from *eti an*), which makes reference to time and to experience, introducing something future, but not determining, before the event, whether it is certainly to take place; *if, in case ...*” (Thayer, p. 162-163; 1437)

This possibility submits a circumstances where the bond would end. The circumstances set forth above would end “if” these circumstances that follow come into being. “If” the husband “dies,” then an entirely new and different set of circumstances comes into being.

When the husband is dead, regardless of the circumstances, then the woman enters into a new phase in regard to this law. She was bound to her husband while he lived, and was duty bound to remain faithful to him alone. When any woman’s husband dies, she is immediately “discharged” from this law.

“*katargeo*... 1. *to render idle, unemployed, inactive, inoperative*: ...to deprive of its strength, make barren... to cause a person or thing to have no further efficiency; to deprive of force, influence, power, [A.V. *bring to nought, make of none effect*]... 2. *to cause to cease, put an end to, do away with, annul, abolish*...” (Thayer, p. 336; 2673)

“*argos* (*a – ergos*, ...) means “inactive,” or “inoperative.” It is used in the sense of “incapable of action”... *katargeo*... trans. In the sense of “to render inactive,” to condemn to inactivity”... In the religious sense, which is almost exclusive to Paul, it means 1. “To make completely inoperative” or “to put out of use.” ... “ (Kittel Vol 1 p. 452-454)

The moment the husband died, the law of the husband was “*rendered idle, unemployed, inactive,*” and “*inoperative.*” He was no longer bound to her, and she is no longer bound to him. The moment he died, this law has no more power or control over her life.

3 So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress:

Both sides of these circumstances are now explored. On the one hand, what occurred if she was joined to another man while still bound to her living husband. On the other what happened if she was joined to another man after her husband is dead. The terms “*so then*” emphasize that if the above set of circumstances actually came into being then this is what necessarily followed.

“*ara*... an illative particle...It intimates that, “under these circumstances something either is so or becomes so”... *consequently* ... 2. ... it is placed at the beginning of a sentence; *and so, so then, accordingly*,... 5. *ara oun* a combination peculiar to Paul, at the beginning of a sentence... *ara* is the more logical, *oun* the more formal connective...” (Thayer, p. 71; 686)

“*oun*... indicating that something follows from another necessarily;... it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so*...” (Thayer, p. 463-464; 3767)

The law of the husband bound a man and woman together for life. While married to a living husband, any woman joined to another man would be logically called an adulteress, because she violated the law of having a husband. She could not be joined to another man while her husband lived without the grievous sin of adultery being committed and the sentence of death pronounced upon her. It is instructive to ponder the term the Holy Spirit selected here for “joined.” It is the aorist middle of *ginomai*.

“*ginomai*... 5. *to become, be made*, “in passages where it is specified who or what a person or thing is or has been rendered, as respects quality, condition, place, rank, character...” (Thayer, p. 115-116; 1096).

Literally, with the dative’s personal interest, she “becomes” or “is made” another man’s. In the context of this passage, we have to be careful about Paul’s real meaning. The truth is that when a woman so joins herself to another man (in fornication) she then belonged to him. Though married to another, no one escapes the truth of what God created the sexual activity to be. It is much more than a physical act!

Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. 16 Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. 17 But he that is joined unto the Lord is

one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 1 Cor 6:15-18

She became another man's when she joined her body sexually to a man who was not her husband. This placed her in a terrible position. She was bound by law to one man and had become another's. When this occurred she will then "be called" an adulteress.

"chrematizo... 1. to transact business, esp. to manage affairs; to make answer to those who ask advice, present inquires or requests, etc., used of judges, magistrates, rulers, kings. Hence in some later Greek writings ... to give a divine command or admonition, to teach from heaven... pass. to be divinely commanded, admonished, instructed, ... to be the mouthpiece of divine revelations, to promulgate the commands of God... 3. to assume or take to one's self a name from one's public business... univ to receive a name or title, be called... Rom 7:3" (Thayer p. 671; 5537)

This term describes names that are given by those in authority and even by God. With "kaleo" clearly available, this term probably continues to have a judicial aspect to it. This calling is not just a name, but a judgment. Such a woman is guilty of violating one of the Ten Commandments and liable to being stoned.

Yet in this context, since the same term "join" is repeated and in that case it is not fornication, it appears to be a marriage without any divorce for adultery.

but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man.

What a difference death makes! If the husband is dead, she can be joined (same word as above) to any other man and not be guilty of sin. She then becomes "free" from the law that would have condemned her.

"eleutheros... prop. One who can go whither he pleases... free; 1. freeborn; in a civil sense, one who is not a slave... of one who ceases to be a slave, manumitted... 2. Free, exempt, unrestrained, not bound by an obligation... free from i.e. no longer under obligation to, so that one may now do what was formerly forbidden by a the person or thing to which he was bound..." (Thayer, P.204 ;1658)

She is free to do as she pleases. She is "exempt" and "not bound by an obligation." She "may now do what was formerly forbidden" to do. Death therefore invalidates the power of the Law.

So ends the illustration. Paul did not speak of the man who died, but he does so now. When he dies he too is free from the law of the wife as well as free from all the other laws.

4 Wherefore, my brethren, ye also were made dead to the law

Here for the first time in the book a new term is introduced. This "wherefore" is a consecutive conjunction expressing either the consequence or result of a previous statement.

*"hoste, ...a consecutive conjunction, i. e. expressing consequence or result,...1. so that, [A. V., frequently *insomuch that*];... it is also used of a designed result, so as to i.q. *in order to, for to... 2. so then, therefore, wherefore..." (Thayer, p. 683; 5620)**

The consequence of the truth that death removes one from the power of the Law of Moses is now clearly revealed. Not only did we die to sin in baptism, we also died to the Law of Moses. At the same time that Jesus died on the cross, he nailed the Law to it as well. Paul spent a great deal of the previous chapter explaining exactly what happened when a Christian is baptized. This point is so important that it is necessary to see it by reviewing the verse and considering the bold and underlined words.

*God forbid. **We who died to sin, how shall we any longer live therein? 3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 5 For if we have become united with (him) in the likeness of his death, we shall be also (in the likeness) of his resurrection; 6 knowing this, that our old man was crucified with (him), that the body of sin might be done away, that so we should no longer be in bondage to sin; 7 for he that hath died is justified from sin. 8 But if we died with***

Christ, we believe that we shall also live with him; 9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. 10 For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. 11 **Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.** Rom 6:2-11

In baptism we spiritually joined with Jesus on the cross, in the tomb and in the resurrection. We died to sin. At the same moment, doing exactly the same thing we also died to the power of the law. Carefully read the parallel passage in Colossians again noting the underlined words.

having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. 13 And you, **being dead through your trespasses and the uncircumcision of your flesh, you, (I say), did he make alive together with him**, having forgiven us all our trespasses; 14 **having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out that way, nailing it to the cross**; 15 having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it. 16 **Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: 17 which are a shadow of the things to come**; but the body is Christ's. . . 20 **If ye died with Christ from the rudiments of the world, why**, as though living in the world, do ye **subject yourselves to ordinances**, 21 Handle not, nor taste, nor touch 22 (all which things are to perish with the using), after the precepts and doctrines of men? . . . 1 **If then ye were raised together with Christ**, seek the things that are above, where Christ is, seated on the right hand of God. 2 Set your mind on the things that are above, not on the things that are upon the earth. 3 **For ye died, and your life is hid with Christ in God.** 4 When Christ, (who is) our life, shall be manifested, then shall ye also with him be manifested in glory. Col 2:12-17, 20-22, 3:1-4

Within these two passages we see the progression. First, Jesus died on the cross and with His death the power of the law also ceased. It was nailed to the cross and with the tearing of the veil, the Old Covenant ceased: God had spoken through Jeremiah that this old covenant would end and a new covenant would begin.

*But now hath he obtained a ministry the more excellent, by so much as he is also **the mediator of a better covenant, which hath been enacted upon better promises.** 7 For if that first (covenant) had been faultless, then would no place have been sought for a second. 8 For finding fault with them, he saith, **Behold, the days come, saith the Lord, That I will make a new covenant with the house of Israel and with the house of Judah; 9 Not according to the covenant that I made with their fathers In the day that I took them by the hand to lead them forth out of the land of Egypt; For they continued not in my covenant, And I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel After those days, saith the Lord; I will put my laws into their mind, And on their heart also will I write them: And I will be to them a God, And they shall be to me a people: 11 And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them. 12 For I will be merciful to their iniquities, And their sins will I remember no more. 13 In that he saith, **A new (covenant) he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.***** Heb 8:6-13

*then hath he said, Lo, I am come to do thy will. **He taketh away the first, that he may establish the second. 10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.*** Heb. 10:9-10

After each of us has been “buried with him in baptism,” and died with him, we are now in exactly the same circumstance as the woman above. Before we were baptized, we were condemned by the righteous Law given on Sinai as those who had fallen short of the glory God had destined us to live (Rom 3:23). In baptism we are made dead to the law just as we are made dead to sin. But Jesus had to first remove that old covenant and establish the new covenant so that this could be possible.

ye also were made dead to the law through the body of Christ;

When we died with Christ (in baptism), we were “made dead to” the Law of Moses.

“thanatoo ... 1. prop. to put to death a. metaphorically to make to die, i.e. to destroy, to render extinct

b. Pass. with dat. of the thing *by death to be liberated from the bond of anything*, [lit. *to be made dead in relation to ...*] (Thayer p. 283; 2289)

We were “*by death*” “*liberated from the bond*” of the Law of Moses. Just like that wife was free from her obligation so each of us was freed from ours. This was made possible “through” the body of Christ.

“*dia*...A. with the GENITIVE: *through*... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... *by the service, the intervention of, by means of, with the help of*... 3. with the gen. of a thing *dia* is used to denote the manner in which a thing is done, or the formal cause...” (Thayer, p. 132-135; 1223)

Jesus Christ’s physical body that they nailed to the cross (hung on a tree) was the “means or instrument” through which we “also were made dead to the law.” That is exactly what Paul told the Colossians and the writer of Hebrews explained.

that ye should be joined to another, (even) to him who was raised from the dead,

There was an important purpose for doing this. Jesus did not die on the cross so we could be dead to the law and be lawless. He set us free from the former husband (the Law of Moses) in order that (*eis*-“denotes entrance or the end to which a thing reaches or extends,” “the end by which a thing is completed, i.e. the result or effect”) we could be “joined to” another. This is the same word used above to describe the woman who is joined to another. *ginomai* - with the dative of personal interest, we “become” or “are made” another’s. God felt pity and compassion toward those married to such a tyrannical husband. They could never please him. God desired to place us in a position where we could be happy and safe. At baptism we are freed from the Law of Moses (sin and death), and immediately joined to Christ (law of grace and forgiveness). When Christ died, he killed the Law of Moses, while the law remained dead, he was raised from the dead.

that we might bring forth fruit unto God.

This was done that (*hina*... a final conjunction denoting purpose and end: *to the intent that; to the end that, in order that*). God had a great purpose in bringing us out from under the dominion of the Law. It was to the end or for the purpose that we might bring forth fruit.

For when ye were servants of sin, ye were free in regard of righteousness. 21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. Rom. 6:20-22

When we were the slaves of sin under the Law, we only had the fruit that we are now ashamed of. Now that we are removed from the Law, we can have fruit unto sanctification. Instead of fruit of which we are now ashamed.

5 For when we were in the flesh,

This verse takes many of the concepts already discussed in the previous sections and uses them to draw an important conclusion. Remember, the Spirit has been contrasting the consequences of Adam’s sin upon his children with the consequences of Jesus’ death upon all who believe and obey him. Jesus’ death has more power and reaches further than Adam’s sin, but the children of Adam must choose each day whose act will have more influence upon them. Our fleshly relationship to Adam along with our knowledge of good and evil was the source of all fleshly lust and all sin. It is this relationship to Adam that is summed up in the term “*flesh*.” Before we knew Jesus and were made alive in the spirit, that is all we had. Our fleshly relationship to Adam is all that existed before we obeyed the gospel. It was only after we died with him and were raised with him in baptism that we had this new spiritual force working in our lives. The Spirit summed up the time prior to baptism as the time “*when*” we were in the flesh.

“*hote*... a particle of time,... *when*;... with the indicative... (of something certain and customary)... *while*... with the imperfect (of a thing done on occasion or customary)... (Thayer p. 458; 3753)

hote ... a point of time which is roughly simultaneous to or overlaps with another point of time - 'when.'
(Lou & Nida, from Greek-English Lexicon NT:3753)

Before being baptized into Christ and enjoying all the benefits of his redeeming death, was the time *when* we were in the flesh. During that time period our entire lives and all our activities were accomplished in the flesh. Since this was before we died to the law, the power of the law was then working in our flesh. The (*for/gar*) that began the section explained why we had to die to the law and be made alive to grace. Now clearly revealed is our true state while in the flesh prior to coming to Christ.

the sinful passions, which were through the law,

The truth about man's state under the law while living in the flesh is tragic. The amazing body and soul given to Adam and Eve and passed down from the Creator through procreation was not designed by God to deal with the rebellion and evil that sin would unleash. The wonderful gift and blessing of learning skills that we can do over and over again quickly and without thinking has now become a curse for it also remembers sinful activities and the pleasures they delivered. Like drug addiction, the emotions created by sin have taken up permanent residence in our flesh. Because of this, the amazing fleshly body we received from Adam and Eve has changed the mighty and perfect law of God into an instrument (*dia-* of the means or instrument by which anything is effected) through which our sinful "*passions*" were actually created.

"pathos... 1. that which one suffers or has suffered; a. externally, a suffering, misfortune, calamity, evil, affliction... b. of an inward state an affection, passion; ... ton hamartion that leads to sins Rom 7:5..."
(Thayer, p. 472; 3804)

When the law was given by God it was for our protection and warning. It was designed to help us avoid those things that would bring death and destruction to our lives and relationships. If our spirit had remained in control we would have heeded God, avoided the sins and the flesh would have been protected. But that is not what happened. After Adam brought sin into the world, sin took on a life of its own in the lives of all who lived after him. Now sin itself creates the passion. The missing of the mark (sin), created a feeling of joy and satisfaction in our fleshly members.

For the next few passages, Paul speaks of sin as having a life of its own.

8 but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin (is) dead. 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which (was) unto life, this I found (to be) unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. 12 So that the law is holy, and the commandment holy, and righteous, and good. 13 Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good; — that through the commandment sin might become exceeding sinful. Rom. 7:8-13

Although without an individual using his or her own will to make the choice, there could be no sin, yet here the Holy Spirit speaks of sin as a separate entity. It takes on a life of its own once it is committed and becomes a vicious master that the flesh is enslaved to serve. Later Paul will speak of his own will crushed between the demands of the law and the demands of sin. Wanting to do the law, but enslaved by fleshly memories of the past sin found it easy to bring Paul under its dominion again and again.

Once sin has taken residence in the flesh, the very flesh God gave to serve our will becomes enslaved to sin instead of to our own will. The cravings of the flesh become the realm where sin can reside and reign. What the law condemned became so sweet and enjoyable to the flesh, that not even the law's condemnation was enough to destroy or subjugate it. Ultimately, this problem made everything the Law condemned look more enjoyable and hence caused multitudes to more strongly desire and lust for it. This changed the purpose of Law which was to reveal good and evil into something that actually created more lust and passion. The very law given to make us righteous became the instrument to destroy us and all because of Adam's act in the garden.

wrought in our members to bring forth fruit unto death.

Sin used the law (*dia* - instrument or means) to create passion that “wrought” in our members. The term wrought is a very important verb so take a moment to fully understand its meaning.

“energeo”, ...1. intrans. *to be operative, be at work, put forth power: ... to work for one, aid one, ...2. to effect...* 3. Mid., ... *to display one’s activity, show one’s self operative...* (Thayer, p. 215 1754).

“energeo, *energeia, energema, energes* ... is found in the sense of “activity” or “energy”... It derives from *energōs* (which itself derives from *en ergo einai*) and denotes intransitively, “to be at work,” “to act or start to act,” and transitively “to set at work”, to effect.”...” (Kittel Vol 2 p. 652-654)

energeo ... to be engaged in some activity or function, with possible focus upon the energy or force involved - 'to function, to work, to be at work, practice.' (Lou & Nida, Greek-English Lexicon, NT:1754)

Sinful passions create energy in our members that compels and moves them into action. The passion and lusts of the flesh are engaged with both energy and force. What begins as a thought in the mind quickly translates into action with force and compulsion because of the members. When one of our members is used for an activity that creates pleasure, that is stored in the mind and remembered. The next time the opportunity to engage in the activity arises, there is both craving and desire to feel that same pleasure again. The members themselves are crying out with strong energy to succumb to the lust. Whatever members are needed to fulfill a passionate desire are energized by these lusts. Whether eye, hand, foot or mind, whatever is necessary to fulfill the enjoyment the sinful passion has felt in the past is energized into service and forced to produce the fleshly desire. Just like a tree has energy to produce fruit, these sinful passions do the same and a terrible fruit is brought forth.

karpo-phoreo... *to bear fruit...* a prop. ... b. metaph. *to bear, bring forth, deeds...* (Thayer p. 326; 2592)

karpo-phoreo... to produce fruit or seed (of plants) - 'to bear fruit, to produce fruit, to produce seed, to yield.' (Lou & Nida, Greek-English Lexicon, NT:2592)

Ponder carefully the metaphor of the tree. Just as the sap in the tree brings about the energy that causes its members (limbs) to sprout leaves, flowers and fruit, so also the sinful passions created in the heart of a man while reading about things that are forbidden, creates an energy within that forces his limbs to bring forth fruit. As apple trees bring forth apples and cherry trees cherries, so passions of the flesh bring forth fruit “unto/ (*eis*-“denotes the end to which a thing reaches or extends, the result or effect”) death. This is all man could produce living under law. This is what all those who lived under the law of Moses found to be the truth. Not one person who lived under that law escaped from this set of circumstances.

6 But now we have been discharged from the law,

Now, because of our new relationship with Jesus Christ, we are under a completely different set of circumstances.

“*nuni... now, at this very moment* (precisely now, neither before nor after...) and only of Time, almost always with the pres., very rarely with the fut... Not found in the N. T. exc. in the writ of Paul and in a few places in Acts and the Ep. to the Heb.; ... 1. of time: with a pres... with a perf. indicating continuance.. Eph. 2:13... 2. contrary to Grk. usage, in stating a conclusion... *but since the case stands thus, [as it is]... ; but now....*” (Thayer, p. 430-431; 3570)

This is the third time this term has been used in Romans. It is always used in the manner described in the definition. Having described a previous period of time, Paul contrasts it with what is happening at this very moment after other things intervened. In each occurrence, after Paul had revealed the dismal circumstances we inherited from Adam and our own works through the law, he contrasts it with the wonderful set of circumstances we now have because of Jesus’ death on the cross.

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; Rom 3:21

But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. Rom 6:22

But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter. Rom 7:6

We have been “discharged” from the law. This is the same word the Spirit used in 7:2 to describe what happens to a married woman when her husband dies.

*For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is **discharged** from the law of the husband. Rom 7:2*

Because in this new context the term takes on an important distinction, review the definitions again.

“katargeo... 1. to render idle, unemployed, inactive, inoperative: ...to deprive of its strength, make barren... to cause a person or thing to have no further efficiency; to deprive of force, influence, power, [A.V. bring to nought, make of none effect]... 2. to cause to cease, put an end to, do away with, annul, abolish...” (Thayer, p. 336; 2673)

“argos (a – ergos, ...) means “inactive,” or “inoperative.” It is used in the sense of “incapable of action”... katargeo... trans. In the sense of “to render inactive,” to condemn to inactivity”... In the religious sense, which is almost exclusive to Paul, it means 1. “To make completely inoperative” or “to put out of use.” ... “ (Kittel Vol 1 p. 452-454)

When the woman’s husband died, that law was “*rendered inactive and inoperative.*” It was now “*idle and incapable of action.*” In just exactly the same way, we have been discharged from the entire law by the death of Jesus Christ. The Law of Moses has been “*rendered inactive and inoperative.*” It is now “*idle and incapable of action.*” It no longer has any “*force, influence*” or “*power.*” The Spirit even pinpoints the exact moment when the Law ceased to have any power over us.

having died to that wherein we were held;

We were discharged from the law when we died to it. With the context of the previous chapter still in our minds, there is only one thing we can do that causes us to die. He is speaking of baptism again.

*God forbid. **We who died to sin, how shall we any longer live therein? 3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. . . 6 knowing this, that our old man was crucified with (him), that the body of sin might be done away, that so we should no longer be in bondage to sin; 7 for he that hath died is justified from sin. 8 But if we died with Christ, we believe that we shall also live with him; . . . 11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. Rom 6:2-4, 6-8, 11***

When we join in Jesus’ death, burial, and resurrection through baptism, we died to sin (6:2). We were buried with him through baptism into death and our old man was crucified with him (6:4,6). Since we have been baptized we are to reckon ourselves to be dead unto sin (6:11), and discharged from the law of Moses (7:6). It “held” us for a time, but now that we have died with Christ it cannot “keep possession of us” anymore.

“katecho... 1. to hold back, detain, retain... a. of some trouble some condition or circumstance by which one is held as it were bound. b. to restrain, hinder (the course or progress of... c. to hold fast, keep secure, keep firm possession of. 2. A. to get possession of, take... b. to possess...” (Thayer, p. 339-340; 2722).

We are now as free of that system as the woman above was from her marriage after husband had died.

so that we serve in newness of the spirit, and not in oldness of the letter.

There was a very specific purpose for God doing this for us. A purpose tied up directly in his desire to have willing servants who would serve him with joy and thanksgiving.

“hoste, ...a consecutive conjunction, i. e. expressing consequence or result,...1. so that, [A. V., frequently *insomuch that*];... it is also used of a designed result, so as to i.q. *in order to, for to...* 2. so then, therefore, wherefore...” (Thayer, p. 683; 5620)

The service has not changed. God still wants us to “serve” him, but in newness of the spirit instead of in oldness of the letter. This is a service in which God still wants us to “obey” and “submit to” him by “yielding obedience.”

“*douleuo*... 1. prop. *to be a slave, serve, do service*... 2. metaph. *to obey, submit to*; a. in a good sense: absol. *to yield obedience... to obey one’s commands and render to him the services due*... b. in a bad sense, of those who become slaves to some base power, *to yield to, give one’s self up to...*” (Thayer, p. 157; 1398)

The distinction between the newness of spirit and the oldness of the letter has been what the Holy Spirit has been leading us toward since he started the section. In contrasting Adam and Christ, and in contrasting life before and after baptism, he has been describing this distinction.

kainotes ... the state of being new and different, with the implication of superiority - ‘newness.’ ...” (Lou & Nida, Greek-English Lexicon NT:2538)

This is something God had already promised and foretold in both Jeremiah and Ezekiel. It will be “a new covenant,” and God will now “write the law in the inward parts and in their heart.” They will “all have one heart” and God will “give them a new spirit and take out the stony heart of flesh.” He will “also put his Spirit within us.”

Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. 33 But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: 34 and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more. Jer 31:31-34 See also Heb 8:8-13

Therefore say, Thus saith the Lord Jehovah: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. 18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. 19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; 20 that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. Ezek 11:17-20 see also Ezek 36:25-27

And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes. 24 For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. 25 And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. Ezek. 36:23-27

As we ponder these Scriptures it is clear that it was God’s intent to create an entirely different set of circumstances under the New Covenant than had existed under the Old. Under this new covenant, God will first remove the heart of stone and give a heart of flesh, then write his laws in this new heart, and give them a new spirit. Another prophecy that has bearing on this is found in the Psalms.

Jehovah saith unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. 2 Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people offer themselves willingly in the day of thy power, in holy array: out of the womb of the

morning Thou hast the dew of thy youth. 4 Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek. Ps. 110:1-4

When Jesus sits on the throne as priest after the order of Melchizedek, his people will offer themselves willingly. The chief difference then would be in the nature of the service. Under the oldness of the letter, the people were born into the covenant, and many never volunteered to be servants of the Lord. Also, under the oldness of the letter there was external control based upon the threat of punishment. This external not only failed to regulate those who refused to volunteer to serve the Lord, but actually created a situation where they wanted to do even more evil.

Those who serve in newness of spirit are those who have heard God's call of the gospel (2Th. 2:14) and volunteered to be his servants. They both know him and love him because they are not under compulsion. They themselves are writing these new laws in their own hearts because it is a dispensation of internal control. They became Christians because they wanted to serve God. If they didn't want that they never would have become a Christian. Their spirit longs to be under God's control. They want to please God. They want to be obedient. These possess the fruits of the spirit and are no longer under law.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 meekness, self-control; against such there is no law. 24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. 25 If we live by the Spirit, by the Spirit let us also walk. Gal 5:22-25

In a parallel passage, Paul had already explained to the Corinthians the essential differences between the oldness of the letter and the newness of the spirit. Paul there called it the law "of letters" (3:6), "written and engraven on stones" (3:7), that was received by Moses (3:7) as "the old covenant which ""is done away in Christ" (3:14). But more importantly, he also described the "newness of the spirit" with "*written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables (that are) hearts of flesh.*" Thus the apostles and prophets were "*ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

*Ye are our epistle, written in our hearts, known and read of all men; 3 being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in **tables of stone**, but in **tables (that are) hearts of flesh**. 4 And such confidence have we through Christ to God-ward: 5 not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; 6 who also made us sufficient as **ministers of a new covenant; not of the letter, but of the spirit**: for the letter killeth, but the spirit giveth life. 7 But if **the ministration of death, written, (and) engraven on stones**, came with glory, so that **the children of Israel could not look stedfastly upon the face of Moses** for the glory of his face; which (glory) was passing away: 8 how shall not rather the ministration of the spirit be with glory? 9 For if the **ministration of condemnation** hath glory, much rather doth the ministration of righteousness exceeding glory. 10 For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. 11 For if that which passeth away (was) with glory, much more that which remaineth (is) in glory. 12 Having therefore such a hope, we use great boldness of speech, 13 and (are) not as Moses, (who) put a veil upon his face, that the children of Israel should not look stedfastly on the end of that which was passing away: 14 but their minds were hardened: for until this very day **at the reading of the old covenant the same veil remaineth, it not being revealed (to them) that it is done away in Christ**. 15 But unto this day, whensoever Moses is read, a veil lieth upon their heart. 16 But whensoever it shall turn to the Lord, the veil is taken away.*

So the contrast between the letter and the spirit is the contrast between outer control and inner control. This being said, another question now arises regarding the law. Was the law the problem? Is the reason man had all this trouble based on the Law God gave? Did God remove this law because there was a problem with it?

7 What shall we say then?

This is the fourth time the first question has been asked to sum up and explain a previous section (see 4:1; 6:1; 6:15). Again he uses the term "*oun... indicating that something follows from another necessarily;... it is used in drawing a conclusion and in connecting sentences together logically.*"

The Spirit again revealed that this question asked how we ought to speak or respond to the truths that have been revealed above.

To what logical destination does the above reasoning lead us? How should we respond verbally now that we know the above? This is such an important question when dealing with difficult sections of Scripture. It is so easy to say things that are inappropriate when we are confronted with something we feel strongly about and yet do not fully understand. The Psalmist expressed the same thought when after grappling with an exceedingly difficult concept and having drawn the wrong conclusion he was about to express it to others.

Surely in vain have I cleansed my heart, and washed my hands in innocency; 14 For all the day long have I been plagued, and chastened every morning. 15 If I had said, I will speak thus; behold, I had dealt treacherously with the generation of thy children. Ps 73:13-15

Fortunately he did not speak about it but pondered it long enough to come up with the right answer and realize the terrible damage he would have done if he had spoken too soon. James also warned against moving too quickly to speak.

Ye know (this), my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: James 1:19

What conclusion should be drawn? How should we respond? Are the law and sin to be so closely tied together that the law itself is sin? Must what Paul has said up to this point in this epistle force us to conclude that the law itself is evil and corrupt? Taking all the information Paul has offered in the book up to this point, what is your impression of the law God gave at Mt Sinai? Was it a good law or a bad one? Is there something wrong with the law itself? Paul has said nothing that would directly lead to this type of conclusion, but this is placed here to take it to the worst possible conclusion that someone might draw having read the information offered thus far.

☞ The law justified no one (1-3).	☞ We are now justified by faith (5:1)
☞ Righteousness was manifested apart from law (3:21-30)	☞ law came in besides, that trespass might abound. (5:20)
☞ Faith and not law justified Abraham and David (4:1-25)	☞ Sin now reigns over those not under law but grace (6:14)
☞ Promise and not law made Abraham's seed heirs (4:13)	☞ Jesus died to discharge us from the law. (7:1-6)
☞ If salvation is of law then promise is made void (4:14)	☞ Discharged from law – serve in newness of spirit (7:6)
☞ The law worketh wrath (4:15)	

When these things are put together, what conclusion should be drawn? Is there something wrong with the holy and pure oracles of God?

Is the law sin?

This is a question of paradox. How could the law that revealed and identified sin now be classed with it? The term “sin” has a single basic meaning:

“hamartia ... a failure, fault, sin...” (Liddell and Scott Abridged Greek Lexicon. NT:266)

“harmartia ... Only this much is plain, that when sin is contemplated as hamartia... it is regarded as a failing and missing the true end and scope of our lives, which is God; (Trench’s Synonyms of the NT:266)

Could that failure be in the law itself? Is the law the fault, failure and missing of the true end? Should Christians feel contempt for the law of Moses? How should we feel about a law that leads men to sin more than they would have done without it? A law that makes trespasses abound? A law that could justify no one? Surely this is a bad law! But if we spoke thus we would be dealing treacherously with the generation of God’s children.

God forbid (may it never be)

As stated above, This is one of those few places in the Scripture where an idiom of an earlier era (1611 English) is no longer used and therefore must be updated.

The phrase *me genoito* lit., ‘let it not be’ (*me*, negative and *ginomai*, to become), is idiomatically

translated “God forbid” ... In Paul’s epistles it is almost entirely used to express the Apostle’s repudiation of an inference which he apprehends may be drawn from his argument. (Vine Vol 2 p 117)

Neither the word “God” or “forbid” are in the text. What Paul said is: **“may it never be!!!!”** Since this was a strong Greek idiom, the translators felt the need to intensify by using an idiom common for that time. “God forbid” used to be a strong way to affirm the impossibility of something. The NASB corrected this with “May it never be!” The NKJV with “Certainly not!”

Since “*ginomai* means “to become, i.e. to come into existence, begin to be,” or to come to pass, happen,” and “*mē*” is a “particle of negation” The Holy Spirit is stating that such a conclusion must never come into existence or happen. It is a lie and a false conclusion. It is impossible for such a thing to be. Absolutely not, such could never be the case. Paul affirms the absolute impossibility of looking at the law as an evil or sinful thing. It is an absolute and complete impossibility for anyone to take his words thus far and make them teach such. It is the furthest thing from his mind, and anyone who would say it would be wrong.

Yet, in making such a strong assertion, he does not want the truth lost sight of. There is a direct correlation between the law and sin which needs to be considered. This relationship is brought out in the next clause.

Howbeit, I had not known sin, except through the law:

“Howbeit” is the adversative particle that generally modifies or explains a preceding statement.

“*alla*... an adversative particle... hence properly, *other things sc.* than those just mentioned. I *But*. So related to the preceding words that it serves to introduce 1. an opposition to concessions; *nevertheless, notwithstanding*... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, *nay rather, yea moreover*...” (Thayer, p. 27-28; 235)

By using this term, the exact point of misunderstanding is identified. The law is not sin, but all knowledge of sin comes through the law. It only seems like the Law is the problem. The problem being grappled with is easily identified in the initial history of mankind. When the sons of God married the daughters of men and the earth was filled with violence and every imagination of the thoughts of men were only evil continually, what would have happened if God had revealed the true standards by which man ought to live? If God had given the law then, man would have been shown to be an exceedingly sinful being. It would have revealed all the things man was doing that were wrong. Man was doing things that were wrong, but the law brought it all to light. The naturally tendency of a sinner is to blame the standards instead of himself. But is it really the Law’s fault? Absolutely not! Man was a sinner and the law simply revealed how bad a sinner he was. It was not the law but man who was reflected upon. Because the law caused one to “*come to know*” and “*get a knowledge of*” it will always be suspected and blamed as the cause when it is only that which made us “know” it.

“*ginosko*... I. univ. 1. to learn to know, come to know, get a knowledge of;... 2 to know, understand, perceive, have knowledge of... II in particular *ginosko*, to become acquainted with, to know, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience ...” (Thayer, p. 117-118; 1097)

for I had not known coveting, except the law had said, Thou shalt not covet:

With “for” (*gar* the reason and cause of the foregoing statement) is given. Here is an example of the Law causing one to know things that are sinful. As Jesus pointed out in the Sermon on the Mount, man wants to identify sin at the point of the act, while the Law placed it at the point of thought and the desire. Paul would not have know God considered “*coveting*” sin if the law had not identified it as sin.

“*epithumia*... desire, craving, longing... the desire directed towards... spec. desire for what is forbidden, lust...” (Thayer, p. 238-239; 1939)

epithumia ... to set one's heart upon a thing, lust after, long for, covet, desire, ... to desire to do, ... eagerness for it, ...” (Liddell and Scott, Abridged Greek Lexicon. NT:1937)

Although this is the term that is everywhere else in the NT translated “lust.” It is the actual word chosen by the Septuagint Greek translation for the 10th commandment. The general word for “covet” in the NT leans in a slightly different direction.

“pleonektes... 1. One eager to have more, esp. What belongs to others.... 2. greedy of gain, covetous...” (Thayer, p. 516; 4123)

The translators from the original Hebrew into Greek saw the actual Hebrew terms as being more closely aligned with “*epithumia*” than they did with “*pleonektes*.” A look at the use and definition of the Hebrew reveals why this would be the case.

hāmad... A verb meaning to take pleasure in, to desire, to lust, to covet, to be desirable, to desire passionately. The verb can mean to desire intensely even in its simple stem: the Tenth commandment prohibits desiring to the point of coveting, such as a neighbor's house, wife, or other assets (Ex 20:17) ...” (Complete Word Study Dictionary: OT 2530)

The Hebrew word takes in a slightly different conception than our English word. This is not the coveting of money that drives us to want selfishly want more and more. This is a term that has the idea of desiring intensely, lusting eagerly. So Paul through inspiration uses the word from the Septuagint and the Holy Spirit validated their decision.

Man’s needs create desire. As with all the desires God has given to man, there is nothing inherently wrong with desire and lust. The problem arises when the desire and lust is for something forbidden.

God clearly defines what man can lawfully desire, crave and long for, and where he must refrain from having those feelings, knowing that once they have been directed toward them sin has occurred.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. Ex. 20:17

Neither shalt thou covet thy neighbor's wife; neither shalt thou desire thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or anything that is thy neighbor's. Deut 5:21

Although Jesus only chose the wife and did not specify the servant, ox, donkey, or anything else that belongs to the neighbor, the principles behind the prohibition and the term he chose are the same. Once it belongs to the neighbor, it is not to be lusted after or desired. God protects the possessions of all men and it is a trespass and grievous sin for us to lust after what already belongs to another man or woman.

Ye have heard that it was said, Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. Mt. 5:27-30

Sin always begins with “*epithumia*.” The sin begins at the very moment when the lust and strong desire to take anything that does not belong to us and we have no right to have as soon as we find the opportunity.

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: 14 but each man is tempted, when he is drawn away by his own lust (epithumia), and enticed. 15 Then the lust (epithumia), when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. 16 Be not deceived, my beloved brethren. Jas 1:13-16

According to the law, sin begins at the very instant a man directs his desire toward something God has forbidden. As an incidental James also identified this as the source of all temptation to sin. When an opportunity arises where lust could be kindled (an enticement) the temptation directs the desire toward it. As long as desire is not kindled, temptation does not leave to sin. But the moment desire is kindled, sin is born.

At some point in Paul’s life, he understood the full implications of this verse. He understood that

the command *"thou shalt not covet"* meant that everything God had forbidden to him must not be desired. He then understood that every time he desired one of those things he was in violation of the Divine Will and sinning. Did this help? Did his knowledge and understanding of the nature of sin help him become righteous?

8 but sin, finding occasion,

Once again he personifies sin as a person. Sin as an agent also has desires and plans. Sin was able to find *"occasion"* through the commandment and bring about sin.

"aphorme... 1. prop. a place from which a movement or attack is made, a base of operations... 2. metap. that by which endeavor is excited and from which it goes forth; that which gives occasion and supplies matter for an undertaking, the incentive; the resources we avail ourselves of in attempting or performing anything..." (Thayer, p. 90: 874)

"aphorme, This is in Gk a purely formal term for "start," "origin," "cause," "stimulus," impulse," "undertaking," "pretext," "possibility," "inclination," (Kittel Vol 5 p. 472; NT:874)

"aphorme properly "a starting point," was used to denote "a base of operations in war." In the NT it occurs as follows: "(a) the Law provided sin with a base of operations for its attack upon the soul, Rom 7:8,11; (b) the irreproachable conduct of the Apostle provided his friends with a base of operations against his detractors, 2 Cor 5:12; (c) by refusing temporal support at Corinth he deprived these detractors of their base of operations against him, 2 Cor 11:12; (d) Christian freedom is not to provide a base of operations for the flesh, Gal 5:13; (e) unguarded behavior on the part of young widows (and the same is true of all believers) would provide Satan with a base of operations against the faith, 1 Tim 5:14." (Vine's Expository Dictionary NT:874)

Looking at sin as an entirely separate entity, sin took God's commandments and made them the *"place from which"* to attack from. The law became the *"base of operations"* from which attacks on men were made. Sin *"found"* in the law *"the incentive"* and the *"resources"* needed to perform its work. Finally, sin could find all the laws of God the *"start," "origin," "cause," "stimulus," "impulse," "undertaking," "pretext," "possibility,"* and *"inclination,"* to move the flesh to commit it.

Sin, as a separate entity used the law as the base of operations to entice the flesh and lead it to crave, desire and lust. The law was the only means by which sin was able to *"take"* this opportunity.

"lambano,... to take, i.e. 1. to take with the hand, lay hold of... any pers. or thing in order to use it: absol., 3. to take what is one's own, to take to one's self, to make one's own... II to receive (what is given) to gain, get, obtain..." (Thayer, p. 370; 2983).

Sin *"took hold"* of God's law and *"gained"* the *"place from which"* to bring man under its control. Lest we misunderstand how this is done, God revealed exactly and step by step how sin used the law as the base of operations to bring itself into the world.

Satan used God's law to make Eve a sinner and kill her. When Adam and Eve were in the garden, pure, innocent, free from sin, sin desired to make an attack upon them. There was only one means through which sin could operate. There was only one occasion, one incentive, one base of operation. There was only one law to work through. Don't eat of the tree in the midst of the garden. Without that one law, sin would have been dead. There would not have been any way for sin to get into the world. Through the serpent and Eve's desire, sin developed through that command. If there had been no command, there would have been no sin. Hence sin is effectively dead without law.

One might then wonder why? Why did God give sin a base of operation? Why didn't God make man without knowledge of good and evil, and give no law? The reason is obvious. Without law, there is no choice, and without choice there can be no devotion, worship, or praise. If we cannot choose this day whom we will serve then we cannot choose to worship God. God wanted man to choose to serve him. He therefore had to give a law that gave choice. Only with a law can man have the precious gift of free will. Yet with the gift came the price and the potential of rebellion and falling into sin. Yet the value of choice had such great value to God's, he was willing to give man a law in order to give him the right to choose to serve him. Yet even with free will and the potential for failure, God's love and mercy devised the plan to save men if sin should use that law to bring

death to man (Eph 1:3-7).

wrought in me through the commandment all manner of coveting:

Using the law as its basis, sin was able to “wrought” in Paul all manner of coveting. Because this is how sin works and it is important to fully understand it, take a few moments to consider the full definition of the term wrought.

“katergazomai... a. to perform, accomplish, achieve [RV often work]... b. to work out... i.e. to do that from which something results... bring about, result in,... c. ... to fashion, i.e. render one fit for a thing...” (Thayer, P. 339; 2716)

“katergazomai... found from the time of Soph., means a. “to bear down to the ground,” “to overcome,” b. “to work at,” “make.” Refined by constant use, it gradually takes on the sense of the simple, so that the verb signifies working at, and finally accomplishing, a task. It is used in agriculture and in the making of materials,...” (Kittel, TDWNT; NT:2716)

“Through” the law sin “performed, accomplished and achieved” all manner of coveting. First it worked at and then finally accomplished it. Like agriculture, or making materials, there was nothing there, but after working and toiling, it came into being. This is not only used for negative things, but also for positive.

*And not only so, but we also rejoice in our tribulations: knowing that tribulation **worketh** steadfastness; 4 and steadfastness, approvedness; and approvedness, hope: Rom. 5:3-4*

*For our light affliction, which is for the moment, **worketh** for us more and more exceedingly an eternal weight of glory; 2Cor. 4:17*

*Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, **having done all**, to stand. Eph. 6:13*

*So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out** your own salvation with fear and trembling; Phil. 2:12*

*Knowing that the proving of your faith **worketh** patience. James 1:3*

Just as sin used the law to perform, accomplish and achieve, so also tribulation brings into being steadfastness, approvedness and hope. Our afflictions work at and finally accomplish an eternal weight of glory. When we take up the whole armor of God, we are doing everything necessary to perform, accomplish, achieve the ability to stand. We also work out and bring into being our salvation. Finally, the testing of our faith in various trials works patience and endurance. So this term has an established record of bringing into being both in a good and bad way, things that never existed before.

Hence sin used the law to bring into existence what ever existed before, lust. All this was done “through” the commandment.

“dia.. .A. with the GENITIVE: through... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... by the service, the intervention of, by means of, with the help of... 3. with the gen. of a thing dia is used to denote the manner in which a thing is done, or the formal cause... II. of the Ground or Reason one account of which anything is or is not done; by reason of, because of...” (Thayer, p. 132-135; 1223)

I quote so much of the definition above to let it sink in deeply what sin did with God’s law. Sin used the law against coveting as the “means or instrument by which” it “effected” literally wrought coveting in Paul. As Paul spoke of his own personal life, it was not the tree of the knowledge of good and evil, as it was for Adam and Eve. Instead it was the law of lust. Note again the definition of this term.

“epithumia...desire, craving, longing... the desire directed towards... spec. desire for what is forbidden, lust...” (Thayer, p. 238-239; 1939)

Through the law that forbid it, Paul found that “all manner” of “*desire, craving and longing*” was produced.

“*pas*,... I. adjectivally, and 1. with anarthrous nouns; a. *any, every one* (sc. of the class denoted by the noun annexed to *pas*);... *all or any* of the class indicated... b. *any and every, of every kind*, ... esp. with nouns designating virtues or vices, emotions, character, condition, to indicate every mode in which such virtue, vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun belongs... c. *the whole* ...” (Thayer, p. 491-493; 3956).

Paul found that “*every mode in which such vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun*” lust was created in him through the law. All different types and qualities of desire and cravings were developed within him.

God stated clearly in the law that all coveting is sinful. Sin used that law as its base of operation in the life of Paul. Just as through the law of not eating of the tree of the knowledge of good and evil sin entered into the world, the law of coveting was the base of operation which brought it into Paul’s own heart. If that law had not been there, Paul would have been safe. Sin could not have used it to bring Paul under its power. Yet the fact remains that the activity of coveting itself is wrong, and Paul needed to know it was wrong. It had to be shown to be wrong no matter what the consequences were in Paul’s life. It was not the law, but sin that was the problem. Yet the overall fact of the case is:

for apart from the law sin (is) dead.

Another *gar* shows the logical connection here. It had to be the law because (reason and cause) “apart” from the law, sin is dead.

“*choris*... adv., fr. Hom. down; 1. *separately, apart*... 2. as a prep. with the gen. ... a. *without* any person or thing (making no use of, having no association with, apart from, aloof from, etc.)... I *without* i.e. being absent or wanting... *apart from*... without connection and fellowship with one... *apart from*... destitute of the fellowship and blessings of one...” (Thayer, p. 675; 5565)

If sin could make “*no use of*”, and had “*no association with*,” the law, then it would be “dead.”

“*nekros*... *dead*, i.e. 1. prop. a. *one that has breathed his last, lifeless*:... hyperbolically and proleptically i.q. as if already dead, sure to die, destined inevitably to die... b. *deceased, departed, one whose soul is in Hades*... c. *destitute of life, without life, inanimate*... 2. trop. a. [spiritually dead i.e.] destitute of a life that recognizes and is devoted to God, because given up to trespasses and sins; inactive as respects doing right... b. univ. *destitute of force or power, inactive, inoperative*...” (Thayer, p. 424; 3498)

Apart from the law, sin is “*lifeless*,” “*destitute of life*,” and “*destitute of force or power*,” and therefore “*inactive*, and *inoperative*.” Without law, sin has no foothold to work from. There is no base of operations and no incentive by which it can operate. Again, if God had never given law, if there had never been right and wrong, never been any choice, there could be no sin. This is something Christians need to be aware of. It needs to be something they think and meditate upon. It is somewhat like a two edged sword in that it has two sides to it. A good and a bad. It is good to know the law, it is good to see all the areas of sin in one’s life. The more one comprehends about the law, the more base of operation sin will have to operate with. Hence the more a man knows about law, the more sin he will have to contend with.

This is not an evil, but it is the truth and one is unwise who does not understand it. Thus as one grows under the law, they find it exceedingly difficult to live a perfect life. For the less they understand about law, the more likelihood of their sinning unwittingly. The more they know about law, the more base of operation sin has to work with and the greater the likelihood of their committing a sin they know. This brings out the horrible difficulty of living under any law. The less you know the more you sin and the more you know the more you sin.

9 And I was alive apart from the law once:

The Holy Spirit now takes us back into Paul’s life in exactly the same way that he did in Genesis 3 when he described what happened to Eve and then to Adam. Just as there was a time in their

lives when they were alive apart from law, so there was in Paul's and obviously so also in the lives of all of us. The period of time from birth, until the time when sin was able to use a command of God as the base of operations through which it comes alive is here summed up by the Holy Spirit using Paul as an example. He was alive apart from the law.

Using the same term as that in verse eight, Paul made the exact opposite point. Just as sin was dead apart from law, man was alive apart from it. There was a time in the lives of all men when they were alive. A time when they had "no association with" with the law, a time when they were "without connection and fellowship" with it. Sin could have no dominion over infants who have no knowledge of the law. Like Adam and Eve in the garden, children for a time do not possess a knowledge of good and evil. While Paul was in this stage of his human development, he was "alive" apart from the law.

"zao... to live... I prop. 1. to live, be among the living, be alive (not lifeless, not dead)... 2. to enjoy real life, i.e. to have true life and worthy of the name, --active, blessed, endless in the kingdom of god... 3. to live i. e. pass life, of the manner of living and acting; of morals or character..." (Thayer, p. 269-270; 2198)

Again, like Adam and Eve, prior to the eating of the tree of the knowledge of good and evil were alive and threatened with death on the day that they ate it, so also Paul was alive apart from the law. He was among the living and enjoying real life. But this only happened "once."

"pote... an encilitic particle... 1. once. I. e. at some time or other, formerly, aforesaid... a. of the Past... Rom 7:9 ... b. of the future... 2. ever; ..." (Thayer, p. 533; 4218)

"pote, hopote, hote, hotan, ... a point of time which is roughly simultaneous to or overlaps with another point of time - 'when.' (Lou & Nida, Greek-English Lexicon NT:4218)

This was in the past, a time that formerly existed, and then passed away. As has been pointed out several times in this commentary, this is the only scriptural way to understand God's demand through Ezekiel that Israel never use the proverb about the father's eating the sour grapes and the children's teeth being set on edge, because only the soul that sins shall die.

What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? 3 As I live, saith the Lord Jehovah, ye shall not have (occasion) any more to use this proverb in Israel. 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Ezek. 18:2-4

Since only through the law can sin operate, and since a young child cannot understand the law sin cannot operate. Since only the soul that sins can die and the soul of a child cannot sin, all children are alive apart from the law until the commandment comes.

but when the commandment came, sin revived, and I died;

The command did come though. As Paul grew to maturity, a day finally arrived when his understanding of the Law reached a level where the commandment "came" fully and clearly into his mind.

"erchomai... I. to come; 1. prop. a. of persons; a. univ to come from one place into another, b. to come I. e. to appear, make one's appearance, come before the public... 2. metaph. ... b. equiv. to to come into being, arise, come forth, show itself, find place of influence..." (Thayer, p. 250-251; 2064)

The commandment "came into being, it arose, came forth," and "showed itself." The commandment "found a place of influence." While Paul was a child, he could not comprehend the law. It was over his head, while he thought and felt as a child, the law had no influence upon him.

When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 1Cor. 13:11

For him as long as he was a young child, the commandment had not yet come into being. Then finally as he grew to become an adult and the thoughts, feelings, and things of a child were slowly left behind, there came a day when the law became real and comprehensive to him. It began to exert its influence and a terrible thing happened. As soon as he could clearly see what that

commandment meant and how it applied to him, that commandment “*came into being*” and the moment it did so, sin “revived.”

“*ana-zao*... a word found only in the N.T., and eccl. writ.; *to live again, recover life*; b. trip. One is said *anazen* who has been *nekros* in a trop. Sense; a. *to be restored to a correct life*: of one who returns to a better moral state... b *to revive, regain strength and vigor*: Rom 7:9; sin is alive, indeed, and vigorous among men ever since the fall of Adam; yet it is destitute of power (*nekri esti*) in innocent children ignorant of the law; but when they come to a knowledge of the law, sin recovers its power in them also...” (Thayer p 37; 326)

ana-zao ... (a figurative extension of meaning of *ana-zao* ‘to come back to life,’) to begin to function, with a possible implication of the suddenness of the action - ‘to begin to function, to spring to life, to suddenly be active.’ ... ‘but when the commandment came, sin began to function’ or ‘... sprang to life’ or ‘... began to operate’ Rom 7:9. (Lou and Nida from Greek-English Lexicon Based NT:326)

This is a very interesting term used only twice in the NT. As the Spirit made clear in the fifth chapter when Adam brought sin into the world, death passed to all men because all sinned. Though each child of Adam is born innocent and passed his infancy and youth in innocence, sin simply bided its time. It would “*revive*” and “*regain strength and vigor*” in us just as it had in Eve, then Adam, and then passed to all men. It was only a question of time. As soon as a child has enough knowledge to choose between good and evil, and the law springs into existence, the living child will die and the dead sin will revive.

