

Vocabulary

1:1-32

- ἀφωρίζω - separate 1:1
 ὀρίζω - ordain 1:4
 ἀγιωσύνη - holiness 1:4.
 ἀνάστασις - res. 1:4.
 ὑπακοή - obedience 1:5
 εὐχαριστέω - give thanks 1:8
 λατρεύω - serve 1:19
 ἀδιαλείπτως - unceasingly 1:10
 εὐοδῶ - came to prosper 1:10
 ἐπιποθέω - desire 1:11
 μετατίθωμι - impart 1:11
 στηρίζω - establish 1:17
 ἀγνοέω - ignorant 1:13
 πολλάκις - often, frequently 1:13
 κωλύω - hinder 1:13
 ἄχρι τοῦ δεῦρο - until now 1:13
 ἀνόητος - senseless 1:14
 πρόθυμος - ready, willing 1:15
 οὕτω - thus 1:15
 ἐπαισχύνομαι - ashamed 1:16
 ἀποκαλύπτω - reveal 1:17
 ἀσέβεια - ungodliness 1:18
 ἀδικία - injustice 1:18
 κατέχω - hold down 1:18.
 ἄορατος - invisible 1:20.
 νοέω - understand 1:20
 καθοράω - see thoroughly 1:20.
 αἰῶσος - eternal 1:20
 θεϊότης - godhood 1:20.
 ἀναπόλογητος - without excuse 1:20.
 ματαιῶω - make foolish 1:21.
 σκοτίζω - darken 1:21.
 ἀσύνετος - foolish (without understanding) 1:22
 φάσκω - profess 1:22

Decline

σπέρμα
 ἔθνη.
 ὄνομα
 ἀδικία
 ἀλήθεια

μωραίνω - play the fool 1:22

ἀλλάσσω - change 1:23

ἀφθάρτος - incorruptible 1:23

εἰκὼν - image 1:23

πτερυγός - winged 1:23

τετράπους - 4 footed 1:23

ἔρπετόν - creeping 1:23

ἀκαθαρσία - uncleanness 1:24

σεβάσθαι - worship 1:25

πάθος - passion 1:26

ἁτιμία - dishonor 1:26

θήλειά - female 1:26

φυσικός - natural 1:26

χρησὶς - use 1:26

φύσις - nature 1:26

ἄρσεν - male 1:27

ἐκκαίωμαι - burn 1:27

ὄρεξις - desire, lust 1:27

ἀσχημοσύνη - unseemly 1:27

ἀντιμισθία - recompense 1:27

δοκιμάζω - approve 1:28

κάθηκω - come down. *infer.* - be fitting 1:28

μεστός - full 1:29

συνεὺδοκέω - consent 1:32

πάθος ἄ
χρησὶς ἢ

- ἀναπόλογτος - without excuse 2:1
 καταφρονέω - despise 2:4
 πλούσιος - rich 2:4
 χρηστότης - goodness 2:4
 ἀνοχή - forbearance 2:4
 μακροθυμία - long-suffering 2:4
 σκληρότης - hardness 2:5
 ἀμετανόητος - unrepentant 2:5
 θησαυρίζω - treasure 2:5
 ἀφθαρσία - incorruptness 2:7
 ἐριθεία - contention 2:8
 πείθω - persuade, trust, obey 2:9
 θυμός - anger 2:9
 στενοχωρία - anguish 2:9
 προσωπολήψια - respect of persons 2:11
 ἀπόλημι - perish 2:12
 ἀκροατής - hearer 2:13
 ἐνδείκνυμαι - exhibit, show 2:15
 συνείδησις - conscience 2:15
 μεταξύ - ^{mediant} between 2:15
 κατηγορέω - accuse 2:15
 ἀπολογέω - excuse 2:15
 ἐπιναμάζω - bear name of 2:17
 ἐπιαναπαύομαι - rest on 2:17
 καυχῶμαι - glory, boast 2:18
 κατηγέω - teach 2:18
 ὁδηγός - guide 2:19
 παιδαγωγός - instructor 2:20
 νηπιός - babe 2:20
 μορφώσις - semblance 2:20
 μοιχεύω - commit adultery 2:21
 βεβήλωσα - ^{defile} defile 2:22
 ἱεροσυλέω - commit sacrilege 2:22