Moreover your little ones, that ye said should be a prey, and your children, that this day have no knowledge of good or evil, they shall go in thither, and unto them will I give it, and they shall possess it. Deut 1:38

This is the terrible reality of man’s plight. Good and godly children raised by devout parents learn the law so they can do what is good and right. As that law comes alive in the hearts of each youngster two things happen. First, they learn what is required of them to be obedient to their God and Creator so they can be a faithful servant. Second, it gives sin a base of operation which it fully utilizes to come alive.

When each human being reaches the age where they understand the significance of God’s laws, sin comes alive in their heart just as it did in Eve’s and Adam’s, and just as they died at that moment, so did Paul, and so do all of the seed of Adam. They suffer the death spoken of in Col 2:13; Eph 2:1-4.

And you (did he make alive,) when ye were dead through your trespasses and sins, Eph. 2:1

And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, Col. 2:13

They were dead through their own trespasses and sins. This is what sin did to the law, but it did not affect the goodness of the law itself.

10 and the commandment, which (was) unto life,

God gave all the commandments to promote life. He gave the laws to guide, and protect his people and lead them to righteousness.

And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive, as at this day. 25 And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us. Dt. 6:24-25

The fact that Jesus successfully walked between their boundaries all his life and remained pure is proof that they could have been kept and if they had been kept those who lived them would have been pure. It must always be remembered that this was God’s intent in giving the law. Each “commandment” was placed in the law to bring life.

“*entole*...an order, command, charge, precept; 1. univ. a charge, injunction... 2. a commandment, i.e. a prescribed rule in accordance with which a thing is done... a. used of the commandments of the Mosaic law:... esp of particular precepts of this law as distinguished from *ho nomos* (the law) their body

or sum:..." (Thayer, p. 218; 1785)

The "order, command, charge," and "precept" that Paul struggled with was "thou shalt not covet." it was a charge he could not keep. Yet the purpose God gave it was to help and lead him "unto" life.

"eis,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: *into, to, towards, for, among*. It is used II. *eis* after words indicating motion or direction or end; 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect..." (Thayer, p. 183-186; 1519).

Thus God's purpose and intent is clear. The law leads to life. That is the direction and limit to which Law was given by God. It was the end he had in view. The reason it failed to accomplish it was not because of any problem in the law, but because of a problem within Paul and all others.

this I found (to be) unto death:

Instead of the law working life for Paul he "found" it to be unto (*eis*) death.

"*heurisko*... to attain to and for ... *to find*... i.e. 1. Prop. *to come upon, to hit upon, to meet with* a. after searching, *to find a thing sought*... b. without previous search, *to find (by chance), to fall in with* ... 2. Tropically, *to find by enquiry, thought, examination, scrutiny, observation, to find out by practice and experience* i.e. *to see, learn, discover, understand* ... *to be discovered, to be recognized, to be detected, to show oneself out*, used of one's character or state as found out by others (people, God, or both)... *to get knowledge of, to come to know God* 3) middle, as in Greek writing, *to find out for oneself, to acquire, to get, to obtain, to procure* ..." (Thayer p 262; 2147)

Paul found out "by practice and experience" that what God had given as a gift to help man live, sin had thwarted and used to bring about man's death. Thus the purpose of the law was defeated by sin. God gave it for life and sin changed it into death. Sin was the horrible ingredient that changed the pure, lovely, beautiful law of God intended to give eternal life into an instrument of death.

Once again we return to Chapter Five and consider again the impact of that single act of Adam. Before Adam ate of that tree, sin was not in the world and none of the things that Paul has written could have been possible. Adam allowed this foreign enemy into the world. Ever since, sin has taken God's good law and using the flesh has reproduced itself exactly as James described:

But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. James 1:14-15

through one man sin entered into the world, death through sin; death passed to all men, for all sinned: Rom. 5:12

11 for sin, finding occasion, through the commandment

With a "*gar* - the reason and cause for what has just been said is now revealed." Paul is actually repeating what he had already said in verse eight. Though God's reason for giving the law was to bring about life, sin had other plans. Sin used the law as its point of maximum incentive to lead men into death.

beguiled me, and through it slew me.

Sin "beguiled" Paul.

"*exapatao*... (ex- strengthens the simple verb), *to deceive*..." (Thayer, p. 221; 1818)

"*apatao*... *to cheat, deceive, beguile*..." (Thayer, p. 55; 538).

1. *apatao* "to deceive," is rendered "beguiled" in the RV of 1 Tim 2:14. ... 2. *exapatao* a strengthened form of No. 1, is rendered "beguile," 2 Cor 11:3; the more adequate rendering would be "as the serpent thoroughly beguiled Eve." So in 1 Tim 2:14, in the best mss., this stronger form is used of Satan's deception of Eve, lit., "thoroughly beguiled"; the simpler verb, No. 1, is used of Adam. In each of these passages the strengthened form is used. So of the influence of sin, Rom 7:11 (RV, "beguile") ... (Vine's Expository Dictionary)

Sin used the law to completely “cheat and deceive” Paul. It was done before he even knew it was happening. Like Eve in the garden, he was thoroughly deceived.

But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ. 2 Cor 11:3

His understanding of the commandment and his violation of the commandment came at about the same time and in a quick and deadly process sin was able to bring about a complete deception. While under that deceptive influence, sin used the commandment to “slay” Paul.

“apo-kteino... 1. prop. to kill in any way whatever, (apo i.e. so as to put out of the way;; cf. [Eng. to kill off], ... 2. metaph. to extinguish, abolish... Eph. 2:16; to inflict moral death, Rom. 7:11... to deprive of spiritual life and procure eternal misery, II Cor 3:6...” (Thayer, p. 64; 615)

Sin slew him through the very thing God had given to him for life. This was the strongest of all indictments against sin. It is the terrible ingredient that when added to the law changes it from a life giving blessing to a death wielding curse!

12 So that the law is holy, and the commandment holy, and righteous, and good.

The Holy Spirit has now proven what was long ago declared. The Law of God in all its parts is perfect, right, pure, clean, true and righteous. It will restore the soul, make wise the simple, rejoice the heart, enlighten the eyes, and endure for ever. It is more to be desired than gold and sweeter than honey. It brings warnings and light to our feet.

*The law of Jehovah is **perfect, restoring the soul**: the testimony of Jehovah is **sure, making wise the simple**. 8 The precepts of Jehovah are **right, rejoicing the heart**: the commandment of Jehovah is **pure, enlightening the eyes**. 9 The fear of Jehovah is **clean, enduring for ever**: the ordinances of Jehovah are **true, (and) righteous altogether**. 10 **More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb**. 11 **Moreover by them is thy servant warned: in keeping them there is great reward**. 12 Who can discern (his) errors? Clear thou me from hidden (faults). 13 Keep back thy servant also from presumptuous (sins); let them not have dominion over me: then shall I be upright, and I shall be clear from great transgression. 14 Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer. Ps 19:7-14*

Those who love and meditate on this law will be wiser than their enemies, have more understanding than their teachers, understand more than the aged, they are thus sweet to the taste and a lamp to the feet.

Oh how love I thy law! It is my meditation all the day. 98 Thy commandments make me wiser than mine enemies; for they are ever with me. 99 I have more understanding than all my teachers; for thy testimonies are my meditation. 100 I understand more than the aged, because I have kept thy precepts. 101 I have refrained my feet from every evil way, that I might observe thy word. 102 I have not turned aside from thine ordinances; for thou hast taught me. 103 How sweet are thy words unto my taste! (Yea, sweeter) than honey to my mouth! 104 Through thy precepts I get understanding; therefore I hate every false way. 105 Thy word is a lamp unto my feet, and light unto my path. Ps 119:97-105

Timothy was later told by Paul that these “sacred writings” were able to make him wise to salvation, because every Scripture is inspired of God and profitable for reproof, correction and instruction in righteousness. Every one who studies and follows them will be complete, furnished completely for every good work!

*And that from a babe thou hast known **the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 Every scripture inspired of God (is) also profitable for teaching, for reproof, for correction, for instruction which is in righteousness. 17 That the man of God may be complete, furnished completely unto every good work. 2Tim. 3:15-17***

Because the Law came unsullied from the hands of the Creator through the inspiration of the Holy Spirit, it is perfect, holy, and good. Sin has damaged and destroyed the souls of all of Adam’s

descendants, but it has not harmed the law or sullied it, or damaged it in any way.

Paul now introduces a conclusion with the term “so that.”

“*hoste*, ...a consecutive conjunction, i. e. expressing consequence or result,...1. *so that*, [A. V., frequently *insomuch that*];... it is also used of a designed result, *so as to* i. q. *in order to*, *for to*... 2. *so then*, *therefore*, *wherefore*...” (Thayer, p. 683; 5620).

The consequences and results the previous reasoning have now made all this crystal clear. The law has been vindicated. Our present circumstances in no way reflect on God’s law! God’s law is “holy.”

“*hagios*,... 1. properly, *reverend*, *worthy of veneration*...a. of things which on account of some connection with God possess a certain distinction and claim to reverence as places sacred to God which are not to be profaned,... b. of persons whose services God employs; as for example, apostles... 2. *set apart for God*, *to be as it were exclusively his*... Just as the Israelites claimed for themselves the title *hoi hagioi*, because God selected them from the other nations to lead a life acceptable to him, and rejoice in his favor and protection... so this appellation is very often in the N. T. transferred to Christians as those whom God has selected ... 3. Of sacrifices and offerings ; *prepared for God with solemn rite*, *pure*, *clean*... 4. In a moral sense, *pure*, *sinless*, *upright*, *holy*...” (Thayer, p. 6-7; 39,40)

God’s law is reverend, it is worthy of our veneration and awe. Because of its connection with God the law has a claim to reverence. It is sacred, and not to be profaned. It is exclusively his and is set apart. What greater compliment could Paul give to the law than this? The law is holy, we are not. It is not God’s holy law that is the problem, it is man’s fleshly body that is unable to take that holy and sacred law and live it.

Yet as the Psalm above, not only is the law as a whole holy, but each individual command it also holy. Every command is now described, even the one that slew Paul.

“*entole*...*an order*, *command*, *charge*, *precept*; 1. univ. *a charge*, *injunction*... 2. *a commandment*, i.e. a prescribed rule in accordance with which a thing is done... a. used of the commandments of the Mosaic law:... esp of particular precepts of this law as distinguished from *ho nomos* (the law) their body or sum:...” (Thayer, p. 218; 1785)

These commandments in the law are broken down into three things. They are holy which is the same word Paul used above, they are also “righteous” and good.

“*dikaios* ... *observant of he dike*, *righteous*, *observing divine and human laws*; one who is *such as he ought to be*;... 1. in a wide sense, *upright*, *righteous*, *virtuous*, *keeping the commands of God*... a. univ. ... used of O. T. characters noted for piety and probity... Neut *to dikaion*, *that which regard for duty demands*, *what is right*... b. the negative idea predominating: *innocent*, *faultless*, *guiltless*... c. preeminently, of him whose way of thinking, feelings, and acting is wholly conformed to the will of God, ... d. contextually, *approved of God*, *acceptable to God*... 2. in a narrower sense, *rendering to each his due*; and that in a judicial sense, *passing just judgement on others*, whether expressed in words or shown by the manner of dealing with them:... so of God recompensing men impartially according to their deeds,...” (Thayer, p 148-149; 1342)

Thus the commandments contain divine and human laws. They are such as they ought to be, upright, virtuous, faultless, wholly conformed to the will of God. The commandments make a man righteous when he observes them, but in and of themselves they are the epitome of righteousness. The commands are also “good.”

“*agathos*... *excelling in any respect*, *distinguished*, *good*. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. *of good constitution or nature*... 2. *useful*, *salutary*... 3. of the feeling awakened by what is good, *pleasant*, *agreeable*, *joyful*, *happy*... 4. *excellent*, *distinguished*... 5. *upright*, *honorable*... upright, free from guile, particularly from a desire to corrupt the people... pre-eminently of God, as consummately and essentially good... The neuter used substantively denotes 1. *a good thing*, *convenience*, *advantage*, ... 2. *what is upright*, *honorable*, *and acceptable to God*...” (Thayer, p. 2-3; 18)

They excel in every possible way. They are of good constitution and nature, they are useful. They are good, pleasant, agreeable, joyful. They are excellent and distinguished, upright and honorable.

Although it was these individual commands that sin used to bring us under condemnation and brought about our death, it was sin that should be despised, not the holy, righteous and good commands that were only given for our good always.

And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive, as at this day. 25 And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us.
Deut. 6:24-25

The law of God is the greatest gift God ever gave to man with the exception only of Jesus. The problem is not and never has been the law. The problem has always been the sinfulness of men. The commands are not implicated, no refection is cast upon them by any of the above reasoning. Only sin has made the law look so bad. Therefore it is sin and not the law that man should look upon with dismay and fear.

Romans 7:13-25

Introduction:

In connection with the description of the terrible use that sin made of the law in his own life, Paul just finished describing the period of innocence he possessed in youth, and the transition that occurred when “*the commandment came, sin revived, and I died*” (7:7-11). That this was not just a personal description of Paul, that others were able to avoid can be easily proved by comparing Ezek. 18:20 and Rom 3:23; 5:12.

The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Ezek. 18:20

for all have sinned, and fall short of the glory of God; Rom. 3:23

Since only those who sin shall die and since it is impossible for sin to pass from father to son, only those who had been alive apart from law, and when the commandment came sin revived and they also died just like Paul described above. That this is universal is clearly stated since “all have sinned and fall short of the glory of God.” Therefore using Paul, the Holy Spirit revealed how each child since Adam was brought under sin’s dominion. Therefore Romans 7:7-11 is the Holy Spirit’s revelation regarding how “*death passed to all men for that all sinned:*”

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:-- Rom 5:12

It happens individually to each child without exception when they are faced with the same choices Adam and Eve had in the garden. With more laws came more choices, but the outcome never varied. They were alive apart from the law, the commandment came, sin took advantage of the commandment to revive and that child died. Ever repeating, never varying, so it has continued since the beginning. A child born pure and sinless into a world cursed by sin. As he/she reached an age of understanding, lustful desire led to violation of conscience and sin revived again in a new heart. What happened next? After sin took dominion and the soul that sinned died what occurred? When the next day dawned and life proceed, where did this event lead? Can such a person please God, put that behind them, and serve God from that time forward, or did this cast a shadow over one’s life from which they could never extricate themselves? This is Holy Spirit’s next point.

Paul spoke in very emotional terms about how the fleshly side of his being had led him to become the sinner he described himself elsewhere.

Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: 16 howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life. 1 Tim 1:15-16

And you (did he make alive,) when ye were dead through your trespasses and sins, 2 wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; 3 among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:-- Eph 2:1-3

Therefore Romans 7:14-23 is a mirror, not only of Paul’s life, but of the life of everyone who is reading the book of Romans. We all allowed sin to enter by our own choice and by those same choices, continue to allow sin the control it exerts over our fleshly body. Paul’s anguish and disappointment ought to be echoed in all of us. We ought to have a visceral reaction, a powerful emotional response as we read these words. The same agony we once felt ought to be remembered and the joy and happiness that Jesus came to relieve us of this terrible burden. This was our previous state brought on by our own foolish decisions and actions.

This brings us to the biggest question and most controversial aspect of this section both for Paul, and since it describes us also for ourselves. At what point in this description do the events described in Romans Six take place? Where does the transition between being dead in our

trespasses and being made alive in Christ occur? We know from 7:5 that Paul was “*in the flesh and the sinful passions that were through the law.*” were working “*in our members*” and “*bringing fruit unto death.*” But he also spoke of being “*discharged from the law having died to that wherein we were held so that we serve in newness of the spirit.*” Where in Paul’s life after he sinned did this occur? Some place it here in 7:14, while others place it in 8:1. For an interesting overview of how different religious convictions have tackled this question see Lenski on Romans p. 473-474. As always when entering such a difficult situation, we must be cautious and remember Peter’s warning about Paul’s writings. They are difficult in places and easy to twist to our destruction. The fact that this is the heart of where Luther, Calvin, and Augustine before them along with multitudes of their followers have ran aground ought not to be lost upon any of us. This is hard to be understood Scripture.

Perhaps the most difficult aspect of this verse is the ease with which we can place ourselves into this passage. Those who are stern, self-controlled and able to master quickly the darker sides of character tend to see this as an area of weakness they placed behind them. Those who are weak, who have gone further into corruption and therefore are taking much longer to get out of it tend to see this passage as a description of themselves long after they have been converted to Christ. Such subjective reasoning must be kept out of the discussion. The question is not how we fit into this description, but how Paul fit in.

That most Christians can read Paul’s words from time to time after their conversion and say that they are an apt description of what they are presently going through is a strong possibility. That it is always that way however would rip away the very foundations upon which Christianity has been built. We have been commanded to crucify our lusts, learn how to keep our vessel in purity and honor, to become holy as he is holy. If these things are as impossible as Paul here depicts them then why would God ask for them?

As I entered the chapter, my mind was open. But as I go through it, I find more and more reasons to see Paul’s conversion as having occurred in the words of 8:1. Note the use of the perfect tense in 7:14. Paul says “*... I am carnal, sold under sin.*” A perfect tense describes an action that has been completed in the past, but the affects of that action continue right up to the present moment. Since chapter Six described a complete deliverance from sin, it is difficult to understand why Paul would use this tense if he was speaking of himself after his conversion. He could have used a pluperfect to describe this same action as continuing for a time but then ceasing at conversion. Second, the anguish of mind described here does not fit with the peace and security Paul spoke of elsewhere. From time to time, perhaps, but not the intensity described here. Conversion fits in much better with 8:1 where there is no condemnation to those who are in Christ Jesus.

In conclusion, consider one final observation. A fact that no one can deny is that even after conversion we are still the children of Adam and Eve. Everything described here about our carnal nature is still true. Even the best of Christian men or women, who have crucified the flesh with its lusts(Gal 5:24), are not immune from the temptations our fleshly and carnal nature still presents to us(I Cor 10:13). Though God always offers a way of escape, the fact remains that the flesh poses a grave danger to us. We can read this section with fear and trembling. This is what we were, and if we are not careful it is what we can put ourselves again.

For, uttering great swelling (words) of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; 19 promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. 20 For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. 21 For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. 22 It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire. 2 Pet 2:18-22

13 Did then that which is good become death unto me?

With a “*then/oun... a conj. indicating that something follows from another necessarily*” Paul used this question to sum up the previous section and move on to the next. How should we understand the law? It was good, but didn’t Paul just finish saying that it had brought about his death? Should all that Paul has just finished saying lead us to the conclusion that it was God’s good and holy law that brought about death for Paul? One could easily see how this might be what Paul was saying. Yet the Holy Spirit doesn’t want us to misunderstand this important point. Although it was possible that by the good commandment Paul died and therefore it was fault of the Law that death came. But that was not even close to the truth so this rhetorical question is asked then denied as truth.

God forbid (may it never be)

This is the 7th of the 10 times this idiom is used in the book. Without exception, all the later translations have removed it because neither the word God or forbid is actually in the text. What Paul actually was inspired to say is: “**may it never be!!!!**”

The phrase *me genoito* lit., ‘let it not be’ (*me*, negative and *ginomai*, to become), is idiomatically translated “God forbid” ... In Paul’s epistles it is almost entirely used to express the Apostle’s repudiation of an inference which he apprehends may be drawn from his argument. (Vine Vol 2 p 117)

The translators were faced with an impossible task. Although it can be literally translated with may it never come into being or may it not be or may it never be, there is an intangible element in the Greek that cannot be translated. It has been placed in the optative mood which strengthens it.

The optative is the mood of strong contingency; the mood of *possibility*. It contains no definite anticipation of realization, but merely presents the action as conceivable. Hence it is one step farther removed from reality than the subjunctive. (Dana and Mantey; Manual Grammar of the Greek NT p. 172).

By putting it in the optative, the Holy Spirit denied even the *possibility!* There is not even the slightest chance this could ever be. The action is conceivable, but the negation makes it inconceivable. Such a thing is not possible!

- 1 For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? 4 **God forbid:** yea, let God be found true, but every man a liar; as it is written, That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment. Rom. 3:3-4
- 2 But if our righteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) 6 **God forbid:** for then how shall God judge the world? 7 But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? Rom. 3:5-7
- 3 Do we then make the law of none effect through faith? **God forbid:** nay, we establish the law. Rom. 3:31
- 4 What shall we say then? Shall we continue in sin, that grace may abound? 2 **God forbid.** We who died to sin, how shall we any longer live therein? 3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? Rom. 6:1-3
- 5 What then? shall we sin, because we are not under law, but under grace? **God forbid.** 16 Know ye not, that to whom ye present yourselves (as) servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom. 6:15-16
- 6 What shall we say then? Is the law sin? **God forbid.** Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: Rom. 7:7
- 7 Did then that which is good become death unto me? **God forbid.** But sin, that it might be shown to be sin, by working death to me through that which is good; — that through the commandment sin might become exceeding sinful. Rom. 7:13
- 8 14 What shall we say then? Is there unrighteousness with God? **God forbid.** 15 For he saith to Moses,

I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. Rom. 9:14-15

9 *I say then, Did God cast off his people? **God forbid.** For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not cast off his people which he foreknew. Rom. 11:1-2*

10 *I say then, Did they stumble that they might fall? **God forbid:** but by their fall salvation (is come) unto the Gentiles, to provoke them to jealousy. 12 Now if their fall, is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? Rom. 11:11-12*

In all of these things the “*ginomai* - to become, i.e. to come into existence, begin to be,” or to come to pass,” is denied by “*mē* - a particle of negation.” Such a conclusion could never come into existence. It is a lie and a false conclusion!

It is the strongest way a Greek thinking person could be told it is absolutely and completely impossible to look at the law as an evil or sinful thing. It is an absolute and complete impossibility for anyone to take his words thus far and make them teach such a thing.

But sin, that it might be shown to be sin,

With the adversative particle “*alla*” the complete disassociation between the previous thought is made clear. This is the real answer to why the good and holy law was changed in an instant into something that could kill. The reason that it brought about death was so “*that*” sin might be shown to be sin.

“*hina*... II a final conjunction... purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;...” (Thayer, p. 302-304; 2443)

Just as it was God’s intent to show that it was the Law that had led man to life, it was also his intent that sin “be shown” to be what it truly is.

“*phaino*... to bring forth into the light, cause to shine; to show. in bibl. Grk. 1. Active intransitively, to shine, shed light... 2. Passively, a. to shine, be bright or resplendent... b. to become evident, to be brought forth into light, come to view, appear... c. to meet the eyes, strike the sight, become clear or manifest... d. to appear to the mind, seem to one’s judgment or opinion...” (Thayer, p. 647-648; 5316)

God intended that the Law clearly reveal sin. Sin was here, but men couldn’t see it clearly enough. Prior to the law, only their conscience could reveal that what they had done was not something they approved of and knew was wrong. But they did not know the terrible outcome as it was revealed in the Law. Paul already spoke of this earlier in the book.

The sad reality was that both after and prior to the giving of the law, those without law were still committing sin. They were committing it by the violation of their conscience on things they knew were right but like Paul could not do them. During this time, sin was in the world, and death still reigned because it had passed to all men because all had sinned.

14 (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; 15 in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing (them) 16 in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ. Rom 2:14-16

12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned: — 13 for until the law sin was in the world; but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam’s transgression, who is a figure of him that was to come. Rom 5:12-14

But God had mercy. He wanted man to see the full depth of the terrible nature of sin as a vicious and evil master.

When sin was shown to bring forth death, sin was “*brought forth into light*” where everyone could see it for what it is. Once someone could clearly see that sin had brought death to him, it “*meets the eyes, strikes the sight,*” and “*becomes clear or manifest.*”

Sin was revealed, not as the pleasurable activity it seemed to be, but as it truly is, something that brought death. The law showed sin to be evil, an act of rebellion that brings a debt, a terrible price that had to be paid later. It was only because of the Law, that sin was revealed as something that brought God’s wrath. But in this context, sin did something to the law itself that proved forever what a horrible terrible thing sin really was.

by working death to me through that which is good;--

As the Spirit now revealed exactly what sin did, he used the preposition “*by* — “*dia.*” of the means or instrument by which anything is effected.” Sin was the “*instrument*” or “*means*” by which the good law was twisted to bring death.

In this way the Law revealed the horrible, deadly, despicable character of sin itself. Consider an illustration. If we wanted to show our son the terrible nature of poison to corrupt a good food, we would take some of the food we used to feed our animals, sprinkle some poison on it and then have our son watch the results as a rat or mouse ate it. Soon the would convulse or start bleeding to death. We could then tell our son that poison is very dangerous and must be carefully kept separate. If it is ever added to any food the results will be death. In this way, the food is still good and wholesome, but the poison is shown to be poison when it brings death through something good and wholesome.

Sin was the spiritual poison that took the good, wholesome law of God, and when added to the law, turned it into something that could eternally kill! The sad spiritual reality was far more powerful than any physical illustration. If we go back and watch how the serpent used God’s holy and good law regarding the tree of the knowledge of good and evil we can see exactly what is being discussed here. God had warned Adam and Eve that if they touched or ate it they would surely die. Prior to the coming of the serpent, that holy and good law kept them from death and protected them so they could remain holy and good. But when the serpent came, he used sin as the poison that would turn that good law into something that brought death. When Eve began to lust, sin came alive and she died. Adam also ate and died.

After that, slowly, other acts of unrighteousness crept in. Cain killed Abel, stealing his life from him. Slowly the earth filled with violence, every imagination of the heart became evil continually. They had no laws to reveal it, but sin was still working death. Not until the law of Moses came and actually brought it all into the light was the full damage sin had wrought made clear.

Today, the vile nature of sin has been brought into the light. Regardless of how it masked itself, for the Jew and later for the Christian, it has now been revealed and brought into the light in all its forms. Sin had the power to take a good, wholesome, just law of God turn it into an instrument of death. No one had a chance. The law was changed from a good and uplifting instrument of righteousness into a cruel taskmaster which was unable to be satisfied with anything less than death. But it wasn’t actually the law. It was the sin that came alive and changed the good commandment into a taskmaster. Thus the law tore the mask from sin, and revealed it as a vicious terrible taskmaster that had no love or concern for man. Sin promised joy and brought death. Poison is an illustration, but actually doesn’t even come close to portraying the full depth of what sin could do.

that through the commandment sin might become exceeding sinful.

Thus “*that/hina...*” a final conjunction denoting purpose and end: *to the intent that; to the end that, in order that*” the true character of and the proper attitude which all Christians should have toward sin and toward the law is the purpose for all this. It was through (*dia.* the means or instrument by which anything is effected) the commandment, sin was manifested to be what it is. Through the instrumentality of the good, holy, and righteous law, sin was shown at its lowest depths. It was as clearly revealed as it could be prior to the judgment day itself. In another physical example, the

death penalty by stoning without compassion also revealed it.

A man that hath set at nought Moses' law dieth without compassion on (the word of) two or three witnesses: 29 of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? Heb. 10:28-29

When the entire city witnessed this action, each father could inform his children that this is the terrible indictment against sin. God did not give the law for this purpose, but this is what sin turned it into. By this means sin thus “became” exceedingly sinful.

“ginomai... 1. to become, i.e. to come into existence, begin to be, receive being... to be born... of the origin of all things... 5. to become, be made, “in passages where it is specified who or what a person or thing is or has been rendered, as respects quality, condition, place, rank, character...” (Thayer, p. 115-116; 1096).

Using a verb of being, Paul described what the law was able to accomplish in defining and identifying sin. As it brought sin into the light, its essential nature was made clear. Before the law sin was masked, appearing tame and docile, killing everyone silently and leaving them wanting more. But after the law was given, sin, brought into the light, was “*specified... as respects quality, condition, place, rank, character.*” Through the law, the quality, condition, rank and character of sin was described with the hyperbole, “exceedingly.”

“hyperbole... (hyperballo q.v.)... 1. prop. a throwing beyond. 2. metaph. superiority, excellence, pre-eminence... beyond measure, exceedingly, preeminently...” (Thayer, p. 640; 5236)

“hyperballo... 1. trans. to surpass in throwing; to throw over or beyond any thing. 2. intrans. to transcend, surpass, exceed, excel... excelling, exceeding...” (Thayer, , p. 640; 5235)

Just as a “*parable – parabole*” is a casting beside for comparison, a “*hyperbole*” is a casting beyond for comparison. It is far past what men originally thought. Sometimes it is far past in a good sense, but here it is in a bad sense. Sin is far far beyond what we think. Even this doesn't fully do justice to just how bad sin is. Watching the Creator who was with God and was God being crucified helps, but we won't really see it until we witness men and women, both strangers and loved ones cast into eternal hell for these sinful deeds will the exceeding sinfulness of sin be revealed to us. Yet now we must accept it by faith and strive to grasp it as much as we can. The real value of this is that we will hate sin more and more. With the mask torn away, we remove the feeble excuses of the fleshly body and find ourselves in a better position to fight these fleshly lusts that war against the soul.

Each individual commandment manifested the severe disgust which God viewed sin. For God to give these commands so man might live and then reveal that it was sin that caused them to pronounce death upon each child who entered the age of accountability ought to reveal clearly its terrible nature. In the same way poison is shown to be poison by working death in those who eat good wholesome food that has poison placed in it. The problem is with the poison, not with the food. Sin is an abomination because it by its very presence it changes the law from an instrument of life into an instrument of death.

14 For we know that the law is spiritual: but I am carnal,

After answering the question in the previous verse strongly in the negative, we now know it is impossible that the good law of God could have become death to Paul! He explained that the real problem and reason he died was not the good law, but the terrible nature of sin. The Holy Spirit now begins to give a much fuller explanation of the nature of the law, sin, our spirit and our flesh. Continuing to use Paul as the example, the conjunction “for – *gar* gives the “*reason and cause.*” So this is an additional reason why God's good and holy law could be used by sin as a base of operations to cause the death of Paul's soul (along with the souls of all men). It is based on a fundamental understanding of the difference between the essential essence of law which is spiritual and our own essential nature, which is also spiritual but is complicated by our fleshly body.

This is where the conflict will be revealed. Paul had a spiritual nature that wanted to be in submission to God's spiritual and holy law. But he also had a fleshly nature which is where sin held

its power to destroy and kill. This is what we all have to “*know*” before we can begin to understand this section. “*know*” *oida-to know, understand*” and we now know it because the Holy Spirit has revealed it to us here. He begins with the contrast between the spiritual and the fleshly by placing the law and his own fleshly nature side by side. The law is spiritual while I (Paul and the rest of humanity) are carnal.

The definitions alone will not be enough, so we will first look at the definitions and then compare some other Scriptures to get the full “*knowledge*” of what is under consideration here. The term “*spiritual*” was not used either in the Septuagint or in the gospels, but “*is an after Pentecost word.*” Until the Holy Spirit was given, and the nature of the things he came to reveal were understood, the word had not yet attained to any meaning.

“*pneumatikos ... of spirit, spiritual*” (Liddell and Scott Abridged Greek Lexicon. NT:4152)

“*pneumatikos ... It does not occur in the Sept. nor in the Gospels; it is in fact an after-Pentecost word. (Vine's Expository Dictionary of Biblical Words, NT:4152)*

“*pneumatikos ... spiritual... 1. relating to the human spirit, or rational soul, as the part of man which is akin to God and serves as his instrument or organ ... 3. belonging to the Divine Spirit; ... a. in reference to things; emanating from the Divine Spirit, or exhibiting its effects and so its character...*” (Thayer, p. 523;4152).

As we look at how the term is used in the New Testament, we get a composite idea of its meaning as Paul is using it here. He used it later in this book to describe the spiritual things that the Jews had brought to the Gentiles and how, because of the hunger and poverty in Jerusalem they would minister carnal (physical things) back to them. In the other letters, it is used of the spiritual things and spiritual words revealed by the Holy Spirit in the Scriptures, of spiritually minded people who have risen above their own flesh. It was also used of spiritual gifts, those who consider themselves to be spiritual and of every spiritual blessing. Finally of spiritual songs we are to sing, and of the church being a spiritual house.

*For if the Gentiles have been made partakers of their **spiritual things**, they owe it (to them) also to minister unto them in carnal things. Rom. 15:27*

*Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining **spiritual things** with **spiritual (words)**. 1Cor2:13*

*And I, brethren, could not speak unto **you as unto spiritual**, but as unto carnal, as unto babes in Christ. 1Cor. 3:1*

*If we sowed unto you **spiritual things**, is it a great matter if we shall reap your carnal things? 1Cor. 9:11*

*Now concerning **spiritual (gifts)**, brethren, I would not have you ignorant. 1Cor. 12:1*

*If any man thinketh himself to be a prophet, or **spiritual**, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. 1Cor. 14:37*

*it is sown a natural body; it is raised a **spiritual body**. If there is a natural body, there is also a **spiritual (body)**. 1 Cor 15:44*

*Howbeit that is not first which is **spiritual**, but that which is natural; then that which is **spiritual**. 1Cor. 15:46*

*Brethren, even if a man be overtaken in any trespass, **ye who are spiritual**, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Gal. 6:1*

*Blessed (be) the God and Father of our Lord Jesus Christ, who hath blessed us with **every spiritual blessing** in the heavenly (places) in Christ: Eph. 1:3*

*speaking one to another in psalms and hymns and **spiritual songs**, singing and making melody with your heart to the Lord; Eph. 5:19*

*ye also, as living stones, are built up a **spiritual house**, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. 1Pet. 2:5*

So the law belonged to and came from the Holy Spirit. It was revealed through the Holy Spirit, and was a spiritual law. It came directly from God and contained no human wisdom or human folly. It had nothing physical or material about it. It had not been blemished or tainted with the physical things of this world's devising. It was spiritual in origin and content, and though dealing with areas where the physical / fleshly / carnal contacts the spiritual, its function was to direct man on how to live in a material world in such a way as to please God who lives in a spiritual one.

but I am carnal,

This is a big concept to grasp, and will take some careful study and effort to be able to appreciate what the Holy Spirit is revealing and explaining to us. There are three Greek words that need to be studied and understood before we will be able to follow the reasoning the Holy Spirit is revealing and developing here.

First there is the term flesh, which will be used 19 times in Romans 7:5 – 8:13. The two most important ones describe us before and after conversion. In the first use, “*if while we were in the flesh*” is an expression that described us before we died with Christ. It speaks directly to what we received from Adam and how death passed to all men because all men sinned. In the second use, the Holy Spirit revealed that “*the mind of the flesh is death and enmity against God.*” This “*mind of the flesh is not subject to the law of God and cannot be.*” “*Those who are in the flesh cannot please God.*” Yet those who obey the gospel and die to the law are not in the flesh. Christians “*are not in the flesh, but in the spirit.*” After we obey the gospel “*we are debtors, not to the flesh, because if we live after the flesh we will die.*” It is clear that there is a distinction between the time we are only living in the flesh before we become a Christian and the time we are in the Spirit after we become a Christian.

For **when we were in the flesh**, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. Rom. 7:5

For **the mind of the flesh is death**; but the mind of the Spirit is life and peace: 7 because **the mind of the flesh is enmity against God**; for it is not subject to the law of God, neither indeed can it be: 8 and **they that are in the flesh cannot please God**. 9 But **ye are not in the flesh** but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. 12 So then, brethren, **we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die**; but if by the Spirit ye put to death the deeds of the body, ye shall live. Rom. 8:6-9; 12-13

We must try to grasp the nature of the term or we will not be able to follow the Holy Spirit as he seeks to teach us. Paul discussed these same concepts to the Galatians.

*16 But I say, walk by the Spirit, and ye shall not fulfil the **lust of the flesh**. 17 For **the flesh lusteth against the Spirit**, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law. 19 Now **the works of the flesh are manifest**, which are (these): fornication, uncleanness, lasciviousness, 24 And **they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof**. 25 If we live by the Spirit, by the Spirit let us also walk. Gal 5:16-19, 5:24-25*

For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. Gal. 6:8

It is a very broad term primarily used to describe either the flesh of our physical body or the body itself. Here, it is “*the sensuous nature of man, ‘the animal nature with cravings that incite to sin.’*”

“*sarx,... 1. prop. **flesh** (the soft substance of the living body, which covers the bones and is permeated with blood) of both men and beasts... 2. i.q. **the body**, not designating it, however, as a skillful combination of related parts... but signifying the material or substance of the living body... a. ... life on earth, which is passed in the body (flesh)... b. used of natural or physical origin, generation, relationship... c. **the sensuous nature of man, ‘the animal nature with cravings that incite to sin’**: ...3. c. the sensuous nature of man, ‘the animal nature with cravings that incite to sin’: ...3. a living creature (because possessed of a body of flesh)... human nature, the soul included... 4. **sarx, when either expressly or tacitly opposed to *to pneuma (tou theou)* has an ethical sense and denotes***

mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God; accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice... (Thayer, p. 569-571; 4561)

Once we have grasped the basic nature of the term “*flesh*,” we are prepared to discuss the two other uses of the term as adjectives. Please carefully review the bolded section of Trenches definition.

sarkikos [4559], *sarkinos* [4560]. ... **Words with the termination in -inos ... designating, as they most frequently do, the stuff of which anything is made ... are common in the N. T.; thus *thuinios* of thiyne wood (Rev 18:12), *hualinos* of glass, *glassen* (Rev 4:6), ... One of these is *sarkinos* ... well rendered ‘fleshy’; that is, having flesh for the substance and material of which it is composed. I am unable to affirm that the word ‘fleshen’ ever existed in the English language. If it had done so, and still survived, it would be better still; for ‘fleshy’ may be ‘*carneus*,’ ... while ‘fleshen’ must mean what *sarkinos* means here, namely ‘*carneus*,’ or having flesh for its material.** The former existence of such a word is not improbable, many of a like form having once been current, which have now passed away; as, for example, ‘*stonen*,’ ‘*hornen*,’ ‘*hairn*,’ ‘*clayn*’ (all in Wiclif’s Bible), ‘*threaden*’ (Shakespeare), ‘*tinnen*’ (Sylvester), ‘*milken*,’ ‘*breaden*,’ ‘*reedn*,’ with many more (see my English Past and Present, 10 th edit. p. 256). ... ‘*fleshly*,’ ‘*fleshy*,’ and ‘*fleshen*,’ would have been none too many; as little as are ‘*earthly*,’ ‘*earthy*,’ and ‘*earthen*,’ for each of which we are able to find its own proper employment. ... ‘*Fleshly*’ lusts (‘*carnal*’ is the word oftener employed in our Translation, but in fixing the relations between *sarkikos* and *sarkinos* it will be more convenient to employ ‘*fleshly*’ and ‘*fleshy*’) are lusts which move and stir in the ethical domain of the flesh, which have in that rebellious region of man’s corrupt and fallen nature their source and spring. ... **the man is *sarkikos* who allows to the *sarx* a place which does not belong to it of right.** It is in its place so long as it is under the dominion of the *pneuma* and receives a law from it; but becomes the source of all sin and all opposition to God so soon as the true positions of these are reversed, and that rules which should have been ruled. **When indeed St. Paul says of the Corinthians (1 Cor 3:1) that they were *sarkinoi* he finds serious fault indeed with them; but the accusation is far less grave than if he had written *sarkikoi* instead. ... He does not charge them in this word with being antispiritual, but only with being unspiritual, with being flesh and little more, when they might have been much more.** He goes on indeed, at ver. 3,4, to charge them with the graver guilt of allowing the *sarx* to work actively, as a ruling principle in them; and he consequently changes his word. They were not *sarkinoi* only, for no man and no Church can long tarry at this point, but *sarkikoi* as well, and, as such, full of “envying and strife and divisions.” (Trench’s Synonyms of the NT)

The word “*carnal*,” Webster’s dictionary tells us is formed from the root “*carn...*” a Latin root that means flesh. A “*carnivore*” is a flesh eating animal and a *carnage* is a battle where flesh is destroyed.

In Greek *flesh* is “*sarkos*,” and *carnal* is either “*sarkikos*” or “*sarkinos*.” Therefore, standing alone, there is no moral component to “*carnal*,” it just means “*fleshly*,” “*fleshen*,” or “*of the flesh*.” When it is *sarkinos* (as it is here), it is used in a neutral way to simply describe things that are of a *fleshly* origin. When *sarkikos* is used it strongly condemns the area of our character where sin holds its power. English translators vary between “*carnal*” and “*fleshly*” in translating “*sarkikos*” and “*sarkinos*.” As you can see below.

Carnal-*sarkikos* (4559)

*For if the Gentiles have been made partakers of their spiritual things, they owe it (to them) also to minister unto them in **carnal** things. Rom. 15:27*

*for ye are yet **carnal**: for whereas there is among you jealousy and strife, are ye not **carnal**, and do ye not walk after the manner of men? 1 Cor 3:3*

*If we sowed unto you spiritual things, is it a great matter if we shall reap your **carnal** things? 1 Cor 9:11*

*Beloved, I beseech you as sojourners and pilgrims, to abstain from **fleshly** lust, which war against the soul; 1 Pet 2:11*

carnal-sarkinos (4560)

*For we know that the law is spiritual: but I am **carnal**, sold under sin. Rom. 7:14*

*And I, brethren, could not speak unto you as unto spiritual, but as unto **carnal**, as unto babes in Christ. 1Cor 3:1*

*being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables (that are) hearts of **flesh**. 2 Cor 3:3*

From these passages it is evident that *sarkinos* can be carnal and yet not be evil. The carnal things Paul reaped from the Corinthians after sowing spiritual things to them were only the financial fruits of their labor produced in the flesh, and the hearts of flesh upon which the Spirit writes is clearly not evil. Hence the term carnal and flesh are not inherently evil, but when sin makes use of it, it becomes evil.

After the events described by Paul in 7:7-11, it is this part of our being where all the battles take place. Though the flesh is not inherently evil, and we live in our fleshly bodies for many years before sin is created within us by our own lust, after sin revives, the appetites and desires created by sin reside in our fleshly body.

The law is of the Spirit and Paul is of the flesh. Because the law is spiritual, it has a character of purity and holiness that makes it holy, and the commandment holy, and righteous, and good. Paul however, along with the rest Adam's seed is of the flesh. This is the heart of the problem. It was not the law! It was not the Spirit! It is us! Our choices and the desires created within our fleshly bodies are the reason Jesus had to die. Paul's sad tale of sin's revival and his death were based on covetousness. But covetousness is only one of the multitude of desires sin used the law as a base of operation to create cravings in the flesh of each person.

Now the works of the flesh are manifest, which are (these): fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, 21 envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 meekness, self-control; against such there is no law. 24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. 25 If we live by the Spirit, by the Spirit let us also walk. Gal 5:19-25

Though Paul appeared to be stating the obvious when he said he was a fleshly being, what the Holy Spirit was doing was specifying exactly where the true source of our problem exists. It was our fleshly nature that made the law look bad. It was our fleshly nature that gave sin the ability to use the law to create sinful lusts within us. This is why each commandment can be holy, and righteous, and good and yet still harm us. Our fleshly desires can be used by sin to crave the very things the law revealed as things that bring death. Yet while in the flesh we can still crave and desire it. This was exactly what Paul described about himself above, and it is why he was sold under sin.

sold under sin.

From the moment sin revived and Paul died, he was "sold" under sin.

*"piprasko.... from an earlier form, *perao*, to carry across the sea for the purpose of selling or to export, is used (a) literally, Matt. 13:46; 18:25; 26:9; Mark 14:5; ... (b) metaphorically, Rom 7:14, "sold under sin," i. e., as fully under the domination of sin as a slave is under his master; the statement evinces an utter dissatisfaction with such a condition; it expresses, not the condemnation of the unregenerate state, but the evil of bondage to a corrupt nature, involving the futility of making use of the Law as a means of deliverance. (Vine Vol 3 p 342; NT:4097)*

This is clearly a term that described the slavery of sin. It is exactly the situation Jesus described in His parable of forgiveness.

Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. 24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. 25 But forasmuch as he had not (wherewith) to pay, his lord commanded him to be

sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt. Mt. 18:23-27

This is the wages of sin. By using the perfect tense (Han's Parsing Guide p. 305), Paul spoke of the action as it occurred in the past, with the affects of the action continuing right up to the present moment. Sin became his master the moment he violated law and continued to be his master. Ponder carefully all that he said about this in the previous chapter.

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: 13 neither present your members unto sin (as) instruments of unrighteousness;... 14 For sin shall not have dominion over you: for ye are not under law, . . . 16 . . . to whom ye present yourselves (as) servants unto obedience, his servants ye are whom ye obey. . . 17 . . . ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; 19 . . . as ye presented your members (as) servants to uncleanness and to iniquity unto iniquity, . . . 20 For when ye were servants of sin, ye were free in regard of righteousness. 21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. Rom. 6:12-21

This is what it means to be sold under sin. It reigns in our mortal (fleshly) body and we obey its lusts. We present the members of our fleshly body to sin as instruments of unrighteousness. Sin has dominion over us and we are its servants. We were the servants of sin, servants to uncleanness and iniquity.

It was not until we obeyed from the heart that form of teaching that we were delivered from being sold under sin. As Paul learned more of the law, sin continued to get a tighter and tighter grip of mastery. Did this cast a reflection on the Law? Certainly not, it reflected only on the weakness of man's flesh and the terrible bondage of sin.

Before moving into this next section, we need to sum up the seven main characters the Holy Spirit has now introduced to us so we can now place them into their respective roles:

Seven Main Characters Introduced by the Holy Spirit:* (* see next page for details)

- (1) Paul's fleshly body received from Adam with its cravings and desires. (5:12-15).
- (2) Sin personified, developed by each of us based on the laws we violate. (5:12; 6:15-19; 7:5).
- (3) The law of God that sin uses to give birth to itself – which we died to in baptism. (7:4-6, 7-11).
- (4) Paul's eternal spirit created in the image and likeness of God with its desires. (7:9-11; 22-23).
- (5) Christ – to whom he was married when he died to the Law. (6:3-9; 8:1-3; 9-11).
- (6) Himself – (The Holy Spirit) who was sent by God to guide, direct and lead us. (5:5; 8:1-2; 9-11)
- (7) The law of God used by the Holy Spirit to protect us from sin and evil. (7:7-8; 11-12; 14, 16; 21-22).
- (8) "I" Paul himself in his conscious mind being pulled in different directions. (7:14-15; 17-20).

These 6 characters can be divided into two sides.

On the left are the fleshly side we gained from Adam. (1) Our fleshly body which has been reproduced after its kind. (2) Sin, passed to all men because all men sinned which from generation to generation has been newly born each time a law (3) of God is used to create covetousness.

On the right side is the eternal spirit (4) which under the influence of (5) Christ and (6) the Holy Spirit seeks to use the (7) law of God to protect us from sin.

(1) Paul's fleshly body	<-----	----->	(4) Paul's eternal spirit
(2) Sin personified	<-----	[I] ----->	(5) Christ (6) Holy Spirit
(3) The Law sin uses to kill	<-----	----->	(7) The Law of God to protect

As this new section opens, Paul now adds his conscious mind, one moment influenced by the left and the next by the right. He simply uses the term "I." As the forces on the left pull in one direction and the forces on the right pull in the opposite direction. Paul is the "I" who is in the middle, torn and pulled, first in one direction and then in the other. Leaving him perplexed and bewildered:

15 For what [I] am doing,	[I] do not understand.
15 For what [I] will to do,	that [I] do not practice; but what [I] hate, that [I] do.
16 If then, [I] do what [I] will not to do,	[I] agree with the law (3) that it is good.
17 But now, it is no longer [I] who do it,	but sin (2) that dwells in [me] .
18 For [I] know that in [me]	(that is, in my flesh (1) nothing good dwells;
18 for to will is present with [me] ,	but how to perform what is good [I] do not find.
19 For the good that [I] will to do,	[I] do not do;
19 but the evil [I] will not to do,	that [I] practice.
20 Now if [I] do what [I] will not to do,	it is no longer [I] who do it, but sin (2) that dwells in [me] .

The Holy Spirit uses Paul to reveal how all the characters are working within us. He begins with the law of God (7) as the protector of his spirit and guide of what is right. He delights in that law, but only in the inward mind of his eternal spirit (4). But he also sees another law (3), the one that sin (2) uses to create craving and desire. It exists in fleshly body (1) in those members where it has come to reside by previous evil and wrong decisions. Between his spirit and his flesh is a war. A war that Paul lost and brought him into slavery to the law sin used (3). In his wretchedness, he sought deliverance from the fleshly body received from Adam which had brought this death to him. His final conclusion was that with his spiritual mind (4) he was influenced to serve the law of God (7) as protection. But with his fleshly body (1) he would serve the law (3) of sin (2).

22 For [I] delight in the law of God (7),	according in [my] inward man (4),
23 [I] see another law (3) in [my] members (1),	warring against the law (7) of [my] mind (4),
23 bringing [me] into captivity to the law (3) of sin (2)	which is in [my] members (1).
24 O wretched man that [I] am!	Who will deliver [me] from this body of death (1)?
25 [I] thank God — through Jesus Christ our Lord!	
25 So then, with the mind (4)	[I] (myself) serve the law of God (7)
25 but with the flesh (1)	the law (3) of sin (1)

Seven Main Characters Introduced by the Holy Spirit (Romans 5 - 8):

(1) Paul's fleshly body received from Adam with its cravings and desires. (5:12-15).

Therefore, as through one man **sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:** — 13 for until the law sin was in the world; but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. 15 But not as the trespass, so also (is) the free gift. For if **by the trespass of the one the many died**, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. Rom. 5:12-15

For **when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death.**

For I know that **in me, that is, in my flesh, dwelleth no good thing:** for to will is present with me, but to do that which is good (is) not. 19 For the good which I would I do not: but the evil which I would not, that I practise. Rom. 7:18-19

I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; **but with the flesh the law of sin.** Rom. 7:25

For **they that are after the flesh mind the things of the flesh;** but they that are after the Spirit the things of the Spirit. 6 For **the mind of the flesh is death;** but the mind of the Spirit is life and peace: 7 because **the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:** 8 and **they that are in the flesh cannot please God.** Rom. 8:5-8

(2) Sin personified, developed by each of us based on the laws we violate. (5:12; 6:15-19; 7:5).

Therefore, as **through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:** — Rom. 5:12

What then? shall we sin, because we are not under law, but under grace? God forbid. 16 Know ye not, that to whom ye present yourselves (as) servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But thanks be to God, that, whereas **ye were servants of sin**, ye became obedient from the heart to that form of teaching whereunto ye were delivered; 18 and **being made free from sin**, ye became servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: **for as ye presented your members (as) servants to uncleanness and to iniquity unto iniquity**, even so now present your members (as) servants to righteousness unto sanctification. Rom. 6:15-19

For **when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death.** Rom. 7:5

(3) The law of God that sin uses to give birth to itself – which we died to in baptism. (7:4-6, 7-11).

Wherefore, my brethren, **ye also were made dead to the law through the body of Christ;** that ye should be joined to another, (even) to him who was raised from the dead, that we might bring forth fruit unto God. 5 For when we were in the flesh, the **sinful passions, which were through the law**, wrought in our members to bring forth fruit unto death. 6 But now **we have been discharged from the law**, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter. Rom. 7:4-6

What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: 8 **but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin (is) dead.** 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and **the commandment, which (was) unto life, this I found (to be) unto death:** 11 for **sin, finding occasion, through the commandment beguiled me, and through it slew me.** Rom. 7:7-11

(4) Paul's eternal spirit created in the image and likeness of God with its desires. (7:9-11; 22-23).

*And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which (was) unto life, this I found (to be) unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it **slew me.** Rom. 7:9-11*

For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Rom.. 7:22-23

(5) Christ – to whom he was married when he died to the Law. (6:3-9; 8:1-3; 9-11).

*Or are ye ignorant that **all we who were baptized into Christ Jesus were baptized into his death?** 4 We were **buried therefore with him through baptism** unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 5 For if we **have become united with (him) in the likeness of his death, we shall be also (in the likeness) of his resurrection;** 6 knowing this, that **our old man was crucified with (him),** that the body of sin might be done away, that so we should no longer be in bondage to sin; 7 for he that hath died is justified from sin. 8 **But if we died with Christ, we believe that we shall also live with him;** 9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. Rom. 6:3-9*

*There is therefore now **no condemnation to them that are in Christ Jesus.** 2 **For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.** 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: Rom. 8:1-3*

*But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. 10 **And if Christ is in you, the body is dead because of sin;** but the spirit is life because of righteousness. 11 **But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.** Rom. 8:9-11*

For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. Rom. 7:14-15

(6) Himself – (The Holy Spirit) who was sent by God to guide, direct and lead us. (5:5; 8:1-2 8:9-11)

*and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through **the Holy Spirit which was given unto us.** Rom. 5:5*

*There is therefore now no condemnation to them that are in Christ Jesus. 2 **For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.** Rom. 8:1-2*

*But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if **any man hath not the Spirit of Christ, he is none of his.** 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 **But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.** Rom. 8:9-11*

(7) The law of God used by the Holy Spirit to protect us from sin and evil. (7:7-12; 14, 16; 21-22).

*What shall we say then? **Is the law sin? God forbid. Howbeit, I had not known sin, except through the law:** for I had not known coveting, except the law had said, Thou shalt not covet: 8 but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin (is) dead. 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 **and the commandment, which (was) unto life, this I found (to be) unto death:** 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. 12 So that the law is holy, and the commandment holy, and righteous, and good. Rom. 7:7-12*

*14 **For we know that the law is spiritual:** but I am carnal, sold under sin. Rom. 7:14*

*16 **But if what I would not, that I do, I consent unto the law that it is good.** Rom. 7:16*

21 I find then the law, that, to me who would do good, evil is present. 22 For I delight in the law of God after the inward man: ASV Rom. 7:21-22

(8) “I” Paul himself in his conscious mind being pulled in different directions. (7:14-15; 17-20).

For we know that the law is spiritual: but I am carnal, sold under sin. 15 For **that which I do I know not: for not what I would, that do I practise; but what I hate, that I do.** 16 But if what I would not, that I do, I consent unto the law that it is good. Rom. 7:14-16

18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good (is) not. 19 For the good which I would I do not: but the evil which I would not, that I practise. 20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. Rom. 7:17-20

15 For that which I do I know not:

What now follows is the inspired description the Holy Spirit reveals about the slavery and bondage that being sold under sin brought to Paul. With a repetition of the particle “for/gar he offered the “reason and cause” for sin’s possession. It is directly tied to “that which I do.”

“*katergazomai*... a. to perform, accomplish, achieve [RV often work]... b. to work out... i.e. **to do that from which something results... bring about, result in**,... c. ... to fashion, i.e. render one fit for a thing...” (Thayer, P. 339; 2716)

“*katergazomai*... found from the time of Soph., means a. “to bear down to the ground,” “to overcome,” b. “to work at,” “make.” Refined by constant use, it gradually takes on the sense of the simple, so that **the verb signifies working at, and finally accomplishing, a task. It is used in agriculture and in the making of materials**,...” (Kittel, TDWNT; NT:2716)

Beginning in the garden and repeating itself over and over again, men and women were tempted when drawn away by lust and enticed. As each new sin was born, they had done one thing that had resulted in something else. Yet as Paul freely admits here, what they had actually “worked at” and “finally accomplished,” was not at all what they had expected. Taking Eve as a classic example, and using the formula revealed by James, we seek exactly what occurred.

each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. Jas. 1:14-15

After the serpent’s words, the temptation began. Her own desires were activated as she “saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise.” All was in place. The command that was given to give live was now being used to bring death. The moment of temptation passed as she was enticed and the decision gradually formed in her mind to act. As she reached for the fruit, sin was born. She created it with her emotions, decisions and actions. Yet because she was deceived, just like Paul, she did not know what she had actually produced. In both cases, Eve’s and Paul’s, they “achieved” what they had set out to “accomplish.”

But did they really? The sad reality here revealed was that every act of sin results in something unforeseen, something completely different and actually going far beyond what they had intended. Eve only ate to become wise, but the law said she would die. When she ate, she did not know what she was really doing because sin, by means of the serpent (the devil) beguiled her. The law clearly revealed it, but her fleshly mind could not grasp it. Her son Paul, though by many generations removed did exactly the same thing. Along with Paul, each of us will also cry “I did not know” the full consequences of what I was doing.

“*ginosko*... I. univ. 1. to learn to know, come to know, get a knowledge of,... 2 to know, understand, perceive, have knowledge of... II in particular *ginosko*, to become acquainted with, to know, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience ...” (Thayer, p. 117-118; 1097)

“*ginosko*... denotes in ordinary Greek the intelligent comprehension of an object or matter, whether this

comes for the first time, or comes afresh, into the consideration of the one who grasps it ("to come to know," "to experience," "to perceive [again]") or whether it is already present ("to perceive"). (Kittel TDWNT NT:1097).

"*ginosko*...signifies to be taking in knowledge, to come to know, recognize, understand, or to understand completely... in its past tenses it frequently means to know in the sense of realizing, ... (Vine Vol 2, p. 297-298)

Paul had not "*learned to know*" or "*come to know*" what he was accomplishing. He did not understand and did not have a "*discriminating apprehension*" of what would result from his actions. That this is true goes without saying. No one who really knew exactly what would result from any sin about to be committed would willingly complete it. We know only that our lust filled mind seeks fulfillment and that sin is offering an enjoyable way to fulfill it. What we do not *know* at the moment is the bitter fruit that far outweighed any temporary pleasure sin could bring. Yet the fleshly mind refused to focus on this, and as long as the fleshly body makes decisions this will be the case.

Yet there was even more to this. Something highly emotional and intensely frustrating to Paul. As a man of both spiritual and fleshly desires, he has found the co-existence of fleshly and spiritual desires to be an intensely frustrating clash of wills. Where he sought one outcome, but continually accomplished the exact opposite. Paul described how this conflict worked in both directions. The flesh is lusting against the desires and goals of the spirit and the spirit is lusting against the goals and desires of the flesh. The sad truth is that these are both contrary and contradictory to one another. Either way, we are not doing what we truly want to do. When the flesh is in control the spirit is frustrated and when the spirit is in control the flesh is frustrated.

For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. Gal 5:17

for not what I would, that do I practice;

Another "*for/gar* gives the "*reason and cause*" for his lack of knowledge. He never ended up actually accomplishing what he had willed and intended to do. It was not what I "*would*" that Paul was practicing.

"thelo,... (derived apparently fr. helein with a fuller aspiration, so that it means prop. to seize with the mind; ...) TO WILL, (have in mind,) intend; i.e. 1. to be resolved or determined, to purpose ... 2. to desire, to wish:... 3. i. q. to love foll. by an inf., to like to do a thing, be fond of doing... 4. in imitation of the Hebr. ... to take delight, have pleasure... the will which proceed from inclination..." (Thayer p 285-286; 2309)

This is a very broad term that described the will or intent of the heart on the one hand and the desires and wishes on the other. Often only the context can give us the intent of the author. From the context it is clear that Paul moves from the idea of desire to the idea of will and purpose. What he desires and intends to do is not what he actually accomplished. Instead it was the exact opposite of what he willed and purposed to do that he actually did.

*For that which I do I know not: for **not what I would [thelo]**, that do I practise; but what I hate, that I do. 16 But **if what I would [thelo] not**, that I do, I consent unto the law that it is good. 17 So now it is no more I that do it, but sin which dwelleth in me. 18 For I know that in me, that is, in my flesh, dwelleth no good thing: **for to will [thelo] is present with me**, but to do that which is good (is) not 19 For the good **which I would [thelo] I do not**: but **the evil which I would not [thelo]**, that I practise. 20 But **if what I would not [thelo]**, that I do, it is no more I that do it, but sin which dwelleth in me. 21 I find then the law, that, **to me who would [thelo] do good**, evil is present. Rom 7:15-21*

Hence Paul had a plan and goal for the direction he wanted life to develop. But as a result of his fleshly body and the desires it kindled within, he often found that he would just have to confess that he truly did not know what he was doing. The result of this conflict is that what he wanted and intended to do is neither what he actually "*practiced*" nor "*accomplished*." There are three words that are now added to his will and desire. They are *katergazomia* (4 times) *poieo* (4 times) and *prasso* (2 times).

For that which ***I do [katergazomai]*** I know not: for not what I would that do I ***practise [prasso]***; but what I hate, that ***I do [poieo]***. 16 But if what I would not, that ***I do [poieo]***, I consent unto the law that it is good. 17 So now it is no more I that ***do it [katergazomai]***, but sin which dwelleth in me. 18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but ***to do [katergazomai]*** that which is good (is) not. 19 For the good which I would ***I do [poieo]*** not: but the evil which I would not, that I ***practise [prasso]***. But if what I would not, that ***I do [poieo]***, it is no more I that ***do it [katergazomai]***, but sin which dwelleth in me. Rom 7:15-20

The use of *prasso* and *poieo* in the New Testament is set forth in the follow comparison. *prasso* is to be busy and active in doing something while *poieo* is to accomplish it.

“*prasso...to do, practice, effect... 1. to exercise, practice, be busy with, carry on... used of performing the duties of an office... to undertake to do... 2. to accomplish, to perform... of unworthy acts, to commit, perpetrate... 3. to manage public affairs, transact public business...*” (Thayer, p. 535; 4238)

poieo refers more to the object and end of an act, *prasso* rather to the means by which the object is attained. Hence, while *poieo* means to accomplish, *prasso* may mean nothing more than merely to busy one's self about. *poieo* often means to do a thing once for all, *prasso* to do continually or repeatedly. From these distinctions it follows that *poieo* being on the whole the higher word, is more often used of doing good, *prasso* more frequently of doing evil. (Berry's Synonyms of the NT: 4283)

The things Paul was busy with and was carrying on with in his life were not the things he was wanting them to be. He found that the things which had continuity and repetition of action were not what he would wish for them to be.

but what I hate, that I do.

With the adversative particle “*alla*” Paul now introduced the strong opposite of what he was intending. His will was to accomplish be busy and actively involved in the things that he wanted to do, but when he looked at the things the actual product at the end of the day, what he saw was what he hated. His goals intentions and plans that he wanted to be continually involved in were not what he actually produced (*poieo*).

“*poieo... I. to make ... 1. ... a. with the names of the things made, to produce, construct, form, fashion, etc. ... to create produce: of God, as the author of all things... absol. of men, to labor, to do work... to be operative, exercise activity ... b. joined to nouns denoting a state or condition, it signifies to be the author or, to cause ... 2. With additions to the accusative which define or limit the idea of making... 3. As the active poiein..., so also the middle poieisthai, ... to be the author of a thing (to cause, bring about...)... II to do... i.e. to follow some method in expressing by deeds the feelings and thoughts of the mind... a. univ., with adverbs describing the mode of action... with nouns which denote a command, or some rule of action POIO signifies to carry out, to execute... in bibl. Grk. to do the law, meet its demands... with nouns describing a plan or course of action, to perform, accomplish...*” (Thayer, p. 524-527; 4160)

The things that I despise and detest are the very things I am producing under the law where sin takes occasion and incentive through God's good holy commandments and forces me to violate them. I hate what I am “doing.” So both in activity and in production, Paul is not bringing about what he wants. So goes life when sin is the master.

16 But if what I would not, that I do,

With the slightly less adversative particle he introduces the next thought.

“*de... a particle adversative, distinctive, disjunctive, but, moreover... It is used 1. univ. by way of opposition and distinction; it is added to statements opp. to a preceding statement...*” (Thayer, p. 126; 1161)

This statement modifies or opposes what was previously said. Because Paul did not fully understand what he was doing, he practiced the things he hated and didn't want to do. That being the case, an argument can be made that will mitigate and lessen what he had done.

“*eti... is first a conditional particle, if...; secondly, an interrogative particle, whether... I eti conditional... is connected, according to the variety of conditions, with various tenses and moods; viz. 1. with the*

Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be. 2. Not infrequently, when a conclusion is drawn from something that is quite certain, ETI with the Indic. is used argumentatively so as to be equiv. in sense to *epēi...* (Thayer, p. 169-172; 1487).

Since he does follow it here with an indicative, Paul is now drawing a true conclusion. It is therefore equivalent to “*since*” or “*because*.” Since the part of Paul’s heart where his will and desire resided despised what he was outwardly doing, and the things he did were forced upon him by things which he could not fully control, he was not a willing participant. Since his inward man wanted to be doing the law and was unable to do so due to the grave power and mastery of sin, then something very important followed as a natural consequence.

I consent unto the law that it is good.

Paul “consented” that the law is good.

“*sumphemi...* lit., to speak with (*sun*, with, *phemi*, to speak), hence, to express agreement with...” Vine vol 1 p. 229; NT:4852)

“*sumphemi* ... assent, approve, or agree fully, ... 2. to concede, agree to, grant, ... 3. inf. to agree that. . . , (Liddell and Scott Abridged Greek Lexicon. NT: 4852)

Paul agreed, assented, approved and conceded that the law was good. Whatever the law said, Paul spoke the same thing. In so doing, he was fully in agreement that the law was “good.”

“*kalos...* Sept for ... beautiful, but much oftener for ... good; *beautiful*, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*; hence (acc. to the context) i.q. *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable*;... a. *beautiful to look at, shapely, magnificent*:... b. *good, excellent in its nature and characteristics, and therefore well-adapted to its ends*: ... c. *beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble*... d. *honorable, conferring honor*...” (Thayer, p. 322; 2570).

This is a superlative term for things that are of the highest quality and usefulness. Paul was in full accord with God that the law is “*excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, and admirable*.” He has full confidence that the law is “*excellent in its nature and characteristics, and therefore well-adapted to its ends*.”

So his inner spiritual man had not been thoroughly subjugated to sin. The Holy Spirit was testifying that Paul knew and consented to the truth that it was a good law, and that Paul wanted to live up to its standards. But because he was carnal (had a body of flesh that craved to violate law), he did not have the ability or power to stop it.

Still, admitting the law is good revealed something different about Paul. Different from those in the world who did not even agree that it was a good law and did not hate what they did. Those who along with Paul feel this same way about the law are like Paul falling into a completely different category than others.

This of course is the essential difference between those who will obey the gospel and those who will not. Some have been so completely subjugated to sin and the enjoyment is so great that they prefer the darkness to the light and don’t even want to know. For those who have allowed sin to take this much control there is no longer any desire on their part to even know about the law.

And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. 20 For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd. 21 But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God. John 3:19-21

17 So now it is no more I that do it,

Paul introduces a new logical term to form this important conclusion.

“*nuni...* now, at this very moment (precisely now, neither before nor after...) and only of Time, almost

always with the pres., very rarely with the fut... Not found in the N. T. exc. in the writ of Paul and in a few places in Acts and the Ep. to the Heb.; ... 1. of time: with a pres... with a perf. indicating continuance.. Eph. 2:13... 2. contrary to Grk. usage, in stating a conclusion... *but since the case stands thus, [as it is]... ; but now....* after a conditional statement with *eti...* Rom. 7:17..." (Thayer, p. 430-431; 3570)

This is the conclusion to the "if" clause above. Because Paul consented that the law was good and hated what he was doing, and was only fulfilling these things because of the fleshly body he dwelled in and the lusts that sin had produced in that body this conclusion follows. This is a very pleasant revelation from God to man. This does not remove the guilt for our sin, but it helps to explain why God acted to help us and sent his Christ to save us.

Those who live in a fleshly body who have been deceived by sin into using the law in an unlawful way and thus producing their own deaths but who later repent and hate what they have done are those who are "no longer" actually doing it.

"ouketi... an adv. which denies simply... no longer, no more, no further... ouketi is used logically as , ouketi ego for it cannot now be said... Rom 7:17" (Thayer p 462-463)

This is a simple denial of the above. No longer, can it be said that I "do" it. This is the same term used in verse 15. "What I do," the acts he performed from which something resulted, the things he accomplished and achieved. Since he did not know what he was doing, and since he did not want to be the one who was doing it, it was not he who was the one doing it.

This is another "hint" that Paul is not speaking of himself under the gospel, but before he obeyed the gospel. Before he obeyed the gospel, he longed to be right with God. His spirit who longed to serve God and be obedient to His law was trapped in a fleshly body that compelled him to give in to the lusts it craved. As God saw this terrible conflict, he felt mercy and pity toward them and decided to send Jesus to give them peace.

Obviously this words need to be taken with great care. The Holy Spirit is not now contradicting what he proved in the first three chapters. Truly, "*all have sinned and fallen short of the glory of God*" and "*the wages of sin is death.*" Yet these special and precious souls of the seed of Adam were of great value to God. So now God revealed "It is not "**only I that do it,**" but "**also sin that dwells in me.**" Once sin was born and came alive within Paul, it too played a role and in some small way mitigated the guilt since I hate what I am doing and am not doing what I want to do. This would have made no difference if Jesus had not died and shed his blood for remission. But for those with this attitude, God wanted to do something to help.

but sin which dwelleth in me.

With the strong adversative "*alla*" he offered the truth. It is not Paul alone who was in control and making decisions, once sin revived, it began to "dwell in" him.

"oikeo, this word, linked with oikos and oikia can mean intrans. "to dwell," "to live" and also trans. "to inhabit," "to take as one's abode"..." (Kittel Vol 5 p 135)

The term is used to describe how sin dwells in one's flesh (Rom. 7:17, 18, 20) and how the Holy Spirit dwells in the Christian (Rom. 8:9, 11; 1Cor. 3:16):

*So now it is no more I that do it, but sin which **dwelleth** in me. Rom. 7:17*

*For I know that in me, that is, in my flesh, **dwelleth** no good thing: for to will is present with me, but to do that which is good (is) not. Rom. 7:18*

*But if what I would not, that I do, it is no more I that do it, but sin which **dwelleth** in me. Rom. 7:20*

*But ye are not in the flesh but in the Spirit, if so be that the Spirit of God **dwelleth** in you. But if any man hath not the Spirit of Christ, he is none of his. Rom. 8:9*

*But if the Spirit of him that raised up Jesus from the dead **dwelleth** in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that **dwelleth** in you.*

Rom. 8:11

Know ye not that ye are a temple of God, and (that) the Spirit of God **dwelleth** in you? 1Cor. 3:16

Since the Holy Spirit used the same term to reveal how both sin and the Holy Spirit indwell by living, inhabiting or taking as one's abode, it is evident that it is the influencing factor that is central to its meaning.

In the same way that our spirit and inner man "allows" the Holy Spirit to dwell within us as a Christian, influencing and directing us to do what is right, the fleshly body also "allows" sin to dwell within itself and it to influences and directs us, but in this case it is to do what is wrong. Both are outside influences and both are allowed to control and lead us.

So when I am under the influence of evil, it is sin that is dwelling within and when I am under the influence of good, it is the Holy Spirit that is dwelling within. In both cases it is no longer "I" the conscious mind under the influence of the flesh and the Spirit. Yet in both cases the central player is the "I," the man or woman who is allowing them to dwell, influence and control.

18 For I know that in me, that is, in my flesh, dwelleth no good thing:

With another for-*gar* the Holy Spirit gives the "reason or cause" for his statement that it was no longer Paul alone who was doing these things, but the sin that was dwelling within him. This time instead of "*ginosko*," he used "*oida*." The source of this knowledge was not Paul, but the Holy Spirit writing through Paul. He both saw and knew it because it was the truth the Spirit revealed to him.

"*eido*... lat. *video*... **The tenses coming from *eido* and retained by usage form two families, of which one signifies to see, the other to know...** I. to see 1. to perceive (with the eyes)... 2. lat. *video*, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit..." II "*oida*,... 1. like the Lat. *novi* it has the signification of a present to know, understand; and in the plpf. the signif. of an impf. 1. to know,... 2. to know I. e. get knowledge of, understand, perceive; a. any fact... b. the force and meaning of something that has definite meaning:... c. as in class. Grk., foll. by an inf. in the sense of to know how (Lat. *calleo*, to be skilled in ...Phil 4:12)..." (Thayer, p. 174; 1492).

So Paul not only knows, but also identifies for us exactly where sin dwells. It was in his flesh. He now brings the term *sarkos* which is the broadest and most common of the Greek terms for flesh. It has many different meanings depending upon the context.

"*sarx*,... 1. prop. *flesh* (the soft substance of the living body, which covers the bones and is permeated with blood) of both men and beasts... 2. i.q. *the body*, not designating it, however, as a skillful combination of related parts... but signifying the material or substance of the living body... a. ... life on earth, which is passed in the body (flesh)... b. used of natural or physical origin, generation, relationship... c. **the sensuous nature of man, 'the animal nature with cravings that incite to sin':** ...3. a living creature (because possessed of a body of flesh)... *human nature, the soul included*... 4. ***sarx*, when either expressly or tacitly opposed to *pneuma* (*tou theou*) has an ethical sense and denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God; accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice...**" (Thayer, p. 569-571; 4561)

The definition had to be crafted from the Scriptures.

Direct Revelations about our Fleshly Body/Nature

- 5 **when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. ... 7:5**
- 18 **For I know that in me, that is, in my flesh, dwelleth no good thing: 7:18**
- 25 **with the mind, indeed, serve the law of God; but with the flesh the law of sin. 7:25**
- 3 **what the law could not do, in that it was weak through the flesh, 8:3**

3 sending his own Son ***in the likeness of sinful flesh and for sin, condemned sin in the flesh:***
 4 ***be fulfilled in us, who walk not after the flesh, but after the Spirit.*** 8:4
 5 ***For they that are after the flesh mind the things of the flesh;*** 8:5
 6 ***For the mind of the flesh is death;*** 8:6
 7 ***because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:***
 8 ***they that are in the flesh cannot please God.***
 9 ***But ye are not in the flesh but in the Spirit,***
 10 ***if Christ is in you, the body is dead because of sin;***
 12 ***So then, brethren, we are debtors, not to the flesh, to live after the flesh:***
 13 ***for if ye live after the flesh, ye must die;***
 13 ***but if by the Spirit ye put to death the deeds of the body, ye shall live.***

Since the Holy Spirit is “*the Spirit who searches all things, yea the deep things of God*” (1Cor. 2:9-13) has revealed these things, we know that they are absolute truth. We may not understand it fully, but since this is the words of Christ, we must not go beyond, onward or shrink back from the truth. The flesh is the weak point and the stumbling block for the Christian. It was “in” Paul’s flesh that sin dwelt and did its work. Since Paul uses the preposition “*en - in the interior of some whole; within the limits of some space ... with the dative of a person, in the person, nature, soul, thought of anyone.*” (Thayer’s 1722). Hence sin moves, lives and does its work within our flesh. It is in the midst of our fleshly body animated by the soul and Spirit. After sin revived and Paul died, Sin took over residency in his fleshly body by controlling the fleshly part of his being and using it to bring him as much as possible into full compliance with its desires.

Remember, as James revealed that when we allowed a fleshly lust to join with an enticement, we felt our first temptation. When that temptation reached a certain level, each one of us created our own sin. Everyone is different, because we each conceive and give birth to our own sin. It too is newly created within each man and woman when they like Paul witness the commandment coming and sin coming alive and their own death resulting from it. Whether we ever identify the exact moment is not important, God know exactly when it occurred and clearly the Holy Spirit revealed that moment to Paul.

It is within the fleshly body that the desires to satisfy its needs in the most enjoyable manner it can conceive, and in the process giving no regard to the law of God. Generally the most enjoyable manner is the new, the exciting, and the forbidden. The fleshly part of our being becomes so corrupted in this that the Spirit here revealed that there simply is nothing good dwelling in this part of our being. There is “no” good thing in Paul’s flesh.

ou,... 1. absol. and accented, *ou, nay, no,...*2. It is joined to other words, - to a finite verb, simply to deny that what is declared in the verb applies to the subject of the sentence...” (Thayer, p. 460-461; 3756)

The Spirit simply denied that any good thing could dwell in Paul’s (or anyone else’s) flesh. There simply isn’t anything “good” in the flesh. This is a broader term than the one used earlier.

“*agathos... excelling in any respect, distinguished, good.* It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. *of good constitution or nature...* 2. *useful, salutary...* 3. *of the feeling awakened by what is good, pleasant, agreeable, joyful, happy...* 4. *excellent, distinguished...*” (Thayer, p. 2-3; 18)

There is nothing that excels in any respect. Nothing of good constitution, nothing excellent, upright etc. The flesh has been sullied by its submissive obedience to the dominion of sin. There was nothing good there. The reason why this was true is set forth in the next cause beginning with a *for/gar* which gives the reason and cause for this statement being given.

for to will is present with me, but to do that which is good (is) not.

The *thelo-will* is present, Paul was resolved and determined, to do good. He purposed, intended

and planned it to the degree that it was ever “*present*” within him.

parakeimai... “to lie, or to be set, beside,” “to be before someone for selection.” also “to be a neighbor of.” In the NT only at Rom 7:18,21: “to lie ready,” “to lie at disposal, “to stand in the power of someone:” (denoting human power and impotence). (Kittel Vol 5 p. 656)

His will was right next to him, like a neighbor that was ready and at his disposal. He had great goals and to have higher purposes and plans, but though it was ever present and at hand, it alone did not have the power to actually “do” what he intended was not. Here he repeats “*katergazomai*... . to perform, accomplish, achieve, do that from which something results.” The good that his will intended and planned to do was never what was actually accomplished at the end of the day.

He simply could not “perform, accomplish or achieve” what he intended to do. It just was not to be found within his flesh to do it. This is the universal story of man. Those few who really fought hard to be good, honest, and righteous found this to be the case. The will to do what was right was there, but the power to accomplish it was not. What a wretched condition mankind was in prior to Jesus’ death on the cross and institution of the power to be righteous through faith.

19 For the good which I would I do not:

With another *for/gar* he continues to give the reasons why there was nothing good in his flesh. Repeating all the basic vocabulary from the previous verse he stated exactly the same thing in a different way so there can be no possible misunderstanding or attempt to disregard or interpret our way out of the obvious conclusion of the previous verse.

Behold, this only have I found: that God made man upright; but they have sought out many inventions (schemes) . Eccl 7:29

Though God makes each man upright and pure, after the commandment comes, sin revives and each man dies, and no good thing dwells in the flesh of man. The law is futile to help after that point for two reasons first, because it cannot forgive the past and no matter what it might do to keep one pure after the first sin the sad result is that a man is completely wicked and evil for that one act.

But worse than that the more one knows about the law the more bases of operation sin has to take more and more control. The will of man is so controlled by the fleshly body that the good that Paul intended planned and purposed to do he simply doesn’t “do.” He can’t “*produce, construct, form, fashion*” anything that “*excels in any respect,*” nothing “*of good constitution, excellent, or upright*” out of all his intents and plans.

but the evil which I would not, that I practise.

With the adversative particle “*alla*” he sets forth the opposite. He can’t do the good, and while the flesh is in control it leads him to practicing the “evil” he intended, purposed and planned not to do.

“kakos... bad 1. univ. of a bad nature; not such as it ought to be. 2. [morally, i.e.] of a mode of thinking, feeling, acting; base, wrong, wicked:... (Thayer, p. 320; 2556)

That which is of a bad nature, the things that are not such as they ought to be, the things that are base, wicked and wrong, these are the things Paul ends up practicing, “*exercising, being busy with, and carrying on.*”

20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me.

The Holy Spirit now uses Paul’s will to make a very important point. He again uses the “*if*” that may be a matter of contingency, but with this grammar, it is a conclusion that requires “*since.*” *Since* he was not doing what he wanted to do, it was obvious he was not fully behind what he did and was not fully responsible for it. Since something other than himself was also involved, the conclusion followed that the sin that dwelt in his flesh also had responsibility. We need to again make certain that we limit what is being concluded here. This does not release Paul from the guilt of sin, but it did show the wretched state of those who sought to serve and please God under the law.

21 I find then the law, that, to me who would do good, evil is present.

Paul had “found” something.

“heurisko... to come upon, to hit upon, to meet with a. after searching, to find a thing sought... b. without previous search, to find (by chance), to fall in with ... 2. Tropically, to find by enquiry, thought, examination, scrutiny, observation, to find out by practice and experience i.e. to see, learn, discover, understand ... to get knowledge of, to come to know God 3) middle, as in Greek writing, to find out for oneself, to acquire, to get, to obtain, to procure ...” (Thayer p 262; 2147)

heurisko to learn something previously not known, frequently involving an element of surprise - 'to learn, to find out, to discover.' ... to be in a state which has not been anticipated - 'to be found to be, to discover to be, to turn out to be.' (Lou & Nida, Greek-English Lexicon NT:2147)

As Solomon before him, Paul had sought “*to find by enquiry, thought, examination, scrutiny, observation.*” He was now setting forth what he had “seen, learned, discovered, and understood.” The Holy Spirit had been the teacher “*guiding him into all truth.*” As he now compares what he had observed in his youth and adulthood until becoming a Christian, with the revelations the Spirit had given to him and he now understood things that had previously been unknown to him. It must have been an amazing experience to be writing this book by inspiration and be able to express these thoughts for the first time.

The Spirit adds “*then*” to “*intimate that, “under these circumstances something either is so or becomes so.”*”

“ara... an illative particle (akin, as it seems, to the verbal root aro to join, to be fitted...) ... It intimates that, “under these circumstances something either is so or becomes so”... consequently ... 2. ... it is placed at the beginning of a sentence; and so, so then, accordingly,... 5. ara oun a combination peculiar to Paul, at the beginning of a sentence... ara is the more logical, oun the more formal connective...” (Thayer, Joseph Henry; op. cit., p. 71; 686)

In other words his “I find then” sets forth exactly what Paul has found out and concluded about himself as a result of this inquiry. What he had found was “*the law.*” This is clearly not the Law of Moses as it is that law which is described in the next verse. A careful look at the context is helpful.

I find then the law, that, to me who would do good, evil is present. 22 For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. 24 Wretched man that I am! who shall deliver me out of the body of this death? 25 I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin. Rom 7:21-25

I find then the law,

***I see a different law in my members,
bringing me into captivity under the law of sin
with the flesh the law of sin.***

I delight in the law of God after the inward man:

warring against the law of my mind,

I of myself with the mind, serve the law of God;

Paul now understood that the law of God had been twisted into something different when it entered his flesh. While it had been given to direct the spirit and protect his soul from death, once violated, it had entered into the flesh and become twisted into “*the law of sin.*” It appears the first term “law” may be nothing more than a “force or influence impelling to action.” He called it “a different law” in his members. It had the same force as the law of God had on his spirit. By careful inquiry under inspiration he explained this conclusion.

He found a law within himself impelling him to do evil when he wanted to do good. It always started and ended the same way. He intended and willed to do good in his inner man. Yet there was a force that he could not control so that even though he had an intent and plan to do good, evil was always right at hand, ready to replace the good. He found a law that tipped the scale to do what is evil. Two conflicting things were residing within him. There was a very strong part that sought to do right. It yearned and longed to live up to God’s holy, divine standards. But there was also another side to Paul. A side that strongly sought to break God’s law and live in sin. Both co-existed in the

same body. Yet the pull of the flesh was stronger.

22 For I delight in the law of God after the inward man:

With another *for/gar* he offered the reason and cause for the previous statement. This is the first part of the law, fixed and absolute like a law of nature that Paul had discovered through personal experience and the inspiration of the Holy Spirit. He “*delighted*” in the law of God.

“*sun-edomai* ... to rejoice together, ... to rejoice with, sympathise with, 2. to rejoice at a thing, be pleased, gratified, (Liddell and Scott Abridged Greek Lexicon. NT 4913)

“*sun-edomai* ... to be happy as the result of the pleasure derived from some experience or state - ‘to rejoice in, to delight in.’ ‘my inner being delights in the law of God’ Rom 7:22. (Lou & Nida Greek-English Lexicon NT:4913)

This term is only used here in the NT so we have to interpret in light of these special circumstances. In everyday common Greek, this was the term that was used when someone was rejoicing over something and after hearing about it, we rejoice with them. That is what Paul is doing here except instead of two people, there is Paul’s will in the present moment and his inner man directed by his spiritual nature. Both of them were rejoicing together over the law of God. He *rejoiced* with the law of God and felt joy and delight over it. He wanted to comply and fulfill it after the “inner” man.

“*eso* adv. ... 1. to within, into... 2. within... *ho eso anthropos*, the internal, inner man...” (Thayer p. 254; 2080)

Once again we have a term with the everyday meaning of something inside. Jesus entered into the Roman Praetorium with Pilate. Here it is used of an inner part of us inside of us and an exclusive place where only the spirit resides separate and apart from the flesh. Once again we only have inspiration to proceed in our understanding. It is used three times in the NT.

For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Rom 7:22

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 2 Cor 4:16

that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; Eph 3:16

There is clearly an inner man and an outer man. Paul proclaimed that the outer man is “in my members, is equivalent to the law of my mind and is in contrast to the law that is in his members. Paul also revealed that it is the outer man that is decaying (fleshly body) while his inner spiritual man is renewed day by day. He also prayed for the Ephesians that this inner man would be strengthened by the Holy Spirit. Paul could now see and understand that he had an inner man who delighted in the law of God, and “an outer man” “in my members” man who did not. This outer man held a different law than the one which he holds within himself (his inner man). When we compare this to the fact that the word of God distinguishes between the soul and the spirit, we get some insight into what Paul is doing here.

For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. Heb 4:12

The soul and the spirit are all part of what is being described here. The soul is our life force that would include both the flesh and the conscious mind of Paul that he continually calls [I]. The spirit is where the inner man dwells and feels this delight in the law of God.

23 but I see a different law in my members,

Paul saw a different law in his members.

“*blepo*,... to see, discern; 1. with the bodily eye; a. to be possessed of sight, have the power of seeing...b. to perceive by the use of the eyes, to see, look, descry;...c. to turn the eyes to anything, to

look at, look upon, gaze at:...2. metaph. to see with the mind's eye; a. to have (the power of understanding;...b. to discern mentally, observe, perceive, discover, understand;...c. to turn the thought or direct the mind to a thing to consider, contemplate, look to;...to weigh carefully, examine,... to look to one's self... to beware of one... look to in the sense of providing, taking care." (Thayer, P. 103; 991)

By using his "power of understanding," joined to inspiration, Paul "*discerned mentally,*" *perceived* and *discovered* that there was an entirely "*different*" law in his members than the one in his mind. There are two words for "*different*" and they are often contrasted one against another. This is a law of an entirely different quality and type. They are not the same in any way.

"*heteros... allos* NT:243) and *heteros* (NT:2087) have a difference in meaning, which despite a tendency to be lost, is to be observed in numerous passages. *allos* expresses a numerical difference and denotes "another of the same sort"; *heteros* expresses a qualitative difference and denotes "another of a different sort." Christ promised to send "another Comforter" (*allos*, "another like Himself," not *heteros*), John 14:16. Paul says "I see a different (KJV, "another") law," *heteros*, a law different from that of the spirit of life (not *allos*, "a law of the same sort"), Rom 7:23. After Joseph's death "another king arose," *heteros*, one of quite a different character, Acts 7:18. Paul speaks of "a different gospel (*heteros*), which is not another" (*allos*, another like the one he preached), Gal 1:6-7. (from Vine's Expository Dictionary NT:2087

His members sought to live by a law that was "not of the same nature or kind" as the law of God that he delighted in his inner man. This law in his "members" created a great conflict.

"*melos... a member, limb... prop. a member of the human body... "* (Thayer, p. 397; 3196)

This is the fourth of the five times Paul will use this term in Romans. As we read each use, we see exactly what is meant by the term. In the sixth chapter after our baptism, these are our body parts that are used, once by sin now by righteousness based on our will. But chapter seven is speaking only of our time before baptism. When sin was creating sinful passions from the law and working in our members and when the body parts were only warring against the law of our mind.

*neither **present your members unto sin (as) instruments of unrighteousness**; but present yourselves unto God, as alive from the dead, and **your members (as) instruments of righteousness** unto God. Rom 6:13*

*I speak after the manner of men because of the infirmity of your flesh: for **as ye presented your members (as) servants to uncleanness and to iniquity unto iniquity**, even so **now present your members (as) servants to righteousness unto sanctification**. Rom 6:19*

*For when we were in the flesh, the sinful passions, which were through the law, **wrought in our members to bring forth fruit unto death**. Rom 7:5*

*but I see **a different law in my members**, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Rom 7:23*

*For **even as we have many members in one body**, and **all the members have not the same office**: 5 so we, who are many, are one body in Christ, and **severally members one of another**. Rom. 12:4-5*

Thus the Holy Spirit is clarifying the flesh, the carnal, outward man is the human body made up of many members. The parts that are activated by the lust of the flesh, the lust of the eyes and the pride of life are within the human body, made up of brain, eyes, ears, heart, etc. To see the literal nature of this consider one of the strongest passages of the evil of sin to the body.

*Know ye not that your bodies are **members of Christ**? shall I then take away the members of Christ, and make them **members of a harlot**? God forbid. 16 Or know ye not that **he that is joined to a harlot is one body**? for, The twain, saith he, shall become one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19 Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; 20 for ye were bought with a price: glorify God therefore in your body. 1Cor 6:15-20*

warring against the law of my mind,

The law existing in his members was "warring against" the law that existed in his mind. Once again

we have a common word with a preposition placed in front of it and only used here in the NT.

strateuo (NT:4754), used in the middle voice, "to make war" (from *stratos*, "an encamped army"), is translated "to war" in 2Cor. 10:3; metaphorically, of spiritual "conflict," 1Tim. 1:18; 2Tim. 2:3, James 4:1; 1 Peter 2:11.

anti-strateuomai (NT:497), not found in the active voice *antistrateuo*, "to make war against" (anti), occurs in Rom 7:23. (Vine's Expository Dictionary)

The general use of the term means to make war and fight battles. But to this term is added "anti" which means opposed and against. So this is a battle warring inside in which there are two opposing sides doing battle against one another. Just as sin found occasion through the commandment to create sin, so this desire to sin in the members is now making war against the desires of the inner man that wants to do right. Fleshly desire to do evil was a powerful force seeking fulfillment and making a military expedition and taking the field against any idea or plan that would keep that from happening. They are ready to oppose and even make war against anything that would stop them. Not only that but they brought Paul into captivity.

and bringing me into captivity under the law of sin which is in my members.

The military expedition made by our members leads to the "*captivity*" of the mind.

"*aichmalotizo*... In both OT and NT the "prisoner of war" is a miserable person who stands in special need of God's help... The thought of imprisonment in war is carried over into the inner moral and religious struggle of man and for man. this use is not found in the OT. In the NT is occurs only in Paul, who shows a partiality for military images... Paul applies it in different ways, e.g., to those who lead astray (II Tim 3:6)... to express subjection to sin (Rom 7:23) to illustrate the subject of our thought to Christ (II Cor 10:5)... " (Kittel Vol 1 p. 195-197)

1. *aichmaloteuo* (NT:162) signifies (a) "to be a prisoner of war," (b) "to make a prisoner of war." The latter meaning is the only one used in the NT, Eph 4:8.

2. *aichmalotizo* (NT:163), practically synonymous with No. 1, denotes either "to lead away captive," Luke 21:24, or "to subjugate, to bring under control," said of the effect of the Law in one's members in bringing the person into captivity under the law of sin, Rom 7:23; or of subjugating the thoughts to the obedience of Christ, 2 Cor 10:5; or of those who took captive "silly women laden with sins," 2 Tim 3:6. (Vine's Expository Dictionary of Biblical Words)

This is a term generally used to describe a miserable prisoner of war. Paul hadgs become a prisoner of war, under the law of sin which existed in the members of his flesh. He was drug into sin, kicking and screaming, but with no real ability to stop what his flesh was seeking to do. First it created the strategy of the war it would wage and then it won and took Paul's inner man captive.

24 Wretched man that I am!

Wrung from his lips now is the sad state and condition of man. All are "wretched."

"*talaiporos*... (fr. *talas tlas*, to bear, undergo) and *poros a callus*), ... *enduring toils and troubles; afflicted, wretched*..." (Thayer p 614; 5005)

talaiporos ... pertaining to being in a wretched state, either mentally or physically - 'wretched, pathetic.' ... 'wretched person that I am' Rom 7:24. (Lou & Nida, Greek-English Lexicon NT: 5005)

What a picturesque word! How unfortunate we cannot fully capture it in English. The man has borne sufferings and misfortunes for so long that it has actually created calluses that thicken the skin. He is afflicted and wretched due to this state. Note the synonym to see the full extent of this misery:

talaiporeo... a. *to toil heavily, to endure labors and hardships; to be afflicted, feel afflicted and miserable*..." Thayer p 613; 5004)

This says it all. Paul had endured labors and hardships, been afflicted and felt afflicted and miserable! This is what being a slave to sin in a fleshly body is like when one delights in the law of God in their inward man. Once again, I think this time stamps us to before one obeys the gospel.

We never read of this wretchedness after Paul became a Christian.

who shall deliver me out of the body of this death?

His cry here seems to me to seal the idea that at the time he was presently describing in his own life he had not yet been “*delivered*,” since at that time he sought a deliverer.

“hruomai... (to cause to escape, to deliver)... (to draw out)... from pus to draw... hence prop. to draw to one’s self, to rescue, to deliver... ho hruomenos the deliverer...” (Thayer p 564; 4506)

hruomai ... used in passive sense also occurs: -to draw to oneself, i.e. draw out of danger, to rescue, save, deliver, ... also, to save from an illness, cure, Hdt.: to set free, redeem, ... II. generally, to shield, guard, protect, -of defensive armour, ...” (Liddell and Scott, Abridged Greek Lexicon, NT 4506).

He wanted to escape, he wanted to be delivered and rescued. He cried out for someone to do it for him for he cannot do it for himself. He must be drawn out as pus from a wound. He sees someone to shield, guard and protect like defensive armor. The body of this “*death*” is another synonym for the flesh, carnal, members or physical body.

“thanatos... death 1. prop. the death of the body, i.e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended...”

Death is an apt description of the misery that his body continued to pull him into, as it led him from sin to sin. Since the deliverance was already described in the sixth chapter through baptism, he must be speaking of the time before that occurred.

25 I thank God through Jesus Christ our Lord.

He now turns to the deliverer. His voice lifts in praise and adoration. God had delivered him through Jesus Christ our Lord. This is what Romans has revealed! This is the good news! Actually, this chapter had only revealed more vividly what had already been described in Romans 1-3. All who fall away from God and their offspring, the morally upright and the Jew have now been described. Though the lusts will vary from the flesh to the eye to the pride of life with all the wide variety of fulfillment that the human genius has devised to violate them, no one is any different than Paul describes himself. Jesus’ death on the cross has delivered us from all this. This is the real reason why we cannot continue in sin that grace may abound. Sin is a vicious master that has no mercy or pity. To offer it the least foothold leads each time to the grave possibility that we could lose it all. James makes this point all too clearly.

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: 14 but each man is tempted, when he is drawn away by his own lust, and enticed. 15 Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. James 1:13-15

All lusts must be destroyed as soon as possible. They are all the first step back into death. Grace does not deliver us to do this, but to flee it.

For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, Titus 2:11-14

So then I of myself with the mind, indeed, serve the law of God;

This final conclusion seems to indicate the present set of circumstances under the gospel. With another “*ara*,” he again explains that “*under these circumstances something either is so or becomes so.*” After obedience to the gospel these things became so. Christians of themselves with their “*mind*” serve the law of God.

“nous,... 1. the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; hence spec. a. the intellective faculty, the understanding...b. reason... in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of

perceiving divine things, of recognizing goodness and of hating evil... c. the power of considering and judging soberly, calmly and impartially... 2. a particular mode of thinking and judging... i.q. thoughts, feelings, purposes... desires... (Thayer, p. 429; 3563).

That part of us that can perceive and understand, that feels, judges and determines because it is a part of "the higher powers of the soul." Our "*faculty of perceiving divine things, of recognizing goodness and of hating evil,*" "*the power of the power of considering and judging soberly, calmly and impartially.*" This part of us "serves" the law of God.

"douleuo... 1. prop. to be a slave, serve, do service... 2. metaph. to obey, submit to; a. in a good sense: absol. to yield obedience... to obey one's commands and render to him the services due... b. in a bad sense, of those who become slaves to some base power, to yield to, give one's self up to..." (Thayer, p. 157; 1398)

but with the flesh the law of sin.

Our fleshly body was not converted with the rest of us. It was circumcised, cut away from us, and done away with at baptism.

in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; 12 having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. 13 And you, being dead through your trespasses and the uncircumcision of your flesh, you, (I say), did he make alive together with him, having forgiven us all our trespasses; Col 2:11-13

knowing this, that our old man was crucified with (him), that the body of sin might be done away, that so we should no longer be in bondage to sin; Rom 6:6

After coming up out of baptism though we have a great duty to take our mind and serving the law of God destroy the flesh. It is vital that we understand this. After baptism, with the flesh we still serve the law of sin. He will spend a great deal of time elaborating on this in the next chapter. We must understand that our physical body, and the desires it places within our mind through sin's use of the law as its base of operations will always serve the law of sin. There is nothing that can be done about this fact. It cannot be changed or modified in the slightest. Moving from the law to the gospel does not change this truth.

The flesh will always seek to rebel against God's law and serve the law of sin. What is a man to do? He must crucify the flesh. He must put it to death, he must not give in to the desires and activities that it would like to be involved in. Certainly thanks be to God that we have been delivered from the condemnation of all the sins of the past, and thanks be to God that he will continue to forgive us when we sin in the present moment. But to think that the gospel has delivered us from the flesh is to think something that is not true. As long as we live in this physical body, the temptations will be there. This will never change. With the flesh the law of sin will always be served. Therefore the flesh must die. It must be overcome by the spirit and by the inward man and self-control must be exerted. No matter how long a person has been a Christian this will still be true therefore take heed to I Cor 10:12 lest you fall.

Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. 1Cor. 10:12-13

Romans Eight

Review:

In Chapter Five, our relationship to Adam and with Christ have been revealed. The Holy Spirit explained that because of what our father Adam did, sin was introduced into the world and spiritual death passed to all his offspring because each of them chose to sin. Thus Adam's act in the garden affected the entire human race. Yet in the mercy and power of God Jesus' single act on the cross undid the terrible consequences of Adam's act and put control over our eternal destiny back into the hands of each of Adam's children. This chart was introduced then and is reproduced here to remind us of what was said.

<u>Adam (The Type)</u>	<u>Jesus Christ (The Antitype)</u>
12 through one man sin entered into the world, death through sin; death passed to all men, for all sinned:	
14 death reigned from Adam until Moses	
15 by the trespass of the one the many died ,	the gift by the grace of the one man, Jesus Christ, abound unto the many
16 as through one that sinned, the judgment came of one unto condemnation	free gift (came) of many trespasses to justification
17 by the trespass <u>of the one</u> , death reigned through the one	they that receive the abundance of grace and of the gift of righteousness reign in life through the one ,
18 as through one trespass (the judgment came) to all men <u>to condemnation</u> ;	so through one act of righteousness (the free gift came) unto all men to justification of life.
19 As through the one man's disobedience the many were made sinners,	even so through the obedience of the one shall the many be made righteous
20 As sin reigned in death ,	grace reign through righteousness unto eternal life through Jesus Christ our Lord.

As we again consider these truths, Adam was the representative head of the human race from which all of us came. Due to his single act in the garden he influenced every one of his children. Our physical bodies, reproduced after his kind, have the same appetites, cravings and desires he had and when the same temptations that presented themselves to him come to us, the outcome has never varied. "Death passed to all men for all sinned." What is equally clear is that Jesus' gift, which came of the many trespasses that man has committed from the time of Adam to the present moment now offer a free gift that make the many righteous.

Though this can be misunderstood, the simple truth is that through Adam, we have one choice and through Christ we have another. We can choose to remain sinners, or we can choose to become righteous. Chapter Six explores these options. First, the Holy Spirit showed exactly how we can choose to leave sin. Through the power God has placed in baptism, we can die to sin and become alive to God. We are then justified, pure, and holy, through God's grace and power.

But this brought up the question that is now going to be fully revealed in this chapter. What obligation do those who have been brought by the blood of Jesus Christ's death on the cross have toward temptations and desires to sin? Can redeemed people continue to sin as they did prior to baptism, expecting that God will simply cover these things with Christ's blood or does God expect these people to destroy these things? The answer is now clear. We are to see ourselves as dead to sin and alive to God. Sin cannot be allowed to reign in our mortal body. We can no longer give in to the lusts sin creates without a fight. We are not to use the members (eyes, ears, foot, etc.) of our bodies as instruments of unrighteousness. We must not allow sin to have dominion over us because we are now under grace.

Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. 12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: 13 neither present your members unto sin (as) instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members (as) instruments of righteousness unto God. 14 For sin shall not have

dominion over you: for ye are not under law, but under grace. Rom. 6:11-14

This last statement about not being under the law but under grace completes the Sixth and continues into the Seventh chapter. He reminded us that sin held absolute dominion over us prior to baptism. We were the slaves of sin and sin used our bodies in whatever way it chose. We are now ashamed of what sin forced us to do through the lusts it created within us. Why would we want to allow sin to continue to rule over us? He then used the illustration of the freedom of the married woman whose husband had died to remarry. Thus proving that Christians are dead to the law.