Θέλημα

- περιτομή - circumcision 2:25
 ἀκροβυστία - uncirc. 2:25
 ἔπαινος - praise 2:29
 περισσός - over + above adj. 3:1
 ὠφελία - profit 3:1
 Τρόπος - manner 3:1
 ψεύστης - liar 3:4
 συνίστημι - commend 3:5
 ἐπέφέρω - brings forth, inflict 3:5
 φημί (φασί - εἶς) say.
 ἔνδικος - righteous 3:8.
 προκατώμαι - prove before 3:9
 συνίημι - understand 3:10
 ἐκκλίνω - turn aside 3:12
 ἄχρσιον - nec. unprofitable 3:12
 τάφος - sepulchre. 3:13
 λάρυγξ - throat 3:13
 δολίον - me deceit 3:13.
 ἴος - poison 3:13
 ὄσπις - asp 3:13
 χεῖλος - lip 3:13
 φράσσω - stop 3:19
 ὑπόδικος - guilty 3:19.
 διαστολή - destruction 3:22
 ὀστερέω - come short of 3:23
 ἀνοχή - forbearance 3:26
 καυχῆσις - boasting 3:27
 ἐκκλείω - shut out 3:27
 κατανοῶ - consider 4:19
 ἐκαστοῦταῆς - 1 of each 4:19
 μήτρα - womb 4:20
 ἐνδυναμῶ - to strengthen 4:20
 πληροφωρέω - carry thru to end, to be enriched 4:21
 δικαίωσις - justification 4:25

Vocat

4:1 -

- Ζοεβής - 4:5 ungodly
 μακαρισμός - declaratory benediction 4:6
 ὄραγίς - real 4:11
 ἄγρος - frontstep 4:12
 βέβαιος - steadfast 4:16
 κατέναντι - before 4:17

Vocabulary

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- προσαγωγή - introduction 5:2
 δοκιμή - proof, approval, 5:4
 κατασχύνω - put to shame 5:4
 ἐκχέω - shed abroad 5:5
 ἀσέβης - ungodly 5:6
 μόλις - scarcely 5:7
 τάχα - perhaps 5:7
 συνίστημι - proved 5:8
 ὡςπερ - like to, even as 5:12
 ἄχρι - until 5:13
 ἐλλογῶ - (ἐν) - impute 5:13
 μέχρι - until 5:14
 δῶρημα - gift 5:16
 περισσεύω - abundance 5:17
 ἔρα - so, 5:18
 ἠαράκοι - hearing aids, disobedience 5:19
 καθίστημι - constitute 5:19
 τιλενάσω - increase, abound 5:20
 συνθάπτω - bury together 6:4
 σύμβυτος - united with 6:5
 πάλαιός, - old 6:6
 καταργέω - render ineffectual 6:6
 κυριεύω - have dominion 6:8
 ἐφάπαξ - once 6:10
 θνητός - mortal 6:12
 παριστήμι - present 6:13
 ἔπλον - instrument 6:13
 ὡσεύ - as tho 6:13
 ὡςπερ - just as 6:19
 ἁγιασμός - process of sanctification 6:19
 ὄψωνιον - wages (what is later with bread) 6:23
 ἑστάνθρωπος - married 7:2
 μοιχευίς - adulteress 7:3
 χρηματίζω - get a name 7:3
 καρποφορέω - bear fruit 7:5
 ἀφορμή - occasion 7:8
 ἀνείρω - remove 7:9

- ἔξαπατάω - thoroughly deceive 7: 11
 πωπέσκω - sell 7: 14
 μισέω - hate 7: 15
 συμφώνω - consent 7: 16
 ἐνοικέω - dwell 7: 17
 παρέκειμαι - present 7: 17
 συνήδομαι - I rejoice, take delight in 7: 22
 ἀντιστρατεύομαι - was against 7: 23
 δειχμαλῶτέω - lead captive 7: 23
 τάλαιπῶρος - wretched 7: 24
 φρονέω - think 8: 5
 φρόνημα - mind 8: 6
 ἀρέσκω - please 8: 8
 ὀφειλέτης - debtor 8: 12
 κληρονόμος - heir 8: 15
 ἀποκαλύπτω - reveal 8: 18
 ἀποικαταδοκία - expectation 8: 19
 ματαιότης - vanity 8: 20
 φθορά - corruption 8: 21
 ἑκούσιος - voluntary 8: 22
 συστενάζω - groan tog. 8: 22
 συνωδίνω - in travail tog. 8: 22
 ἀπαρχή - 1st fruits 8: 23
 ὡσαύτως - likewise 8: 26
 συναρτίζω - help (with dative) 8: 26
 ὑπερεντυγχάνω - make intercession 8: 26
 στεναγμός - groaning 8: 28
 ἀλάλητος - unutterable
 ἐραυνάω - search 8: 27
 συμμορφός - conform 8: 29
 φείδομαι - spare 8: 32
 ἔγκαθέω - bring a chair 8: 33
 χωρίζω - separate 8: 35
 στενοχωρία - distress 8: 35
 διωγμός - persecution
 λιμός - famine
 γυμνότης - nakedness
 κινδύος - peril
 μάχηρα - sword
 ἕνεκα (εν) - for thy sake
 σφαυή - slaughter