Using Paul as his example, the Spirit then gave very specific details about how each of us from the time of Adam until the very end will fall into the death that Adam died. With sin in the world the law became the instrument of death. Paul was alive apart from the law, but as he grew to maturity and adulthood, one day the commandment came. He knew what it meant and understood what it was forbidding. When that day came, sin took advantage of it and caused Paul to violate it bringing his death.

And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which (was) unto life, this I found (to be) unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. Rom. 7:9-11

In the final verses of Chapter Seven the Spirit then revealed the exact nature of man's problem. It is our fleshly body that sin used to bring death. The cravings and desires of our fleshly body that each of us allowed to be created within us have become the master. Our spirit under the influence of the law agrees with its goodness and holiness but the cravings of our fleshly body are so powerful that they take control and force us to fulfill them. Though this does not remove our guilt, it was enough to cause God to pity us and seek to solve this terrible curse for us. This is the reason some become Christians and others do not. Those who hate what they are doing and strongly desire to stop it will obey the gospel. Those who enjoy sin and do not feel ashamed of their selfish deeds will hate God's law for forbidding and punishing it. The concluding thoughts of the chapter expressed in a very clear and forceful manner how the truly penitent man sees himself just prior to obeying the gospel:

For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. 24 Wretched man that I am! who shall deliver me out of the body of this death? 25 I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin. Rom 7:22-25

There is a law of God in the inward man that the believer in God delights in, and there is a different law in the members of his fleshly body. It is the law that is in the members of his fleshly body which brings him into captivity under the law of sin which Paul again identified as existing in the members of his fleshly body. The wretchedness of man prior to conversion is thus illustrated. Of himself, with the mind, he served the law of God, but his fleshly body with its cravings compelled him at the same time to serve the law of sin.

Chapter Eight offers the "now what." This is how each servant of God left the water of baptism. With the mind he serves the law of God, but with the flesh he serves the law of sin. The Spirit of God will now advise us of what our responsibilities are:

Outline of Chapter 8:

- | | | |
|------|---|----------------|
| I. | The value of no condemnation: | <u>8:1-11</u> |
| 1. | The new law frees from the old law of sin and death | <u>8:2-3</u> |
| 2. | Those who live in the flesh cannot please God and will die | <u>8:6,8-9</u> |
| 3. | Christians do not live in the flesh because of the Spirit | <u>8:9</u> |
| 4. | Our physical body is dead because of our sin. | <u>8:10</u> |
| 5. | Our spirit is alive because of righteousness(through Christ) | <u>8:10</u> |
| 6. | Since our spirit is alive our bodies will also be made alive: | <u>8:11</u> |
| II. | All of the above being true: General Exhortations: | <u>8:12-17</u> |
| 1. | Live for the spirit and not the flesh. | <u>8:12-13</u> |
| 2. | If the spirit leads you then you are a child of God. | <u>8:14</u> |
| 3. | The Holy Spirit testifies we are children of God. | <u>8:15-16</u> |
| 4. | Since we know we are children we know that we are heirs. | <u>8:17</u> |
| 5. | All this will surely come to pass if we suffer with him now. | <u>8:17</u> |
| III. | Why the church must suffer with Christ | <u>8:18-25</u> |
| IV. | We are more than conquerors in spite of what we must endure. | <u>8:26-39</u> |

1 There is therefore now

Since there were no chapter breaks when Paul was writing this book, these opening words are not a change of subject, but are the conclusion to the previous thoughts. This is made evident by the use of “*ara nun*” which emphasizes the “*result*” or “*inference*” that should be made based on all the facts that had just been presented.

“*ara...* an illative particle...It intimates that, “*under these circumstances something either is so or becomes so*”... *consequently* ... 2. ... it is placed at the beginning of a sentence; *and so, so then, accordingly,*... 5. *ara oun* a combination peculiar to Paul, at the beginning of a sentence... *ara* is the more logical, *oun* the more formal connective...” (Thayer, p. 71; 686)

ara ... a marker of result as an inference from what has preceded (frequently used in questions and in the result clause of conditional sentences) - ‘*so, then, consequently, as a result.*’ *ouden ara nun katakrima* ‘*so, then, there is now no condemnation*’ Rom. 8:1; (Lou & Nida, Greek-English Lexicon Based NT:686)

This sums up the present state of affairs for those who are in Christ Jesus. Everything has now been taken into consideration. The problem of sin which began with Adam, and the personal defects each person has suffered through sin’s use of their bodies cravings to violate the law and kill them. The power of Christ’s atoning act upon the cross and our own access to it through baptism. Now, “*under these circumstances something either is so or becomes so.*” We could also read, “*consequently,*” or “*as a result.*” The wonderful news is that in spite of all we have done and the terrible consequences we have brought down upon ourselves, God has now wiped the past clean and we have a fresh start. “*Now,*” there is no condemnation.

“*nun...* adv. *now...* 1. adv. of Time, *now*, i.e. *at the present time*; a. so used that by the thing which is now said to be or to be done the present time is opposed to past time: ... 2. Like our *now* and the Latin *nunc*, ... it stands in a conclusion or sequence; *as things now are, as the matter now stands; under these circumstances; in the present state of affairs; since these things are so; as it is...*” (Thayer, p. 430; 3568)

There is some question whether it is a matter of time or logical sequence here. Both could fit the context, but they would modify the meaning. If it is logical progression, then Paul is simply affirming a second time (having affirmed it once with *ara*) that the logical conclusion of the previous section is that there is no condemnation to those in Christ. If it is a matter of time, then Chapter Seven spoke of how things were before we entered Christ, and Chapter 8 now speaks of how things are now that we are in Christ.

In spite of the anguish and sadness of the condition in which the mind wishes to serve God but the body forces and compels us to violate it, there is now no condemnation. At great cost to himself, God has removed man from the law which could only be kept by perfect obedience and replaced it with a law that can be violated and has provisions for forgiveness and removal of guilt. This first section will outline exactly how we are to understand our new state of affairs.

no condemnation to them that are in Christ Jesus.

There is “*no*” condemnation to them who are in Christ Jesus.

“*oudeis...* and not one, no one, none, no; it differs from *meideis* as *ou* does from *me...* 1. with nouns... 2. absolutely, ... *nothing whatever, not at all, in no wise...*” (Thayer, p. 462; 3762)

me a particle of negation, which differs from *ou* (which is always an adverb) in that ***ou* denies the thing itself (or to speak technically, denies simply, absolutely, categorically, directly, objectively), but *me* denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, of someone (hence, as we say technically, indirectly, hypothetically, subjectively).** This distinction holds also of the compounds *oudeis medeis* ...” (Thayer’s, NT: 3361)

By using *oudeis* instead of *medeis*, the Spirit denied the thing itself! There is absolutely, categorically, directly, and objectively no chance that there is any condemnation. This term removes any possibility that any aspect of the meaning of the noun remains. There is nothing whatever left of any “*condemnation.*”

“*katakrima*... “condemnation,” in the NT only at Rom 5:16,18; 8:1, of the divine condemnation, including its execution, “damnation.” Rom 8:1 refers not merely to the divine sentence but also to its actual results, (Kittel, TDWNT, NT 2631)

So after hearing all the facts of what Adam did when he sinned and what Christ did when he died for our sins, we now learn the end result. Since the word is only used in Romans, we will look at each use.

16 And not as through one that sinned, (so) is the gift: for the judgment (came) of one unto condemnation, but the free gift (came) of many trespasses unto justification. ... 18 So then as through one trespass (the judgment came) unto all men to condemnation; even so through one act of righteousness (the free gift came) unto all men to justification of life.

After all that has been said about this in chapter six and seven, the final conclusion is that every bit of condemnation that we deserved has been removed “in Christ.”

God’s assessment is that those who are “in Christ Jesus” are no longer worthy to be punished. The condemnation and sentence of damnation that would have been theirs has been removed because of Jesus free gift. Everything in the previous chapter has been removed from those who have died to the law and were made alive to Jesus by joining with him in his death. That is the key to understand what it means to be in Christ.

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. Rom 6:3-4

For as many of you as were baptized into Christ did put on Christ. Gal 3:27

The Holy Spirit could not make it any clearer than this. As many of us as were baptized into Christ have put on Christ. Faith, repentance and confession led us to the point of baptism. But only in baptism itself is the gospel obeyed and the blessing given. Using different language, the Spirit describes the moment in which we enter Christ in baptism.

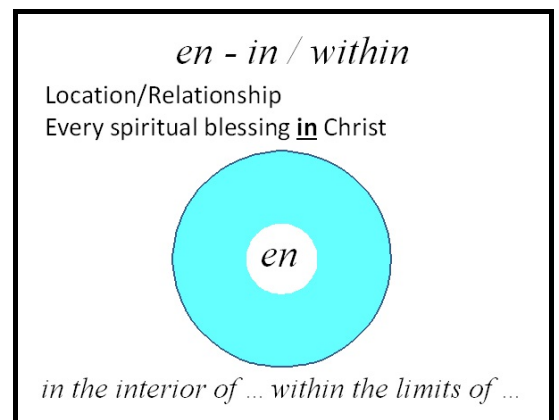
For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them Eph 2:10

Wherefore if any man is in Christ, (he is) a new creature: the old things are passed away; behold, they are become new. 2 Cor 5:17

Each Christian is God’s workmanship. Each was created in Christ Jesus to do the good works that God afore prepared for us to walk in. Therefore when each person is placed in Christ, he is a new creature. All the old things of his past life are past and everything has become new. Hence all relationships with Jesus begin after one is baptized.

This is what a close relationship to Jesus Christ brings. The preposition “in” describes the close and personal nature of our relationship to Jesus after we are buried with him in baptism.

*en...a preposition taking the dative after it;... Eng. in, on, at, with, by among. ... 6. Of that in which any person or thing is inherently fixed, implanted or with which it is intimately connected... b. of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves. So used in the writings of Paul and John particularly of intimate relationship with God or with Christ... of frequent use by Paul are the phrases *en christo, en christo iesou, en kurio*... *ingrafted as it were in Christ, in fellowship and union with Christ, with the Lord*...” (Thayer, p. 209-212; 1722)*



The preposition “in” is used for the closest relationship that is possible. This relationship is describe with many different figures.

He is the husband and the church is his bride and as such they are one (Eph. 5:22-33).
 Jesus is the vine and each Christian is one of the branches (Jn. 15:1-8).
 Jesus is the shepherd and we are the sheep, he is also the door into the sheepfold (Jn. 10:1-18).
 Jesus is the king and we are the kingdom
 Jesus is the chief cornerstone and we are the temple
 Jesus is the high priest and we are the priesthood
 Jesus is the head over all things to the church which is his body (Eph. 1:22-23).
 We are all members of that body (Rom. 12:1-8; Eph. 4:11-16).

In all these figures the truth is revealed that we have a very close relationship with him. He is our life (Col 3:3-4). For this reason, it is of the greatest importance that we learn to see the phrase “*in Christ*” as the descriptive way of describing our relationship to Jesus after we join with him. This gives the full power of baptism. Before baptism we are dead in our trespasses and sins, but after we join Jesus on his cross, in his tomb and in his resurrection, we have become united with him and are now one with him. It works much like a marriage ceremony, God joins us to Christ in the act of baptism in the same way that he joins a man and a woman and makes them one.

Though still wet, the moment one rises out of the water of baptism, he is a vine in the branch, a member in Christ’s body, a sheep in Christ’s fold, and a member of the bride of Christ. Yet more than this, notice the variety of uses the Spirit has for the term “*in Christ*.”

Rom 8:2 law of the Spirit of life **in Christ Jesus**
Rom 12:5 one body **in Christ**,
Rom 16:3 my fellow-workers **in Christ Jesus**,
Rom 16:7 who also were **in Christ** before me.
1Cor 3:1 to babes **in Christ**.
1Cor 4:15 **in Christ Jesus** I begot you through the gospel.
1Cor 15:18 they also that are fallen asleep **in Christ**
1Cor 15:19 If we have only hoped **in Christ** in this life,
1Cor 15:22 also **in Christ** shall all be made alive.
2Cor 1:21 he that establisheth us with you **in Christ**,
2Cor 5:19 God was **in Christ** reconciling the world to himself
2Cor 12:2 I know a man **in Christ**,
Gal 1:22 the churches of Judea which were **in Christ**.
Gal 3:28 for you are all one **in Christ Jesus**.
Gal 5:6 **in Christ Jesus** neither circumcision avails anything
Eph 1:1 saints ... in Ephesus, and faithful **in Christ Jesus**:
Eph 1:10 He might gather together in one all things **in Christ**,
Eph 2:6 raised us and made us to sit with him... **in Christ Jesus**
Eph 2:10 created **in Christ Jesus** for good works,
Eph 2:13 **in Christ Jesus** you ... far off have been brought near
Eph 3:6 partakers of His promise **in Christ** through the gospel,

Eph 3:11 the eternal purpose which he purposed **in Christ Jesus**
Eph 3:21 to him (be) the glory in the church and **in Christ Jesus**
Phil 1:1 To all the saints **in Christ Jesus** in Philippi,
Ph 3:14 the prize of the upward call of God **in Christ Jesus**
Phil 4:21 Salute every saint **in Christ Jesus**.
Col 1:2 To the saints and faithful brethren **in Christ**
Col 1:28 that we may present every man perfect **in Christ**
1 Th 2:14 the churches of God which are in Judea **in Christ Jesus**.
1 Th 4:16 the dead **in Christ** will rise first.
1 Tim 1:14 with faith and love which is **in Christ Jesus**.
2 Tim 1:13 in faith and love which is **in Christ Jesus**.
2 Tim 3:12 all who desire to live godly **in Christ Jesus** will suffer
Philim 1:23 Epaphras, my fellow-prisoner **in Christ Jesus**,
1Pet 5:10 God of all grace... called ...to his eternal glory **in Christ**
1Pet 5:14 Peace to you all who are **in Christ**.

every spiritual blessing in the heavenly places Eph. 1:3

<u>Rom 3:24</u> the redemption in Christ Jesus	<u>2 Cor 5:19</u> reconciling the world
<u>Rom 6:11</u> alive to God in Christ Jesus	<u>Gal 2:4</u> our liberty which we have in Christ Jesus
<u>Rom 6:23</u> eternal life in Christ Jesus	<u>Gal 3:14</u> the blessing of Abraham in Christ Jesus
<u>Rom 8:1</u> no condemnation in Christ Jesus	<u>Eph 1:3</u> every spiritual blessing
<u>Rom 8:39</u> the love of God in Christ Jesus	<u>Eph 2:6</u> raised us up together, made us sit together
<u>1 Cor 1:2</u> sanctified in Christ Jesus	<u>Eph 2:7</u> his grace and kindness toward us in Christ Jesus
<u>Col 1:28</u> perfect	<u>Eph 4:32</u> God also in Christ also forgave you
<u>1 Cor 1:4</u> grace of God given in Christ Jesus	<u>2 Tim 1:1</u> the promise of life which is in Christ Jesus
<u>1 Cor 15:22</u> be made alive.	<u>2 Tim 1:9</u> purpose and grace which was given us in Christ Jesus
<u>2 Cor 1:21</u> He establishes us	<u>2 Tim 2:1</u> the grace that is in Christ Jesus
<u>2 Cor 2:14</u> leads us in triumph	<u>2Tim 2:10</u> salvation which is in Christ Jesus with eternal glory
<u>2 Cor 3:14</u> the veil is taken away	
<u>2 Cor 5:17</u> a new creation;	

From all the above, it is clear that God expected the term “*in Christ*” to be viewed in a similar way to the term kingdom (Col. 1:14), church (Mt. 16:16-18) house of God (1Tim. 3:15), or temple (1Cor. 3:16-17; Eph. 2:19-21; 1Pet. 2: 4-10). Just as church (*ekklesia*- the called out), describes our relationship to the world of darkness (1Pet. 2:9-10), house (family) of God describes our relationship to God as our father (Rom. 8:15-17), and temple describes our relationship to the holiness of God, so “*in Christ*” describes our close relationship to Jesus.

Those who have obeyed the gospel and entered into Christ have nothing to fear from God. Jesus’ death upon the cross and their joining with him in that death has removed the damnatory condemnation that was awaiting them. Now they are forgiven.

2 For the law of the Spirit of life in Christ Jesus

With a “*for/gar*” the “reason or cause” for our having no condemnation in Christ Jesus is given. The Spirit is now going to go back to 6:14 and tie everything together. Remember what he said there?

For sin shall not have dominion over you: for ye are not under law, but under grace. Rom 6:14

Remember how he spent the rest of that chapter elaborating on what it meant to be under grace and how being under grace did not mean we no longer had any obligations to keep law. Then in 7:1-6 he returned to the thought to explain that the death we died when we were buried with him in baptism did in fact free us from the law. Now he returns to the thought. When Christ redeemed us from the Law of Moses and placed us under grace, we were then completely freed from that law. It is one of the blessings of being in Christ. Only those in Christ are under the law of the Spirit of life. Those who have not entered Christ are still in their sins and not yet released because they have not yet died. Those in Christ have been delivered from a law of sin and death so they can be married to Christ (*in Christ*) and we now serve in the newness of the spirit.

*Therefore, my brethren, **you also have become dead to the law through the body of Christ**, that you may be married to another — to Him who was raised from the dead, that we should bear fruit to God. ... 6 But now **we have been delivered from the law**, having died to what we were held by, so that **we should serve in the newness of the Spirit** and not in the oldness of the letter. Rom. 7:4-6*

We are now under the law of the Spirit of life, which James called the perfect law of liberty. First, the term “the law of the Spirit of life” or “The Spirit of life’s law” is another designation for the gospel or the law of liberty.

But he that looketh into the perfect law, the (law) of liberty, and (so) continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. James 1:25

The reason the Spirit introduced himself here is to remind us that he was the one who revealed the law of liberty.

but as it is written, Things which eye saw not, and ear heard not, And (which) entered not into the heart of man, Whatsoever things God prepared for them that love him. 10 But unto us God revealed (them) through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. 12 But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. 13 Which things also we speak, not in words which man’s wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual (words). 14 Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. 15 But he that is spiritual judgeth all things, and he himself is judged of no man. 1 Cor 2:9-15

This was just as Jesus promised before his death.

If ye love me, ye will keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, 17 (even) the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. Jn. 14:15-17

These things have I spoken unto you, while (yet) abiding with you. 26 But the Comforter, (even) the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your

remembrance all that I said unto you. Jn. 14:25-26

I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, (these) shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare (it) unto you. Jn. 16:12-14

Hence it is the Holy Spirit who has revealed the new plan which God devised so man could honor and serve him without the perfection required under the law of Moses. Grace is incorporated into this law. It is not the law of sin and death which is what the Mosaic law consisted of. This is the law of the Spirit of life because this law brings life to sinners instead of death.

Ye are our epistle, written in our hearts, known and read of all men; 3 being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables (that are) hearts of flesh. 4 And such confidence have we through Christ to God-ward: 5 not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; 6 who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 2Cor. 3:2-6

Those who are connected with Christ and have that intimate relationship with him are blessed with a wonderful freedom.

made me free from the law of sin and of death.

Those in Christ have been made free from the law of sin and death. "Freedom" was a term Greek and Roman culture used in the context of slavery. Those who were free were not in bondage or slavery.

"eleutheroo...(eleutheros) to make free, set at liberty... to liberate from bondage..." (Thayer p 204; 1659)

"eleutheros... prop. One who can go whither he pleases... free; 1. freeborn; in a civil sense, one who is not a slave... of one who ceases to be a slave, manumitted... 2. Free, exempt, unrestrained, not bound by an obligation... free from i.e. no longer under obligation to, so that one may now do what was formerly forbidden by a the person or thing to which he was bound..." (Thayer, P.204 ;1658)

The new law created and purchased through the redemption of Jesus Christ freed us from the bondage of the law of sin and death. The term "liberty" in the law of "liberty" comes from the same word group(*eleutheria*). There is a freedom in Christ which liberates from the terrible anguished cry that went up in the previous chapter. All that was described there is the lot of man under any system of law that does not offer forgiveness. Christ's law, revealed by the Spirit of life offers that freedom.

*Jesus therefore said to those Jews that had believed him, If ye abide in my word, (then) are ye truly my disciples; 32 and ye shall know the truth, and **the truth shall make you free**. 33 They answered unto him, We are Abraham's seed, and **have never yet been in bondage to any man**: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, **Every one that committeth sin is the bondservant of sin**. 35 And the bondservant abideth not in the house for ever: the son abideth for ever. 36 **If therefore the Son shall make you free, ye shall be free indeed.** Jn. 8:31-36*

*and **being made free from sin**, ye became servants of righteousness. Rom 6:18*

*But **now being made free from sin and become servants to God**, ye have your fruit unto sanctification, and the end eternal life. 23 For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Rom 6:22-23*

Forgiveness is incorporated into the law itself. It is an integral part of the law of Christ. It is involved in his High Priesthood, in his intercessory powers and in his propitiation. All of this leads to the freedom of the wretched state of men whose bodies crave sinful fulfillment and whose minds want to serve the law of God. In the gospel, we have the liberty to be living in sin craving bodies that from time to time lead us into sinful acts and yet still are free and clean because the forgiveness for such things is built into the gospel as an integral part.

This is the real difference between the law of sin and death and the law of the Spirit of life. Under the law of sin and death, all sin brings immediate death and there is no means for forgiveness or redemption. Any law without Christ is a law of sin and death. Angels apparently live under a law of sin and death.

For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; 2 Pet 2:4

And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Jude 1:6

There was no provision for forgiveness. They lived under a law that required perfect submission. Those who violate such a law die. The law in the garden regarding the tree was a law of sin and death. Certain components of the Law of Moses were a law of sin and death.

And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen 2:16-17

A man that hath set at nought Moses' law dieth without compassion on (the word of) two or three witnesses: Heb 10:28

When living under a law of sin and death, where there can be no forgiveness, sin brings death, and since all have sinned, all are simply awaiting the death that will most surely come. Even those under the law of liberty, if they refuse to repent and use the tools that bring life will face the same terrible outcome of being under a law of sin and death.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, 27 but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. Heb 10:26-27

This is what makes repentance and confession such a critical part of the law of liberty and the law of Spirit of life.

For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while. 9 Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. 10 For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death. 2Cor. 7:8-10

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1Jn. 1:8-10

3 For what the law could not do,

With another *for/gar* the Spirit now offers the reason and cause for why man needed a new law. The law had one serious limitation. It was not a flaw in the law, but a flaw in those whom the law governed. The flaw was in man. God gave a law that could only save and justify those who perfectly kept it. A law that could only give life to those who never violated it. Once violated, there was something that the law "could not do."

1. *adunatos* 102, from *a*, negative, and *dunatos*, "able, strong," is used (a) of persons, Acts 14:8, "impotent"; figuratively, Rom. 15:1, "weak"; (b) of things, "impossible," Matt. 19:26; Mark 10:27; Luke 18:27; Heb. 6:4, 18; 10:4; 11:6; in Rom. 8:3, "for what the Law could not do," is, more lit., "the inability of the law"; the meaning may be either "the weakness of the Law," or "that which was impossible for the Law"; the latter is perhaps preferable; literalism is ruled out here, but the sense is that the Law could neither justify nor impart life.# (Vine's Expository Dictionary Vol 2 p. 251)

The law was powerless. The ability and power necessary for forgiveness was unavailable to the law for the reasons described earlier in the book.

being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God set forth (to be) a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; 26 for the showing, (I say), of his righteousness

at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.
Rom 3:24-26

It was a matter of justice and righteousness. God could not forgive and treat as perfect those who had broken the law. It simply could not be done. There had to be propitiation and appeasement and there was none in the law. While the law contained great power to reveal righteousness and great power to punish all who violated it, it was powerless to give hope to those who loved and trusted God but had violated the law. He described this weakness in very specific terms.

in that it was weak through the flesh,

The Spirit thoroughly explained this in the previous chapter. The law is weak only through the flesh. It is man's fleshly body and his inability to control his desires and cravings after the law identified them as sinful that was at the root of this "weakness."

"astheneo... to be weak, feeble; univ. to be without strength, powerless..." (Thayer, p. 80; 770)

Once again the powerless nature of the law is clearly identified as something that results "through – *dia...* of the means or instrument by which anything is effected" Our own fleshly body with its members and desires were the *"means or instrument by which"* this weakness and powerlessness was *"effected."* Here is what the Holy Spirit identified as the reasons for our problem with the law:

when in the flesh, the sinful passions, through the law, wrought in our members - fruit unto death. 7:5
Is the law sin? God forbid. Howbeit, **I had not known sin, except through the law: 7:7**
I was alive apart from the law once: but when the commandment came, sin revived, and I died; 7:9
the **commandment, which (was) unto life, this I found (to be) unto death: 7:10**
sin, finding occasion, through the commandment beguiled me, and through it slew me.
For we know that **the law is spiritual: but I am carnal, sold under sin. 7:14**
I know that in me, that is, **in my flesh, dwelleth no good thing: 7:18**
the good which I would I do not: but the evil which I would not, that I practice. 7:19
I delight in the law of God after the inward man: 7:22
I see **a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. 7:23**
So then I of myself with the mind, indeed, serve the law of God; but **with the flesh the law of sin.**

In the above summary, the Spirit affirmed that when man is in the flesh, sinful passions identified by the law work in the members of his physical body and create sin. The commandment intended and created to give life was used by sin as the instrument to slay man. The law was spiritual, but because man is of the flesh (carnal), and thus is pulled by that flesh to violate the spiritual principles of the law. Paul admitted that within man's fleshly body nothing good dwells, the desire to do good was only in his mind, but the ability to control, master and curb the body's desires did not exist neither in the law nor in himself. So there were two laws inside Paul. One, in his mind, delighting and desiring to do the law, and the other in his fleshly members warring against his mind and bringing him into captivity to the law of sin in his members. Paul with the mind served the law of God, but with the flesh the law of sin.

The law was powerless to deal with this circumstance. It was incapable of helping those who fell short of it. This was not a flaw in the law, only an honest assessment of what it was designed to do. It is a law of righteousness and purity and holiness. As long as these are kept, it is a law of life, but once sin is committed, it is a law of sin and death.

What makes the law powerless to save is the fleshly body of man. It was the means and instrument which completely removed the power of salvation from the law. Thus the law was powerless, not because it was deficient, but because of the limitations of what it had to work with.

God, sending his own Son in the likeness of sinful flesh

God knew all this before he ever laid the foundation of the heavens and the earth. The problems

created when Adam and Eve ate of the tree were clearly evident to God as well as the need to send his own Son. We know this because God told us he designed the gospel and planned for Jesus coming prior to the creation (Rom. 16:25-27; Eph. 1:4;), also in the necessary inference that God immediately told Adam and Eve that he would send one of her children to destroy the works the devil had wrought (Gen. 3:15; Gen. 12:1-3). The solution to the crisis created by the law's powerlessness in helping man with the problem in his fleshly body was solved by God when he sent his own son to save the world.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. John 3:16-17

Jesus came in the "likeness" of sinful flesh. This is an interesting construction that must be carefully sifted and compared with other passages.

"homoioima... prop. that which has been made after the likeness of something hence a. a figure, image, likeness, representation... b. likeness i.e. resemblance (inasmuch as that appears in an image or figure), freq. such as amounts well-nigh to equality or identity..." (Thayer p 445; 3667)

Before commenting on the definition, we need to consider the other places where this concept is developed so we can properly understand why it is used here.

In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made through him; and without him was not anything made that hath been made. . . 14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. Jn. 1:1-3,14

but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, Gal. 4:4

who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, 7 but emptied himself, taking the form of a servant, being made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, becoming obedient (even) unto death, yea, the death of the cross. Phil. 2:6-8

For it is impossible that the blood of bulls and goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst thou prepare for me; 6 In whole burnt offerings and (sacrifices) for sin thou hadst no pleasure: 7 Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God. 8 Saying above, Sacrifices and offerings and whole burnt offerings and (sacrifices) for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), 9 then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. 10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all. Heb. 10:4-10

Before coming into the world, Jesus was the Word with God and was God. He was in the beginning with God and all things were created through him. He remained in heaven with God until the fulness of time came, then the word became flesh and dwelt among us. The moment prior to becoming flesh he existed in the form of God, on an equality with God, he then took on the form of a servant and being found in the likeness of man he humbled himself and died upon the cross.

Most importantly, it is acknowledged that the powerlessness of the law was its inability to find a sacrifice worthy of paying for man's sin. When the Word came into the world he said, "Sacrifice and offering thou wouldest not, But a body didst thou prepare for me." He also said "Lo, I am come to do thy will." Having said these things, he became flesh and dwelt among us. The Spirit sums up this work by saying "He taketh away the first, that he may establish the second." and finally that the specific thing that God's will wanted accomplished was that *through the offering of Jesus Christ's body once for all* "we have been sanctified"

With all these revealed truths clearly in mind, it is evident that Jesus had exactly the same body we did. The woman(Mary) conceived and had a son(seed of Eve, Abraham and David). Yet he only came "in likeness of" sinful flesh. Though this means "such as amounts well-nigh to equality or identity..." the soul that animated that body was divine. Jesus had a physical body, with all the

desires, needs, passions and weaknesses that all the rest of the human race had, yet he controlled it as Adam should have done.

Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as (we are, yet) without sin. Heb. 4:14-15

He was raised in the same environment and thus had sinful examples all around him. His parents were not perfect, his teachers were not perfect, no one him was around was perfect. He was sent in the likeness, in the resemblance, in similar sinful flesh. Paul begins to bring in truths that touch on matters above human comprehension.

The redemption of man from sin was first broached in 3:21ff. He now brings it up again stressing that Jesus had to come in the likeness of sinful flesh. He had to take on a human body and live a perfect life in it. This was necessary in order for his death to have atoning value. We simply have to accept these revealed truths as they are spoken. There is no point of reference of comparison for us to tie it to in order to understand it any better than it is revealed here. We can pray for wisdom to comprehend, but the two truths are set side by side and they must be accepted.

*For **what the law could not do, in that it was weak through the flesh**, God, sending his own Son **in the likeness of sinful flesh and for sin, condemned sin in the flesh**: Rom 8:3*

The law was weak in the flesh, so God sent his son in the likeness of sinful flesh to condemn sin in the flesh. This is exactly what was done. Whether we fully see this while living in this life or not, it is the truth. The law could not help man with his fleshly body, but God could work with it by sending his son in the same body and showing what could be done.

It may be that God wanted man to see that it could be done. God did not give him an impossible task. It only became impossible when Adam violated the first law and set in motion that chain of consequences that has led to the truths given in chapter Seven. But Jesus vindicated the law by coming with the same flesh that Adam had and proved that it was sin and not the law that was the problem.

and for sin,

The second reason God sent his son in sinful flesh was “for” sin.

*“peri... prep., joined in the N. T. with the gen. and the acc. ... and indicating that the person or thing relative to which an act or state is predicated is as it were encompassed by this act or state; Lat. *circum, circa; around, about...* I. with the GENITIVE it denotes that around which an act or state revolves; *about, concerning, as touching, etc...* a. *about concerning...* after verbs of speaking, teaching, writing, etc. ...after verbs of hearing knowing, ascertaining,... after verbs of thinking, deciding, supposing, doubting, etc. ... b. *as respects [A. V. often (as) touching]... with regard to, in reference to...*” (Thayer, p. 502; 4012)*

This preposition, used in the genitive here, to “denote that around which an act or state revolves.” As the Spirit revealed in Hebrews, Jesus had come to do God’s will and it was God’s will that the consequences of man’s sin be propitiated, expiated and atoned for. Jesus came in the flesh to remove the power of sin over man.

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. . . . 10 Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see (his) seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. 11 He shall see of the travail of his soul, (and) shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors. Isa 53:4-6, 10-12

Jesus came to bear our griefs and carry our sorrows. He was wounded for our transgressions, bruised for our iniquities and with his stripes we are healed. It pleased Jehovah to bruise him; put him to grief, and make his soul an offering for sin. God saw the travail of his soul and was satisfied. Jesus justified many and bore their iniquities. He poured out his soul unto death, was numbered with the transgressors, and bore the sin of many. This is why Jesus came. It was his business to take care of sin. God drew a circle around sin and it was the primary mission of Jesus to deal with it. He came in the flesh because that was necessary to accomplish all the above.

condemned sin in the flesh:

When all the above was accomplished (*It is finished!*- Jn 19:30) and Jesus was again at the right hand of God, sin was "condemned" in the flesh.

"kata-krino... to give judgment against... to judge worthy of punishment, to condemn..." (Thayer p 332; 2632)

Jesus gave his judgement against sin, he judged it worthy of punishment, he condemned it in the flesh. This he did by living a righteous life, thus showing that it was possible. He proved that God had not given a law that could not be kept, that God had in fact given a good and just law. Jesus proved by living it that it truly was a wonderful law. In doing this, he revealed what an ugly vicious wicked thing sin actually is.

It never was the law! Jesus' life proved the law was good and holy and righteous and could be perfectly kept. By having Jesus come in the flesh and be a perfect man, Jesus used the flesh of humanity as his means of condemning sin. In this way it parallels what sin did to us. Sin took our flesh and condemned us through the law, now Jesus has taken the flesh and condemned sin through the law.

The one difference between Jesus and all other men is in His spirit. While all other men in the flesh had a spirit that was given to them by God, Jesus had the eternal spirit of the Word. He was God in the flesh.

4 that the ordinance of the law might be fulfilled in us,

All of the above was done with a very specific purpose in mind. It was done "that" the ordinance of the law might be fulfilled in us.

"hina... II a final conjunction... denoting purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;..." (Thayer, p. 302-304; 2443)

Jesus came in the flesh to deal with sin and condemn sin in the flesh "to the intent that" or "to the end that" the "ordinance" of the law might be fulfilled in us.

"dikaïoma... 1. that which has been deemed right so as to have the force of law; a. what has been established and ordained by law, an ordinance: univ. of an appointment of God having the force of law, Rom. 1:32... plural used of the divine precepts of the Mosaic law..." (Thayer, p. 151; 1345)

dikaïoma has three distinct meanings, and seems best described comprehensively as "a concrete expression of righteousness"; it is a declaration that a person or thing is righteous, and hence, broadly speaking, it represents the expression and effect of *dikaïosis* (No. 1). It signifies (a) "an ordinance," Luke 1:6; Rom 1:32, RV, "ordinance," i. e., what God has declared to be right, referring to His decree of retribution (KJV, "judgment"); Rom 2:26, RV, "ordinances of the Law" (i. e., righteous requirements enjoined by the Law); so 8:4, "ordinance of the Law," i. e., collectively, the precepts of the Law, all that it demands as right; in Heb 9:1, 10, ordinances connected with the tabernacle ritual; (b) "a sentence of acquittal," by which God acquits men of their guilt, on the conditions..." (Vine's Expository Dictionary NT:1345)

With this definition, what exactly is being affirmed? Jesus came in the flesh and condemned sin in the flesh so "that which has been deemed right" or "that which has been established and ordained by law" might be fulfilled in us. He came in the likeness of sinful flesh and condemned sin in the flesh in order that "a concrete expression of righteousness" could be within us. So that "the righteous requirements enjoined by the Law" could exist within us. What exactly does this mean?

I believe the main idea would go back to purpose and goal of propitiation.

3. *hilasmos* atonement, derived from the verb which generally describes the actions through which atonement is accomplished ... In the NT *hilasmos* appears only in 1 John 2:2; 4:10, both times in ... designated Christ as “expiation for our sins.” The meaning becomes clear when one observes its proximity to Romans 3:25 in tradition history: Jesus Christ is the place established by God where the expiation made possible by Him takes place. The consequence is that guilt is removed and the relationship to God is restored. . . (Exegetical Dictionary of the New Testament 2435)

The appeasing and expiatory power of what Christ did upon the cross means that we can be just and reckoned righteous by God. What Jesus did had the power to make us righteous. It has the power to take sinners and wipe the slate clean so that the Law still deems us righteous because those things that have been done are remitted and wiped clean. So that all that the law requires is “fulfilled.”

“pleroo, ...1. to make full, to fill, to fill up... to fill to the full... to cause to abound, to furnish or supply liberally...2. to render full, i. e. to complete; a. prop. to fill up to the top...so that nothing shall be wanting to full measure, fill to the brim,... b. to perfect, consummate... bb. to make complete in every particular; to render perfect... c. to carry into effect, bring to realization, realize; a. of matters of duty, to perform, execute ... bb of sayings, promises, prophecies, to bring to pass, ratify, accomplish; ... hh universally and absolutely, to fulfill, i.e. to cause God’s will (as made known in the law)to be obeyed as it should be, and God’s promises (given through the prophets) to receive fulfillment ...” (Thayer, p. 517-518; 4137).

This was the power of Jesus accomplishment. When we died with him in baptism, and were raised to walk in a new life, the power of Jesus blood offered the grace and power to cover all that is past and then from day to day with repentance and confession as we walk in the light, all that the law required of us is fulfilled. This is the law of the Spirit of life.

If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 1Jn. 1:6-9

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. 2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. 1Jn. 2:1-2

Clearly this is sublime and reaches beyond our comprehension. It is stated as a fact and we know it is the truth. Whether or not we can fully comprehend or explain it is another matter.

who walk not after the flesh, but after the Spirit.

Here begins the third phase of man’s life. Paul described the first when he said he was alive apart from the law. The second phase occurred when the commandment came, sin revived and he died. He described the terrible conflicts he faced prior to conversion and his wretched state. Now we are delivered and there is no condemnation to those in Christ, but now choices have to be made to continue this relationship. As Peter noted with Simon the sorcerer after conversion, one can still be in the gall of bitterness and the bond of iniquity after conversion.

But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right before God. 22 Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. 23 For I see that thou art in the gall of bitterness and in the bond of iniquity. Acts 8:20-23

The “walk” has to change after we are buried with him in baptism.

“peripateo... to walk a. prop. to make one’s way, make progress, in fig. disc. equiv. to to make a due use of opportunities... to frequent, stay in, a place... b. Hebraistically, to live... a. to regulate one’s life, to conduct one’s self...” (Thayer, p. 504; 4043)

This is a term used many times in the Scriptures to describe one's lifestyle. It is the manner in which one "regulate one's life," or "conducts one's self." Those who are "in Christ" have no condemnation. But this is directed toward those who have decided to regulate their life and conduct themselves by the direction of the Spirit and reject the cravings and desires of the flesh.

We do have a difficult decision to consider here. The translators have chosen to use a capital "S" when they believe it is the Holy Spirit and the lower case "s" when they are not sure or they believe it is our spirit.

*For the law of **the Spirit of life** in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, **but after the spirit.** 5 For they that are after the flesh mind the things of the flesh; but they **that are after the spirit the things of the Spirit.** 6 For the mind of the flesh is death; but **the mind of the spirit** is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh **but in the spirit, if so be that the Spirit of God dwelleth in you.** But **if any man hath not the Spirit of Christ,** he is none of his. 10 And if Christ is in you, the body is dead because of sin; but because of righteousness. 11 But if **the Spirit of him that raised up Jesus** from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies **through his Spirit** that dwelleth in you. 12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if **by the spirit** ye put to death the deeds of the body, ye shall live. 14 For as many as are led by **the Spirit of God,** these are sons of God. 15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. 16 **The Spirit himself beareth witness with our spirit,** that we are children of God: Rom 8:2-16*

As we consider the previous chapter, Paul spoke of the inner man who was fighting against the desires of the flesh. While our translators prefer the Holy Spirit to be the working cause for our decisions, it may be as Paul said at the very end "The Spirit is bearing witness with our spirit," and it is our spirit that must make the final decision. Hence when we "walk after the flesh, but after the spirit" it could just as scripturally be our spirit that is now under the influence of the Holy Spirit. This elevates our own spirit to the rightful role it ought to have after we become a Christian. We are no longer allowing the flesh to make our decisions, but our own spirit under the influence of the Holy Spirit. Since the Holy Spirit even in inspiration never completely takes over (Peter was a hypocrite), it is very Scriptural to see our spirit taking control. That being the case, we need to re-evaluate the different capitalized uses in this passage and make our own decision as we come to each one.

5 For they that are after the flesh mind the things of the flesh;

With a *for/gar* the Holy Spirit now gives the reason and cause for the previous statement. The reason why grace is only offered to those who conduct themselves after the spirit under the influence of the Holy Spirit is simple. Those who are "after" the flesh are minding the things of the flesh.

"kata,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of..." (Thayer, p. 328; 2596)

Whenever one sees "kata" the balancing scales should come to mind. It is a word that describes the equality or proportion of two things. In this case, he spoke of the conduct of one's life on one side of the scale and the fleshly desires and cravings of our body on the other. If we are conducting our lives based upon the desires and cravings of our fleshly body, then there is no other logical conclusion than that we are "minding" the things of the flesh.

"phroneo... 1. to have understanding, be wise.... 2. to feel, to think... to have an opinion of ones self, think of one's self... to think, judge...several persons are said phronein to auto, to be of the same mind, i.e. to agree together, cherish the same views, be harmonious... 3. to direct one's mind to a thing, to

seek or strive for, ... to seek one's interests or advantage, to be of one's party, side with him..." (Thayer, p 658; 5426)

Those who are allowing the flesh to direct their lives are "directing their mind" to the flesh, "seeking and "striving for" the flesh, and "seeking" the "interests or advantage" of the flesh. The conflict described in chapter seven can not end in a full conversion unless we change this.

For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. . . 18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good (is) not. Rom. 7:14-15, 18

When we allow the flesh this type of control we are still "not what I would that do I practise, but what I hate that I do." Since we also know that in our flesh dwells no good thing, we cannot allow the flesh to determine the conduct or the mind. We must not be deceived here. Those who are living according to the flesh and fulfilling its desires without a fight and without repentance are placing the flesh as the first priority in their lives and are thus practicing it.

*Now the works of the flesh are manifest, which are (these): fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, 21 envying, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that **they who practise such things shall not inherit the kingdom of God.** Gal. 5:19-21*

Those who continue to fulfill their fleshly desires and promote them to the highest priority must understand that God's wrath will still come upon them. They are not fulfilling the law of the Spirit of life. If we continue to walk as the Gentiles after we become a Christian we make it clear that we are not under the influence of the spirit as direct by the Holy Spirit. There were two reasons they did it, they were darkened in their understanding and hardened in their heart. After the Spirit begins to work, we put off that old man and put on the new man.

This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, 18 being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; 19 who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. 20 But ye did not so learn Christ; 21 if so be that ye heard him, and were taught in him, even as truth is in Jesus: 22 that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; 23 and that ye be renewed in the spirit of your mind, 24 and put on the new man, that after God hath been created in righteousness and holiness of truth. Eph. 4:17-24

but they that are after the spirit the things of the Spirit.

He again repeats "kata" to emphasize that there is an entirely different option. Instead of succumbing to the law in one's members, they can live their lives and regulate their conduct based upon the direction and guidance of the Holy Spirit. Again, my spirit is being directed and guided by the Holy Spirit through the instructions he gave in the Scriptures. Paul discussed this in more detail to the Galatians. I have changed the capitals to fit the truth. When the term "spirit" is in the bold, it is clearly my spirit under the influence of the Holy Spirit.

*But I say, walk by the **spirit**, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the **spirit**, and the **spirit** against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law. Gal. 5:16-18*

The Spirit of God through the law of the Spirit of life wants to help us regulate our spirit and through our spirit, our life and conduct. Through the blood of Jesus and the power in the Word, God's people can destroy the influence of the flesh over their lives and enhance the influence of the Holy Spirit. We must therefore give careful thought to all our words and deeds as they reflect who is controlling and regulating our lives.

Yet we must never lose sight of the terrible battle that must be fought when the flesh seeks to wrest control from our spirit. The flesh is lusting and craving against our spirit. Our spirit wants to serve God and get to heaven while the flesh only wants to fulfill its cravings. We are thus never able to

do exactly what we want to be doing because as one or the other is in control the other side is disappointed. But in the end those who sow to the spirit will of the Spirit reap eternal life.

For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. Gal. 6:8

6 For the mind of the flesh is death;

With another *for/gar* the reason and cause for the above statement is now revealed. Even Jesus death upon the cross and the atoning power of the blood does not change this absolute truth. The “mind” of the flesh is death. It was so prior to conversion and is just as true for those in Christ.

“phronema... (phroneo q.v.) what one has in mind, the thoughts and purposes...” (Thayer p 658, 5427)

“phronema denotes "what one has in the mind, the thought" (the content of the process expressed in phroneo, "to have in mind, to think"); or "an object of thought"; in Rom. 8:6 (KJV, "to be carnally minded" and "to be spiritually minded"), (Vine's Expository Dictionary NT:5427)

The fleshly body has a “*an object of thought*” a direction of mind as Paul described in the previous chapter.

18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good (is) not. 19 For the good which I would I do not: but the evil which I would not, that I practise. . . 22 For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Rom 7:18-19, 22-23

Paul knew that in his flesh there was nothing good. The thoughts and purposes that the the flesh had in mind all tended toward what was evil. The members of his fleshly body sought to make war against the portion of his mind that delighted in the law of God. This is what the flesh “*has in mind.*”

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the soul; 12 having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation. 1Pet. 2:11-12

Thus the thoughts of the flesh continually make war and seek to take captive and control. These are the “*thoughts and intents*” of the flesh. But even after baptism, if one allows this part to take dominion over their lives then there can only be one outcome: “*Death.*”

“thanatos... death 1. prop. the death of the body, i.e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended... 2. metaph. the loss of that life which alone is worthy of the name, i.e. the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body... 3. The miserable state of the wicked dead in hell is —now simply thanatos... 4. In the widest sense death comprises all the miseries arising from sin, as well physical death, as the loss of a life consecrated to God and blessed in him on earth...” (Thayer p 282-283; 2288)

Since he is not speaking of physical death that comes to all, he is speaking of “*all the miseries arising from sin.*” The terrible consequences sin brings in this life and eternal condemnation when it is over. This is the same death God warned Adam about and Paul suffered as he reached his age of accountability.

but the mind of the Spirit is life and peace:

Again, the conflict continues and choices must be made. After conversion, we must choose to walk as directed by the Holy Spirit. To force our thoughts and our purposes in the direction that the Spirit wants them go. The “*law of the Spirit of life*” has the power to help us accomplish this.

For though we walk in the flesh, we do not war according to the flesh 4 (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds), 5 casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; 2 Cor 10:3-5

We can now bring every thought into captivity to the obedience of Christ. We can walk by the Spirit. We can allow our minds to be directed by the Spirit, and if we do we will receive life and peace. The Spirit gives the necessary power to overthrow the flesh. Jesus did it! If we follow his example then we can begin to do it too. It takes time and effort, but it begins in the will and in the mind. Those who are filling their mind in this way will avoid death and receive life and peace instead. Life as death above has a dual meaning. Those who take the Spirit's mind will have life more abundantly.

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have (it) abundantly. 11 I am the good shepherd: the good shepherd layeth down his life for the sheep. Jn. 10:10-11

for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. 1Tim. 4:8

Peace is also a term with a dual meaning. There is a peace we can have within ourselves as we bring the terrible conflicts under control and remove them. There is also a peace with God that leads us to true peace.

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. John 14:27

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; Rom 5:1

Thou wilt keep (him) in perfect peace, (whose) mind (is) stayed (on thee); because he trusteth in thee. Isa 26:3

We have peace because we know we are right with God, and the peace with God which will be so precious to us on the judgment day and beyond.

7 because the mind of the flesh is enmity against God;

The conjunction selected by the Spirit that joins these two verses together reveals the account or the reason why all of the above is true.

*“dioti, conjunction, equiv to *dia touto, hoti*; 1. on this account that, because...” (Thayer, p. 162; 1360)*

*“dioti, conjunction for *dia touto hoti* for the reason that, since, 2. indirect, wherefore, for what reason,” (Liddell and Scott Abridged Greek Lexicon.NT:1360)*

The term mind is repeated from the previous verse and means “what one has in the mind,” or “an object of thought.” The thoughts and reasoning of the mind that is being controlled by the flesh actually creates enmity and hostility against God.

*“echthra... (fr. the adj. *echthros*), enmity...” (Thayer, p. 265; 2189)*

*“echthros... 1. passively, *hated, odious, hateful*,... 2. actively, *hostile, hating and opposing another*... used of men at enmity with God by their sin...” (Thayer, p. 265; 2190)*

*“echthra... "Hatred," "hostility," as an inner disposition, as objective opposition and as actual conflict between nations, groups and individuals. In the NT *echthra* ... as enmity between men is one of the works of the flesh ... The Law means enmity for man, i.e., enmity between men and enmity against God (not God's enmity against us as in Gal 3:10, but ours against God as in Rom 8:7). (Kittel, TDWNT NT:2189)*

“echthra ... a state of enmity with someone - 'enmity, being an enemy of.' 'do you not know that being friendly with the world means being at enmity with God?' James 4:4. (Lou & Nida, Greek-English Lexicon NT 2189)

The mind (*what one intends and has in mind, the thoughts and purposes*) of a man or woman who is controlled by the flesh feels hostility and hatred because God is hindering its desires. There is a clear hostility and enmity between God and his purposes and the fleshly mind and its purposes.

For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. 21 But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God. Jn. 3:20-21

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 1Jn. 2:15-17

The truth is very simple. When the flesh is in control, it wants fulfillment. Everything standing in the way of that fulfillment is an enemy. The light is an enemy and God is an enemy. God’s rules and laws threaten the very existence of the flesh. Which causes the flesh to hate God since God stands in the way.

for it is not subject to the law of God, neither indeed can it be:

With another *for/gar* the reason and cause for why the flesh hates God is offered. The flesh cannot be “subject” to the law of God.

“hupotasso... to arrange under, to subordinate; to subject, put in subjection... mid. to subject one’s self, to obey; to submit to one’s control; to yield to one’s admonition or advice... to obey [R.V. subject one’s self...] ... obey, be subject ...” (Thayer, p. 645; 5293)

hupotassomai ... hupotage ... : to submit to the orders or directives of someone - 'to obey, to submit to, obedience, submission.' 'slaves are to obey their masters' Titus 2:9...” (Lou & Nida, Greek-English Lexicon NT:5293)

hupotasso ... primarily a military term, "to rank under" (hupo, "under," tasso, "to arrange"), denotes (a) "to put in subjection, to subject," (eVine’s Expository Dictionary NT:5293)

A mind devoted to the flesh will not willingly subordinate or submit itself to the law of God. It is a rebellious slave who refuses to submit or bend the knee. It does not recognize any superior rank, but chooses its own way. It is thus spiritually impossible for the flesh to submit itself to the law of God. In very precise way he informs us that neither “can it be.”