Grammar

- 1:1 - Abs of source. p 82 1:17
 1:2 - Absence of article p. 149.
 1:5 - Subj. gen. p. 78.
 1:6 - gen of possession p 76. 1:17
 1:11 - inf ϵ is to = purpose p 215 3:26
 1:18 - perfective use of prep. p 98.
 1:19 Comitative acc. p 196
 1:20 ϵ is to + inf = result p 215.
 1:21 concessive ptc. p 227
 1:23 Gen of apposition p 79. 4:11
 1:24 gen of description p 75
 " inf to express purpose p 214.
 2:4 - comative (conditional) present p 186
 2:6 - ϵ tci - p. 248
 3:22 Obj. gen. p 78
 4:11 - Gen app.
 4:18 - $\pi\alpha\pi\acute{\iota}$ - contrary to p 108
 4:19 - $\iota\gamma\kappa\epsilon\sigma\sigma\iota$ are p 196
 4:19 - intensive of p 202
 4:21 - perc. ptc. p 228
 5:18 - gen app. 79
 6:1 - Delib. fut p 193
 6:2 Dative Ref. p 85
 6:4 - gen app 79
 6:5 - $\sigma\pi\omega\mu\iota$ fut. p 193
 6:10 - dat ref. 85
 7:2 - temp. ptc p 227
 7:3 $\tau\omicron\upsilon$ + inf = result p 215, p 245 rare. } see }
 7:6 $\omega\tau\omicron\tau\epsilon$ + inf = result. p 245 } result }
 7:5 ϵ is to + inf - result. p 286 } at this }
 7:6 gen app. p 79 } point.

Commentaries - Sunday ICC. Gdlet, Hodges, Shedd, Alfred, Dennis (Ex. Gpk), Lightfoot (1-7 only), Lenski. ^{Vanderham} Not exp. Gpk - G. Thomas, Monte (Ex. Bible) Stifler, Newell, Robertson, Vincent.

I Introduction 1:1-15.

A. Salutation 1-7.

Note unusual length (1) P. in pressing ch. with dignity of apostolic calling + (2) P. not personally known to Romans.

Verse 1 $\pi\alpha\upsilon\delta\omicron\varsigma$ = little - ref to his stature? or 1 Cor 15:9. Double characterization. $\delta\omicron\upsilon\delta\omicron\varsigma$ & $\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$

$\delta\omicron\upsilon\delta\omicron\varsigma$ - from $\delta\epsilon\iota\omega$ to bind. Indicates sovereignty of God - Acts 9:15. Used also by Jas, Jude, Peter - whole ch. realized obligation.

$\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$ - No one of apostolic rank had yet visited Rome. ^{Not called to be apostle}

$\kappa\lambda\eta\rho\omicron\varsigma$ - ^{of Heb 3:1, Jm 17:18 (Commission linked with sending) (could)} apostle by virtue of divine call which alone confers such an honor.

1 Cor 1:1 only. Not used as protest ag. those who denied apostleship but ag. those who upheld human merit.

$\alpha\ \phi\omega\rho\iota\zeta\omega$ - pf p. ptc. - separate. As a Pharisee P was this - now exalted. $\alpha\iota\tau\omicron$ - $\alpha\iota\tau\omicron\varsigma$ (boundary)

of Acts 13:2. ^{Gal 1:15} When? - Not eternal election

- would have $\pi\pi\omicron\upsilon\pi\omicron\lambda\omicron\mu\epsilon\nu\omicron\varsigma$. (2) Gal 1:15 - fr. Mother's womb. (3) Acts 9:15. ~~But~~.

(4) Acts 13:2. (4) too late. (1) out. 2 or 3 - maybe between.

Pf. ptc shows having once set apart, no release. Pass. shows God did it.