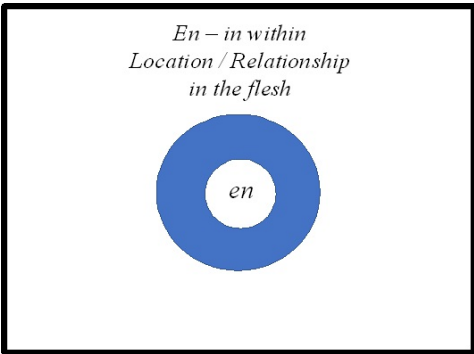
“dunamai... to be able, have power, whether by virtue of one’s own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom... to be able to do something... to be able, capable, strong, powerful...” (Thayer, Joseph Henry; op. cit., p. 158-159; 1410)

Whenever the fleshly body takes control of the mind, sin is going to follow. It is not possible for there is no power within the fleshly body to reject it. This is why this part of us must be put to death, and every time it is resurrected, it must be put to death again. As long as any part of our mind is under the control of the flesh we are going to be hostile to God and unable to submit to God’s law. This is why repentance is such an important responsibility. Only by repentance (an absolute change of mind brought about by sorrow over sin) can the flesh be put to death. (2Cor 7:8-11; Jas. 1:12-15).

8 and they that are in the flesh cannot please God.

Before conversion or after, in Christ or out of Christ, when the fleshly body and its cravings are in control, one cannot please God. It is interesting that the same terminology is used for being “in the flesh” as is used for being “in Christ.”

“en...a preposition taking the dative after it;... Eng. in, on, at, with, by among. I LOCALLY; 1. of Place proper; a. in the interior of some whole; within the limits of some space... 2. With dat. Of a Person, in the person, nature, soul, thought of any one...” (Thayer, p. 209-212; 1722)



When the flesh is in control of our mind and compelling us to give in to its cravings, then we are “in” the flesh. We are in the interior of the flesh, completely immersed in it and under its power. No mind filled with fleshly thoughts and desires can look to God with love and a desire to please and serve him. We are absolutely powerless to “please” God when we are immersed in the flesh. We need to become fully aware that when the flesh is growing stronger in its cravings and lusts, and begins to make war against the soul and the spiritual mind, at a certain point, we will no longer “be able” to please God.

"*dunamai... to be able, have power, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom... to be able to do something... to be able, capable, strong, powerful...*" (Thayer, Joseph Henry; op. cit., p. 158-159; 1410)

We don't have the power, strength or ability to please God. The will to do it is gone and the power to force the flesh from its path is also gone. When the flesh takes over our minds and leads us to do something to please our bodies in violation of the law of God, then we are no longer capable of "pleasing God."

"*aresko,... a. to please... b. to strive to please; to accommodate one's self to the opinions, desires, interests of others...*" (Thayer, p. 72; 700)

We have lost our ability to accommodate ourselves to God's desires and therefore we are no longer striving to please him. Once the lust takes over, the desire to please God leaves. They are mutually exclusive and cannot co-exist.

9 But ye are not in the flesh but in the Spirit,

The Holy Spirit is now summing up and drawing this section toward its conclusion. The duality of our being has been fully explained. We are made up of flesh and spirit. The flesh which we received from Adam was pure when we received it, but through cravings, lusts and temptations we have corrupted it. The cravings of the flesh lead each of us into sin exactly the same way it did for Paul. We were all alive apart from the law, but when the command came, sin came alive and we died. God sent Jesus to free us from the bondage of the sin-corrupted flesh.

Paul explained this universally in Chapter Three as it pertained to redemption and propitiation and in Chapter Five as he compared Adam's single act and Christ's single act on the entire human race. He also explained it individually in Chapter Six and he described the power of baptism to free us from the bondage the flesh held us in because of the past sins that we could never remove. He then referred back to this when he said that we died to the law so we could be married to Christ in Chapter Seven.

Paul is now revealing how the Holy Spirit completed the removal of the flesh. First, the Spirit revealed a new law (the gospel) that makes us free from the law of sin and death: (*the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death Rom 8:2*). This is why "*the gospel is the power of God unto salvation*" (Rom 1:16), and why there is "*no condemnation to those who are in Christ Jesus.*"

He will now complete this section by explaining God's expectations toward those he has redeemed. Since by the grace and power of God no one who is "*in Christ*" is "*in the flesh*," Those who are "*in Christ*" are "*in the Spirit*." As noted above, only a translators arbitrary decision determined whether the "s" on spirit is capitalized to imply the Holy Spirit or lowercase for us to understand as our own spirit. Since our own spirit is the key and only movable thing in all this, it is our spirit under the direction of the Holy Spirit that is under consideration here. It is the strengthening of my spirit that is the real purpose and point of the entire section.

We are either in the spirit or in the flesh. We are in the flesh when our flesh is in control and ruling over and controlling our spirit. We are in the spirit when we are under the influence of the Holy Spirit and are controlling and putting to death the deeds and control of the flesh. Although we have quoted this verse earlier, it fits so well it is wise to consider it again.

*But say, walk by the **spirit**, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the **spirit**, and the **spirit** against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law. Gal 5:16-18*

It is clearly evident that it is our own personal choice after we are baptized into Christ and put on Christ (Gal 3:27), whether we walk after the spirit by allowing the Holy Spirit to lead and control our spirit. The flesh is still seeking control and the battle continues. For the rest of our lives, each day this battle will continue.

but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others,

I myself should be rejected. 1Cor. 9:27

The flesh lusting against the Spirit and the Spirit against the flesh. Paul spoke of this in Chapter Eight. The two are contrary and opposed to each other. When one is in control the other is fighting for it. One or the other must be destroyed, or there can never be peace. So we have to choose. Will we exist “*in the flesh*” or will be exist “*in the spirit.*” Since he has already fully explained the former he will now describe the latter.

Though we continue to live in a fleshly body after we enter Christ, Christians are not in the flesh, but in the Spirit. The Spirit is controlling them leading them and giving them the power to destroy fleshly cravings and desires.

if so be that the Spirit of God dwelleth in you.

The opening phrase “*if so be that*” comes from a single Greek term that is defined:

“... *eiper* ... (*eti* and *per*, and this apparently from *peri*), prop. *if on the whole; if only, provided that*, is used “of a thing which is assumed to be, but whether rightly or wrongly is left in doubt”... by a species of rhetorical politeness it is used of that about which there is not doubt...” (Thayer p 172; 1487)

eiper ... an emphatic marker of condition - '*if indeed, if after all.*' '*if after all the dead really do not arise*' 1 Cor 15:15. (Lou & Nida, Greek-English Lexicon NT:1512)

Only the context can tell us whether this is an established fact: “*if indeed*” “*if in fact*” or a doubtful condition “*if so be that.*” I suspect that it is put like this to force each reader to affirm it. All who are in Christ have the Spirit dwelling in them, but not all who are in Christ are activating allowing him to do his work.

No one who is saved and faithful to God can be in the flesh. Everyone must be in the spirit if the Spirit does indeed dwell in them. This is the means God has chosen to help those who turn to him for help through the gospel. Jesus spoke of this to his apostles before he left them. Though much of what he told the apostles had to do with the baptism of the Holy Spirit which would give them the ability to perform miracles and perfectly reveal God’s will, some of it described what would continue after the apostle’s had died and only their word continued.

If ye love me, ye will keep my commandments. 16 And will pray the Father, and he shall give you another Comforter, that he may be with you for ever, 17 (even) the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. 18 will not leave you desolate: I come unto you. John 14:15-18

Neither for these only do I pray, but for them also that believe on me through their word; Jn. 17:20

The indwelling of the Holy Spirit is an integral part of the gospel and not only for those who were baptized with the Holy Spirit or had the apostle’s hands laid on them. He abides with us and dwells within our hearts, guiding and leading us through the word which he revealed. This is such an integral part of the gospel, that Paul completes the thought with:

But if any man hath not the Spirit of Christ, he is none of his.

This is a powerful warning. If there is no sign of possession or relationship with the Spirit of Christ, then we simply do not belong to him. Paul used an indefinite pronoun to describe this class of Christians who may have entered Christ, but had never used the power the Spirit offered to them to gain mastery over their flesh. There is a reason why God used the term self-control. It takes self to do it! If there is a certain one among them reading this letter who has not done this, there is a problem

“*tis*... indefinite(enclitic) pronoun... 1. *a certain, a certain one*; used of persons and things concerning which the writer either cannot or will not speak more particularly... 2. a. joined to nouns and signifying *some*... Plural *tines* some(of that number or class of men indicated by the context).” (Thayer, p. 625; 5100)

If there is nothing in the moral and spiritual makeup of any Christian that doesn’t reveal any attempt to closely join to the Spirit of Christ, then that Christian is not his. If there is no sign of possession

then he doesn't belong to Christ.

The term "Spirit of Christ" is only used here and in Peter. Both passages seem to be a reference to the Holy Spirit as sent by Christ and closely connected to Christ. But with only these passages it is difficult to be absolutely certain. The Godhead is sublime beyond our comprehension, so we must be cautious since "*the secret things belong to God*. Yet when we compare the words of both books of Peter, it is clear that it is the Holy Spirit who revealed all Scripture to the prophets. There is no way to know for certain as we have not been given a detailed explanation, but seems under the circumstances to be safer to see the Spirit of Christ as the Holy Spirit sent by the Christ.

Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that (should come) unto you: 11 searching what (time) or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. 12 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into. 1Pet. 1:10-12

knowing this first, that no prophecy of scripture is of private interpretation. 21 For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit. 2Pet. 1:20-21

The Holy Spirit is called the Spirit of Christ because he was sent by the Father "in his name," Jesus also promised "I will send unto you," and "he shall take of mine and shall declare it unto you."

But the Comforter, (even) the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. John 14:26

But when the Comforter is come, whom will send unto you from the Father, (even) the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: John 15:26

Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, (these) shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare (it) unto you. 15 All things whatsoever the Father hath are mine: therefore said, that he taketh of mine, and shall declare (it) unto you. John 16:13-15

This is as close as we can get to the truth here. So we must leave it to each individual to seek to come to a complete understanding.

10 And if Christ is in you,

Paul begins again with the conditional "if" not to question, but to emphasize and "generally assume to be."

"eti... is first a conditional particle, if...; secondly, an interrogative particle, whether... eti CONDITIONAL... is connected, according to the variety of conditions, with various tenses and moods; viz. 1. with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be. (d.) with the ind. Perfect... Rom 6:5) (Thayer, p. 169-172; 1487).

All who have passed through the baptism described in Chapter Six have Christ in them. Just as they are in Christ, Christ is in them.

Abide in me, and in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and in him, the same beareth much fruit: for apart from me ye can do nothing. Jn. 15:4-5

Christ dwells in our heart and we are strengthened in our inner man through his Spirit when our faith is strong:

that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; 17 that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, Eph. 3:16-17

We don't need to make it more complicated than this. We know whether he is in us or not by the

fruits we produce. If there is no fruit, he doesn't dwell in us in any tangible way.

I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away: and every (branch) that beareth fruit, he cleanseth it, that it may bear more fruit. 3 Already ye are clean because of the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; and (so) shall ye be my disciples. Jn. 15:1-8

When we see ourselves as one of the branches in the vine, we already know he is in us and we are in him. Then the only issue is the fruit. If there is no fruit, then we are cast forth as a branch. This reveals the degree that he dwells in us.

the body is dead because of sin;

Now a new thought is introduced. While spiritual death has been removed by baptism, the physical death of the body will still occur. Jesus' death on the cross did not remove this part of the curse.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; 18 thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Gen. 3:17-19

Jesus died and was raised from the dead and we too will die and await the resurrection. The fleshly body is still dead because of sin and is only awaiting the moment when it can no longer support the life of the spirit within itself. Since this is the same death Jesus was raised from, and the spirit will also bring life to our mortal bodies Rom. 8:11, it is very unlikely he is referring the body of sin that was removed in baptism (Rom. 6:6). This is the preposition "*dia*.. the means or instrument by which anything is effected). This is the part of the curse which Jesus did not remove on the cross. Every human body is "*dead through sin*." Whether the individual sins or not is not even the issue. They could be a sinless infant and their body is still "*dead through sin*."

Our outer man must still decay and go back to the dust. Redeemed or otherwise makes no difference.

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. 2 Cor 4:16-18

but the spirit is life because of righteousness.

Once again the "s" becomes important in "spirit." The KJV and NKJV have *Spirit* and the ASV NASB and NIV have *spirit*. As noted above, it simply means our spirit alive and under the influence of the Holy Spirit. Though the physical body is "*dead through sin*," the spirit animating that body has "*life*."

"zoe... life; 1. univ life, i.e. the state of one who is possessed of vitality or is animate... 2. used emphatically, a. of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic logos and to Christ in whom the logos put on human nature... b. life real and genuine... a life active and vigorous, devoted to God, blessed..." (Thayer, p. 273-274; 2222)

Our spirits are in "*the state of one who is possessed of vitality*," and possess "*the absolute fulness of life*." They have this "because of" righteousness. This is the same "*dia*" defined above. Righteousness is the "*Means or Instrument by which*" life "*is effected; because what is done by*

means of" righteousness "seems to pass as it were through" righteousness. Those whose spirits are in Christ have "life through righteousness." They will never even "see" death.

Verily, verily, say unto you, If a man keep my word, he shall never see death. Jn. 8:51

Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; 26 and whosoever liveth and believeth on me shall never die. Believest thou this? Jn. 11:25-26

The moment of death for the righteous is simply a journey. We die to this world and immediately the angels are sent to carry us to Abraham's bosom.

And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. Lk. 16:22-23

All of this because of righteousness. The righteousness which is from God by faith (the theme of this book).

For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith. Rom. 1:17

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; 22 even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; Rom. 3:21-22

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Rom. 4:5

and be found in him, not having a righteousness of mine own, (even) that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: Phil 3:9

11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you,

Another conditional "if" again causes the reader a once again do a personal evaluation. But we also have another difficult question. Who is the Spirit who raised up Jesus from the dead. Is this the Holy Spirit or is this speaking of the Spirit of God being the Father.

*whom **God raised up**, having loosed the pangs of death: because it was not possible that he should be holden of it. Acts 2:24*

*and killed the Prince of life; **whom God raised from the dead**; whereof we are witnesses. Acts 3:15
Unto you first **God, having raised up his Servant**, sent him to bless you, in turning away every one of you from your iniquities. Acts 3:26*

*be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, **whom God raised from the dead**, (even) in him doth this man stand here before you whole. Acts 4:10*

***The God of our fathers raised up Jesus**, whom ye slew, hanging him on a tree. Acts 5:30*

*Him **God raised up the third day**, and gave him to be made manifest, Acts 10:40*

*But **God raised him from the dead**: Acts 13:30*

*that **God hath fulfilled the same unto our children, in that he raised up Jesus**; as also it is written in the second psalm, Thou art my Son, this day have begotten thee. Acts 13:33*

*but he whom **God raised up** saw no corruption. Acts 13:37*

*because if thou shalt confess with thy mouth Jesus (as) Lord, and shalt believe in thy heart that **God raised him from the dead**, thou shalt be saved: Rom 10:9*

*and **God both raised the Lord**, and will raise up as through his power. 1 Cor 6:14*

*Yea, we are found false witnesses of God; because **we witnessed of God that he raised up Christ**: whom he raised not up, if so be that the dead are not raised. 1 Cor 15:15*

*Paul, an apostle (not from men, neither through man, but through Jesus Christ, and **God the Father, who raised him from the dead**), Gal 1:1*

*having been buried with him in baptism, wherein ye were also raised with him **through faith in the working of God, who raised him from the dead**. Col 2:12*

*who through him are believers in **God, that raised him from the dead**, and gave him glory; so that your faith and hope might be in God. 1 Pet 1:21*

When they work together, it is simple to understand. When we seek to determine who was involved in individual acts, it becomes much more complicated. We have tried to simplify it by seeing the Father is the architect and planner, the Word being the builder and the one who brings those plans into being and the Holy Spirit being the one to organize and bring it into its finished form. When we then try to break that down even further, we begin to become confused. Did God the Father use his own power, or did he use the power of the Holy Spirit? Yet this is not really the point of the section and we get bogged down in such details. The truth is the same one who already proved his power by raising Jesus from the dead. What difference does it make to us whether this is referring exclusively to the Father or whether it is an additional designation and duty of the Holy Spirit? The real point is that the Godhead is working in our lives. Both in our spirit and in our mortal bodies.

he that raised up Christ Jesus from the dead shall give life also to your mortal bodies

Paul still is speaking either exclusively of God the Father, or of the Holy Spirit under the direction of the Father. . He is the one that raised Jesus from the dead, and he is the one who shall give life to our mortal bodies. This is obviously the motivation, the precious and exceeding great promise that makes all the toil and agony of conquering the flesh worthwhile. God has already proved he can do it, and has promised many times that he will. Our mortal bodies are dead because of sin, but on the resurrection day, these mortal bodies are going to be “given life.”

“zoopoieo... 1. to produce alive, beget or bear living young... 2. to cause to live, make alive, give life...”
(Thayer, p. 274; 2227)

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: 44 it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual (body). . . . 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy victory? O death, where is thy sting? 1Cor. 15:42-44, 53-55

This is why Jesus is the firstfruits.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. 21 For since by man (came) death, by man (came) also the resurrection of the dead. 22 For as in Adam all die, so also in Christ shall all be made alive. 23 But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. 1 Cor 15:20-23

What God has already done he will do again. We have strong assurance that this is the case.

through his Spirit that dwelleth in you.

His final point gives some specifics regarding the exact means by which those in Christ will have their mortal bodies raised to live eternally with God. It is through his Spirit that dwelleth in us. This is the same word as used above regarding sin and righteousness. Just as sin is the reason and cause for our death, and the righteousness of faith is the reason and cause that our spirit has life, so now his Spirit is the “*means or instrument by which*” life will be given to our mortal body in the resurrection. This is a theme Paul elaborated on first to the Corinthians and later to the Ephesians. When we heard the gospel and then believed to the point where we obeyed, we were sealed with the Holy Spirit in our baptism and he became the earnest or down payment of the resurrection.

*in whom ye also, having heard the word of the truth, the gospel of your salvation,-- in whom, having also believed, **ye were sealed with the Holy Spirit of promise, 14 which is an earnest of our inheritance**, unto the redemption of (God's) own possession, unto the praise of his glory. Eph 1:13-14*

*And grieve not **the Holy Spirit** of God, in whom **ye were sealed** unto the day of redemption. Eph 4:30*

*Now he that establisheth us with you in Christ, and anointed us, is God; 22 who also **sealed us**, and gave (us) **the earnest of the Spirit in our hearts**. 2 Cor 1:21-22*

*Now he that wrought us for this very thing is God, who **gave unto us the earnest of the Spirit**. 2 Cor 5:5*

12 So then, brethren,

“So then” is made up of two Greek words.

“*ara*... an illative particle(akin, as it seems, to the verbal root *aro* to join, to be fitted...) ... It intimates that,”under these circumstances something either is so or becomes so”... *consequently* ... 2. ... it is placed at the beginning of a sentence; *and so, so then, accordingly*,... 5. *ara oun* a combination peculiar to Paul, at the beginning of a sentence... *ara* is the more logical, *oun* the more formal connective...” (Thayer, Joseph Henry; op. cit., p. 71; 686)

“*oun*... indicating that something follows from another necessarily;... it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so*...” (Thayer, p. 463-464; 3767)

By using both like we are reminded that this is a conclusion that is summing up all that has gone on before. “*Under these circumstances something either is so or becomes so*” and “*something follows from another necessarily*.” The Spirit has revealed a very strong indictment against the fleshly part of our nature.

It is the cause of our inability to keep the law, it is the cause for the death of our physical body, it is the greatest hindrance we have to a faithful service to God. Only those who allow the Holy Spirit and Christ to dwell in and influence them through God’s word possess the “*no condemnation*” of those in Christ (8:1). Only under the following circumstances do these things becomes true. There is a logical connection which must now be made. All Christians who have God and Christ dwelling in them, all Christian who are in Christ and looking for the Spirit to give life to their mortal bodies are now debtors.

we are debtors,

There is now an obligation and duty that we must meet.

“*opheilo*... *to owe, a. prop. to owe money, be in dept for*... b. metaph... absol. *to be a debtor, be bound*... foll. by an inf. *to be under obligation, bound by duty or necessity, to do something; it behooves one*; one *ought*; used thus of a necessity imposed either by law and duty, or by reason, or by the times, or by the nature of the matter under consideration...” (Thayer, p. 469; 3784)

Christians are now “*debtors*” and are “*bound*.” They have been placed “*under obligation, bound by duty or necessity, to do something*.” This is true of all who obey the gospel.

Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; 20 for ye were bought with a price: glorify God therefore in your body. 1 Cor 6:19-20

beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, (which is) your spiritual service. Rom 12:1

We have been bought by Jesus blood. We are therefore debtors to him. We owe him a great obligation. This is our side of the covenant. God bought us and now we live the rest of our lives obligated to him.

not to the flesh, to live after the flesh:

He returns now to the thoughts of verses 5-8,

For they that are after the flesh mind the things of the flesh; but they that are after the spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. Rom. 8:5-8

We have absolutely no obligation to the flesh. Though the flesh craves and demands to be pampered and cared for, we have no obligation to give in to its demands. Those who live “*after*” the flesh are those who allow the flesh to be standard by which all their needs and desires are

determined and fulfilled.

Though the flesh will whimper and cry, its needs are not necessary to life. We can buffet it, bring it into bondage (make it my slave), crucify it, put it to death, and put it away, and abstain from it.

*but **buffet my body**, and **bring it into bondage**: lest by any means, after that have preached to others, I myself should be rejected. 1 Cor 9:27*

*And they that are of Christ Jesus have **crucified the flesh** with the passions and the lusts thereof. Gal 5:24*

***Put to death therefore your members** which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; Col 3:5*

*lie not one to another; seeing that ye have **put off the old man** with his doings, 10 and have put on the new man, that is being renewed unto knowledge after the image of him that created him: Col 3:9-10*

*that ye **put away, as concerning your former manner of life, the old man**, that waxeth corrupt after the lusts of deceit; 23 and that ye be renewed in the spirit of your mind, 24 and put on the new man, that after God hath been created in righteousness and holiness of truth. Eph 4:22-24*

*Beloved, beseech you as sojourners and pilgrims, to **abstain from fleshly lust**, which war against the soul; 1 Pet 2:11*

With the gift of the gospel, and the wonderful power and might contained therein, we simply have no compelling reason to live after the flesh any longer. It can be conquered and destroyed. Our flesh may make us feel that we have an obligation to pamper and fulfill its desires, it may scream with displeasure at its denial, but truly it is not in our best interests to give in to it, nor is it necessary to do so.

13 for if ye live after the flesh, ye must die;

With another “*et*” he again gives a contingency that startles and awakens. Since we do not want this to happen, we carefully weigh the possibility. With a *for/gar* Paul gives the reason and cause for the previous statement. The reason we have no obligation to give the flesh what it needs centers on the dire consequences that will follow if we do. All who live after the flesh “must” die.

“mello... to be about to do anything; so ... 2. joined to an infin. a. to be on the point of doing or suffering something... b. to intend, have in mind, thing to... c. as in Grk. writ. fr. Hom. down, of those things which will come to pass(or which one will do or suffer) by fixed necessity or divine appointment... d. in general, of what is sure to happen...” (Thayer p. 396-397)

Those who live after the flesh are “*on the point of suffering*” death. Death is one “*of those things which will come to pass (or which one will do or suffer) by fixed necessity or divine appointment.*” It is sure to happen, and there is no escape. The scriptures are full of warnings about this.

*And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands **to go into hell, into the unquenchable fire**. 44 (where their worm dieth not, and the fire is not quenched.) 45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. 46 (where their worm dieth not, and the fire is not quenched.) 47 And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; 48 where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire. Mark 9:43-49*

*envyings, drunkenness, revellings, and such like; of which forewarn you, even as I did forewarn you, that **they who practise such things shall not inherit the kingdom of God**. Gal 5:21*

***Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. 7 Be not ye therefore partakers with them;** Eph 5:6-7*

With all this in mind, no matter how strong a hold our flesh has over us, and no matter how dire our flesh appeals to us to be pampered, it is just another lie of the devil. Our flesh can only lead us into death. If we live after the flesh, then our spiritual death is assured even after we have obeyed the gospel.

For, uttering great swelling (words) of vanity, **they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error;** 19 promising them liberty, while they themselves are **bondservants of corruption;** for **of whom a man is overcome, of the same is he also brought into bondage.** 20 For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, **they are again entangled therein and overcome, the last state is become worse with them than the first.** 21 For **it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them.** 22 It has happened unto them according to the true proverb, *The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.*
2Pet 2:18-22

but if by the spirit (our spirit under the direction of the Holy Spirit)

The second part of our obligation is positive. We have an obligation not to the flesh, but to our spirit. Our spirit cannot destroy our flesh without aid from the Holy Spirit, and the Holy Spirit cannot aid us unless our spirit allows him to do so. The part of us that enjoys sin and violation of law is the flesh and the part of us that desires to do what is right he calls the inward man (Rom 7:22) or the spirit (Rom 8:10). The Holy Spirit seeks to influence our spirit, while Satan seeks to influence our flesh. In Christ we are free to choose which part of our being we will allow to influence us and control our minds words and deeds. But there are consequences to these choices and the Spirit wants it made abundantly clear to those in Christ the results of their choices are eternal and grave.

ye put to death the deeds of the body, ye shall live.

Note where the energy and power lie, while the Holy Spirit is influencing our spirit, in the final judgement it will be what we did with our spirit and not what the Spirit was trying to do to help us that will make the difference. It is up to the Romans to put to death the deeds of the body. God gave the power and the Spirit revealed how, but it is still left to the Christian in his or her own spirit to put forth the energy that determines how quickly it all occurs. Each of us must “put to death” the deeds of the body.

“thanatoo ... 1. prop. to put to death a. metaphorically to make to die, i.e. to destroy, to render extinct b. Pass. with dat. of the thing by death to be liberated from the bond of anything, [lit. to be made dead in relation to ...” (Thayer p. 283; 2289)

Each Christian through the gospel has the ability to “put to death,” “make to die” “destroy” and “render extinct” the “deeds” of the body.

“praxis... a doing, a mode of acting; a deed, act, transaction... in a bad sense, i.e. wicked deed, crime... plural wicked doings(cf our practices i.e. trickery). . .” (Thayer p 534; 4234)

The term “body” is here used in the same sense that “flesh” was used above. It refers to the rebellious part of our being that cannot be subjected to the law of God (Rom. 8:6-8). That part must die, it must be put to death in order that its desires and plans are never allowed to be carried out.

14 For as many as are led by the Spirit of God, these are sons of God.

With another *for/gar* Paul now reveals an additional reason for why we must “*by the spirit be putting to death the deeds of the body.*” Only “*as many as*” are being so led by Spirit of God are the true sons of God.

“hosos,... a relative adjective. ... used a. of space [as great as]... of time [as long as]... for so long time as, so long as... b. of abundance and multitude; how many, as many as; how much, as much as:... as many (men) as, all who,... Tim. 6:1 ... c. of importance: osa, how great things, i. e. how extraordinary,... d. of measure and degree, in comparative sentences,... the more... so much the more, a great deal...” (Thayer, p. 456; 3745).

This “relative adjective” draws a critical boundary line around all disciples and makes the statement much more powerful. It is “*how many,*” “*as many as,*” “*as many (men) as,*” or “*all who*” are “*led by*” the Holy Spirit are the true and legitimate sons of God. So it is critical that we are meticulously

allowing the Holy Spirit to lead us to put those deeds of the body to death. They are put to death by repentance and confession, then they are put to death by our own self-control and self-denial by cutting them off and plucking them out of our life. This is why Jesus demanded we all get our own cross and carry it daily for there will often come times where the only way to be led by the Spirit is to crucify our own desires. This is what it truly means to be “*led*” by the Spirit

“ago... to drive, lead. 1. properly... a. to lead by laying hold of, and in this way to bring to the point of destination: of an animal... b. to lead by accompanying to (into) any place...c. to lead with one’s self, ... d. to conduct, bring... e. to lead away, to a court of justice, magistrate... 2. tropically; a. to lead, guide, direct... b. to lead through, conduct, to something, become the author of good or of evil to someone... c. to move, impel, of forces and influences affecting the mind... 3. to pass a day, keep or celebrate a feast, etc. ... 4. intrans. to go, depart...” (Thayer, p. 9-10; 71).

Since this is a present indicative passive verb (Han, Parsing Guide, p. 306), it refers to those who allow the Holy Spirit “*to lead by laying hold of,*” them, but it is still in the continuous action. Those who allow him **always** “*to conduct, bring,*” “*lead, guide,*” and “*direct*” them. It is “*these – houtos, “this one, visibly present here,*” who are truly the sons of God. The moment we go back into the flesh however we are no longer pleasing God.

Thus the new relationship with Christ after baptism is now fully revealed through Paul. Before Paul was baptized, he was left to his own resources to deal with the flesh (7:14-25). Now the Holy Spirit has given us all the instructions and the revelation of the power and the powerful tools Jesus purchased for us on the cross. As our other comforter guiding us into all the truth it is the Holy Spirit through his word that is giving us this guidance. We now know that all temptation is common to man and that God always gives the way of escape for us to seek and to endure bear it until we find it. We know that no one is tempted by God but is drawn away by his own lusts and enticed, so we know that exact moment before sin is born and we can intervene through the guidance and help of the Spirit of God. When we have allowed sin to be born, we are warned to seek for forgiveness through repentance, confession, and prayer. We now have the power to put to continually put to death the deeds of the flesh because the Holy Spirit has given us the revelations of all the tools Christ has given us by his sacrifice for us upon the cross. The most important thing is that we are listening to the Spirit and are passively submissive to everything he asked us to do. These are the true children and family of God.

15 For ye received not the spirit of bondage again unto fear;

Another *for/gar* continues the reasoning of the previous verses. It is by being led and directed by the Spirit that we avoid the spirit of bondage we had when the flesh was in control. Yet, this too is conditional, because when we allow the flesh its previous control, we bring back that spirit of bondage. The flesh will never let go until we kill it. This is the very essence of Jesus plea for us to come to him.

Come unto me, all ye that labor and are heavy laden, and will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light. Mt 11:28-30

We can leave the labor and agony that the flesh placed upon us. The wretched state of bondage that left Paul so weary and heavy laden and in need of rest.

I find then the law, that, to me who would do good, evil is present. 22 For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. 24 Wretched man that I am! who shall deliver me out of the body of this death? Rom. 7:21-24

The words Paul revealed in Romans 6 regarding baptism are exactly how we take that yoke upon ourselves and find rest to our souls. We have not “*received*” in the gospel a spirit of bondage.

“lambano,... to take, i.e. 1. to take with the hand, lay hold of... any pers. or thing in order to use it: absol., 3. to take what is one’s own, to take to one’s self, to make one’s own... ll to receive(what is given) to gain, get, obtain...” (Thayer, p. 370-371; 2983).

What we gained and received when we obeyed the gospel was every spiritual blessing in the heavenly places. (Eph. 1:3). The Spirit is here revealing not a positive blessing but a terrible burden that we left behind. We no longer have this sense of bondage and slavery that we had prior to becoming a Christian.

There are two vocabulary words that we must carefully consider. The first is the term spirit and the second is slavery or bondage. None of the translations use a capital on the term spirit. This is our spirit and one of the attitudes and emotions that it no longer must feel. Our spirit that was crushed under the bondage to sin has been released and though it may take some time for us to realize the freedom we now possess, over the years, it will dawn more and more clearly upon us the difference between being a slave of sin and a servant of God. This has been referenced several times in the previous chapters. Take a moment to remember the amazing freedom that came after such a harsh and terrible bondage.

*knowing this, that our old man was crucified with (him), that the body of sin might be done away, that so **we should no longer be in bondage to sin**; Rom. 6:6*

*But now we have been discharged from the law, having died to that wherein we were held; so that **we serve in newness of the spirit, and not in oldness of the letter**. Rom. 7:6*

*But thanks be to God, that, whereas **ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; 18 and being made free from sin, ye became servants of righteousness**. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members (as) servants to uncleanness and to iniquity unto iniquity, even so **now present your members (as) servants to righteousness unto sanctification**. Rom. 6:17-19*

*But now being made free from sin and **become servants to God, ye have your fruit unto sanctification, and the end eternal life**. Rom. 6:22*

*Jesus therefore said to those Jews that had believed him, If ye abide in my word, (then) are ye truly my disciples; 32 and **ye shall know the truth, and the truth shall make you free**. 33 They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, **Every one that committeth sin is the bondservant of sin**. 35 And the bondservant abideth not in the house for ever: the son abideth for ever. 36 **If therefore the Son shall make you free, ye shall be free indeed**. Jn. 8:31-36*

Slavery in God's house is a completely different thing than slavery to sin. There is no longer a sense of bondage and slavery, but a sense of joy and entitlement.

douleia... slavery, bondage, the condition of a slave..." (Thayer p. 157; 1397)

We are no longer in the "condition of a slave." We were before conversion. While we were in the flesh it lorded it over us and forced us to serve as a slave all of its cravings and desires no matter how much we hated what we were doing. But now, we have a different spirit. We have an entirely different attitude and disposition. God is now our friend, and we have peace, and we no longer feel "fear."

"phobos, ...1. fear, dread, terror; in a subjective sense... In an objective sense, that which strikes terror ... " (Thayer, p. 656; 5401)

We are no longer being continually led into (*eis*) *fear, dread, or terror.*" God is not a taskmaster to a Christian, he is not harsh, he is not one to condemn, we are not in bondage, we are not fearful any longer. The gospel has made us free from fear and dread and terror. This is why we must allow ourselves to be led by the Spirit and to leave behind all the notions of the flesh. If we remain with the flesh then fear, dread, and terror will always be our lot.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, 27 but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. . . 30 For we know him that said, Vengeance belongeth unto me, will recompense. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands

of the living God. Heb. 10:26-27, 30-31

but ye received the spirit of adoption,

With the adversative particle “*alla*” the Spirit now contrasts what we had and could have again if we allow the flesh to be in control with what we now have and will continue to have if we are led by the Spirit. We now possess the spirit and inner man with the attitude and disposition revealed to us by the Holy Spirit. Though the direction of thought is slightly different, the main point is the same here as in the fourth chapter of Galatians.

So we also, when we were children, were held in bondage under the rudiments of the world: 4 but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, 5 that he might redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. 7 So that thou art no longer a bondservant, but a son; and if a son, then an heir through God. 8 Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods: 9 but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Gal. 4:3-9

All who are led by the Spirit through the new covenant are free and now have the spirit of adoption. We are now God’s adopted children, and all the joy and peace of a parent-child relationship now belongs to us.

It was always God’s intent to make us his adopted children. When he called Abraham that is exactly what he had in mind when he promised to make him the father of many nations.

For this cause (it is) of faith, that (it may be) according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all 17 (as it is written, ***A father of many nations have I made thee***) before him whom he believed, (even) God, who giveth life to the dead, and calleth the things that are not, as though they were. 18 *Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. Rom. 4:16-19*

From that time onward, it was God’s intent to fulfill his promise and adopt all sinners as sons.

*Blessed (be) the God and Father of our Lord Jesus Christ, who hath **blessed us with every spiritual blessing in the heavenly (places) in Christ:** 4 even as **he chose us in him before the foundation of the world,** that we should be holy and without blemish before him in love: 5 **having foreordained us unto adoption as sons through Jesus Christ unto himself,** according to the good pleasure of his will, 6 to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: Eph. 1:3-6*

This was accomplished when we were born again through baptism and became Abraham’s seed and like Isaac children of promise. We are now as adopted children of God having all the rights and privileges that were given to Isaac. For we like Isaac are children of promise.

For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. Gal. 3:26-29

*Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, **that Abraham had two sons, one by the handmaid, and one by the freewoman.** 23 Howbeit the (son) by the handmaid is born after the flesh; but **the (son) by the freewoman (is born) through promise.** 24 Which things contain an allegory: for **these (women) are two covenants;** one from mount Sinai, bearing children unto bondage, which is Hagar. 25 Now this Hagar is mount Sinai in Arabia and answereth to the Jerusalem that now is: for she is in bondage with her children. 26 **But the Jerusalem that is above is free, which is our mother.** 27 For it is written, Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not: For more are the children of the desolate than of her that hath the husband. 28 **Now we, brethren, as Isaac was, are children of promise.** 29 But as then he that was born after the flesh persecuted him (that was born) after the Spirit, so also it is now. 30 Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall*

*not inherit with the son of the freewoman. 31 Wherefore, brethren, **we are not children of a handmaid, but of the freewoman.** Gal. 4:21-31*

The depth of meaning and value to this adoption is set forth by Paul in the next chapter. For Israel had the right of adoption through Abraham, but it was never just the fleshly offspring, but those who had the same faith as Abraham had are all the children of promise.

*who are **Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service (of God), and the promises; 5 whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen. 6 But (it is) not as though the word of God hath come to nought. For they are not all Israel, that are of Israel: 7 neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. 8 That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. 9 For this is a word of promise, According to this season will I come, and Sarah shall have a son.** Rom. 9:4-9*

As adopted children of God we now have all that Israel once had. We have the adoption, the glory, the covenants, the service of God and the promises. We have the fathers and of whom is Christ. Now it is to us that all the words of the Old Testament regarding the comfort of being God's children is directed:

Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness. 9 He will not always chide; neither will he keep (his anger) for ever. 10 He hath not dealt with us after our sins, nor rewarded us after our iniquities. 11 For as the heavens are high above the earth, so great is his lovingkindness toward them that fear him. 12 As far as the east is from the west, so far hath he removed our transgressions from us. 13 Like as a father pitieth his children, so Jehovah pitieth them that fear him. 14 For he knoweth our frame; He remembereth that we are dust. Ps. 103:8-14

When we are fully led by the Holy Spirit, then we are becoming partakers of the divine nature and are escaping the corruption that is in the world through lust. As we grow more like him, we feel the closeness and wonder of the relationship. The only thing hindering this is the flesh and our greatest ally is the Spirit.

seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; 4 whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. 2 Pet 1:3-4

and that ye be renewed in the spirit of your mind, 24 and put on the new man, that after God hath been created in righteousness and holiness of truth. Eph 4:23-24

lie not one to another; seeing that ye have put off the old man with his doings, 10 and have put on the new man, that is being renewed unto knowledge after the image of him that created him: Col 3:9-10

This is why we are debtors to live as directed by the spirit, and not fulfill the fleshly cravings.

whereby we cry, Abba, Father.

This construction is used three times in the New Testament.

And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what will, but what thou wilt. Mk 14:36

For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. Rom 8:15

And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. Gal 4:6

The term "cry" in Romans and Galatians is the same term.

krazo... pro. [onomatopoetic] to croak... of the cry of the raven... hence univ. to cry out, cry aloud, vociferate; particularly inarticulate cries... 2. to cry, i.e. call out aloud, speak with a loud voice...: (Thayer p. 358; 2896).

We have been given the right to call out and cry aloud the name "abba"

abba is an Aramaic word, found in Mark 14:36; Rom. 8:15 and Gal. 4:6. In the Gemara (a Rabbinical commentary on the Mishna, the traditional teaching of the Jews) it is stated that slaves were forbidden to address the head of the family by this title. It approximates to a personal name, in contrast to "Father," with which it is always joined in the NT. This is probably due to the fact that, *abba* having practically become a proper name, Greek-speaking Jews added the Greek word *pater*, "father," from the language they used. *abba* is the word framed by the lips of infants, and betokens unreasoning trust; "father" expresses an intelligent apprehension of the relationship. The two together express the love and intelligent confidence of the child. Vine's Expository Dictionary, Vol 1 p. 9)

abba ... As concerns the usage of Jesus, the probability is that He employed the word... not merely where it is expressly attested (Mk 14:36), but in all cases, and particularly in address to God where the Evangelists record Him as saying *ho pater*, *pater*, *ho pater mou*, *pater mou*, and even perhaps *pater hemon*. In so doing He applies to God a term which must have sounded familiar and disrespectful to His contemporaries because used in everyday life of the family. In other words, he uses the simple "speech of the child to its father." (Kittel Vol. 1 p 6)

In these definitions we see the general possibilities for interpreting this word. It is a combination of an Aramaic term and Greek term for father. If strictly translated into English it would be Father Father, but it would lose a great deal of its power and significance. Jesus used this term! It was his term for his Father. When we are adopted, we have the right to cry the same thing Jesus did! Our adoption has elevated us to the same level in the eyes of God as Jesus had while on earth. Hence we have the closest possible relationship with God. Not of bondage, but of adoption. Even Jesus recognizes us as His brethren.

*For both he that sanctifieth and they that are sanctified are all of one: for which cause **he is not ashamed to call them brethren**, 12 **saying, I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise.** 13 And again, I will put my trust in him. And again, **Behold, I and the children whom God hath given me.** 14 **Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same;** that through death he might bring to nought him that had the power of death, that is, the devil; 15 and might deliver all them who through fear of death were all their lifetime subject to bondage... 17 Wherefore **it behooved him in all things to be made like unto his brethren**, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. Heb. 2:11-15*

16 The Spirit himself beareth witness with our spirit,

This is the final conclusion of the section, and ties it all together. Though still in a fleshly body that is dead because of sin (8:10) and though still fighting and destroying the cravings and appetites of the fleshly body (8:6-8) we received from Adam, we are the adopted children of God. Because the Spirit of God now dwells in us (8:9) leading and guiding us in the way we should go (8:14), and are, with his help, putting to death the deeds of the body (8:13), we now have the spirit of adoption (8:15).

How do we know that all the above is true? What makes Christians any different from others who are striving to live better and struggling for self-control and mastery? This is the key. The Holy Spirit "bears witness" with our own spirits.

"sum-martureo... to bear witness with, bear joint witness (with one)... (Thayer, p. 596; 4828)

*"sum-martureo... is a common compound... and is used in the NT only in Rom 2:15; 8:16; 9:1). It first means "to bear witness with," "to attest or confirm something as one witness along with another or several others." But the recollection of the basic meaning fades, and *summaturein* simply means "to confirm"... Distinction between the two meanings to testify with and to confirm alone does just to the usage; *summaturein* never denotes, like *marturein*, purely authoritative assertion, but always confirmation." (Kittel Vol 4 p. 508-509)*

Since the word has two meanings, we must ponder each. In the first, the idea is that the Spirit attests to something that we ourselves have also witnessed and thus brings additional confirmation. In the second, he is "confirming" something that we could not know ourselves, but now believe and trust in because of his confirmation. Yet both of these are true. When we first hear the gospel, in the state described by Paul in the previous chapters, the testimony and evidence that the Holy

Spirit has placed within God's word "confirms alone" these truths. But as the years pass, and the spirit of adoption grows in our own heart and we cry out "Abba, Father" with all the emotional power that the words infer, the Spirit is then bearing witness with our own spirit because we too now can testify. We have seen the power working in our lives, and at that point what we read in the Scriptures confirms our own personal experience.

Before moving to the next thought, it is wise to ponder the controversies that have surrounded the Holy Spirit and his work. Some of course cannot be answered. Multitudes have grappled with the indwelling of the Holy Spirit and whether it is literal or simply through the word. This author has concluded that the conflict cannot be answered because the Scriptures are simply not definitive. There is just enough Scripture to lead one to believe that the indwelling is more than simply through the word, but not enough to explain exactly what he does today. For our purposes, regardless of the conclusion each of us finally comes to regarding this indwelling, the key thought centers on how he leads, guides, directs and encourages us. That this is done through the word which he authored is absolute. It is his sword and his permanent method of converting and guiding.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Eph 6:17

In 1Cor. 2:9-13; John 14:26; 16:12-13, it is plainly revealed that the Holy Spirit was responsible to lead man into all truth by inspiring men in the first century to write the additional Scriptures that would complete God's revelation to man. It was his duty to record God's word through his son just as he had recorded the words of Moses and all the other prophets.

And we have the word of prophecy (made) more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: 20 knowing this first, that no prophecy of scripture is of private interpretation. 21 For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit. 2 Pet 1:19-21

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2 hath at the end of these days spoken unto us in (his) Son, whom he appointed heir of all things, through whom also he made the worlds; Heb. 1:1-2

This is how he leads and this is how he bears witness. It is equally clear in the Scriptures that the Holy Spirit was responsible for the miraculous abilities used to confirm the word.

Now there are diversities of gifts, but the same Spirit. 5 And there are diversities of ministrations, and the same Lord. 6 And there are diversities of workings, but the same God, who worketh all things in all. 7 But to each one is given the manifestation of the Spirit to profit withal. 8 For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: 9 to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; 10 and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another (divers) kinds of tongues; and to another the interpretation of tongues: 11 but all these worketh the one and the same Spirit, dividing to each one severally even as he will. 1 Cor 12:4-11

And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen. Mark 16:20

how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; 4 God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will. Heb. 2:3-4

With all this in mind, we have a clear picture that the Spirit of God has taken God's great plans (Rom. 11:33-36) and Jesus great accomplishment (Isa 53; Rom. 3:21-26;) and put them into their finished and completed format. He is credited with our conversion (Jn. 3:3-7; 1Cor. 12:12; Titus 3:5), he helps with our weaknesses, gives us fruit (Gal. 5:22-23) and seals us for the day of redemption (Eph. 4:30;) making the Spirit the earnest of our salvation (2Cor. 1:18-22; Eph. 1:14-15). All of this is obviously involved in how he bears witness with our spirit. As we grow to

understand these things better, their value strengthens our own resolve and conviction. This must never be quenched.

Quench not the Spirit; 1 Th 5:19

that we are children of God:

The goal of all the testimony in the Scriptures in which the Spirit is bearing witness with our spirit is “*that – hoti* – the substance or contents (of a statement), *that*” we are children of God.

Knowing that we are children of God is the “*substance*” and “*content*” of what the Spirit is bearing witness about. In spite of sin with its estrangement and bitter fruits, God still wants to be our Father and through Christ he has made it possible. The gospel revealed those who obey it truly are the children of God. The Spirit affirms and testifies to it and in so doing bears witness to our own spirit that we too are the children of God.

But as many as received him, to them gave he the right to become children of God, (even) to them that believe on his name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12-13

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God who worketh in you both to will and to work, for his good pleasure. 14 Do all things without murmurings and questionings: 15 that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, Phil 2:12-15

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and (such) we are. For this cause the world knoweth us not, because it knew him not. 2 Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. 3 And every one that hath this hope (set) on him purifieth himself, even as he is pure. 1Jn. 3:1-3

17 and if children, then heirs;

Once again the Spirit uses the condition “if” only to emphasize a truth. Later translations us “*since*.”

eti conditional... is connected, according to the variety of conditions, with various tenses and moods; viz. 1. with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be. . .” (Thayer, p. 169-172; 1487).

He bears witness that we are the children of God and now that this is “*simply and generally assumed to be*” the truth, then we are “heirs”

“*klero-nomos*... (*kleros*, and *nemomai* to possess), prop. *one who receives by lot*; hence 1. *an heir*... b. in Messianic usage, *one who receives his allotted possession by right of sonship*: so of Christ,... all things being subjected to his sway, Heb 1:2; of Christians, as exalted by faith to the dignity of sons of Abraham and so of sons of God, and hence to receive the blessings of God’s kingdom promised to Abraham...” (Thayer p 349; 2818)

In Greek the word group *kleronomos* circles around the concept of inheritance and never moves very far away from it. *kleronomos*, the “heir” in the sense of the natural heir and the one named by a will or by legal provisions... Wholly fig. in Demosthenes... to show that we must bear the consequences of our actions... the point of *kleronomos* here is that the Athenians must accept the result of their actions even though they did not intend this as a goal’; actions leave behind an inheritance which is not envisaged... In general it is important that Roman law recognized a full freedom of testamentary disposition, so that the son did not have to be the heir, whereas in Greek, Egyptian, and Hellenistic as well as Jewish law the son, sons or children were the heirs *eo ipso*. (Kittel Vol 3 p. 768-769)

An heir is anyone who one inherits what the father has gathered. Isaac inherited from Abraham the blessings God had promised him of being a great nation and of bringing the Messiah into the world, Jacob inherited it from Isaac and Judah from Jacob. Children also receive the benefits of the physical possessions of their parents. The Holy Spirit is now affirming that because we are the

children of God through adoption, we now receive the full benefits of being children and will receive an inheritance.

heirs of God,

He repeats the word above for emphasis. The inheritance is from God. All that God has determined to give as an inheritance to his heirs when this life is over belongs to those who are his children.

*And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall **inherit eternal life**. Matt 19:29*

*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, **inherit the kingdom** prepared for you from the foundation of the world: Mt. 25:34*

*Now this I say, brethren, that flesh and blood cannot **inherit the kingdom of God**; neither doth corruption inherit incorruption. 1Cor. 15:50*

*Are they not all ministering spirits, sent forth to do service for the sake of them that shall **inherit salvation**? Heb. 1:14*

*that ye be not sluggish, but imitators of them who through faith and patience **inherit the promises**. Heb. 6:12*

*He that overcometh **shall inherit these things**; and will be his God, and he shall be my son. Rev. 21:7*

and joint-heirs with Christ;

This is among the greatest statement of blessing in the Scriptures. Jesus lived a perfect life. He inherited the blessings because he earned it through his own righteous efforts.

*Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; **because he poured out his soul unto death, and was numbered with the transgressors**: yet he bare the sin of many, and made intercession for the transgressors. Isa 53:12*

*Wherefore also **God highly exalted him, and gave unto him the name which is above every name**; 10 that in the name of Jesus every knee should bow, of (things) in heaven and (things) on earth and (things) under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil 2:9-11*

We have earned nothing. Our own lives attest to our failure. All have sinned and fallen short of the glory of God. Yet God's rich mercy made us adopted sons, then gave us the same inheritance as the natural son. We are "joint-heirs"

"sug-klero-nomos... a fellow-heir, a joint-heir,... one who obtains something assigned to himself with others, a joint participant..." (Thayer p 593; 4789)

"sun... a preposition... it takes the Dative after it and denotes accompaniment and fellowship whether or action or of belief, or of condition and experience... with II. In composition sun denotes 1. association, community, fellowship, participation...As to its Form, sun in composition... before g, k, ch into sug..." (Thayer, P. 599; 4862)

It is hard to imagine a greater reward for the sufferings we endure in this life for the sake of Jesus Christ than to inherit equally with him in the life to come! This is exactly what this term reveals! We are fellow heirs, because we have fellowship with and will participate with him in the inheritance. If this sounds too good to be true just ponder the verses that reveal portions of the inheritance.

*Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, **we shall be like him; for we shall see him even as he is**. 1Jn. 3:2*

*For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: 21 who shall fashion anew the body of our humiliation, (that it may be) **conformed to the body of his glory**, according to the working whereby he is able even to subject all things unto himself. Phil. 3:20-21*

*Faithful is the saying: For if we died with him, we shall also live with him: 12 if we endure, **we shall also reign with him**: if we shall deny him, he also will deny us: 2Tim. 2:11-12*

Blessed (be) the God and Father of our Lord Jesus Christ, who according to his great mercy begat us

again unto a living hope by the resurrection of Jesus Christ from the dead, 4 unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. 1Pet. 1:3-5

We shall have the same body, live in the same world and reign with him. It is an inheritance that is reserved in heaven for us. We truly are joint heirs with Jesus because of our adoption. This is one of the precious and exceeding great promises offered to motivate us to stay faithful no matter what the cost (2Pet. 1:3-5). This is what make the destruction of the flesh so imperative. Everything is tied to the efforts we put forth to put to death the flesh and to allow the spirit to be fully led by the Holy Spirit. Now in the concluding part of this verse, Paul revealed the greatest method of knowing whether or not we are sons based on the testimony of the Holy Spirit (These are his words!!)

if so be that we suffer with (him),

“If so be” is defined.

“... *eiper* ... (*eti* and *per*, and this apparently from *peri*), prop. *if on the whole; if only, provided that*, is used “of a thing which is assumed to be, but whether rightly or wrongly is left in doubt”... by a species of rhetorical politeness it is used of that about which there is not doubt...” (Thayer p 172; 1487)

eiper ... an emphatic marker of condition - 'if indeed, if after all.' 'if after all the dead really do not arise' 1 Cor 15:15. (Lou & Nida, Greek-English Lexicon NT:1512)

“*eiper*... a strengthening of *eti* by the enclitic particle *per*, *if indeed, if it be so that...*” Harper’s Analytical p 118)

This term emphasizes the conditional nature of the previous statement. Yet only depending upon us. The only doubt in the phrase is found in whether or not we are suffering with him. If we know that we are standing then there is no doubt that we all the promises here are ours. If we truly are suffering with him, then we are heirs of God and joint-heirs with Christ! For it is only “*if indeed*” we suffer with him that we can be. This is what God is watching for. The reason for this ought to be obvious. Jesus was the son of whom God was well pleased because he always did his Father’s will regardless of what man thought or said. This is the real point. Those who love the glory which is from God more than the glory that is from men are going to be scorned, mocked and persecuted.

If the world hateth you, ye know that it hath hated me before (it hated) you. 19 If ye were of the world, the world would love its own: but because ye are not of the world, but chose you out of the world, therefore the world hateth you. 20 Remember the word that said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. 21 But all these things will they do unto you for my name’s sake, because they know not him that sent me. 22 If had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. 23 He that hateth me hateth my Father also. 24 If had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But (this cometh to pass), that the word may be fulfilled that is written in their law, They hated me without a cause. Jn. 15:18-25

The world cannot hate you; but me it hateth, because testify of it, that its works are evil. John 7:7

Yea, and all that would live godly in Christ Jesus shall suffer persecution. 2 Tim 3:12

For these reasons we are going to “*suffer with*” Christ.

“*sum-pascho*... *to suffer or feel pain together* (in a medical sense...) Cor 12:26... *to suffer evils* (troubles persecutions) *in like manner with another*; Rom 8:17...” (Thayer, p. 597; 4841)

Once again the term *sun* is joined to a verb to express fellowship and partnership. This time it is with suffering that we join with him.

“*pascho*... *To be affected or have been affected, to feel, have a sensible experience, to undergo*; it is a vox media - used in either a good or a bad sense... hence *kakos pasein, to suffer sadly, be in bad plight*, of a sick person ... *eu paschein, to be well off, in good case*... 1. In a bad sense of misfortunes, *to suffer, to undergo evils, to be afflicted*...” (Thayer, p. 494; 3958)

The Spirit had much to say about the things that will happen to those who stand with Jesus and

seek to uphold what is good and righteous.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye when (men) shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you. Mt 5:10-12

Blessed are ye, when men shall hate you, and when they shall separate you (from their company), and reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice in that day, and leap (for joy) for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. Le 6:22-23

By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; 26 accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. Heb 11:24-26

For what glory is it, if, when ye sin, and are buffeted (for it), ye shall take it patiently? but if, when ye do well, and suffer (for it), ye shall take it patiently, this is acceptable with God. 21 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: 1 Pet 2:20-21

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: 13 but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. 14 If ye are reproached for the name of Christ, blessed (are ye); because the (Spirit) of glory and the Spirit of God resteth upon you. 15 For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: 16 but if (a man suffer) as a Christian, let him not be ashamed; but let him glorify God in this name. 1 Pet 4:12-16

In the passages above, it is stressed that one cannot be a follower of Jesus Christ and escape the ravages of persecution and suffering unless they compromise. Anyone can avoid persecution if they do not stand with Jesus. But if this is the case they have no tangible sign of being a son of God or an heir of Christ. One must suffer with him, because it comes as a natural part of being like him.

that we may be also glorified with (him).

We must suffer with him in order *“that”* we may also be glorified with him.

“hina... It is a final conjunction (for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;...” (Thayer, p. 302-304; 2443)

It is God's intent and purpose that only those who stand with and suffer with his son receive the reward.

sun-doxazomai ... to receive great honor together with someone else - 'to be honored together with, to be exalted together with.' 'if we suffer together with (him), we will also receive honor together with (him)' Rom 8:17. (Lou & Nida, Greek-English Lexicon NT 4888)

Unfortunately, since this is the only use of the term in the NT, it is difficult to know exactly how far to carry this. But since the same *“sun”* is joined to glorify as it was to heirs, and sufferers. Being and jointly glorified with Jesus will occur if we are being led by the Spirit of God and are putting to death the deeds of the body.

Paul is going to fully develop this idea of suffering with him and being glorified with him in the next few verses.

*For I reckon that the sufferings of this present time are not worthy to be compared **with the glory which shall be revealed to us-ward**. 19 For the earnest expectation of the creation waiteth for **the revealing of the sons of God**. 20 For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope 21 that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. 22 For we know that the whole*

creation groaneth and travaileth in pain together until now. 23 And not only so, but ourselves also, who have the first-fruits of the Spirit, even **we ourselves groan within ourselves, waiting for (our) adoption, (to wit), the redemption of our body.** Rom. 8:18-23

And we know that to them that love God all things work together for good, (even) to them that are called according to (his) purpose. 29 For whom he foreknew, he also foreordained (to be) conformed to the image of his Son, that he might be the firstborn among many brethren: 30 and whom he foreordained, them he also called: and whom he called, them he also justified: and **whom he justified, them he also glorified.** Rom. 8:28-30

18 For reckon

A shift in direction occurs at this point in the book. The focus of our fleshly and spiritual makeup shifts to a discussion of the future glory of God's children and God's care and concern for our plight that leads him to help us.

The fleshly body was not redeemed in baptism and the material world has not been changed when Jesus died upon the cross. Everything described in the book of Ecclesiastes is still true of life under the sun.

*I applied my heart to seek and to search out by wisdom concerning all that is done under heaven: **it is a sore travail that God hath given to the sons of men to be exercised therewith.** 14 I have seen all the works that are done under the sun; and, behold, **all is vanity and a striving after wind.** 15 **That which is crooked cannot be made straight; and that which is wanting cannot be numbered.** Ecc. 1:13-15*

*Consider the work of God: **for who can make that straight, which he hath made crooked? 14 In the day of prosperity be joyful, and in the day of adversity consider;** yea, God hath made the one side by side with the other, to the end that man should not find out anything (that shall be) after him. Ecc. 7:11-14*

This is just as true for the Christian as it is for all other men. There are going to be some very difficult and even agonizing circumstances that will arise before our sojourn here is over. The remainder of this chapter offers some of God's answer to some of the difficult questions that arise in the minds of Christians over their troubles, trials and difficulties in life. Some will arise from "time and chance," (Ecc. 9:11), and perhaps even more incomprehensible some will arise because we are children of God and want to live godly in Christ Jesus.

Yea, and all that would live godly in Christ Jesus shall suffer persecution. 2Tim. 3:10

As is so often the case in this book, Paul begins with a *for/gar* which tells us that there is still a connection to the previous thoughts. This is the reason or cause of the previous statement, and that this section is building upon the previous one.

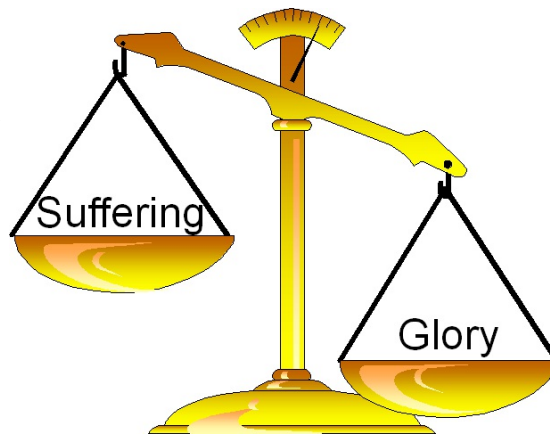
For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit himself beareth witness with our spirit, that we are children of God: 17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with (him), that we may be also glorified with (him). Rom 8:15-17

Even though terrible things still happen to God's adopted children it is a reflection of the material curse and not the spiritual one. It is the Holy Spirit who witnesses we are children of God in the Scriptures. We can't expect the material creation to also bear that witness. Even though we are joint heirs with Christ, we must remember that He too suffered all the affects of the material curse and the persecutions of those who hate God. This passage is going to elaborate on all this. It will also be an explanation of how the redeemed spirit must live in a sin cursed body and a sin cursed world. Remember, we still have a body that is dead because of sin (Rom. 8:10). Paul will begin by describing his own "reckoning" which the Holy Spirit here validates through inspiration.

*"logizomai... In profane Greek there are two distinctive uses. Common to both is the idea of an act of thought according to strict logical rules. A. In commercial dealings... for "reckoning," and is found as such in the legal language of Demosthenes, then ... for "evaluating" ... When **eis** is added, it indicates the scale (or currency) used for estimating the value of an object. B. in classical literature **logizesthai** means to "deliberate, to conclude." Esp. in Plato it is the typical term for the non-emotional thinking of the philosopher. . ." Kittel Vol 4 p. 284)*

logizomai, ... to count, reckon, calculate, compute, ... to calculate off hand, ... to calculate the interest, 2. to reckon or calculate that, ... to set down to one's account, charge to one, ... II. without reference to numbers, to take into account, calculate, consider, to form calculations about. ... 2. ... to count, deem, consider that. . to reckon or account so and so, ... 3. to count or reckon upon doing, to calculate or expect that. 4. to conclude by reasoning, infer that a thing is, (Liddell and Scott Abridged Greek Lexicon. NT:)

Paul has done a lot of thinking about this topic. He has “used strict logical rules” and has “reckoned, counted up, and calculated” the reasons.” He has taken all of the information revealed to him and placed it on a “scale (or currency) and used it to estimating the value.” After adding up all that God offers the Spirit inspires him to offer the following conclusion. He has placed all suffering on one side and calculating everything has concluded it is not even worthy to be compared. Except for Christ Himself, it is doubtful that anyone else has every suffered as much as Paul, and in the midst of all the suffering that he had endured, it was in no way worthy at all to be compared with the glory that would come.



For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; 12 and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now. 1Cor. 4:9-13

Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. 24 Of the Jews five times received I forty (stripes) save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; 26 (in) journeyings often, (in) perils of rivers, (in) perils of robbers, (in) perils from (my) countrymen, (in) perils from the Gentiles, (in) perils in the city, (in) perils in the wilderness, (in) perils in the sea, (in) perils among false brethren; 27 (in) labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. 2 Cor 11:23-28

And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. 8 Concerning this thing I besought the Lord thrice, that it might depart from me. 9 And he hath said unto me, My grace is sufficient for thee: for (my) power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. 10 Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong. 2 Cor 12:7-10

Paul was eminently qualified to reckon about this subject. How many people have suffered all these things in a single lifetime? Yet when he added up all the trials and tribulations, all the sorrow and anguish, all the problems and persecutions, and you place them on one side of a balance, and place the glory and honor of the inheritance, and the precious and exceeding great nature of the promises, the latter has so much more weight that there is simply no comparison.

that the sufferings of this present time

Paul used “*hoti... to sum up “the substance or content”* of suffering.

The “sufferings” of this present time could refer only to the persecutions and sufferings we endure with Christ, or they could also include all the other types of sufferings, as is clear from the definition and use of the term.

*“pathema... 1. that which one suffers or has suffered; a. externally, a suffering misfortune, calamity, evil, affliction... also the afflictions which Christians must undergo in behalf of the same cause for which Christ patiently endured are called *pathemata tou christou*... b. of an inward state *an affection, passion*... 2. i.q. to *paschein*... *an enduring, undergoing, suffering*...” (Thayer p 472; 3804)*

There are many horrible sufferings that originate not from our loyalty to Jesus Christ, but from the physical curse that sin brought. Disease, bereavement, famine, war, and aging all bring agonizing

suffering and loss. So the question, we must ponder is simply. Does Paul continue to describe the specific sufferings of the previous verse, or is he now broadening it to cover all forms of human suffering and sorrow? The answer seems to center of the terms “present time.”

“*nun...* adv. *now...* 1. adv. of Time, *now*, i.e. *at the present time*; ... it stands in a conclusion or sequence; *as things now are, as the matter now stands; under these circumstances; in the present state of affairs; since these things are so; as it is...*” (Thayer, p. 430; 3568)

“*kairos...* 1. *due measure*; nowhere so in the bibl. writ. 2. *a measure of time*; a larger or smaller portion of time; hence a. univ. *a fixed and definite time*:... b. *opportune or seasonable time*... c. the right time... d. a (limited) *period of time*... e. as often in Grk. writ., ... is equiv. to what time brings, the state of the times, the things and events of time...” (Thayer, p. 318-319; 2540)

These terms joined together certainly indicate that he speaks of all that is encompassed in our lives here on earth. “*The present state of affairs,*” and “*the things and events of time*” indicate that all the sufferings that this present time can create or bring into being are under consideration. Though we could get a little bogged down in contextual questions, the practical application is obvious. The truth is that all sufferings in this life is unworthy of comparison with the glory waiting for us. The fact that Job endured seemingly purposeless suffering and kept his integrity is set forth as a great example for all of us. In the book of Job, Satan’s philosophy about man is clearly set forth. It is his judgment that man will renounce God if any form of the suffering becomes too intense.

Then Satan answered Jehovah, and said, Doth Job fear God for nought? 10 Hast not thou made a hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land. 11 But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face. 12 And Jehovah said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah. Job 1:9-12

And Satan answered Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life. 5 But put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face. 6 And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life. Job 2:4-6

What occurred after God gave Satan the power to remove God’s hedge and blessings? Did the devil send persecutors? No, he took away Job’s possessions and bereaved him of his children. In one day he lost everything but his health and his wife. In the second wave, the devil used his opportunity to strike Job with grievous boils, plague him with terrible dreams and make his name a byword. It was in the third wave that Job endured the persecution from his friends, and it appears it was the most bitter.

So Satan went forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown. Job 2:7-8

When I say, My bed shall comfort me, My couch shall ease my complaint; 14 Then thou scarest me with dreams, And terrifiest me through visions: 15 So that my soul chooseth strangling, And death rather than (these) my bones. Job 7:13-15

And now I am become their song, Yea, I am a byword unto them. 10 They abhor me, they stand aloof from me, And spare not to spit in my face. Job 30:9-10

He hath put my brethren far from me, And mine acquaintance are wholly estranged from me. 14 My kinsfolk have failed, And my familiar friends have forgotten me. 15 They that dwell in my house, and my maids, count me for a stranger; I am an alien in their sight. 16 I call unto my servant, and he giveth me no answer, (Though) I entreat him with my mouth. Job 19:13-16

19 All my familiar friends abhor me, And they whom I loved are turned against me. ... 21 Have pity upon me, have pity upon me, O ye my friends; For the hand of God hath touched me. 22 Why do ye persecute me as God, And are not satisfied with my flesh? Job 19:19, 21-22

That these include both suffering in the material world and suffering from persecution is obvious. Satan will use both.

Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. 11 Behold, we call them blessed that endured: ye have heard of the patience of Job, and

have seen the end of the Lord, how that the Lord is full of pity, and merciful. Jas. 5:10-11

Though these were not **all** sufferings for persecution in the sense that we normally understand them, all suffering has the potential to destroy one's faith.

Equally true, all the misfortunes, calamities, evil things, and afflictions that occur as our life unfolds are not worthy to be compared with the glory that shall afterward be revealed. Jesus did not remove the physical curse of sin. Even God's children who are his redeemed heirs are not exempt from them. Their body is still dead because of sin (8:10), and can still suffer disease, accident, and aging. Even God's saints are powerless to avoid the ravages of war, famine, peril, and sword. Nevertheless, when we enter heaven, there will be no way to compare the former to the latter. Not even Job will be able to complain that the reward is not equal to the glory he will then possess. Add up every single one, the persecutions, the famines, the tribulations, the wars, the nakedness, the sickness, bereavement, everything that hurts, still they,

are not worthy to be compared with

In Paul's reckoning all the terrible ravages the curse of sin and evil men can put forth against God's children are not "worthy to be compared" with what comes next.

"axios, ... a. weighing, having weight; having the weight of (weighing as much as) another thing, of like value, worth as much:... b. befitting, congruous, corresponding... c. of one who has merited anything, worthy- both in a good reference and a bad..." (Thayer, p. 52-53; 514)

*"axios properly, "bringing up the other beam of the scales," "bringing into equilibrium," and therefore "equivalent"... The use of *axios*... shows that two distinct magnitudes are equal or equivalent..." (Kittel, TDTNT, Vol 1; p. 379-380)*

The sufferings of this present time are incapable of "*bringing up the other beam of the scales,*" or "*bringing into equilibrium.*" the glory that is coming. All the sufferings of this present time do not have "*the weight of*" "*weigh as much as*" or have the "*value*" or "*worth*" of the glory that is coming. There is no congruity and no correspondence between them. This is something to ponder and imagine as we live our lives and life throws its sorrows and disappointments at us. We must not allow ourselves to focus only on the sufferings. They will be heavy and agonizing. They will weigh us down and make it difficult to take the next step. This is why we must keep our scales properly balanced. We must keep our focus on the glory that shall be revealed as they are recorded in God's precious and exceeding great promises.

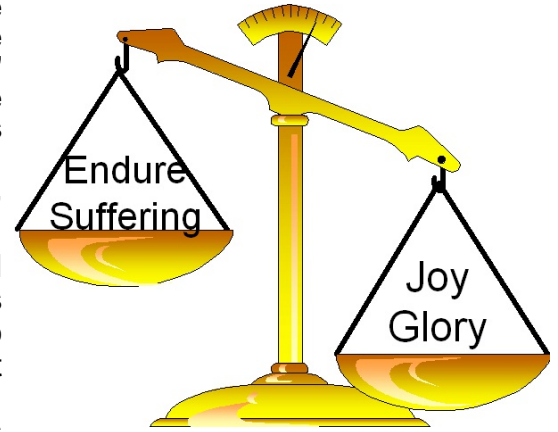
the glory which shall be revealed to us-ward.

This is what God wants placed on the scale so that when the trials and troubles of life come with all their fury, we are not moved. When we focus upon the "glory," the shame evaporates.

"doxa,... I. opinion, judgment, view... II ... in the sacred writings always, good opinion concerning one, and as resulting from that, praise, honor, glory... to give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one's gratitude to God for a benefit received,... so as to honor God, to promote his glory... III As a translation of the Hebrew in a use foreign to Greek writings... splendor, brightness; 1. ...of the sun, moon, stars,... used of the heavenly brightness, by which God was conceived of as surrounded,... 2. magnificence, excellence, preeminence, dignity, grace... 3. majesty; a. that which belongs to God; and b. the kingly majesty which belongs to him as the supreme ruler; ...4. a most glorious condition, most exalted state; a. of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth... b. the glorious condition of blessed into which it is appointed and promised that true Christians shall enter after their Saviour's return from heaven..." (Thayer p 155-156; 1391)

*doxa ... Found already in Homer and Herodotus, this word has in all non-biblical Greek a basic meaning which reflects its link with *dokeo*, namely, "what one thinks," "opinion." This takes two forms: a. from *dokeo*, "I think," "the opinion which I have"; b. from *dokeo* "I count as," "the opinion which others have of me." Even a cursory survey of the position in the NT reveals a totally different picture. The old meaning a., "opinion," has disappeared completely. There is not a single example in either the NT or the post-apostolic fathers. ... The meaning b., "repute" or "honour," is still found: ... There has been added the meaning c., "radiance," "glory," which is not found in secular Greek ... In the NT, however,*

the word is used for the most part in a sense for which there is no Greek analogy whatever and of which there is only an isolated example in Philo. That is to say, it denotes "divine and heavenly radiance," the "loftiness and majesty" of God, and even the "being of God" and His world. ... In the NT, as in the LXX, the meanings "divine honour," "divine splendour," "divine power" and "visible divine radiance" are fluid, and can only be distinguished artificially. In content, however, there is always expressed the divine mode of being, though with varying emphasis on the element of visibility ..." (Kittel, TDWNT, NT:1391)



The definition makes clear that this is a very big word conveying a large variety of ideas. It's root meaning is opinion and judgment was modified by the Holy Spirit to describe the good opinion we have when something great occurs. It is therefore the word used to describe the glory, honor, and praise man feels toward God as he sees something revealing all that God can do. We give God glory in the sunrise, in the birth of a child, in the mighty acts of his power, his mercy, or his wisdom. When splendor and brightness strike the human heart, this sense of glory and honor is created.

Here it describes a state of being. A set of circumstances that elicit the same opinion and judgment as other bright and glorious things create. Our state after the resurrection will be glorious. We will have a glorious body of power and might, we will live in a world of perfection and beauty, and all trouble and weakness will be banished. This is the glory, splendor and magnificence that will be revealed to us after the resurrection.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: 44 it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual (body). 1 Cor 15:41-44

And I say unto him, My lord, thou knowest. And he said to me, These are they that come of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. 16 They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: 17 for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes. Rev 7:14-17

And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, (and be) their God: 4 and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. 5 And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. Rev 21:3-5

Yet though they are now just promises and like our forefathers, we must wait till death to receive them, by faith we can still enjoy their benefits. Clearly the greater the faith we hold God's promises the greater the glory and joy we will feel in our hearts.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. 14 For they that say such things make it manifest that they are seeking after a country of their own. 15 And if indeed they had been mindful of that (country) from which they went out, they would have had opportunity to return. 16 But now they desire a better (country), that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city. Heb 11:13-16

When the day of our resurrection arrives all these things will be "revealed."

"apokalupto... 1. prop. to uncover, lay open what has been veiled or covered up; to disclose, make

bare:... 2. Metaph. *to make known, make manifest, disclose, what before was unknown*; a. pass. of any method whatever by which something before unknown becomes evident... e. of persons, previously concealed, making their appearance in public... “ (Thayer, p. 62; 601)

When God “*lays open what has been veiled*,” our new condition in our new spiritual body living in our new spiritual home will be so glorious and splendid that all the sufferings and troubles endured here will evaporate into insignificance. They will not be able to move the balancing beam of the scales at all. If we focus on these promises now as Abraham and all those with him, we can feel this way now, even while enduring them. This is exactly what Jesus did.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 looking unto Jesus the author and perfecter of (our) faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. 3 For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls. Heb 12:1-3

But though this explains why the present set of circumstances should be tolerated, God also wanted to reveal to us why things have to be this way for now. He will now explain a bit more about why Christ’s death did not give God’s children as complete a dominion in the material world as he has done in the spiritual realm.

19 For the earnest expectation

With another *for/gar* he continues the thought with an additional reason or cause. This will explain the glory that is coming as well as why the suffering of this present time continue. There is an “*earnest expectation*” that is awaiting a great event.

“apokaradokia. This word is made up of kara “head” and dekomai.. “to take” (perhaps origin. “to stretch,” cf. dokeuo / doxazo “to spy on,” “to give heed to” and thus karadokos (not attested) “stretching the head forward,” ... There are no instances of the term except in Christian literature. The rare verb apokaradokeo hardly ever found prior to 200 BC means “to await” (either calmly or tensely). (Kittel vol 1 p 393)

“apo-karadokia... (fr. apokardokein, and this fr. apo, kara the head, and dokein in the Ion. dial. to watch;; hence karadokein... to watch with the head erect or outstretched, to direct attention to anything, to wait for in suspense... anxiously[?] to look forth from one’s post. But the prefix apo refers also to time... so that it signifies constancy in expecting; hence the noun, found in Paul also and but twice, denotes, anxious[?] and persistent expectation...” (Thayer p 62; 603)

apo-karadokia ... primarily "a watching with outstretched head" (apo, "from," kara, "the head," and dokeo, "to look, to watch"), signifies "strained expectancy, eager longing," the stretching forth of the head indicating an "expectation" of something from a certain place, Rom 8:19 and Phil 1:20. The prefix apo suggests "abstraction and absorption" (Lightfoot), i. e., abstraction from anything else that might engage the attention, and absorption in the object expected "till the fulfillment is realized" (Alford). ...” (Vine’s Expository Dictionary NT:603)

As can be seen in these definitions there is some doubt about the exact internal feelings in regard to this watching, but when joined to the word waiting below, there can be no doubt that in this context, it is an intense expectation. This is what leads most who expound on this verse to understand the fullest use of the definition. The creation is waiting with its head erect, its neck stretched, and its attention fixed on the horizon for a very special event that is going to occur. There is an earnest expectation, a waiting in suspense for a very special event. The event awaited is for the glory to be revealed. The creation is waiting earnestly for it.

of the creation

This is another of those “*hard to be understood*” statements Peter warned us about (2Pet. 3:16-17). Some very interesting and amazing doctrines have been found here. For this reason, we must once again move slowly and cautiously and refuse to jump to any conclusions without other clear passages validating what we find here. The pivotal term is “creation.”

“ktisis... the act of founding, establishing, building, etc. ... 1. The act of creating, creation... 2. ... creation i.e. thing created... a. Of individual things and beings, a creature, a creation... 3. An institution, ordinance...” (Thayer, p. 363; 2937)

The primary meaning of this word perfectly describes what God did on the seven days of creation recorded in Genesis 1-2. The Spirit uses it throughout the New Testament to describe the things God accomplished in the beginning. He used it earlier in this book in this very way.

*In the beginning God **created** the heavens and the earth. . . . 3 And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had **created** and made. Gen. 1:1, 2:3*

*But from the beginning of the **creation**, Male and female made he them. Mk. 10:6-7*

*For those days shall be tribulation, such as there hath not been the like from the beginning of the **creation** which God **created** until now, and never shall be. Mk. 13:19*

Hence whenever we see the term creation, we are accustomed to understanding it as the material universe and all that it contains. This is also how it is used in the first chapter of Romans.

*For the invisible things of him since the **creation** of the world are clearly seen, being perceived through the things that are made, (even) his everlasting power and divinity; that they may be without excuse: Rom 1:20*

But it is equally clear that the Spirit also used this same term to describe things that God created that is obviously less than the entire universe. Without any explanation, Jesus told the apostles to go into all the world and preach the gospel to the whole creation (every creature). He used exactly the same word as here.

*And he said unto them, Go ye into all the world, and preach the gospel to the whole **creation**. Mk. 16:15*

*For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other **creature (creation)**, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:38-39*

No one understands this use of creation to be the entire creation. Though all of these are the same term as above, it is not the same concept. Jesus used it only to describe the created human beings who were in sin and needed to repent and hear the gospel. No one disagrees with this for it is obvious. Later in Romans Paul used this same term to once again speak of things less than the entire material creation.

*if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all **creation** under heaven; whereof I Paul was made a minister. Col. 1:23*

*And there is no **creature** that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do. Heb. 4:13*

There is a third way that term “*ktisis/creation-creature*” is used in Scripture.

*Wherefore if any man is in Christ, (he is) a new **creature (creation)**: the old things are passed away; behold, they are become new. 2 Cor 5:17*

*For neither is circumcision anything, nor uncircumcision, but a new **creature (creation)**. 16 And as many as shall walk by this rule, peace (be) upon them, and mercy, and upon the Israel of God. Gal. 6:15-16*

What God did for the Christian in baptism (Gal. 3:27-29; Rom. 6:3-4) is so similar to what God did in the original creation that same “*ktisis/creation-creature*” is used to describe it. Believers are said to be *created* in Christ Jesus.

*For we are his workmanship, **created** in Christ Jesus for good works, which God afore prepared that we should walk in them. Eph. 2:10*

It is therefore evident that the term “*ktisis/creation-creature*” can refer either to the entire material

universe that God created in Genesis, or in more limited contexts, it can also mean something less. It always describes things God has created, but can also speak of mankind as a group separate from the rest of creation, or even God's redeemed who are separated from the rest of the creation. Hence, both grammatically and Scripturally, it is possible for the term "*creation*" to be understood in different ways. The question we must ponder here and one that has created great difficulties in this context is what the word creation as the Spirit is using it here is described.

There are two considerations that have led me to conclude that "*ktisis/creation-creature*" in this context does in fact refer to something less than the entire material creation. First, is the obvious comparison between the creation of 8:19-21 and a "**whole**" creation of verse 22.

*For the earnest expectation of the **CREATION** waiteth for the revealing of the sons of God. 20 For the **CREATION** was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope 21 that the **CREATION** itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. 22 For we know that **THE WHOLE CREATION** groaneth and travaileth in pain together until now. 23 Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. 24 For we were saved in this hope, Rom. 8:19-22*

It seems clear that there is some difference between the three earlier terms and the one qualified by "**the whole**" in verse 22. There is a creation waiting for the revealing of the sons of God, a creation subjected to vanity, a creation that shall be delivered from the bondage of corruption into the liberty of the glory of the children of God, and then there is a whole creation that is groaning and travailing in pain.

This leads into the second reason why it is difficult to understand "*ktisis/creation-creature*" as the entire material universe. The creation of 19-21 is to be delivered from the bondage of corruption to the liberty of the glory of the children of God. Unless he is speaking of the basic building blocks that are to be dissolved and remade into a new heavens and new earth, then it simply cannot be said that the entire material creation is awaiting deliverance. A passage with little controversy and with relative ease to understand seems to contradict it if we understand this as the whole creation.

But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. 11 Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in (all) holy living and godliness, 12 looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. 2Pet. 3:10-13

The creation recorded in Genesis One is now destined by God to complete dissolution. The heavens will pass away, being on fire. The elements will be dissolved, and melt with fervent heat. The earth and the works in it shall be burned up. These things are thus all to be dissolved. Unless we reject this passage as symbolic, which in light of the literal flood spoken just prior the literal promise in v 13 that we are to receive a new heavens and earth, it is difficult to see how the creation of Genesis One is under consideration here. It is not impossible, but is made more unlikely by these things.

Even more unlikely is it that the term *creation* is used as Jesus did in Mk 16:15. Though all men are God's creation, not all men are waiting for the revealing of the sons of God. The final possibility is that Paul is speaking only of the new creation, of those who are created in Christ. If this is what the Spirit is doing then the creation in 8:19-21 is the new creation and the "whole creation" of 8:22 is the creation of Genesis 1.

In all candor, it must be admitted that many have rejected this view, and I am the first to admit that it is not without criticism. Yet though others interpret it as the creation of Genesis one, not one of them feels comfortable without excluding some portion or other. If some portion must be excluded in order for it to make sense, then I prefer to take a more scriptural means of exclusion.

Godet removes man completely and understands it as "*unintelligent beings which we usually*

comprise in the expression nature.” McGarvey too excluded man saying “the earth and all life upon it except humanity.” Meyer asks “What does the text in our passage excludes from the meaning of *tes ktiseos*?” After excluding “the angelic and demoniac kingdom,” “Christians collectively,” and “the non-Christian portion of humanity” he concludes with “the collective non-rational creation, animate and inanimate.” Lenski also “limits ‘the creation’ to the irrational world of creatures, excluding angels, godly men, and also ungodly men.” This gives me some comfort in the course of interpretation. No one takes “creation” in its fullest sense. I think Barnes said it the best.

“Perhaps there is not a passage in the NT that has been deemed more difficult of interpretation than this (ver 19-23) and after all the labours bestowed on it by critics still there is no explanation proposed which is perfectly satisfactory, in which commentators concur. . . .The *main design* of the passage is, to show the sustaining power of the gospel in the midst of trials, by the prospect of the future deliverance and inheritance of the sons of God... This scope of the passage is to guide us in the interpretation. (Barnes – Romans p 188)

With all this turmoil, it would be foolish to claim to have found the perfect answer. Yet it is wise to seek one that best fits the context. Though I do not have any real difficulty with the idea of the animate and inanimate creation excluding men, and would readily agree that they would fit here, I prefer to understand it to be the creation in the sense of that the Spirit used it 2Corinthians 5, Galatians 6 and Ephesians 2. The reader is certainly encouraged to explore this and come to his own conclusions.

waiteth for the revealing of the sons of God.

Those who interpret this as the full creation minus certain portions must assume that God has somehow conveyed this to the sun, moon, and stars, and to the earth and all the worlds that are therein. While those who understand this as the spiritual creation have clear Scripture to prove it. The spiritual creation (church), because of all the precious and exceeding great promises God has given to her is indeed “waiteth” for the revealing of the sons of God.

“*apekdechomai*... *assiduously and patiently to wait for*, [Eng. wait it out]:...” (Thayer p 56; NT:553)

“*apekdechomai*... *to expect, wait or look for*...” (Harper Analytical p. 37 NT:553)

“*apekdechomai*...*to await or eagerly expect*...” (Vine Vol 4 op 193; NT:553)

“*apekdechomai*...*to expect anxiously, look for, ...*: (Liddell & Scott Abridged Greek Lexicon, NT 553)

The church is “*assiduously and patiently waiting*,” she is “*expecting, waiting*” and “*looking for*,” and she is “*eagerly expecting*” it to occur. This is exactly what the Holy Spirit has revealed to the church. Our heads are raised and straining for this wonderful thing that is just over the horizon. Peter says it so well in his second letter.

Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in (all) holy living and godliness, 12 looking for and earnestly desiring the coming of the day of God, 2Pet. 3:11-12

Only the spiritual creation, guided and led by the Spirit of God is “*looking for*” these things with such “*earnest desire*.” It is Christians (*the new creation*) who walk by faith and not by sight, looking at the things that are not seen. It is obviously this great faith and hope that gives the kind of intense and strong expectation and waiting which is described here.

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. 2Cor. 4:16-18

(for we walk by faith, not by sight); 2Cor. 5:7

Only those in the church have been taught and trained to see things in this way.

20 For the creation was subjected to vanity,

With a *for/gar* the reason and cause of the previous statement is expounded upon. The creation

under consideration was “*subjected*” to vanity.

“*hupotasso* ... primarily a military term, "to rank under" (*hupo*, "under," *tasso*, "to arrange"), denotes (a) "to put in subjection, to subject," (Vine's Expository Dictionary, NT:5293)

“*hupotasso*... *to arrange under, to subordinate; to subject, put in subjection*... mid. *to subject one's self, to obey*; to submit to one's control; to yield to one's admonition or advice... *to obey* [R.V. *subject one's self*...] ... *obey, be subject* ..." (Thayer, p. 645; 5293)

God took this creation and forced it to submit to the control and yield to “*vanity*.”

“*mataiotes*... (*mataios*, q.v.) a purely bibl. and eccles. word... *vanity*; a. *what is devoid of truth and appropriateness*... 2 Pet 2:18; b. *perverseness, deprivation*... Eph 4:17; c. *frailty, want of vigor*..." (Thayer p 393; 3153)

Though the word has several meanings, the best ones to fit here regardless of which creation one believes is under consideration are “*frailty, want of power and rigor*.” The creation was subjected by God to frailty, want of power and rigor. God explains this about the material creation in Ecclesiastes.

Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. Ecc 1:2

And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven: it is a sore travail that God hath given to the sons of men to be exercised therewith. 14 I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind. 15 That which is crooked cannot be made straight; and that which is wanting cannot be numbered. Ecc. 1:13-15

Consider the work of God; For who can make straight what He has made crooked? 14 In the day of prosperity be joyful, But in the day of adversity consider: Surely God has appointed the one as well as the other, So that man can find out nothing that will come after him. 15 I have seen everything in my days of vanity: There is a just man who perishes in his righteousness, And there is a wicked man who prolongs life in his wickedness. Eccl. 7:13-15

All things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good, so is the sinner; (and) he that sweareth, as he that feareth an oath. 3 This is an evil in all that is done under the sun, that there is one event unto all: yea also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that (they go) to the dead. Eccl 9:2-3

Though there is still much about the material creation that reflects the wisdom and power of God (Rom. 1:18-22), the curse of sin has removed the flawless perfection of God's original intent. After man's sin many things were twisted from their original purpose. Other things had portions removed which created a lack that man has no means of filling. This is what led the writer of Ecclesiastes under the inspiration of the Holy Spirit to declare that “*all is vanity*” in the material creation. How though if we understand this to be the spiritual creation has the church has been subjected to vanity? How can the Lord's church be said to lack power and strength?

Since the church is made up of redeemed men and women who continue to live in a body that is dead because of sin, it is clear that all who are in the church are subjected to the same frailty and want of power as the rest of the creation. Though washed, cleansed and pure, they must still be subjected to the ravages of the sin-cursed world. The church is filled with blood washed children of God who are heirs of God and joint-heirs with Christ. Their glory and power is just over the horizon awaiting them. Those in Christ have eternal life and every spiritual blessing. Clearly there is no frailty or lack of appropriateness here.

Yet, the church continues to be subject to the sufferings of this present time. Many of God's greatest servants holy, devout and godly have been struck down with mindless and purposely diseases, accidents or crime. The church has often been deprived of its most solid and most needed teachers, elders, preachers, mothers and members. One day they are helping, leading, guiding and protecting, and the next they are gone, and often there is no one to take their place.

What happened to Job still happens to those who have been washed in Jesus' blood. Being in Christ does not exempt one from the physical penalties of sin or the dangers of the world. Though

now sinless, those in the new creation must suffer as Christ himself suffered while here. There is frailty here. But there was a reason for it.

not of its own will,

This subjection to vanity was not brought about “of its own will.”

“hekon... unforced, voluntary, willing, of one’s own will, of one’s own accord...” (Thayer, P. 201; 1635)

This is another very difficult concept to grasp regardless of which understanding of the term creation we use. This was a forced subjection. This subjection to vanity was not *“unforced, voluntary, willing, of one’s own will”* or *“of one’s own accord.”* This does not imply rebellion, only a natural revulsion and an inability to seek or desire to do it. As we read this, we can’t help but be reminded of Jesus’ own feelings about the forced nature of what he needed to do.

And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. Mt. 26:39

And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. Mk. 14:36

Jesus was not stating that he did not want to do the will of God. Only that his own will shrank back from the terrible pain and suffering he was about to endure. If even Jesus felt compelled to endure these things only because it was God’s will that it be accomplished then it can certainly be said that his church feels exactly the same way about the sufferings they must endure. Who would volunteer for a life ending illness or to be killed in an auto or plane accident? Who would volunteer to have their parents or children die? Surely the sufferings of this present time are not worthy to be compared with the glory that is going to be revealed, but this does not mean that we would voluntarily subject ourselves to it. If it comes we will certainly endure it, but if we are exempted to some degree from these things then we will praise and thank God.

but by reason of him who subjected it, in hope

With the strong adversative *alla* - , an entirely different reason is given by the Holy Spirit. He here explained why things are as they are now. It was not by the willing choice of the creation, but it was *“by reason of”* him who subjected it. This is the translation of the single Greek preposition *“dia”*

“dia.. .A. with the GENITIVE: through... II. of the Ground or Reason on account of which anything is or is not done; by reason of, because of... 1. of the reason for which a things is done, or of the efficient reason, when for greater perspicuity it may be rendered by... 2. of the reason or cause on account of which anything is or is done, or ought to be done; on account of, because of...” (Thayer, p. 132-135; 1223)

The creation was subjected to vanity because God who so subjected it to vanity had good reasons and grounds to do so. God had good a very important reason and cause for allowing the sin-cursed portion of life to continue even for his people after their conversion, and in this case they took greater precedence than the collected will of all the redeemed. Someday we will understand the wisdom of God in this matter. Until then we must trust in God’s wisdom, and rely on hope. For it was hope that formed the major basis upon which God subjected it to vanity.

“epi... upon the surface of... 2. Metaph.; a. of that upon which any action, effect, condition, rests as a basis or support; prop. upon the ground of; and a. of that upon which anything is sustained or upheld... b. of that upon which anything rests (our upon)... d of the reason or motive underlying words and deeds...” (Thayer p 231-236; 1909)

Hope then is the thing *“upon which”* the creation was subjected to vanity. Hope is what this subjection *“rests as a basis or support.”* It was *“upon the ground of”* hope that God subjected the creation in the manner that he did.

We are now moving into some very deep and broad doctrine. The subject of the curse and of the why’s and wherefores of human suffering and its choice of victims are the subject of many writers. Job pondered it and nearly destroyed himself seeking for an answer. So also did the Psalmist who

wrote:

Surely God is good to Israel, (even) to such as are pure in heart. 2 But as for me, my feet were almost gone; My steps had well nigh slipped. 3 For I was envious at the arrogant, when I saw the prosperity of the wicked. 4 For there are no pangs in their death; but their strength is firm. 5 They are not in trouble as (other) men; neither are they plagued like (other) men. . . 12 Behold, these are the wicked; and, being alway at ease, they increase in riches. 13 Surely in vain have I cleansed my heart, and washed my hands in innocency; 14 For all the day long have I been plagued, and chastened every morning. 15 If I had said, I will speak thus; behold, I had dealt treacherously with the generation of thy children. 16 When I thought how I might know this, it was too painful for me; 17 Until I went into the sanctuary of God, and considered their latter end. . . 21 For my soul was grieved, and I was pricked in my heart: 22 So brutish was I, and ignorant; I was (as) a beast before thee. 23 Nevertheless I am continually with thee: Thou hast holden my right hand. 24 Thou wilt guide me with thy counsel, and afterward receive me to glory. 25 Whom have I in heaven (but thee)? And there is none upon earth that I desire besides thee. 26 My flesh and my heart faileth; (but) God is the strength of my heart and my portion for ever. Ps. 73:1-5; 12-17; 21-26

As here, the Psalmist concluded that it was hope that would get him through all the seeming inconsistencies and inequities of life. God knew that exactly the way the whole creation is functioning would be the best plan for the new creation as well. Though they have been redeemed from sin and saved from the coming wrath, it is still in their best interests to be subjected to the same vanity as the “whole creation.” In this way God would develop a stronger hope in the hearts of his children until the time of restoration. God wanted Christians to long for their deliverance while sojourning upon the earth. If he had given an exemption from these things it would have had a negative impact upon our growth and development. Christians need adversity to strengthen their hope.

And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh steadfastness; 4 and steadfastness, approvedness; and approvedness, hope: 5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. Rom. 5:3-5

God wanted his creation to hope and to look forward to a future deliverance. We were delivered from the spiritual penalties of sin when we were baptized, but must wait for the end for the full deliverance of which this is but the down payment (earnest).

Paul spoke of this to the Corinthians

Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, 18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. 2Cor. 4:16-18

If we had not been subjected to the same vanity as the material creation, we would not be under this “light” affliction that is “working a far more exceeding and eternal weight of glory.” The force of these tribulations and sufferings, not just for Christ, but also the outward man’s perishing (the dark days of Ecc. 12). Without this, we would not be looking as intensely at the things that are not seen. It is these final vain days of life that force us and those watching us to look to the unseen eternal things.

21 that the creation itself also shall be delivered from the bondage of corruption

This is the substance of the hope he described above, as well an additional reason why God has set up both the material creation and the spiritual creation (in Christ) in the manner “that” he did.

“hoti... If the reason why anything is said to be or to be done, because, since, for that, for, (a causal conjunct. ...)... a. it is added to a speaker’s words to show what ground he gives for his opinion;... b. hoti makes reference to some word or words that precede or immediately follow it...” (Thayer p. 458-460; 3754)

This is “reason why anything is said to be or to be done” and is also the “ground he gives for” what

he has just revealed. God wanted the creation to be looking toward the future. This is the one hope (Eph. 4:4) of the church.

Blessed (be) the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, 4 unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. 6 Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, 7 that the proof of your faith, (being) more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ: 8 whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: 9 receiving the end of your faith, (even) the salvation of (your) souls. 1Pet. 1:3-9

God wanted the “deliverance” to be in the future so that it would be a living hope reserved in heaven for us. The deliverance must be future. If it were a present possession, then all the motivational value of hope would be lost. God wanted redeemed man to live in the same environment as unredeemed man. All the promises regarding the redemption of our body are reserved either after our death if we go before it, or at the Lord’s return if we are still here at that moment. Our bodies are going to be “*delivered*” from the bondage of corruption just as our souls already have been delivered from the bondage of sin. Using the same word ponder what God told us back in the sixth chapter.

*17 But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; 18 and **being made free** from sin, ye became servants of righteousness. . . 22 But now **being made free** from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. Rom. 6:17-18, 22*

Our deliverance from sin occurred the moment we were baptized. But the deliverance of our bodies from the bondage of corruption is still a future hope based upon God’s promise. It is something God wants us to look for and earnestly desiring the coming of (2Pet. 3:12). Review again the definition of this term.

“eleutheroo... (eleutheros) to make free, set at liberty... to liberate from bondage...” (Thayer p 204; 1659)

The creation is not to be “made free” and “set at liberty” until a later time. God will not “liberate from bondage” until the future. Until God determines that it is time for us to be delivered, we must submit our will to his just as Jesus did and realize that until a time of deliverance, we are in fact the “slaves” to “corruption.”

douleia... slavery, bondage, the condition of a slave...” (Thayer p. 157; 1397)

“phthora... 1. corruption, destruction, perishing, (opposite to genesis, origin),... en phthora in a state of corruption or decomposition (of the body at burial), 1Cor. 15:42; by meton. that which is subject to corruption, what is perishable,...” (Thayer p 652-653; 5356)

The physical penalties of sin will continue to plague both the physical and spiritual creation (in Christ) until the end. Our bodies are dying, our lives still plagued as other men, Physically the death of Christ has not changed anything. The “*corruption, destruction and perishing*” that began after sin entered this world has continued with no change after the crucifixion. It is interesting that the term *phthora* is the exact opposite of the term *genesis*. *Genesis* is the Greek term for origin and putting together while *phthora* is the decomposition and ending. We will remain in the grip of *phthora* as a slave is to his master until God brings it to an end. But this was all done for the purpose of forcing us to rely upon hope. God wanted hope to be a great part of the gospel. God will in the end deliver us “*from*” this bondage.

“apo... preposition with the Genitive, from, signifying now Separation, now Origin... apo is used 1 of Separation; and 1. of local separation, after verbs of motion from a place, (of departing, fleeing, removing, expelling, throwing, etc. ... 2. of the separation of a part from the whole; where of a whole some part is taken... of any kind of separation of one thing from another by which the union or

fellowship of the two is destroyed; a. after verbs of *averting, loosening, liberating, ransoming, preserving...* b. after verbs of *desisting, abstaining, avoiding, etc.* ... c. after verbs of *concealing and hindering...* 4. of a state of separation, i.e. of long distance..." (Thayer, p. 57-59; 575)

God is going to separate his creation from this bondage. They are going to be removed from corruption and taken:

into the liberty of the glory of the children of God.

While *apo* is a preposition to describe the separation out of something, *eis* is a preposition to describe just the opposite.

"*eis*,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: *into, to, towards, for, among*. It is used A. PROPERLY I. Of Place, after verbs of going, coming, sailing, flying, falling, living, leading, carrying, throwing, sending; 1. of a place entered or of entrance into a place; *into*.... B. Used METAPHORICALLY, *eis* I. retains the force of entering into anything,... 2. after verbs of going, coming, leading, etc., *eis* is joined to nouns designating the condition or state into which one passes, falls, etc. ..." (Thayer, p. 183-186; 1519).

The one hope of the creation is that when God removes us from the bondage of corruption, he will bring about an "entrance into" something else. Paul described this moment in the Corinthian letter.

Then (cometh) the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. 25 For he must reign, till he hath put all his enemies under his feet. 26 The last enemy that shall be abolished is death. 1Cor. 15:24-26

Jesus will continue to reign until the very last enemy to be conquered is vanquished. That last enemy is death. When death is conquered, the kingdom will be delivered to God and the end will come. We will be delivered from the bondage of corruption into the liberty of the glory of the sons of God. Paul describes the actual process in much the same way as he does here.

in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. 1Cor. 15:52-54

This is what God intends for his children to enter into. This is what his creation is eagerly awaiting. Once again since this is something less than the whole creation of the next verse, what else could it be but the new creation (in Christ)? Only the kingdom (in Christ) is to be delivered to God. It alone will leave the bondage of corruption and enter into the freedom which the glory of God's children brings to them. Only we in the new spiritual creation in Christ will truly be made free when the Lord returns.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

With a *for/gar* the Spirit offers an additional reason to help us more fully understand the previous thought. Not only is the spiritual creation under this bondage, but the "whole" creation also feels as we do.

"*pas*,... a. *any, every one* (sc. of the class denoted by the noun annexed to *pas*);... *all* or *any* of the class indicated... b. *any and every, of every kind, ...* c. *the whole ...*" (Thayer, p. 491-493; 3956).