εὐαγγέλιον - no art. ∴ not the definite
proclamation of χ as savior but gospel as to
its quality - good news from God.

θεοῦ - gen of origin. (Ubl. of source).

Author of message, not subject is in view.

"Thus at very beg. of epistle these 2 short words
announce that the gospel is of God - in other
words that sal. is of grace only" Alfred.

Verse 2

πρὸ ἐπαγγελίῳ - πρὸ shows that promise was previous & absolute (no human merit)

διὰ - simplex divine source.

πρὸ φήτης - human agent. αὐτοῦ shows close relat. to God.

ἐν - permanent repository.

An article throws emphasis on ἀγίας. cf 16:25 - present dispensation hides to what form economy of God would take (church) but X is in OT. & that's here.

Verse 3 3 senses in which X is son (in 3 & 4)

(i) Eternal Son (seen in γενόμενος) Rom. 7.

(ii) Incarnate Son (κατὰ σάρκα) Lk 1:35

(iii) Son related to resurrection (v4). Col 1:15, 18.

γενομένου denotes transition from 1 state to another ∴ tr. born ICC.

Verse 4

ἔτισον - to designate for something, nominate, ~~institute~~ institute.

= ordain ^{God here} Acts 10:42; 17:31

Refers to (1) ἐν συνάρσει (ICC) (2) υἱοῦ Θεοῦ - better bec of natural order of OS.

πνεῦμα - HS or X's own spirit.

Against HS is that it is a unique expression.

For HS - Patristic ^{would expect it in v3} writers took it so.

Godet says there must be a ref to HS & ∴ this is it.

Ref to non-material aspect of X's nature in cf κατὰ σάρκα in v3 Means X was so essentially holy that His res. was natural.

Sin is cause of death & X is sinless.

ἐξ ἀνάστασews νεκρῶν & ἢ ἀνάστασις ἀποτ. nec. = physical res. but does here. Note it is not ἐκ νεκρῶν ∴

it is a res. exemplifying & guaranteeing
that of others. Plural too.

I X refers back to v10's. v3 & 4 connect
with Person not work of X.

Verse 5 From risen X Preced apostleship.

Sci not 200's.

Xp1r - emphasizes privilege of ministry
in of to form persecution of ch. Eph 3:8

ἀποστολῆν - emphasizes authority of
ministry as it's related to others.

ἡμεῖς - editorial "we" bec. ^{chief} I
had been commissioned to Gentiles & this
P not nec. excluding anyone.

πίστεως - Subj. gen. Obedience.
characterizing or belonging to faith.

(To all Gentiles - universality of gospel.

not the faith. Faith in essence.

ἰδέμεν - idea of person, dignity, authority.

Verse 6

καί - Romans included.

I X - gen of possession - called ones belonging to ye.

Verse 7

Salutatio proper.

πᾶσιν - all X's in Rome whether Jew or Gentile origin

ἰκετόν - verbal adj. affected call. Rom 8: 24ff.

ἀγίους - basic idea is separation

Used of all X's but never of an individual.

Usual gen & het greeting. Order must be this way.

2. P's Thanksgiving to the Romans, vs.

In all but Gal. Always P's 1st shot.

εὐχαριστήριον rare in classical period & no instance of it in Attic gen.

Your faith ≈ your X's

Whole could just be an hyperbole but Ch at Rome had unique position in capital.

3. P's Prayer for them 9, 10.

Verse 9

Rec P pray for unknown people always he calls God who knows inner life to witness. Also he was at Corinth & about to leave for Jerusalem & Romans may have shot him fierce.

ἀδελφότητος - used in papyrus of hacking cough. priestly.

διεξέλιπον - Special service to Jehovah Phil 3:3

ἐν ... ἐν - 1st - subjective atmosphere and external sphere. No service not a ritual but a spiritual service rendered thru preaching gospel.

Verse 10

ἤ' ἴσῃ ποτέ - sometime at length.
Εὐδοκῶν - Always in NT in pass. Came to
Prayer. Contingent on will of God.
Fr P's Desire to see them 11, 12.

Verse 11

ἐπιποθέω - longing desire. ἐπί is
direction - to you. 15:23 noun.
χάρισμα - either (1) special gift to X^{as}
1Co 12 or (2) broader - any benefit
traceable to grace. Never gift fr. man to man.
Acts 25:3, 9 χάρις may be " " " " " "
εἰς τὸ + inf = purpose

Verse 12 ΤΟΥΤΟ ΔΕ ΕΓΟΤΙΝ - corrective rather than explanatory - "to speak more properly".
 ΟΥΤ ΠΑΡΑΚΑΛΕΩ - encourage better than comfort;
 ἵμῶν τε καὶ ἐμοῦ emphasizes mutual character of the benefit. Usual Gk order is reverse - P puts faith of Romans II.