This includes everything described in Genesis 1-2. The entire creation including "*all or any of the class indicated.*" Everything created in the beginning has been groaning and travailing in pain until now. We are not alone. Animals, plants, etc, the whole creation groans along with us. For the whole creation was cursed when man sinned. This is intimated in Genesis 3 and then confirmed in Ecclesiastes.

cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; 18 thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Gen. 3:17 (b)-19

And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven: it is a sore travail that God hath given to the sons of men to be exercised therewith. 14 I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind. 15 That which is crooked cannot be made straight; and that which is wanting cannot be numbered. Eccl. 1:13-15

The cursed ground, the cursed insects and animals, the cursed physics and chemistry. It has either been bent and made crooked so that it no longer runs smoothly, or something has been removed from it and this lack causes it to function at less than capacity. The ground is cursed, thorns and thistles have been changed from their original intent. Animals, creeping things and fish designed to eat herbs now eat flesh.

And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: 30 and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, (I have given) every green herb for food: and it was so. Gen. 1:29-30

Because of this and so many other things the entire physical creation now “groans” and “travails.” together. Both of these verbs has *sun* placed before it to emphasize the fellowship between them. The full definition is placed below the word to get the full depth of meaning.

“su-stenazao... sun... to groan together...” (Thayer p 608; 4959)

“stenazo... to groan (of an inward, unexpressed feeling of sorrow), is translated “with grief” in Heb . 13:17 (marg. “groaning”). It is rendered “sighed” in Mark 7:34; “groan,” in Rom 8:23; 2Cor. 5:2, 4; “murmur,” in Jas. 5:90...” Vine Vol 2 p 178-179)

sun-odino... to feel the pains of travail with, be in travail together... b. metaph. to undergo agony (like a woman in childbirth) along with Rom. 8:22 (where sun refers to the several parts of which he kitsis consists...” (Thayer p. 607, 4944)

hodino... to feel the pains of childbirth, to travail...” (Thayer p. 679; 5605)

These are terms of anguish sorrow and pain. God here reveals that the entire material creation is working like an engine that is not properly tuned, or woman who is in the midst of childbirth. Laboring under the curse of sin is similar to the labor of a woman in child after God increased the pain for that act. It seems fitting that the agony of the creation mirrors the agony of the woman who is paying the penalty of sin herself when being delivered of a child. The creation has endured all this right up “until” now.

“achri and achris... a particle indicating the terminus ad quem. ... It has the force now of a prep. now of a conj., even to; until, to the time that;...” (Thayer, p. 91; 891).

“nun... adv. now... 1. adv. of Time, now, i.e. at the present time; ... it stands in a conclusion or sequence; as things now are, as the matter now stands; under these circumstances; in the present state of affairs; since these things are so; as it is...” (Thayer, p. 430; 3568)

23 And not only so, but ourselves also, who have the first-fruits of the Spirit,

Not only does the entire creation groan, but so also do we, the spiritual creation (in Christ) groans also. He now identifies the lesser portion of the “whole” creation that he has been describing since 8:19 as “*ourselves also, who have the first fruits of the Spirit.*” These are the people being described above as waiting “*for the revealing of the sons of God (8:19) and those who will “be delivered from the bondage of corruption into the liberty of the glory of the children of God (8:21).*” The first-fruits of the Spirit appears to be another way of describing what was revealed earlier in the chapter.

But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. Rom. 8:11

Because the Holy Spirit is now dwelling in us, leading, guiding and directing us through the Word he gave to the apostles and prophets, he will also give life to our mortal bodies through the Spirit that dwells in us. Since this is exactly the same thing that those who have the first fruits of the Spirit

receive (*waiting for our adoption, to wit, the redemption of our body*), it seems evident that this is the same idea. But why does he call what we have now the first-fruits?

The first ripe fruits often appear a few weeks before the rest of the crop ripens. They are the promise that a rich harvest is to follow. God had a special feast dedicated to this moment (Pentecost) and he asked the Jews to bring them to him as an offering and a sacrifice of hope pointing toward the future.

Seven weeks shalt thou number unto thee: from the time thou beginnest to put the sickle to the standing grain shalt thou begin to number seven weeks. 10 And thou shalt keep the feast of weeks unto Jehovah thy God with a tribute of a freewill-offering of thy hand, which thou shalt give, according as Jehovah thy God blesseth thee: 11 and thou shalt rejoice before Jehovah thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the sojourner, and the fatherless, and the widow, that are in the midst of thee, in the place which Jehovah thy God shall choose, to cause his name to dwell there. 12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes. Deut. 16:9-12

And thou shalt observe the feast of weeks, (even) of the first-fruits of wheat harvest, and the feast of ingathering at the year's end. 23 Three times in the year shall all thy males appear before the Lord Jehovah, the God of Israel. Ex. 34:22-23

*Speak unto the children of Israel, and say unto them, When ye are come into the land which I give unto you, and shall reap the harvest thereof, then **ye shall bring the sheaf of the first-fruits of your harvest unto the priest: 11 and he shall wave the sheaf before Jehovah, to be accepted for you: on the morrow after the sabbath the priest shall wave it. Lev. 23:10-11***

The first-fruits were the down payment or the guarantee of a richer harvest, and the joy of seeing them ripen was to be shared with God who had made it all possible.

Paul now takes this same concept and applied it to what the Holy Spirit is presently accomplishing for the children of God. The harvest that comes later is what he will do for us on the great and glorious day which we now await. This is very close to the very similar concept of the “earnest” or down payment. The Holy Spirit as we now have him in this present time is God’s down payment and seal that he will redeem us as he promised.

*in whom ye also, having heard the word of the truth, the gospel of your salvation,-- in whom, having also believed, **ye were sealed with the Holy Spirit of promise, 14 which is an earnest of our inheritance**, unto the redemption of (God’s) own possession, unto the praise of his glory. Eph. 1:13-14*

*And grieve not the Holy Spirit of God, in whom **ye were sealed unto the day of redemption. Eph. 4:30***

*Now he that establisheth us with you in Christ, and anointed us, is God; 22 **who also sealed us, and gave (us) the earnest of the Spirit in our hearts. 2Cor. 1:21-22***

The Holy Spirit is the “earnest of our inheritance unto the redemption of God’s own possession,” we were “sealed” with him “unto the day of redemption,” and God has sealed us and “given us the earnest of the Spirit in our hearts.” All of this is exactly what is being affirmed here. As noted in the special section under 8:16, it was the role of the Holy Spirit to reveal the great plans of the Father which had been kept hidden from times eternal (before the foundation of the world) (Rom. 16:25-26; Eph. 1:3-5; 1Cor 2:9-13). The Holy Spirit took on the task of being our “other comforter” who would “lead us into all truth” (Jn 14:26; 16:13-14). The Holy Spirit wrote the entire Bible (1Pet. 1:19-21). He dwells in us, leads, us, guides us and gives us fruit. All that we have accomplished so far though the gospel is as a result of his work. This is all a part of his “first-fruits,” with a promise of far greater things to come!

even we ourselves groan within ourselves,

Even with the first-fruits of the Spirit, “even we ourselves groan within ourselves,” right along with the “whole creation” of the previous verse.

“*stenazo*... to groan (of an inward, unexpressed feeling of sorrow), is translated “with grief” in Heb . 13:17 (marg. “groaning”). It is rendered “sighed” in Mark 7:34; “groan,” in Rom. 8:23; 2Cor. 5:2, 4; “murmur,” in Jas. 5:90...” Vine Vol 2 p 178-179)

Even with all the comfort received from our relationship with the Holy Spirit, we have inward unexpressed feelings of sorrow and grief. If Jesus could be a “*man of sorrows and acquainted with grief*” (Isa. 53:3), then obviously so can his followers. Paul expressed one of his greatest sorrows later in this book. While Peter spoke of manifold trials of life that lead to grief.

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, 2 that I have great sorrow and unceasing pain in my heart. 3 For I could wish that I myself were anathema from Christ for my brethren’s sake, my kinsmen according to the flesh: Rom 9:1-3

Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, 1Pet.1:6

God understands that we will groan. We will groan in spite of the promises, because we long for a new redeemed body and a home where God will wipe away every tear from every eye.

waiting for (our) adoption, (to wit), the redemption of our body.

But those tears will stay as long as we are in this life. They may be eased and some comfort taken from promises and explanations from God, but until our actual adoption occurs, we will only have the first-fruits. Until then, we must wait and hope for the future. This is the second of three times the Greek term “wait” is used in this passage.

*19 For the earnest expectation of the creation **waiteth** for the revealing of the sons of God. . . 23 And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, **waiting for** (our) adoption, (to wit), the redemption of our body. . . . 25 But if we hope for that which we see not, (then) do we with patience **wait for** it. Rom. 8:19, 23, 25*

Those who believe the promises and hope for them are now “*assiduously and patiently*” waiting for them, *expecting and looking for them*” and even “*eagerly expecting*” them. In this case the wait centers on the “redemption” of our body. We were first introduced to this term in the context of what Jesus did for our soul.

being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God set forth (to be) a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; Rom. 3:24

Now the exact same term is applied to our mortal body. Once again it is forced into our minds that what Jesus did in baptism was just the first-fruits, just the down payment. He saved our soul. He gave us redemption because he paid the price of propitiation, but the fulness of this redemption is still in the future. Our bodies must still be “redeemed.”

“apo-lutrosis,... (from apolutroo signifying a. to redeem one by paying the price, ... b. to let one go free on receiving the price...), a releasing effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom;... 2. everywhere in the N. T. metaph., viz. deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin Rom. 3:24... deliverance from the penalty of transgressions, effected through their expiation Heb. 9:15....” (Thayer, p. 65; 629)

Jesus has already paid the price, and on the day of judgment we will go free. We are now awaiting deliverance and liberation from our mortal body. This is our great hope and it is now reserved in heaven for us.

24 For in hope were we saved:

Another *for/gar* continues the thought. An additional reason for the above. The reason we are now awaiting the redemption of our bodies is because “in hope” we were saved.

“elpis... expectation, hope; i.e expectation whether good or ill; 1. rarely in a bad sense, expectation of evil, fear;... 2. much more freq. in the classics, and always in the N. T. , in a good sense: expectation of good, hope; and in the Christian sense, joyful and confident expectation of eternal salvation...”

(Thayer, p. 205-206; 1680)

Our salvation has been based upon hope from the first moment we heard the gospel. It has been an “*expectation*” of something in the future. From Mk. 16:15-16 to Phil. 2:12-13, salvation is set forth as something we are working toward in the future. It is this hope for the future that has motivated every servant of God to leave every other goal and future plan and focus instead upon this one hope. us to obey God and be saved. Ponder the things said about those early men and women who reached the end of their lives faithful and will now receive this hope.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. 14 For they that say such things make it manifest that they are seeking after a country of their own. 15 And if indeed they had been mindful of that (country) from which they went out, they would have had opportunity to return. 16 But now they desire a better (country), that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city. Heb. 11:13-16

By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; 26 accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. Heb. 11:24-26

This is the hope we are all saved within. No one receives the promises in this life. We see them, greet them from afar and confess that we are strangers and pilgrims on the earth. We know that as long as we are in our physical bodies, we must go on hoping for the future. We are seeking a country of our own, the city God has prepared for us, but we also know that we will die without receiving them. It is this hope that both saved and will save us. This is what happened to Moses. Though living in Pharaoh's house and enjoying the pleasures of sin, Moses was aware of the same hope that animated his forefathers. He too was saved when he chose rather to share ill-treatment with the people of God. He too died in faith not having received the promises. But throughout his life he looked unto the recompense of reward. Paul summed up all the efforts of the Jewish nation as well as their reason for becoming Christians as based upon this same hope.

But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; 15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Acts 24:14-15

And now I stand (here) to be judged for the hope of the promise made of God unto our fathers; 7 unto which (promise) our twelve tribes, earnestly serving (God) night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Acts 26:6-7

It was the hope of the resurrection that motivated the twelve tribes to earnestly serve God night and day. It was this hope that caused Paul to serve the God of our fathers after the Way which they call a sect. Hope was the basis of all who lived faithful to God under the Old Covenant. Yet even those in the worst of circumstances found sustenance in the promises and the wonderful warmth and sunshine they create.

and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: 37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. 39 And these all, having had witness borne to them through their faith, received not the promise, Heb. 11:36-39

Thus hope is the real power that, activated by faith becomes the anchor of the soul.

And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: 12 that ye be not sluggish, but imitators of them who through faith and patience inherit the promises. 13 For when God made promise to Abraham, since he could swear by none greater, he sware by himself, 14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And thus, having patiently endured, he obtained the promise. 16 For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. 17 Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; 18

that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: 19 which we have as an anchor of the soul, (a hope) both sure and stedfast and entering into that which is within the veil; Heb. 6:11-19

After describing those who fell away in the first few verses, he moves to those who have not fallen away and seeks to encourage them. If we want to “inherit the promises,” then we must not “be sluggish,” but instead imitate those who lived before us who “through faith and patience inherit the promises” We must “show the same diligence unto the fulness of hope even to the end.”

In the context of this passage, the Spirit in a very open and sympathetic way reveals that we are going to groan and travail along with the whole creation until the very end, but that hope is going to more than compensate for it. The very essence of hope is based on promise and not on possession. All who lived before us, and everything we ourselves have done up to the present moment has been based upon this hope.

but hope that is seen is not hope: for who hopeth for that which he seeth?

If we ponder the definition of hope, one can see clearly the logic of the above statement. Hope is expectation of something that is in the future that has not yet come. The very moment we see it, hope evaporates into possession. It is impossible to hope for something to occur in the future when our eyes tell us that it has already happened in the past. Once a person has gained something that he was hoping and expecting, he immediately stops hoping for it and begins experiencing it.

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. 45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it. Matt 13:44-46

25 But if we hope for that which we see not,

This is the key thought. We are not going to see these promises except from afar. We must hope for that which we do not see. This is God’s plan and an integral part of his plan of salvation. We along with the whole creation are going to groan and sigh, we are going to suffer with manifold grief. But we all have the same precious and exceeding great promises to hope for. If (a conditional particle placed here to emphasize that it is our choice. We must choose to hope in the promises and receive the comfort and motivation they offer. We must know the hope of our calling and use it as a helmet.

having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, Eph. 1:18

But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. 1Th. 5:8

If we will allow our faith to become so strong that we have a strong expectation and desire for these things,

(then) do we with patience wait for it.

Those who choose to hope in the promises through patience will await it. We are not going to receive comfort by being removed from these things. We are going to receive comfort from the promises that in the future we will be removed from them. The knowledge of this becomes a great portal into patience.

“dia.. .A. with the GENITIVE: through... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... by the service, the intervention of, by means of, with the help of... 3. with the gen. of a thing dia is used to denote the manner in which a thing is done, or the formal cause...” (Thayer, p. 132-135; 1223)

If we hope for what we do not see then this hope will become the “*means or instrument by which*” patience “*will be effected.*” Hope is “*the instrument used to accomplish*” patience. Thus if we wish

to increase our “patience,” then we must increase our hope.

“*hupomone*... 1. *steadfastness, constancy, endurance*... in the N. T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings... 2. *a patient, steadfast waiting for*... 3. *a patient enduring, sustaining*...” (Thayer, p. 644; 5281)

“*hupomone*... a. “holding out,” “standing fast,” “endurance,” “steadfastness” so esp. of enduring evils... it covers courageous active resistance to hostile attack,... b. “expectation,” “waiting”... (Kittel Vol 4 p. 581)

As can be seen in the definitions, patience is a great ally of hope. Hope is the expectation of good to come in the future and patience is the endurance, holding out, standing fast necessary to gain it. As noted above, James encourages us that if we will view all tribulations and sorrows with an eye to the patience they create we can view them as bringing joy as well as sorrow.

Count it all joy, my brethren, when ye fall into manifold temptations; 3 Knowing that the proving of your faith worketh patience. 4 And let patience have (its) perfect work, that ye may be perfect and entire, lacking in nothing. James 1:2-4

Here in Romans, Paul said essentially the same thing back in the Fifth Chapter (note steadfastness is the same term as patience here).

through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. 3 And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness; 4 and stedfastness, approvedness; and approvedness, hope: 5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. Rom. 5:2-5

Patience forms a vital link in our salvation.

*In your **patience** ye shall win your souls. Lk. 21:19*

*to them that by **patience** in well-doing seek for glory and honor and incorruption, eternal life: Rom. 2:7 remembering without ceasing your work of faith and labor of love and **patience** of hope in our Lord Jesus Christ, before our God and Father; 1Th. 1:3*

*Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with **patience** the race that is set before us, Heb.12:1*

*Behold, we call them blessed that **endured**: ye have heard of the **patience** of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful. James 5:11*

*I know thy works, and thy toil and **patience**, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; 3 and thou hast **patience** and didst bear for my name’s sake, and hast not grown weary. Rev. 2:2-3*

God understands the hardships that suffering brings upon his children and feels for them. Suffering however is a necessary part of our being his children. God did not exempt the church from this because he knew of its necessity. Yet this is not all God has done. Not only do we have the Holy Spirit as our comforter and guide, and by indwelling in our bodies have promise that he will raise up our bodies on the last day, but God offers an additional promise also.

26 And in like manner

“In like manner” shows that this is a transition verse which ties the previous thoughts into something new but related. This is the only time this term is used in the book of Romans. It is a transition that makes the thoughts of these verses similar to hope. Just as hope is helpful to us in getting through the difficult trials of life, so also will this knowledge about the Holy Spirit.

“*hosautos*... (*hos* and *autos*) *adv. in like manner, likewise: ...*” (Thayer, p. 682; 5615).

“*hosautos*... *just so, in just the same way or manner, likewise*” (Harpers Analytical p. 444)

“In just the way as the above” the Holy Spirit also helps with our infirmities in the same manner that hope does. It is interesting that the same Holy Spirit whom we trust and place full confidence in when he speaks to us about the promises that leads to our hope now revealed that He is also working in our lives in ways that we cannot comprehend or explain, but give us the same sense of comfort as the promises do. Careful consider all the gifts the Holy Spirit has given to us in this chapter:

The Gift of the Holy Spirit - Acts 2:38

1. The Holy Spirit is the one who is fully responsible for giving us the law of the Spirit of life that has **freed us from the law of sin and death** and **given us no condemnation** in Christ. 8:1-2
2. Because we walk after the Spirit we now **fulfill the ordinance of the law** and are saved. 8:3-4
3. Because we now mind the things of the Spirit we **have life and peace**. 8:6
4. Those with a mind of flesh are enmity against God; and cannot please God, but when the Spirit is dwelling in us directing us through His word, we **are not in the flesh and are thus therefore blessed**. 8:7-9
5. If the Spirit dwells in us he **will give life to our mortal bodies** through his Spirit that dwells in us. 8:11
6. If by the Spirit **we put to death the deeds of the body, we shall live**. 8:13
7. As many as are led by the Spirit of God **are sons of God**. 8:14
8. Because of the Holy Spirit we now have **the spirit of adoption** that **cries Abba Father** for the Spirit himself **bears witness with our spirit, that we are children of God**. 8:15-16
9. He also revealed that because we are children **we are heirs of God, and joint-heirs with Christ**., and that if we will now willingly suffer with him, we will also **be also glorified with him**. 8:17
10. **All of this is the “first-fruits of the Spirit.”** We are now waiting through these first-fruits for the adoption, when we will receive **the redemption of our body**. 8:23

In exactly the same manner as the Spirit has helped us out of all the other difficulties that we face as the fallen race of Adam, so now he also helps us in another important realm.

the Spirit also helpeth our infirmity:

As has been abundantly illustrated, even though we are redeemed through Jesus Christ, and have every spiritual blessing in the heavenly places, we still have “infirmities.”

“astheneia... want of strength, weakness, infirmity... a. of Body; aa its native weakness and frailty... bb feebleness of health; sickness... b. of Soul; want of the strength and capacity requisite aa. to understand a thing... bb to do things great and glorious, as want of human wisdom, of skill in speaking, in the management of men... gg to restrain corrupt desires,; proclivity to sin... dd to bear trials and troubles...” (Thayer, p. 80; 769)

*“The word group *asthenes, astheneia, astheneo* formed with a *privativum* from *sthenos* and ... signifies “weakness” or “impotence” of different kinds... The first meaning is “weak” or “weakness,” or “to be weak,” originally in the physical sense... In the NT the words are hardly ever used of purely physical weakness, but frequently a. In the comprehensive sense of the whole man, e.g. the “weaker sex” in I pet 3:7...”* Kittel Vol 1 p. 490-491)

astheneia ... a state of incapacity to do or experience something - 'incapacity, weakness, limitation.' ... 'I am happy then to be proud of my weaknesses' 2 Cor 12:9 b; 'power is made complete in weakness' 2 Cor 12:9 a. (Lou & Nida, Greek-English Lexicon NT:769)

This is a term that presents the stark difference between God’s original intent and plan for man and what happened after the curse.

And God said, Let us make man in our image, after our likeness: and let them have **dominion** over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen. 1:26

When man had dominion, there was no weakness or “*state of incapacity to do or experience.*” But now, under the curse, Christians have many areas where they are powerless and impotent. This is true both of material things that hold greater power than we do such as gravity, illness, disease and bodily dissolution. We have little power to stop persecution and tribulation, or to stop the evil or wicked man from his pursuits. We have no control over what can happen when we leave our homes, nor do we have any power to stop what can happen while we are in our homes. We cannot protect our children, parents and loved ones when they are away. In the sin-cursed world we are weak and simply do not have the strength or power to accomplish so much that we wish that we could do. When these things occur that we are powerless to stop, the Holy Spirit is there to “help” us.

“*sun-anti-lambano... to lay hold along with, to strive to obtain with others, help in obtaining,... to take hold with another (who is laboring), hence univ. to help...*” (Thayer p. 601; 4878)

“*antilambanomai* in Att. Prose means “to grasp,” “to take up a matter,” “to master” “to take up helpfully” ... in the pap. It is often used for “to help” *sunantilambanomai* has the sense of “to take up with,” in the LXX we often find the proper sense of “to grasp”; and the metaphorical sense of “to keep to” or to enter into alliance with” ... Yet the idea of help is pre-dominant...” (Kittel, Vol 1 p. 375)

“*sun-anti-lambano...* This double compound, common in Hellenistic Greek, refers to support or assistance through cooperation (*sun-*) and simultaneously representative (*-anti*) aid. Luke 10:40: Mary should help her sister Martha with serving; Rom 8:26: “the Spirit helps us in our weakness” (Exegetical Dictionary of the NT:4878)

“*sun-anti-lambano... to lay hold along with, to strive to obtain with others, help in obtaining,... to take hold with another (who “lend a hand along with,” “take an interest in” (Luke 10:40; Rom 8:26). ([Moulton & Milligan]. Vocabulary of the Greek NT 4878).*

The only other use of this term in the NT is found in Luke 10:40 where Martha asks Jesus to bid Mary come and help her. Because it is a triple compound word, it captures its meaning from each of its parts. The preposition *sun* “denotes accompaniment and fellowship” and *anti* is a preposition that is mostly used in the sense of “*in place of,*” and *lambano* is a simple verb meaning either taking or receiving and making ones own.

When these three concepts are blended in *sun-anti-lambanomai*. Paul is affirming that the Spirit helps us carry our load by taking up a part of it himself. He takes a share in, supports, and comes to our aid. This is what Martha wanted Mary to do, not realizing she was already doing it with Jesus and His teaching. The Holy Spirit is in fellowship with us, helping us bear these burdens. He does this in two ways, one we know and understand and the second we trust, believe and put our hope in. In the above chart, the Holy Spirit is clearly helping us with all the promises that have created the hope. The more we know and therefore trust and believe the above, the greater the hope we will have that our desire and expectation will culminate in all these trials being unworthy to be compared with the glory that is to follow. Thus He helps us by showing us things that are not seen.

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. 2Cor. 4:16-18

But though these are some of the things our *paraclete* does for us, they are not the specific thing Paul had in mind to reveal here. There is a very important thing that the Holy Spirit does to help us deal with the infirmities and trials of this life.

for we know not how to pray as we ought;

As he moves into the second method he begins with a *for/gar* which gives the reason or cause for

the previous statement about the help that we need from the Spirit. The reason we need this help is because we simply do not “know” how to pray as we ought.

“oida,... 1. like the Lat. novi it has the signification of a present to know, understand; and in the plpf. the signif. of an impf. 1. to know,... 2. to know I. e. get knowledge of, understand, perceive; a. any fact... b. the force and meaning of something that has definite meaning:... c. as in class. Grk., foll. by an inf. in the sense of to know how(Lat. calleo, to be skilled in ...Phil 4:12)...” (Thayer, p. 174; 1492).

We simply cannot become skilled in the ability to pray during times of severe trial and sorrow because we do not know how. Think of Jesus in the garden. Since he already knew what the outcome was, he knew he had to pray for God’s will to be done and for him to drink the cup, yet he also prayed (though he knew it was impossible) that if it was possible the cup might have been removed. If even Jesus found difficulty during that severe moment, how can we with lesser knowledge of the outcome have any hope of praying as we ought? With all the reasons for suffering beyond our comprehension and our own powerlessness in it all, how could we ever become skilled? We may be praying for deliverance when it is chastening from the Lord for our own good.

and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, Nor faint when thou art reprov'd of him; 6 For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth. 7 It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom (his) father chasteneth not? 8 But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. 9 Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they indeed for a few days chastened (us) as seemed good to them; but he for (our) profit, that (we) may be partakers of his holiness. 11 All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, (even the fruit) of righteousness. Heb 12:5-11

It may be time and chance that God does want to deliver us from if we ask.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all. Eccl 9:11

It may be persecution because of the word, that we cannot be removed from as long as we are faithful and convicted. It could be a combination of these things, but since we can never know, we can’t know exactly how to pray as we “ought” to pray if we did know both the reasons and the outcome.

“dei... It is necessary, there is need of, it behooves, is right and proper; ... a. necessity lying in the nature of the case:... necessity brought on by circumstances or by the conduct of others toward us... c. necessity in reference to what is required to attain some end... d. a necessity of law and command, of duty, equity... I. e. necessity established by the counsel and decree of God...” (Thayer, p. 126; 1163).

We cannot pray as the “necessity brought on by the circumstances or by the conduct of others” would demand. This is obviously not an absolute statement. We do know how to pray for forgiveness, how to pray for our daily bread, how to thank God and hallow his name, and pray in Jesus name. We know a lot because the Spirit has revealed a lot,

Yet there are times when prayer would be most helpful, but we are in doubt what to say, what to ask for and what we need. When a loved one nears death, or when we ourselves do; when things happen in our lives that leave us perplexed and hopelessly confused, at these times our own wisdom leaves us and our burden is greater than we can bear or know what to do with, and we do not know what to say! It is at this moment that this new thought is to present itself to our minds. We are not alone in this moment. The Holy Spirit is also helping in these things.

but the Spirit himself maketh intercession for (us)

With the stronger *alla/but* adversative particle, the Spirit reveals that when these times come, he is there himself to “make intercession” for us. We are not alone during this times of severe trial and sorrow! Since this term does not occur outside of the New Testament and this is the only time it

is used in the NT, we don't have any other place to compare this to.

“huperentugchano ... “supplicate on behalf of” (Rom. 8:26), does not seem to occur outside early Christian literature: (Moulton & Milligan, Vocabulary of the Greek NT: 5241)

The term itself is another compound made up of a preposition *“huper - in behalf of, for the benefit of,”* and the term intercession, which means to petition or intercede for the benefit of another.

“huperentugchano...to make a petition or intercede on behalf of another (huper, on behalf of, and No. 1)

“1. entunchano... primarily to fall in with, meet with in order to converse; then to make petition, especially to make intercession, plead with a person, either for or against others...” (Vine Vol 2, p 267)

“huperentugchano to intercede on behalf of someone, with specific emphasis upon the fact that what is being done is for the sake of someone else - 'to intercede on behalf of, to intercede for.' (Lou & Nida Greek-English Lexicon NT:5241)

Both *“huperentugchano”* and *“entunchano”* are used in this passage. So it is clear that the emphasis in this first one is that the Holy Spirit is making petitions and intercessions to God in behalf of our needs which he perceives better than we do and therefore knows exactly what our needs are in every situation. This same concept and term is also used of Jesus own intercessions for us.

*Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing **he ever liveth to make intercession for them.** 26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; 27 who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the (sins) of the people: for this he did once for all, when he offered up himself. 28 For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, (appointeth) a Son, perfected for evermore. Heb. 7:25-28*

This is designed to give us great comfort during such times. We can pray, but we can also know in our hearts that the Spirit is taking what we say and interceding on our behalf. This helps us better understand a similar passage on this same theme.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. Phil. 4:6-7

with groanings which cannot be uttered;

Some who read this see these groanings as occurring in our own hearts while others attribute the groaning to the Holy Spirit himself. The grammar and context will allow either. These groans or sighs are unable to be expressed in words. This term is only used one other time in the NT to describe the groanings of the children of Israel during their Egyptian bondage (Acts 7:34). They are too deep and too anguished to even be uttered.

“stenagmos... (stenazo), a groaning, a sigh...” (Thayer p. 587; 4726)

“alaletos... not to be uttered, not to be expressed in words:...” (Thayer p 25)

Can it be said that the Holy Spirit is groaning over our plight, or is he feeling our groanings and responding properly? Although we might read it as if he is doing the groaning, He would not be groaning unless we were. It could be said that he feels anguish and intercedes for us with such great sympathy that he too groans, but still the real origin of this is within our own hearts. Since this is the only place where this is stated, it is impossible to be positive and we must be careful not to read too much into this passage.

27 and he that searcheth the hearts

Here another enigma and ambiguity faces us. Are we still speaking of the Holy Spirit or has the topic now shifted to the Father? Who is “he that searcheth the hearts?” Since many times in the Scriptures God is called the one who knows all hearts, many interpreters of this passage assume

that the Father is now the subject. Ponder the following Scriptures.

then hear thou in heaven thy dwelling-place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) 1Kings 8:39

But thou, O Jehovah, knowest me; thou seest me, and triest my heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. Jer. 12:3

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 1Chr. 28:9

Will not God search this out? For he knoweth the secrets of the heart. Ps. 44:21

Search me, O God, and know my heart: try me, and know my thoughts; Ps.139:23

The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? 10 I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings. Jer. 17:9-10

These passages make it clear that the Father does in fact do this with all men, but Jesus can also do it.

But Jesus did not trust himself unto them, for that he knew all men, 25 and because he needed not that any one should bear witness concerning man; for he himself knew what was in man. Jn. 2:24-25

And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works. Rev. 2:23

So we are back where we began. This could be speaking of the Father or of the Holy Spirit. Since the Father hears all prayers, and the Spirit intercedes on behalf of the saints to the Father, there isn't really any compelling reason to make a choice since they are both true. The Spirit knows what is going on in the heart of the Christian who is so bowed down with sorrow and anguish that he does not know how to pray. He knows exactly what is needed, and he is interceding to the Father who also knows what is going on in their heart and exactly what is needed.

knoweth what is the mind of the Spirit,

Unfortunately, this clause again has some ambiguity and offers two possible interpretations. Obviously the mind of the Spirit can refer to the Holy Spirit's mind. But it can also refer to the mind of the Christian for whom he is interceding.

For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: Rom 8:5-6

In practical terms it makes little difference whether Paul here speaks of the mind of the Christian that is being fully understood by God, or the mind of the Spirit who fully understands the mind of the Christian. The point either way is very simple. Each of us lives in a world cursed with sin and with complicated circumstances arising which exceed our own ability to comprehend what to do. When those times come the Father and the Spirit team up to help us through them. We have powerful allies upon which to cast all anxiety and sorrow. If we put our trust and confidence in these revealed truths, then just like all the other precious and exceeding great promises they will strengthen our hope and give us peace. The remainder of the chapter will categorize the things that can happen either from persecution, or simply being caught in the midst of the sin cursed worlds time and chance.

because he maketh intercession for the saints according to (the will of) God.

This is the truth upon which our hope rests. The Holy Spirit, along with Jesus, are both making intercession for the saints. Jesus as our high priest and the Spirit as our other comforter. This is how our great God and Father wants it to be. It is according to God that these things are done in this manner. This is the preposition "kata" which describes proportion or reference.

“kata,... a preposition denoting motion or diffusion or direction from the higher to the lower... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of...” (Thayer, p. 328; 2596)

God is the standard upon which this is being done. It is agreeable to and in conformity with God. This ought to give us great comfort and make it easier to:

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; 7 casting all your anxiety upon him, because he careth for you. 1 Pet 5:6-7

28 And we know

From the very beginning God has only had our best interests in his heart. As he reviewed all that was created on each of the first six days, he concluded that it was good. As he viewed it all in its completion just before the close of the sixth day, he gave this summation.

31 And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day. 1 And the heavens and the earth were finished, and all the host of them. Gen 1:31-2:1

It was all very good. After man sinned, God cursed the earth. Yet even in the curse, God still had blessing man and giving them salvation in his heart. As Solomon reviewed “*life under the sun*” in Ecclesiastes his ultimate conclusion was that the reason things are the way they are is so that after all has been said, this one conclusion will come to each man.

(This is) the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole (duty) of man. Ecc. 12:13

God has set up this world so that all things will lead man to this conclusion. If we learn anything from James it ought to be this.

Do not be deceived, my beloved brethren. 17 Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. 18 In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures. (NAU) James 1:16-18

I quote the NAU (New American Standard - Updated Edition) because it better captures the fine distinction of the good giving that bestows and the good gifts that are received. Even in punishment, there was no variation or shifting shadow to God’s giving. Everything in this life is now designed and planned with great care to bring about the salvation of man. Everything is designed to bring about our good. Nothing that now exists, even though the world is cursed by sin, does not have something about it that reflects the love, mercy and compassion of God. We may not see it in this life, but in the life to come, when we learn more, we will clearly see and understand.

We “know” this now by faith and trust in God’s promise.

“oida,... Is an Indo-Eur. perf. of the root eid-, id- (→ eidos, eidenai, idein), though always used in the pres.: to have realized, perceived” = “to know.” It often replaces the perf. egnoka... “to have experienced, learned to know” = “to know,” but it can also be synon. with ginosko;...” (Kittel Vol 5 p 116; 1492)

Generally when this term is used, it described information that we have experienced or learned and now understand by that experience. Paul captured this when he said that when we stop looking at the seen and begin to clearly see the unseen, we will truly understand it, not only in our head, but also in our experiences and in our heart. Yet initially, before we receive this knowledge, our natural response to persecution and mindless suffering is that we must have done something wrong. It is hard for us to see that there might be some good in it. We can come to learn this and to thus realize and know it in a way we can see, but only through the guidance of the Holy Spirit in the Word.

that to them that love God

The term “that’ draws a circle around the ones that are under consideration here. The substance and contents of our knowledge is focused only on those who love God.

“hoti... I. the substance or contents (of a statement), that; 1. joined to verbs of ... thinking, believing, judging, hoping...” (Thayer p 458-460; 3754)

If we want “to know” that all things are going to work together for good in our lives, then we must know that we love God. “*agapao - love*” is the term that Jesus took from the original language and gave it the meaning that he wanted it to have. It is basically a love that puts the needs of others and makes them as important to us as our own needs. While both covenants made it clear that when it comes to our “love” for God, it is all tied up in the keeping of commands, yet the additional

revelation in the New Covenant gave it some added details because first Jesus came and demonstrated it and then under the influence of the inspiration of the Holy Spirit the apostles also gave further revelation.

Know therefore that Jehovah thy God, he is God, the faithful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments to a thousand generations, Deut. 7:9

And now, Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, 13 to keep the commandments of Jehovah, and his statutes, which I command thee this day for thy good? Deut. 10:12-13

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul, Deut. 11:13

If ye love me, ye will keep my commandments. Jn. 14:15

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Jn. 15:10

Hence all things are going to work together for good to those who love the Lord, keep his commandments, and serve him with all their heart and soul. This is not a universal promise, because those who do not love God will do destructive things that will not work together for good and God will not always be able to help them. Yet for those who love God, God is working providentially and through his word to work out his purposes which will end in their good.

But the greatest key to all things working together for good in our life is when we love God with all our heart, soul, mind, and strength. When we love him, keep his commands, and serve him, he can work with us and help us regardless of what comes into our lives.

And hereby we know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; 5 but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: 6 he that saith he abideth in him ought himself also to walk even as he walked. 1Jn. 2:3-6

And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. 17 We love, because he first loved us. 1Jn. 4:16-17

Hereby we know that we love the children of God, when we love God and do his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 1Jn. 5:2-3

all things work together for good,

“All things” is a very comprehensive term. As an adjective it takes whatever noun under consideration and broadens it out to “any and every.” It signifies “all or any of the class indicated.” It “indicates every mode in which” “the things designated by the noun” involve.

“pas,... I. adjectivally, and 1. with anarthrous nouns; a. any, every one(sc. of the class denoted by the noun annexed to pas);... all or any of the class indicated... b. any and every, of every kind, ... esp. with nouns designating virtues or vices, emotions, character, condition, to indicate every mode in which such virtue, vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun belongs... c. the whole ... 2. with nouns which have the article, all the, the whole,... with a Plural, all(the totality of the persons of things designated by the noun) II. without a substantive 1. masc. and fem. every one, any one... 2. everything, (anything) whatsoever;... always, perpetually,... in every condition, or in every matter, ... in everything, in every way, on every side, in every particular or relation,...” (Thayer, p. 491-493; 3956).

With this in mind, in the context of what has just been described, what are these “all things.” At the very least it would covers “the sufferings of this present time.” But would also include the things that follow:

1. *Those who could lay anything to the charge of God's elect. 8:33*
2. *Those who could condemn. 8:34*
3. *tribulation, anguish, persecution, famine, nakedness, peril, or sword. 8:35*
4. *Those who kill all the day long; and account us as sheep for the slaughter. 8:36*
5. *death, life, angels, principalities, things present, things to come, powers, height, depth, any other creature. 8:38-39*
6. *None of these things are able to separate us from the love of God, which is in Christ Jesus our Lord. 8:39*

In all these things we are more than conquerors through him that loved us. 8:37

One need search no further than Paul's words to the Corinthians for verification of this. He had a "thorn in the flesh" that he sought to have removed as he believed it was hindering his work. Jesus let him know that the reality was far different than what he had suspected and that this unfortunate event was actually working to strengthen the power of the Lord in him.

And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. 8 Concerning this thing I besought the Lord thrice, that it might depart from me. 9 And he hath said unto me, My grace is sufficient for thee: for (my) power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. 10 Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong. 2Cor. 12:7-10

All these things "work together" for good.

"sunergeo... to work together, help in work, be a partner in labor... to put forth power together with and thereby to assist, ... faith (was not inactive but by co-working) caused Abraham to produce works..." (Thayer, p. 603; 4903)

This is a very big concept to digest. There are two other passages in the NT that use this word in a manner that is similar to the way Paul used it here.

*And they went forth, and preached everywhere, **the Lord working with them**, and confirming the word by the signs that followed. Amen. Mk. 16:20*

*Thou seest that **faith wrought with his works**, and by works was faith made perfect; Jas. 2:22*

It is evident that while the brethren were working the Lord was also working with them. So they were both working together. The same thing is true of James the faith that brought righteousness was working and the works that they were doing was working with the faith and bringing it to the point of righteousness. In both cases we have two separate things working together to bring about a greater end. That is the case here. There is nothing that occurs in this life whether good or bad that cannot work together for good if we love God. Everything in this life can "help in work, be a partner in labor, put forth power together with and thereby to assist." These things are all now working "for" good.

"eis,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: into, to, towards, for, among. It is used II. eis after words indicating motion or direction or end; 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect... (Thayer, p. 183-186; 1519).

We have to trust God that this is true, but once we do trust him then nothing that happens in this life should be seen as an exception. We must accept it graciously and seek to work it into the mosaic of our life in a good way. Everything can and will work together to bring about good leading us to enter into greater good. All things can be come a path way to greater good if we truly love God and allow him to work it out in our life. All the above are helping in word and putting forth power leading toward and entering into good. This is "the end which" all these things "are adapted to attain," if we don't short circuit it by no longer loving God, by trusting him and keeping his

commandments. Even the term “good” is a term rich with significance.

“agathos... excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. of good constitution or nature... 2. useful, salutary... 3. of the feeling awakened by what is good, pleasant, agreeable, joyful, happy... 4. excellent, distinguished... 5. upright, honorable... upright, free from guile, particularly from a desire to corrupt the people... pre-eminently of God, as consummately and essentially good... The neuter used substantively denotes 1. a good thing, convenience, advantage, ... 2. what is upright, honorable, and acceptable to God...” (Thayer, p. 2-3; 18)

All things are will work together for good to those who love God, putting forth their power leading and entering into that which is good, useful, joyful, excellent and honorable.

All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, (even the fruit) of righteousness. 12 Wherefore lift up the hands that hang down, and the palsied knees; 13 and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed. Heb. 12:11-13

The Christian has nothing outside of himself to fear. It will hurt and bring about groanings and sighs, things that are so extreme that we do not even know how to pray as we ought. But God has so ordained and set into motion principles and truths which will see to it that nothing has power over the Christian for their ultimate harm. The power of the blood, the power of the word, the power of prayer, the intercession of the Spirit, God’s knowledge of our hearts will make it certain that even though we are not redeemed everything still here as part of the curse can still all work together to see to it that nothing but good can ever come out of anything outside of ourselves.

The only thing left for us to fear is **THE MIND OF THE FLESH** which is enmity against God. When it gains control then we are no longer safe. This alone still has the power to destroy us. This is why we must put it to death through crucifixion. Once it is destroyed, no Christian has anything to fear. Hence all things refers to all things except those things produced by the mind of the flesh. They cannot and never will work together for good. Any other conclusion would violate other passages in Romans.

and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just. Rom. 3:8

What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. We who died to sin, how shall we any longer live therein? Rom. 6:1-2

What then? shall we sin, because we are not under law, but under grace? God forbid. 16 Know ye not, that to whom ye present yourselves (as) servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom. 6:15-16

For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. Rom. 8:5-8

(even) to them that are called

Another way of identifying those who love God is those who “are called” according to his purpose. Since Paul will repeat this term in its proper order of God’s plans in verse 30, we will consider it in its more comprehensive use there. But it is important to understand that it is only those who love God who are “called.”

“kletos,... called, invited, (to a banquet...); in the N.T. a. invited (by God in the proclamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ... b. called to (the discharge of) some office...i.e. divinely selected and appointed ...” (Thayer p 350; 2822)

Back in eternity, God crafted and planned the gospel plan of salvation in all its components. Jesus was slated to die on the cross and the gospel was created to call those who loved God no matter where they were all over the world. Even the term church recognizes the importance of this call since them church (*ek - klesia - is the called out*) because only those who love God will heed the

call. This puts the gospel into its proper perspective. It was designed to call only those who have this type of love for God. Thus we are not seeking to convince people of the truth of the gospel, but only to preach it clearly enough so that those who truly love God will understand and seek to fulfill whatever conditions God has set forth. It is used in this way in the following Scriptures.

*God is faithful, **through whom ye were called into the fellowship of his Son Jesus Christ our Lord.** 1Cor. 1:9*

*I therefore, the prisoner in the Lord, beseech you to **walk worthily of the calling wherewith ye were called,** Eph. 4:1*

*to the end that **ye should walk worthily of God, who calleth you into his own kingdom and glory.** 1Th. 2:12*

*But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that **God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: 14 whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.** 2Th. 2:13-14*

*Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; 9 **who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace,** which was given us in Christ Jesus before times eternal, 2Tim. 1:8-9*

*But ye are a elect race, a royal priesthood, a holy nation, a people for (God's) own possession, that ye may show forth the excellencies of him **who called you out of darkness into his marvelous light: 10 who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy.** 1Pet. 2:9-10*

We see from these passages that this calling brings us into fellowship with Jesus and is something we are to walk worthy of. This calling brings us into his own kingdom and glory, that the calling occurred from the beginning, but happened in time through the preaching of the gospel. That it is a holy calling given to us in Christ Jesus before times eternal, and that we were called out of darkness into his marvelous light.

These are the people who love God and these are the people for whom all things work together for good. It is important to understand that this calling is to everyone, and it is man's free will responding to that call that led to our being called out. God wanted all men to be saved and to come to repentance.

*This is good and acceptable in the sight of God our Saviour; 4 **who would have all men to be saved, and come to the knowledge of the truth.** 5 For there is one God, one mediator also between God and men, (himself) man, Christ Jesus, 1Tim. 2:3-5*

*The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, **not wishing that any should perish, but that all should come to repentance.** 2Pet. 3:9*

From these two verses, Calvinism and its idea of a limited election or calling is patently false. Our calling and election were based entirely upon our own decision. God called everyone, and God voted for everyone to be saved (and thus elected) by coming to repentance. Each man must decide for himself, whether he loves God enough to cast the deciding vote by choosing to believe and repent and obey the gospel. For those who do this, all things work together for good.

according to (his) purpose.

According to is "*kata*" which again describes the proportion and relation between his calling and his "purpose." They are one and the same.

prothesis ... 'to plan in advance,' 30.62) that which is planned or purposed in advance - 'plan, proposal, purpose.' (Lou & Nida Greek-English Lexicon NT:4286)

prothesis ... to purpose or plan, a setting forth, presentation, an exposition, determination, plan, or will. It involves purpose, resolve, and design. A placing in view or openly displaying something. A thought or purpose (Acts 11:23; 27:13). (Complete Word Study Dictionary: NT:4286)

As we look at the few times this term is used in the NT to describe God's purpose we get a composite of what it means.

*how he entered into the house of God, and ate the **showbread**, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Mt. 12:4; cf Heb 9:2*

(1) *for (the children) being not yet born, neither having done anything good or bad, that **the purpose of God according to election** might stand, not of works, but of him that calleth, Rom. 9:11*

(2) *in whom also we were made a heritage, **having been foreordained according to the purpose of him who worketh all things after the counsel of his will**; Eph. 1:11*

(3) *according to the eternal purpose **which he purposed in Christ Jesus our Lord**: Eph. 3:11*

(4) *who saved us, and called us with a holy calling, not according to our works, but **according to his own purpose and grace, which was given us in Christ Jesus before times eternal**, 2Tim. 1:9*

This term was used many times in the Septuagint for the showbread in the tabernacle. it is used in the NT for God's purpose now set forth like the showbread for all to see. (1) it referred to God's plan to use his right to choose (election) in the bringing in of the promised seed. In (2) it referred to God's ability to bring into being everything he desires. In (3) it referred to God's eternal purpose of bringing into existence his church. In (4) it referred to God's design that our salvation be a matter of grace in his part and not works on ours. In each of the above scriptures it was emphasized that what God did back in eternity and then brought about in the natural unfolding of the events of this world is his purpose. Just as election, the church, man's salvation by grace, and his ability to bring about all the things he planned were part of that eternal purpose, so also is the bringing to salvation all those that love him and who manifested that love by hearkening to the call of the gospel.

Paul's point here is clear. Our burdens, afflictions and troubles that bring so much agony and difficulty into our life that we do not even know how to ask for help will work out to our good. They will do so because this is in harmony with God's purpose which he set in order in eternity and which nothing now in existence or ever to come can in any way thwart or hinder. What a comfort! We will get into heaven because it is God's purpose to get us there, and he will suffer nothing but our own free will to hinder that purpose.

29 For whom he foreknew,

With a *for/gar* an additional explanation and elaboration of the previous thought is now offered so we can see the point more clearly. The Spirit has revealed that all things work together for good for those who are called according to God's purpose. The reason for this centered in God's foreknowledge, foreordination, calling, justifying and glorifying a certain portion of mankind. A clearer understanding of these things will offer great esteem and comfort to God's children. He began by reminding us of God's greatness which is at the heart of our success. God "foreknew."

"proginosko... to have knowledge of beforehand; to foreknow..." (Thayer p 538; 4267)

"proginosko "to know before" (pro, "before," ginosko, "to know"), is used (a) of Divine knowledge, concerning (1) Christ, 1 Pet. 1:20, RV, "foreknown" (KJV, "foreordained"); (2) Israel as God's earthly people, Rom. 11:2; (3) believers, Rom. 8:29; "the foreknowledge" of God is the basis of His foreordaining counsels; (b) of human knowledge, (1) of persons, Acts 26:5; (2) of facts, 2 Pet. 3:17 (Vine's Expository Dictionary Vol 2 p 119)

The comforting truth is that God "had knowledge beforehand" and "knew before" we ever entered the world that Christians would face the exact obstacles that we face and he made the necessary provisions to deal with these things before they ever happened. Both collectively and individually God has made provisions for those who love him to keep them safe and bring them to glory. It is difficult to know within the context here whether the Spirit speaks of the people who love God as a class or as individuals. The relative pronoun "whom" appears to indicate class, but since it cannot be proven conclusively we will consider it both ways. First, if the Spirit was thinking of Christians as the group of people God foreknew in eternity and planned to save, then he is following the same line of reasoning as he did when he later wrote the Ephesian letter.

Blessed (be) the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly (places) in Christ: 4 even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: 5 having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, 6 to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: Eph 1:3-6

The class of people described in the first chapter of Ephesians are those “in Christ.” Those who choose to enter Christ are blessed with every spiritual blessing in the heavenly places, and the first of those blessings is the fact that God, before the foundation of the world, chose those “in Christ” to be holy and blemish. He also foreordained that those who became a part of this class or group of people would be receive the “adoption as sons through Jesus Christ.” It is very possible that this is exactly what is being affirmed here in Romans. God foreknew all things would work together for good to every one who accepted his call through the gospel. Therefore when each person enters into this relationship, they are foreordained to be conformed to the image of his son. This is the easiest way to understand the passage, but it may be teaching something even more deep and yet even more comforting.

God’s Foreknowledge

The teachings of the Scriptures about God’s ability to “*have knowledge of beforehand*” is an attribute which is beyond man’s ability to comprehend. We do not have such an ability so we cannot understand how it works. God has the ability to know how things are going to unfold and what the end result will be before they even occur. This is obviously one of the things God was speaking of in Isaiah.

For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isa. 55:8-9

It seems to this author that some of the greatest doctrinal errors and controversies facing Jesus’ disciples centers on things like this. When God reveals something that is far beyond man’s own ability, our speculations on how God is able to do it or how he chooses to exercise such ability are worthless. Since his ways are not our ways and his thoughts are not our thoughts and the difference is so high that even that cannot be measured (we don’t even know how high the heavens actually ascend), how baseless our own ideas are seen to be! What ought to be obvious is that since we cannot understand them, speculation is useless.

The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law. Deut. 29:29

Yet many are undeterred by such Scriptures. Through the lense of human eyes and with no guidance from the Holy Spirit some have sought to explain these secret things. Yet God’s foreknowledge can only be what he reveals it to be. Nothing more and nothing less. Since we do not have this skill, we cannot determine exactly how it is used. The Spirit outlined the depths of God’s knowledge in one of the Psalms of David. After reading it we can at least speak more intelligently about the subject.

O Jehovah, thou hast searched me, and known (me). 2 Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off. 3 Thou searchest out my path and my lying down, and art acquainted with all my ways. 4 For there is not a word in my tongue, but, lo, O Jehovah, thou knowest it altogether. 5 Thou hast beset me behind and before, and laid thy hand upon me. 6 (Such) knowledge is too wonderful for me; it is high, I cannot attain unto it. 7 Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me. 11 If I say, surely the darkness shall overwhelm me, and the light about me shall be night; 12 Even the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike (to thee). 13 For thou didst form my inward parts: Thou didst cover me in my mother’s womb. 14 I will give thanks

unto thee; for I am fearfully and wonderfully made: Wonderful are thy works; and that my soul knoweth right well. 15 My frame was not hidden from thee, when I was made in secret, (and) curiously wrought in the lowest parts of the earth. 16 Thine eyes did see mine unformed substance; and in thy book they were all written, (even) the days that were ordained (for me), when as yet there was none of them. Ps 139:1-16

God “searches” and “knows” us. He knows our “downsitting” and “uprising.” He understands our “thoughts afar off.” He is “acquainted with all our ways.” Every “word in our tongue” he “knows it altogether.” Even this knowledge is “too wonderful” for our writer, so “high” that he “cannot attain unto it.” This even includes knowing where he is at all times and being fully able to do the above under any and all circumstances. For our purposes though, it is 16 where “foreknowledge” is discussed. “Thine eyes did see mine unformed substance; and in thy book they were all written, (even) the days that were ordained (for me), when as yet there was none of them.” This is God’s foreknowledge! Before David was born, “the days that were ordained” for him were already “all written” in God’s book.”

This foreknowledge forms the heart of God’s ability to plan and then flawlessly carry out those plans. Immediately after Adam & Eve’s sin in the garden, God promised to send a savior. Later, to Abraham, Isaac, Jacob and Judah, he successively promised that their descendants would become a great nation and that the savior would be born through their children. Later prophets continued to give more and more details of God’s foreknowledge. He knew where Jesus would be born, and where he would be raised. He knew how he Jesus live, how he would die, etc. After the crucifixion, on the day of Pentecost, Peter informed the Jews(Acts 2:23) that all they had done was “by the determinate counsel and foreknowledge of God.” God had known and planned for these people to crucify Jesus. Does such foreknowledge take away freedom of choice and guilt for actions? Absolutely not! This will become the theme of the next chapter, so we will leave that to be explained at that time. Suffice it now only to quote the main concept of that chapter. God is the potter and we are the clay. The choices we make in how we live our lives determines the quality and type of clay that we become. By our own choices we make ourselves into vessels of honor of vessels of dishonor. After we make our choices, God then determines how we will be used.

Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. 20 Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor. 21 If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master’s use, prepared unto every good work. 2Tim. 2:19-21

It is here that we must part company with those who wish to create elaborate ideas of exactly how all of this works. Only God knows exactly how all of this works because only God has this ability. The Scriptures do not tell us exactly how God uses this ability. Through all the multitudes of questions that will arise, Deut. 29:29 warns us not to go beyond what is written. God knows our days, he knows our frame, he knows our strengths and our weaknesses. He wants all to be saved and come to repentance (2Tim. 2:3-5; 2Pet. 3:9). He blesses the poor in spirit and those who mourn (Mt. 5:3-4). While at the same time using men like Pharaoh, Judas and the Jewish rulers in the time of Jesus Christ to fulfill his purposes in a very negative way.

As is so often the case while walking the path that leads to life, we find doctrines in the Scriptures that are straitened and narrow. We must not stray to the right or to the left, but be content with what is written. The path to fully understanding God’s foreknowledge is clouded by other Scriptures that warn us not to carry things too far.

And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. 7 And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for

it repenteth me that I have made them. Gen 6:5-7

And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through (the fire) unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. Jer 32:35

How shall we understand these things? Can God repent and be grieved about what he already knew? Can he say it never came into his mind if he already knew? Does he know everything or voluntarily limit himself? Since we do not know the answer to these things, we must not go beyond what is written.

God's foreknowledge joined with his unlimited power offers each individual great comfort as they live their life and bear their burdens. God called each of us, knowing who we were and that we would become his children long before we did. He knows our strengths and our weaknesses better than we do and he protects us from things that are too difficult for us to handle.

And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: 10 for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. Acts 18:9-10

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. 1Cor. 10:13

Though such knowledge is "too wonderful" for us and we "cannot attain it," we can be greatly comforted and understand that because God has these great abilities all things can in fact work together for good. So whether this is foreknowledge as a class, or for each one of us individually, we are offered great comfort and strength. It is the foreknowledge then leads to our being "foreordained."

he also foreordained

Once again, The Spirit speaks of an ability and a dominion which God possesses that is far beyond man's own. Because of God's foreknowledge and his power, God has the absolute ability to "foreordain."

"pro-orizo... to predetermine, decide beforehand,... In the N. T. of God decreeing from eternity... to foreordain, appoint beforehand..." (Thayer, p. 541; 4309)

"pro... before... used a. of Place... b. of Time... (Thayer, p. 537; 4253)

"horizo,...(from horos a boundary, limit)... to define 1.to mark out the boundaries or limits (of any place of thing):... 2. to determine, appoint:... Rom 1:4 (for although Christ was the Son of God before his resurrection, yet he was openly appointed [A.V. declared] such among men by this transcendent and crowning event)..." (Thayer p 453; 3724)

"pro-orizo... : to come to a decision beforehand - 'to decide beforehand, to determine ahead of time, to decide upon ahead of time.' ... 'he had already decided that through Jesus Christ he would bring us to himself as his sons' Eph 1:5; ... 'those whom he decided upon ahead of time, these he called' Rom 8:30. (Lou & Nida Greek-English Lexicon NT:4309)

God can draw a boundary around a group or an individual long before events make it clear to us, predetermine and decide the outcome, then bring it to pass exactly as he had foreseen and predetermined. Since we cannot do this and do not even understand how it could be done it is useless to speculate on how God chooses to operate and use it. The Scriptures tell us he can and does have this ability and from time to time they show us how he has chosen to exercise it.

Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; Acts 2:23-24

The kings of the earth set themselves in array, And the rulers were gathered together, Against the

Lord, and against his Anointed: 27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, 28 to do whatsoever thy hand and thy council foreordained to come to pass. Acts 4:26-28

God knew exactly what he wanted to have done with Jesus. He had a role for Herod, Pilate, the Gentiles, and the peoples of Israel. Each of them did exactly what God wanted them to do of their own free will. Such knowledge it “*too wonderful*” for me. I can only marvel and praise him, but I cannot understand or explain it in detail. Again, it is the perfect mixture of foreknowledge, ability to read the hearts of all men and know how they will react, and absolute power to set things up in just the right way so that things will turn out exactly as his hand and his council foreordained it to. Paul and Jeremiah were told that God had done exactly the same thing with them.

But when it was the good pleasure of God, who separated me, (even) from my mother’s womb, and called me through his grace, 16 to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood: Gal. 1:15-16

Now the word of Jehovah came unto me, saying, 5 Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations. 6 Then said I, Ah, Lord Jehovah! behold, I know not how to speak; for I am a child. 7 But Jehovah said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. 8 Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah. Jer. 1:4-8

God saw their character, and the events it would take to bring them into a set of circumstances where he could use them as apostle and prophet. No free will was violated. God treats all men exactly the same in this respect. Every man who will allow himself to be used will be used and everyone who rebels will be used to fulfill God’s purposes in the exact opposite way. This again will be further discussed in the next chapter.

What God did with Jesus and with Paul and Jeremiah he now does with all who are in Christ. He has drawn a boundary around everyone who accepts his call. They will be conformed to the image of his Son.

(to be) conformed to the image of his Son,

Just as no one can stop God’s purpose in bringing Christ as savior into the world, no one could stop his purpose of “*conforming*” those he has called into the image of his son.

“sum-morphos... having the same form as another... similar, conformed to...” (Thayer p. 596; 4832)

In God’s foreknowledge, he foreordained, decreed and determined beforehand that every single person who answered his call would in fact have the same form as “the image” of his son. He expected them to be conformed to that “image” as a standard.

“eikon... an image, figure, likeness... b. metonymically the image of one; one in whom the likeness of anyone is seen...” (Thayer p 175; 1504)

“eikon... “to be similar,” “to be like,” “to appear”), means an image in various senses: a. in the strict sense as an “artistic representation,” e.g., a painting, statue or impress on a coin... b. in the metaph, sense of a “mental image,” ... a “similitude” ... and finally c. in the sense of a “copy,” a “living image,” a “likeness,” an “embodiment,” a “manifestation” ...” (Kittel Vol 2 p. 388)

As one ponders the context and the rest of the Scriptures, what is it about Jesus’ image that God wanted us to conform to? As one ponders the terms used in God’s original creation of mankind, it becomes clearer what is being affirmed here.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 And God created man in his own image, in the image of God created he him; male and female created he them. Gen 1:26-27

The Hebrew term for image is nearly identical to the one used here in Romans. Vine defines it as “*tselem* 6754, “statue, image, or copy.” When God created man, his inner being was formed to

conform to the image of God. When Adam and Eve sinned they marred that image and there is no way for us to ever recreate it again. We don't even know what that divine image looked like. When Jesus came, it was God's foreordained purpose to have Jesus live in such a way that we have an exact template to follow. We now have the means, through God's power placed in the gospel to conform ourselves to that image. This can be done only because of God's divine power sending his son and through his death offering the grace and mercy necessary to make it possible. Now, though our own efforts (only because of God's divine efforts and grace), we can use the powerful tools God created and "add on our part" to work out in our own time what God decreed in eternity.

seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; 4 whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. 5 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in (your) virtue knowledge; 6 and in (your) knowledge self-control; and in (your) self-control patience; and in (your) patience godliness; 7 and in (your) godliness brotherly kindness; and in (your) brotherly kindness love. 2Pet. 1:3-7

Those in Christ are seeking to attain to the image of Jesus. They are striving to have the same divine nature he revealed to us while he was here. It begins at baptism where all our sins are forgiven and God freely gives us a likeness to him. Then as time passes and we work on conquering and overcoming our lusts, we become more and more partakers of the divine nature. Paul spoke of this in the Second Corinthian letter.

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. 2Cor. 3:18

The gospel works just like the reflection in a mirror. It contains the glory of the Lord. As we look at him through the gospel we are transformed (*meta-morphoo*) into the exact same image. This passage describes in time and in reality what God had foreknown and decreed in eternity. This will continue for as long as we are in this life and then will find its fullness after the resurrection.

lie not one to another; seeing that ye have put off the old man with his doings, 10 and have put on the new man, that is being renewed unto knowledge after the image of him that created him: Col. 3:9-10

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 1Cor. 15:49

What is more difficult is to nail down the exact aspects of Jesus that are under consideration. Is it the suffering and ability God had to make all things work together for good to him? Is it more comprehensive, encompassing every facet of Jesus. Both are true, but it is more to the context that it would be the former.

Have this mind in you, which was also in Christ Jesus: 6 who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, 7 but emptied himself, taking the form of a servant, being made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, becoming obedient (even) unto death, yea, the death of the cross. Phil. 2:5-8

that he might be the firstborn among many brethren:

This clause begins with the preposition *eis* that describes the end, object or purpose of something. The result God intended to achieve.

"*eis*,... a Prep. ... denoting entrance into, or direction and limit... 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect... (Thayer, p. 183-186; 1519).

God planned and intended that Jesus become the firstborn among many brethren. This too is a combination of grace and mercy on God's part and effort and toil on ours. By grace we are adopted into God's family, but by faith, trust and perseverance through trials, we enter into the same work as Jesus and are seeking to accomplish the same goals as he sought.

For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye

should follow his steps: 22 who did no sin, neither was guile found in his mouth: 23 who, when he was reviled, reviled not again; when he suffered threatened not; but committed (himself) to him that judgeth righteously: 1Pet. 2:21-23

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: 13 but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. 14 If ye are reproached for the name of Christ, blessed (are ye); because the (Spirit) of glory and the Spirit of God resteth upon you. 1Pet. 4:12-14

he that saith he abideth in him ought himself also to walk even as he walked. 1Jn. 2:6

When we are conformed to his image, we will be walking in his steps, walking even as he walked, and when we are walking like this, he is not ashamed to call us of his brethren.

But we behold him who hath been made a little lower than the angels, (even) Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every (man). 10 For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. 11 For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 saying, I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise. 13 And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me. 14 Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; 15 and might deliver all them who through fear of death were all their lifetime subject to bondage. Heb. 2:9-15

30 and whom he foreordained, them he also called:

Repeating some of the previous words he now begins to draw toward a conclusion. Those "whom" (same relative pronoun as above) God planned in eternity to be conformed to his son's image he then called. There is a lot of doctrine in these short words. All the preparations in the Patriarchal and Mosaic Dispensation gave way to the fulness of time when God sent forth his son to redeem those who were under the law and give them the adoption of sons.

But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of all; 2 but is under guardians and stewards until the day appointed of the father. 3 So we also, when we were children, were held in bondage under the rudiments of the world: 4 but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, 5 that he might redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. Gal. 4:1-6

The gospel was specifically designed to call those with the attributes of faith and humility while repelling the arrogant and selfish and those without any love for truth.

For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, And the discernment of the discerning will I bring to nought. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? 21 For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. 22 Seeing that Jews ask for signs, and Greeks seek after wisdom: 23 but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; 24 but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, (are called): 27 but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; 28 and the base things of the world, and the things that are despised, did God choose, (yea) and the things that are not, that he might bring to nought the things that are: 29 that no flesh should glory before God. 30 But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: 31 that, according as it is written, He that glorieth, let him glory in the Lord. 1 Cor 1:18-31

and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God sendeth them a working of error, that they should believe a lie: 12 that they all might be judged who believed not the truth, but had pleasure in unrighteousness. 13 But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: 14 whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2Th. 2:10-14

Wherever the gospel is preached those who are foreordained are drawn by the suffering messiah and those who are hardened by selfishness and lack of interest are repelled by such foolishness that God devised for that very purpose.

No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. 45 It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. Jn. 6:44-45

But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: 14 whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2Th. 2:13-14

and whom he called, them he also justified:

The gospel was designed by God to immediately justify all who obey it. This is the theme of the book of Romans and it has now been demonstrated in Rom 1:16-17; 3:24-26; 4:1-7. God created the gospel to call by creating faith, and the moment faith is created and developed to the degree of action God justified each and every one of them. There is no "trial period" or "probation." Jesus put it so succinctly in the great commission, as did Ananias to Saul.

And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. 16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. Mk. 16:15-16

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. Acts 22:16

All who are called are justified, because all whom the gospel calls and who are moved to obey it are saved.

Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; 9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, 2Tim. 1:8-9

and whom he justified, them he also glorified.

Once again, there is a lot of doctrine in this statement. This simple summary of God's part must be supplemented by all the teachings of our own faithful discharging of the responsibilities and obligations we agreed to at our calling. We must hold fast to our confession that Jesus is Lord till the very end. Jesus himself warned:

For many are called, but few chosen. Mt. 22:14

But if we remain faithful, the glorification is an established fact because God has always been able to call things that are not as though they were, and just like Abraham we simply have to believe God's promise and never waver through unbelief. This glory has already been described by Paul back in 8:18 and ties this entire section together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. Rom. 8:18

This final section will prove that there is nothing outside of ourselves that we need to fear. It is God who has ordained and predetermined this set of circumstances and no one and nothing can thwart his will. Our glorification is as assured as Jesus resurrection and glorification. The God who did the

one has promised the other. God cannot lie, and has sworn with an oath so that we can have strong assurance.

31 What then shall we say to these things?

With a “then” the Spirit now sums up all that has gone before and begins to draw a conclusion.

“*oun...* indicating that something follows from another necessarily;... it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so...*” (Thayer, p. 463-464; 3767)

What conclusions necessarily follow from the above? What can we now “say” that will harmonize with all that has been revealed here?

eipon... to speak, say, whether orally or by letter; 1. a with acc. of the thing... *ti eroumen; or ti oun eroumen; what shall we say?* i.e. what reply can we make? or to what does that bring us? Only in the Ep to the Rom. ... 3:5; 6:1;7:7; 9:14,30; with *pros tauta* added, 8:31...” (Thayer p. 181; 1512)

What is interesting here is that Paul asks this rhetorical question to lead us to form answers for ourselves. He doesn’t answer this question for us. What can we say to all that has just been spoken? Can we any longer bemoan our lot in life, can we doubt the love, mercy and grace of God no matter what befalls us? Can we add anything else to heighten the comfort that God has offered us here in his explanation of suffering (8:18-25)? His efforts to ease our pain and anguish (8:26-27)? His purpose to ultimately bring us to glory (8:28-31)? What more could we possibly ask for to have greater assurance? Through a series of questions, the Holy Spirit will use Paul to lead us into important conclusions that ought to be drawn. By doing it in this manner, God is forcing us to take in all the information in this section and carefully consider it from all perspectives so we can have a clear understanding and make practical applications.

If God (is) for us, who (is) against us?

This first question is posed like this to force us to carefully consider it. The “if” is used in the sense of something that is “assumed to be.” After we have looked at the first 8 chapters of Romans and considered the terrible state we were in as enemies of God and that God took pity on us and brought us to gospel proves beyond any life experiences that might make us wonder that God is “for” us!

“*hyper...* a preposition, ... I with the GENITIVE... 1. Prop. Of place, i.e. of position, situation, extension: *over above, beyond, across.* In this sense it does not occur in the N.T.; but there it always, though joined to other classes of words, has a tropical signification derived from its original meaning. 2. i.q. Lat. *pro, for*, i. e. *for one’s safety, for one’s advantage or benefit*, (one who does a thing for another, is conceived of as standing or bending ‘over’ the one whom he would shield or defend...)... *to be for one* i.e. to be on one’s side, to favor and further one’s cause...” (Thayer, p. 638-640; 5228)

God has taken his position over us as one who seeks our safety, advantage and benefit. He is shielding and defending us, always for us, on our side, favoring and furthering our cause.

Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness. 9 He will not always chide; neither will he keep (his anger) for ever. 10 He hath not dealt with us after our sins, nor rewarded us after our iniquities. 11 For as the heavens are high above the earth, so great is his lovingkindness toward them that fear him. 12 As far as the east is from the west, so far hath he removed our transgressions from us. 13 Like as a father pitieth his children, so Jehovah pitieth them that fear him. 14 For he knoweth our frame; He remembereth that we are dust. Ps 103:8-14

With God in this position, who can successfully be “against” us?

“*kata,*... a preposition denoting motion or diffusion or direction from the higher to the lower... with the GENITIVE 1. Prop. a. *down from, down...* 2. Metaph ...b *against* (prop. *down upon*)...” (Thayer, p. 328; 2596)

While God is above us seeking to protect us, there are others who are above us who are seeking to press down upon us and harm, hinder or destroy. God does not minimize the dangers and difficulties we face. The devil is a roaring lion, we wrestle against a spiritual host of wickedness, our

world is cursed with sin and brings woe and the wicked will persecute and hate us. These are what are against us.

Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 9 whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. 1 Pet 5:8-9

For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual (hosts) of wickedness in the heavenly (places). 13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Eph 6:12-13

Marvel not, brethren, if the world hateth you. 1 Jn 3:13

God does not deny these things, he simply places himself up against them and asks us to compare.

Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. Isa. 43:10

Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God. Isa. 44:6

I am Jehovah, and there is none else; besides me there is no God. I will gird thee, though thou hast not known me; Isa 45:3

If God is on our side then the rest of these things that are against us are doomed to fail. Certainly there will be sufferings in this present time, but they are unworthy to be compared with the glory that will come after. He who foreknew, foreordained, called, justified, and glorified is not going to allow something he has control over to trip us up. When the most powerful and eternal person in existence is our ally, all enemies and adversaries pale into insignificance. The battle has already been won. We are on the winning side. We cannot be beaten!! No one can be against us who can win.

32 He that spared not his own Son, but delivered him up for us all,

As one reads and grows to comprehend the theme and truths in the book of Romans, the power of this statement to lift up our spirits and give us comfort grows more and more powerful. The first three chapters reveal the anger and wrath God holds toward those in sin. The gospel was designed to remove the sin so that man could have peace with God. The price for man's redemption was clearly revealed in the third chapter. Jesus had to die and become the redemption and propitiation for man. This is the most difficult and inconceivable part of the gospel.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. Jn. 3:16

For while we were yet weak, in due season Christ died for the ungodly. 7 For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. 8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, shall we be saved from the wrath (of God) through him. 10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; 11 and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. Rom. 5:6-11

The more one reads this passage the more amazing it is that God devised a plan back in eternity that called for the death of his own Son if man chose to sin. Yet this did not deter God from creating man and giving him the opportunity to sin. When man sinned God did exactly what he purposed to do. He sent Jesus in the fullness of time to redeem us. This has already been done. If God would not spare Jesus, even while crying in the garden, but still delivered him up for us all, then what lessor thing is he now going to withhold? It simply makes no sense that God would pay such a great price and then allow some trivial thing that he could easily sweep aside to thwart his plan.

how shall he not also with him freely give us all things?

Ponder deeply this question. It is wise to ponder it circumspectly while under no pressure or anguish. Satan will seek to twist it when we are under duress so it is wise to ponder it now. The term “*how*” could also be translated “*in what way*.” So, in what way shall God not now with him freely give us all things? What could cause God to withhold his help to those who are this present moment washed in the blood of Jesus? All of God’s plans were directed to get us to this moment and then beyond it into glory. What could possibly keep God from fulfilling what he promised? It is impossible for God to lie, he swore with an oath, he loves us, he plans to save us. What circumstances could now arise to change this? What would cause him to stop “freely giving?”

“charizomai... to do something pleasant or agreeable (to one), to do a favor to, gratify. a. univ. to show one’s self gracious, kind, benevolent... b. to grant forgiveness, to pardon... c. to give graciously, give freely, bestow...” (Thayer, P. 665; 5483)

This is God’s nature and character. He did it for us while we were enemies, he did this for us at our very worst. What would keep him from doing it now? “Nothing!!!” is the glorious answer we can shout in glory to God. Nothing can stop us now!

33 Who shall lay anything to the charge of God’s elect? It is God that justifieth;

God has called and chosen a certain portion of humanity to be his elect. These he washed pure and clean in the blood sacrificed and paid for by the word that became flesh. Who can now lay anything “to the charge” of God’s chosen ones?

eg-kaleo... prop to call (something) in someone... hence to call to account, bring a charge against... kata with gen. of the person. to come forward as accuser against, bring a charge against: Rom. 8:33. Pass. to be accused....” (Thayer p. 166; 1458)

Obviously some will try. There are those whose hatred causes them to revile and speak evil of us. They will accuse us, as will the devil.

Blessed are ye when (men) shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you. Mt. 5:11-12

Blessed are ye, when men shall hate you, and when they shall separate you (from their company), and reproach you, and cast out your name as evil, for the Son of man’s sake. 23 Rejoice in that day, and leap (for joy) for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. Lk. 6:22-23 22

And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night. 11 And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Rev. 12:10-11

But because we are God’s elect, none of these charges can harm us.

“eklektos... picked out, chosen... 1. chosen by God... hence Christians are called... the chosen or elect of God... 2. Univ. choice, select, i.e. the best of its kind or class, excellent, preeminent...” (Thayer, p 197; 1588)

Through the gospel, God has picked out and chosen those whom he delights in and will save. No one can bring a charge against them because God has paid the price for them and taken away their guilt. God will “justify” and there simply is no one who has the power to reverse this.

“dikaioo... 1. prop to make dikaios; to render righteous or such as he ought to be... 2. to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered... 3. tina, to declare, pronounce, one to be just, righteous, or such as he ought to be,... a. with the negative idea predominant, to declare guiltless one accused or who may be accused, acquit of a charge or reproach, ...b. with the positive idea predominant, to judge, declare, pronounce, righteous and therefore acceptable...” (Thayer, p. 150; 1344)

Jesus paid the price and we have fulfilled the conditions. Though others may not like this and may seek to overturn it, they will be unable to do so.

34 who is he that condemneth?

If God passes judgement that one is guiltless and acquitted of the charge, then who can then force a condemnation? Who will stand up and give judgment against?

“kata-krino... to give judgment against... to judge worthy of punishment, to condemn...” (Thayer p 332; 2632)

There is no one who can! No one who exists who can overturn the wisdom, power and counsel of God. If God justifies then that is the end of the matter. Not even Satan can overturn it.

It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God,

The name Jesus Christ is set forth here to catch our attention. Not just his own son, but Jesus the Christ. His greatness as set forth in Philippians gives us even greater assurance.

Have this mind in you, which was also in Christ Jesus: 6 who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, 7 but emptied himself, taking the form of a servant, being made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, becoming obedient (even) unto death, yea, the death of the cross. 9 Wherefore also God highly exalted him, and gave unto him the name which is above every name; 10 that in the name of Jesus every knee should bow, of (things) in heaven and (things) on earth and (things) under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:5-11

At the name of Jesus every knee will bow and every tongue will confess. He has a name which is above every name. Yet he is also the one who died for us. Thus his own care and concern for us is blended with his power and might to create a second ironclad assurance that no one can harm us. God manifested his approval of Jesus by raising him from the dead and exalting him to his right hand as king of kings and lord of Lords.

This Jesus did God raise up, whereof we all are witnesses. 33 Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. 34 For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35 Till I make thine enemies the footstool of thy feet. Acts 2:32-35

that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: 15 which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; 1Tim. 6:14-15

These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they (also shall overcome) that are with him, called and chosen and faithful. Rev. 17:14

As judge, Jesus has absolute power also. These two great allies will keep us from harm.

For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. 22 For neither doth the Father judge any man, but he hath given all judgment unto the Son; 23 that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Jn. 5:21-24

who also maketh intercession for us.

Here is the icing on the cake, the greatest news of all, our judge, Jesus, will not condemn us because he died to save us. He is even now “interceding” on our behalf.

“entunchano... primarily to fall in with, meet with in order to converse; then to make petition, especially to make intercession, plead with a person, either for or against others...” (Vine Vol 2, p 267)

Like the Spirit in verse 27 so Jesus now also as our judge is making intercessions for us to God. He too is on our side wanting us to be saved and justified. He who was tempted in all points like as we know our frame.

Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as (we are, yet) without sin. 16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help (us) in time of need. Heb. 4:14-16

Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. 26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; Heb. 7:25-26

Our judge understands us, our judge loves us, our judge already died for us and gave us the words that we will be judged by. What can we fear from him now?

35 Who shall separate us from the love of Christ?

With the interrogative pronoun “*tis - who which what,*” Paul forces us to consider, is there anything out there that could separate us from the love of Christ? He wants us to see as clearly as possible how secure God has made us in Christ. Even though our bodies have not been redeemed, there is nothing that can harm us and actually everything can now work together for good. This is one of the reasons why. Jesus has suffered and died for all men. He has gone through the sorrows of the garden of Gethsemane and the agonies of Golgotha. He wants to save all who are possible. He has already affirmed our security.

My sheep hear My voice, and I know them, and they follow Me. 28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. 30 I and My Father are one.” Jn. 10:27-30

Who or what could possibly “separate” us from that much love, when everything has now been done and the only thing left is to have enough power to keep us safe through it all?

“*chorizo... to separate, divide, part, put asunder...*” (Thayer, P. 674; 5563)

“*chorizo ... a: to separate objects by introducing considerable space or isolation - 'to separate, to isolate one from another.'* 'separated from sinners' Heb 7:26. This phrase in Heb 7:26 may also imply the exultation of Christ to the heavenly world. 'who will be able to separate us from the love of Christ?' Rom 8:35.” (Lou & Nida, Greek-English Lexicon NT:5563)

Although the same question of whether this is our love for Christ (objective genitive) or Christ's love for us (subjective genitive), the context makes it very clear that it is Christ's love for us. Paul has just finished speaking of the acts of love that prompted Jesus to die and to make intercession for us (34) and he is just about to affirm that it is all “*through him that loved us*” (37).” Hence this is Jesus' love for us.

Even as the Father hath loved me, I also have loved you: abide ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. John 15:9-10

Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do the things which I command you. John 15:13-14

The idea behind “*who shall separate us*” in the context of the things that follow seems to indicate those who hate and seek our harm in some way or another. No matter how bad things get in this life, could it honestly be concluded that this could separate, divide or put any considerable space between us and Christ's love? What the Jewish leaders did not Stephen could not separate him from Christ's love, but only endear him even more. No persecution regardless of the wickedness of the charges and the rancor of the people could put any distance between us and Jesus. Remember we have to walk by faith and not by sight. We have to trust in the promises of God and the truth of his word and not in what we are tempted to conclude with our eyes. No matter how bad

and bleak things might get, it proves nothing! Nothing can separate us from his love except our own violation of his commands, which is always directly under our own control. Nothing outside of our control that might occur has any bearing on the love Jesus has for his sheep.

shall tribulation, or anguish,

These two terms are often found together in the New Testament. They both describe the uncomfortable state of having pressure and the inability to move freely. The first term captures the idea of pressure on the body itself while the second one describes a place where there is not enough room to move. In the first, one has difficulty breathing and in the second one has a sense of claustrophobia.

thlipsis [4730] *stenochoria*... [4730] These words were often joined together. Thus *stenochoria*, occurring only four times in the N. T., is on three of these associated with *thlipsis* ... (Rom 2:9; 8:35; 2 Cor 6:4) ... They indeed express very nearly the same thing, but not under the same image. *thlipsis* is properly pressure, 'pressura,' 'tribulatio,' ... When, according to the ancient law of England, those who wilfully refused to plead had heavy weights placed on their breasts, and were so pressed and crushed to death, this was literally *thlipsis* When Bajazet, vanquished by Tamerlane, was carried about by him in an iron cage, if indeed the story be true, this was *stenochoria* ... according to Lingard, the Roman Catholics in Queen Elizabeth's reign were tortured; 'it was of so small dimensions and so constructed, that the prisoners could neither stand, walk, sit, nor lie in it at full length.' (Trench's Synonyms of the New Testament. NT:4730)

The negative impact of tribulation must not be underestimated by God's children. Jesus listed it in the parable of the sower as a leading cause of apostasy.

*And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when **tribulation** or persecution ariseth because of the word, straightway he stumbleth. Matt 13:20-21*

This is something one leaves the world to avoid, but often finds it comes again when they serve the Lord faithfully. It can lead some to doubt the veracity of the promises. One's first inclination is to believe that service to God would exempt them from all such problems. Yet "tribulations" come.

"thlipsis... properly, a pressing, pressing together, pressure... in bibl. and eccles. Greek metaph., oppression, affliction, tribulation, distress, straits;... of the afflictions of those hard pressed by siege and the calamities of war,... of the straits of want,... of the distress of a woman in child-birth..." (Thayer, p. 291; 2347).

thlipsis ... to crush, press, compress, squeeze, which is from ... (n.f.), to break. Tribulation, trouble, affliction. (I) In a figurative manner, pressure from evils, affliction, distress (2 Cor 2:4; Phil 1:16); of a woman in travail (John 16:21). Often as a metonym for evils by which one is pressed, i.e., affliction, distress, calamity (Matt 13:21; Acts 7:10,11; Rom 5:3; 2 Cor 1:4; Heb 10:33). ... II) Related to *stenochœria* (4730), distress, narrowness, occurring only four times with the connotation of narrowness, from *stenós* (4728), narrow of room, confined space. In three of the four occurrences in the NT, *stenochœria* is associated with *thlipsis* (Rom 2:9; 8:35; 2 Cor 6:4). *thlipsis* ... refers more to being crushed while *stenœchoria* ... refers more to narrowness of room or discomfort. Tribulation may affect either body or mind or both. (The Complete Word Study Dictionary: NT:2347)

"thlibo, thlipsis in secular Greek... in the lit. sense "to press," "squash" "rub," "hem it"... "crush;" "to press together"... in the fig. Sense "to afflict," "oppress," "harass." ... in the sense of "afflictions"... the afflictions of life..." (Kittel Vol 3 p. 139ff)

Circumstances arise where we feel oppressed, afflicted and distressed. We feel pressed together and crushed. Yet such things do not separate us from the love of Jesus Christ. They are not a sign of any loss of love on the part of Jesus Christ. We must be careful not to think in a manner that would cause us to doubt it.

"Anguish" is generally what tribulation can produce.

"stenochoria... narrowness of place a narrow space, ...dire calamity, extreme affliction, [A.V. distress, anguish]..." (Thayer p 587; 4730)

stenochoria NT:4730), lit., "narrowness of place" (*stenos*, "narrow," *chora*, "a place"), metaphorically

came to mean the "distress arising from that condition, anguish." (Vine's Expository Dictionary NT:4730)

it is the distress and anguish that we feel when we do not know which way to go or where to turn. It is translated distresses.

*Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in **distresses**, for Christ's sake: for when I am weak, then am I strong. 2Cor. 12:10*

or persecution,

Though a noun, the basic idea of persecution is seen in the definition of the verb.

"dioko... 1. to make to run or flee, put to flight, drive away... 2. to run swiftly in order to catch some person or thing, to run after... to press on: fig. of one who in a race runs swiftly to reach the goal, 3. in any way whatever to harass, trouble, molest one; ... Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something ... 4. without the idea of hostility, to run after, follow after... 5. metaph. with acc. of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire..." (Thayer, p. 153; 1377).

This is another difficult thing for Christians to bear. When our fellow man hates us seeks to drive us away and mistreats as a result of our faith in Jesus, it can create real problems. Yet it does not separate us from the love of Jesus Christ.

Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. John 15:20

For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; 12 and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now. 14 I write not these things to shame you, but to admonish you as my beloved children. 1 Cor 4:9-14

When others show their displeasure of us because of our high moral and doctrinal standards, this does not prove Christ has stopped loving us. Quite the contrary, often it shows the exact opposite.

or famine,

When there is not enough food to go around, and people are starving, someone might begin to wonder if Christ had stopped loving them. Though this was a judgment of God on the Jewish people, it shows nothing today when the people of the church are intermingled among another nation.

"limos...scarcity of harvest, famine..." (Thayer p 378; 3042)

This is one of those things that God had warned Israel would be one of the punishments of their wickedness. Even if there were righteous people in such a time they too would suffer under this terrible hardship. It would not be a reflection of God's attitude toward those righteous though, only a consequence of his punishment of the wicked.

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied. Lev. 26:26

So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments on thee in anger and in wrath, and in wrathful rebukes; (I, Jehovah, have spoken it;) 16 when I shall send upon them the evil arrows of famine, that are for destruction, which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread; 17 and I will send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I, Jehovah, have spoken it. Ezek. 5:15-17

Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand upon

it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast; 14 though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah. Ezek. 14:13-14

or nakedness,

In lack of clothing. Perhaps one Christian family is destitute. They have not enough to even buy clothing to keep them warm. Shall that one conclude that Christ has stopped loving them?

“gumnotes...nakedness of the body,... used of want of clothing, Rom 8:35, II Cor 11:27...” (Thayer p 122; 1132)

they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. Heb 11:37-38

Paul himself even before writing this book had endured such things.

*Of the Jews five times received I forty (stripes) save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; 26 (in) journeyings often, (in) perils of rivers, (in) perils of robbers, (in) perils from (my) countrymen, (in) perils from the Gentiles, (in) perils in the city, (in) perils in the wilderness, (in) perils in the sea, (in) perils among false brethren; 27 (in) labor and travail, in watchings often, in hunger and thirst, in fastings often, in **cold** and **nakedness**. 28 Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. 2Cor. 11:24-28*

or peril,

Those who have been washed in the blood of Jesus and who are under the Lordship of Jesus Christ are not exempt from peril. Nor does it reveal anything about Jesus feelings when we find ourselves in peril.

“kindunos... a state of dangerous and threatening circumstances - 'danger, peril, risk.' 'dangers from rivers, dangers from robbers' 2 Cor 11:26; 'poverty or danger or death' Rom 8:35.” (Lou & Nida, Greek-English Lexicon NT: 2794)

Paul did not cry or complain that Christ did not love him enough because he had to endure these things, neither should we.

or sword?

Though this term had a few meanings, it seems in the NT to primarily have to do with the loss of one's life, either by civil government, or by robbers and evil men.

*“machaira... 1, a large knife, used for killing animals and cutting up flesh... 2. A small sword, distinguished from the large sword... and curved for a cutting stroke ... In the N.T. univ. a sword... as a weapon for making or repelling an attack... of the sword as the instrument of a magistrate or judge: death by the sword, Rom 8:35... to bear the sword, is used of him to whom the sword has been committed, viz. to use when a malefactor is to be punished; hence i.q. *to have the power of life and death...* Rom 13:4” (Thayer p 393; 3162)*

Should a Christian ever be singled out as a hostage who is killed, or robbed in his home and killed, or should civil government persecute to the death those that follow Christ, None of these things will have any bearing on Christ's love for us. Through all these things and beyond Christ love us.

they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. Heb 11:37-38

36 Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter.

This is a quotation the 44th Psalm. This Psalm was written by an inspired man who was living in

captivity after God had punished the nation for their sins. Although he along with others had repented and become devout, still they were being killed for their faith and fidelity to God. This did not prove that they were cast off from God. The Psalm makes this clear by beginning with how God deals with his nation when the people are faithful and then comparing it with how he was dealing with them now that they are unfaithful. Ponder these words in their context.

We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the days of old. 2 Thou didst drive out the nations with thy hand; but them thou didst plant: Thou didst afflict the peoples; but them thou didst spread abroad. 3 For they gat not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou wast favorable unto them. ... 9 But now thou hast cast (us) off, and brought us to dishonor, and goest not forth with our hosts. 10 Thou makest us to turn back from the adversary; and they that hate us take spoil for themselves. 11 Thou hast made us like sheep (appointed) for food, and hast scattered us among the nations. 12 Thou sellest thy people for nought, and hast not increased (thy wealth) by their price. 13 Thou makest us a reproach to our neighbors, a scoffing and a derision to them that are round about us. 14 Thou makest us a byword among the nations, a shaking of the head among the peoples. 15 All the day long is my dishonor before me, and the shame of my face hath covered me, 16 For the voice of him that reproacheth and blasphemeth, by reason of the enemy and the avenger. 17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. 18 Our heart is not turned back, neither have our steps declined from thy way, 19 That thou hast sore broken us in the place of jackals, and covered us with the shadow of death. 20 If we have forgotten the name of our God, or spread forth our hands to a strange god; 21 Will not God search this out? For he knoweth the secrets of the heart. 22 Yea, for thy sake are we killed all the day long; we are accounted as sheep for the slaughter. Ps. 44:9-22

Habakkuk had similar concerns after God had revealed the coming judgement of Babylon. He knew the righteous would be swallowed up right along with the wicked. God's answer hits home.

Art not thou from everlasting, O Jehovah my God, my Holy One? we shall not die. O Jehovah, thou hast ordained him for judgment; and thou, O Rock, hast established him for correction. 13 Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he; Hab 1:12-13

I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint. 2 And Jehovah answered me, and said, Write the vision, and make it plain upon tablets, that he may run that readeth it. 3 For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay. 4 Behold, his soul is puffed up, it is not upright in him; but the righteous shall live by his faith. Hab 2:1-4

Even under the Old Covenant the grief and sorrows of God's people proved their fidelity to him, not his wrath upon them. It proved they loved God enough to die for him. What answer would you give for God's feelings toward them?

37 Nay, in all these things we are more than conquerors

The "nay" is the adversative particle *alla* which gives the opposite of the previous statement. Not only do the above things not separate us from the love of Jesus, but in all the things above we are more than conquerors. Remember that the adjective *pas* broadens out each noun it describes to its fullest extent. It means "all of the class indicated" and "every kind" of circumstance it describes. Hence we are more than conquerors in every kind of tribulation, anguish, persecution, famine, nakedness, peril, and circumstance regarding a sword. No matter how severe or how broad these things might strike us, we are still "more than conquerors."

"huperniko... to be completely and overwhelmingly victorious - 'to be completely victorious, to have complete victory over.' 'in all these things we have complete victory through him who loved us' (Lou & Nida, Greek-English Lexicon NT:5245)

"nikao, niko, nikos, hupernikao, the word group denotes "victory" or "superiority," whether in the physical, legal or metaphorical sense, whether in mortal conflict or peaceful competition. The verb nikao is used both intr. "to win," and trans. "to defeat," ... the basic sense of genuine superiority and

overwhelming success generally remains... (Kittel Vol 4 p 942)

hupernikao ... to be more than conqueror" (*huper*, "over," and *nikao* "to overcome"), "to gain a surpassing victory," is found in Rom 8:37, lit., "we are hyper-conquerors," i. e., we are pre-eminently victorious. (Vine's Expository Dictionary NT:5245)

These things are so weak and insignificant in comparison to the real danger of sin and death which Jesus conquered for us on the cross. The things that are left now are so easily vanquished that the term *nikao* which refers to a victory has *huper* placed before it to emphasize how much higher and greater a victory it is over what was really needed. These things cannot hurt us. With God for us and nothing against us, we are not only conquerors, but more than conquerors. We will win, we will be victorious, we will overcome and receive the crown.

through him that loved us.

Yet it is wise not to overlook this point. It is through (*dia* - *the means or agency by which an end is reached*) him that loved us that we are more than conquerors. It is still not in man that walks to direct his own steps or achieve his own victory. Yet with the weapons he supplies us we are more than conquerors.

For though we walk in the flesh, we do not war according to the flesh 4 (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds), 5 casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; 6 and being in readiness to avenge all disobedience, when your obedience shall be made full. 2 Cor 10:3-6

The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Rom 13:12

in pureness, in knowledge, in long suffering, in kindness, in the Holy Spirit, in love unfeigned, 7 in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, 2 Cor 6:6-7

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. 12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual (hosts) of wickedness in the heavenly (places). 13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. 14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil (one). 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, Eph 6:11-18

Jesus made all this possible! His love and mercy paid a great price and brought us eternal salvation and a great and surpassing victory.

And there was war in heaven: Michael and his angels (going forth) to war with the dragon; and the dragon warred and his angels; 8 And they prevailed not, neither was their place found any more in heaven. 9 And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. 10 And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night. 11 And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. 12 Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time. Rev 12:7-12

38 For I am persuaded,

With a final *for/gar*, the reason for our being more than conquerors is now outlined and set forth. Paul is "persuaded."

"*peitho*... 1. active; a. *to persuade*, i.e. to induce one by words to believe... *to cause belief in a thing*... b. as in class. Grk... 2. *to make friends of, win one's favor, gain one's good-will, ... or to seek to one, strive to please one*... c. *to persuade unto* i.e. *to be induced to believe*... 2. Passive and Middle... a. *to be persuaded, to suffer one's self to be persuaded; to be induced to believe... to be persuaded of a thing concerning a person* Heb. 6:9... b. *to listen to, obey, yield to, comply with ...to trust, have confidence, be confident*... " (Thayer, p. 497-498; 3982).

Paul has been induced to believe, and now has trust, and confidence in this. As an inspired apostle who has lived through many things, he announced his own conviction that the Holy Spirit validated as the absolute truth.

Everything that follows revolves around the final clause in verse 39. None of the things about to be listed can be used to discern whether or not God loves us. None of these things can separate us from God's love and none of these things are a sign of it. Nothing in any of these circumstances can do it. All anxiety and concern must therefore be laid to rest and we must walk by faith in these words and not be the sight of the circumstances that might seek to convince us otherwise.

that neither death, nor life,

Nothing in death and nothing in life. There is no death devised by man or nature, nor is there anything in this sin-cursed world that could harm or destroy to a terrible state while still living that can or does separate us from God's love for those in Christ. There are terrible deaths created by the fury of nature, the stings, bites and destruction of venomous insect and animal predators or the claws and teeth of carnivorous fish or animals. There are the horrible means man has devised through torture and war. Terrible diseases and illnesses that disfigure, remove the mind and destroy bodily functions. Terrible horrible things are possible both from life and from death. But none of them can separate us from God's love and we must not allow Satan or man to seek to convince us otherwise. He failed with Job, we must not allow him to succeed now.

nor angels,

There is nothing for those who in Christ to fear from angels. This passage allays all the superstitions and assumptions of man. Idle speculations often create superstitions and empty fears which this passage allays. The devil has angels, and these are beings of power. We wrestle against these beings, but they do not have the power to harm us or remove us from the love of God.

But of which of the angels hath he said at any time, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet? 14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation? Heb. 1:13-14

nor principalities,

These are the rulers, either of this world, or of the spiritual realm.

"*arche*, ... 1. *beginning, origin*... 2. *the person or thing that commences, the first persons or thing in a series, the leader*... 3. *that by which anything begins to be, the origin, active cause*... 4. *the extremity of a thing: of the corners of a sail*... 5. *the first place, principality, rule, magistracy*... office given in charge... Hence the term is transferred by Paul to angels and demons holding dominions entrusted to them in the order of things..." (Thayer p 76-77; 746)

Because of its proximity to the angels of the previous verse, most are inclined to think he is speaking of the principalities or ruling beings in the spiritual realm. This expression is also used to describe both the good and the wicked beings who exist in the spiritual realm. tis how it was used in Ephesians six quoted above as well as in Ephesians.

*to the intent that now unto the **principalities** and the powers in the heavenly (places) might be made known through the church the manifold wisdom of God, Eph 3:10*

*For our wrestling is not against flesh and blood, but against the **principalities**, against the powers, against the world-rulers of this darkness, against the spiritual (hosts) of wickedness in the heavenly (places). Eph 6:12*

It is also used to describe the rulers who rule in this world.

And when they bring you before the synagogues, and the **rulers**, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: Luke 12:11

Put them in mind to be in subjection to **rulers**, to authorities, to be obedient, to be ready unto every good work, 2 to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men. Titus 3:1-2

Neither a Nero nor the gates of Hades itself shall be able to prevail against those who are in Christ.
nor things present,

“enistemi... to place in or among; to put in; ... (prop. as it were to stand in sight, stand near) to be upon, impend, threaten... close at hand...” (Thayer, p. 216; 1764).

Nothing that is presently within sight of the person. Nothing that impends or threatens to occur. When impending doom seems to be upon us, we need not fear because God has the power to help us through. These are things that have already been set into motion, either by law or by time and chance that have not yet occurred. It might be persecution, plague, or famine. One knows it is coming, it has not yet arrived, its impending nature and the doom it threatens weighs on the mind. But for those who are in Christ, no matter what is coming, it will not separate us from the love of God for those who are in Christ Jesus.

Thou wilt keep (him) in perfect peace, (whose) mind (is) stayed (on thee); because he trusteth in thee. 4 Trust ye in Jehovah for ever; for in Jehovah, (even) Jehovah, is an everlasting rock. Isa. 26:3-4

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; Thy rod and thy staff, they comfort me. Ps. 23:4

nor things to come,

“mello... to be about to do anything; so ... 2. joined to an infin. a. to be on the point of doing or suffering something... b. to intend, have in mind, thing to... c. as in Grk. writ. fr. Hom. down, of those things which will come to pass (or which one will do or suffer) by fixed necessity or divine appointment... d. in general, of what is sure to happen...” (Thayer p. 396-397; 3195)

These are the things one might imagine could be done. All the things a fertile imagination can devise that might happen in the future cannot separate us either. Man is an ingenious being, constantly coming up with new ways to destroy. Perhaps an atom bomb wasn't in Paul's writings here someone muses. Maybe someone who is completely dissolved in such a manner would be lost even to God. No, if one is in Christ, nothing man can devise in the future can do it either.

Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof. Mt. 6:34

nor powers,

“dunamis...strength, ability, power; a. univ. inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth...” (Thayer, p. 159; 1411)

This is a broad term. Any type of power that exists and could be exerted against a Christian. As noted above, energy sources such as nuclear bombs, electricity, political power, angelic power. Anything that one can imagine that has power residing within it has no ability to remove anyone from the love of God in Christ. My physical body may be vaporized or destroyed, but still God will send his angels to carry my soul into Abraham's bosom, and still he will resurrect me on the judgement day. What is any other power in comparison to the power of God.

Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. 17 If it be (so), our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. ... 23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. 24 Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. 25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. ... 27 And the satraps,

the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them. Dan 3:16-17, 23-25, 27

39 nor height, nor depth,

David spoke of this in one of the Psalms.

If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me. 11 If I say, surely the darkness shall overwhelm me, and the light about me shall be night; 12 Even the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike (to thee). Ps 139:8-12

God cannot be thwarted in this. What if a Christian goes up in a spaceship and goes to the ends of the universe, will he finally reach a point where even God will have to say "you are beyond even my reach now?" Absolutely not! There is no height and there is no depth where God cannot love us and where God cannot save us.

nor any other creature,

"ktisis... the act of founding, establishing, building, etc. ... 1. The act of creating, creation... 2. ... creation i.e. thing created... a. Of individual things and beings, a creature, a creation... 3. An institution, ordinance..." (Thayer, p. 363; 2937)

ktisis primarily "the act of creating," or "the creative act in process," has this meaning in Rom 1:20 and Gal 6:15. Like the English word "creation," it also signifies the product of the "creative" act, the "creature," as in Mark 16:15,..." (Vine's Expository Dictionary NT:2939)

Something unimaginable, beyond man's comprehension, anything in the created universe still cannot do it. That truth is established, we are secure, placed in a fortress by God's eternal purpose from which nothing can assail or pull us out of. This includes all we can imagine, and all we cannot. God's love surrounds us, Nothing can draw us out. **WE ARE MORE THAN CONQUERORS!!!!**

shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

All the above things are "powerless" and "unable" to accomplish a "separation."

"dunamai... to be able, have power, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom... to be able to do something... to be able, capable, strong, powerful..." (Thayer, p. 158-159; 1410)

"chorizo... to separate, divide, part, put asunder... mid. and 1Aor. Pass. with a reflex. signif. to separate one's self from, to depart; a. to leave a husband or wife: ... b. to depart, go away..." (Thayer, p. 674; 5563)

Once again as we consider the objective genitive (our love for God) or the subjective genitive (God's love for us) it is obvious that it is the latter. The love which God holds toward those in Christ Jesus exceeds anything that we can imagine or comprehend. God's love is a fortress which assures our victory. We are safe from everything as long as we abide there.

As noted earlier this is only reserved for those who are "in Christ." Only when we are baptized into Christ and put on Christ does the love of God reach this power.