5. P's Purpose to visit them 1:13-15.

Verse 13 πρότερον - put before as an object.
 κῶδιον - hinder - Duties in East 15:22, 23
 οὐκ - opt. no subj. ἔχω - have.

heart of vs shows membership of ch was predominately Gentile.

ἐν ἑμῶν may include unshared he hopes to lead to X.

Verse 14

Βάρβαροι w/o passage - just weren't Greeks. Romans prob clanked with Gks. Spanish would be Barbarian. Wise & unwise in both Gks + Bar. World-wide obligation.

II The Theme of

Verse 15 From general to particular.

τοῖ = subj.

πρόθυμον = pred. adj.

Τι that which is acc to me (my part) is ready.

ready, willing, zealous (in a resp)

II The Theme of the Epistle 1:16, 17.

Verse 16 γὰρ in 16, 17, 18, 19, 20 - close argument.
 ἔταξι χύρομαι - knows it will work in Rome & os.

δύναμις - intrinsic or inherent power of gospel.
ἐνέργεια is that in action. ^{throws}
stress on source rather than process of gospel.

σωτηρία - emphasizes soundness. Includes
just. sanct. etc.

πρωτον - bec of covenant relatn

Historical priority. If insist on essential
priority of 2:9. πρωτον is actually
omitted in some Mss. In present age
all m = basis.

Verse 17

γὰρ - close connection. Why gospel is powerful - rev. of righteousness of God.

δικαιοσύνη Θεοῦ - 4 views.

- (1) Attribute of God. Not so bec. Prop. of (a) appeal to faith in it & (b) || to wrath revealed & that puts it in sphere of activity. Besides, righteous character of God revealed long before gospel.
- (2) God's justifying action. - judicial action. Should be δικαιοῦσιν.
- (3) Righteousness which is valid before God (huther) but leaves room for one which might come from another source.
- (4) R. which God provides. Abl. of source

ἐκ πίστεως εἰς πίστιν

(1) Fr. OT to NT faith.

(2) Fr. weak to strong "

(3) on basis of faith set before faith.

Bad bec. P never uses ἐκ πίστεως.

Faith is merely the channel.

(4) Entirely of faith. Faith is starting point & faith is the goal.

Quote is here & Gal 3:11, Heb 10:38.

fr. Heb. 2:4. Prob. ideas of justif.

& sanc. by faith are included

Could take ἐκ πίστεως with δικαιοσύνη

(justif.) or ἁγιασμοῦ (sanc.) Both.

Heb. 2:4 covers both & σωτηρία in 16 does too.

III Doctrinal 1:18-11:36. The Mercy of God.

1. Condemnation - The Lack of Righteousness

1:18-3:20.

A. The Heathen World, 1:18-32.

Verses 18 wrath in of to rightness. Both going
on at same time. ἄπὸ καθ' ἑαυτῶν is
pres. Doesn't deny future judgment (2:5)
ἀπὸ οὐρανοῦ - God has eye on His creatures.
ἀσέβεια - (σεβασμῶν - to reverence)
lit - irreligion. Death with in 19-27
ἀδικία - injustice. " " " 28-32
= 1st + 2nd tables of law.

καταέχων (1) hold down - 2 Thes 2:6, 7.
better bec of ἐν αὐτοῖς.

(2) hold fast (in vain). Lk 4:15, 1 Cor.
11:2; 15:2. More of these in NT.

ἐπιθέσια - about God

Verse 19

γινωσκόντων - Known or knowable. 1st sense in NT.

ἐφ' ἑαυτοῖς - Consideration about.
ἐν - within their hearts.

Verse 20

ἐπι - prep has temporal force.

Some say from created world. That idea is in context but there is meaning.

καθ' ὅραμα - only here. ^{Emphasis continuance of testimony.} Clearly seen.

ἦτο - was intended result.

Content - power + θεότης of Col 2:9

- θεότης - Trenchard says "mean sacredness (divinity) fr. Godhood."

εἰς τὸ + inf. = result. (usually purpose)

No contingency here so result.

This shows basis for condemnation, not sal.

ἀνομιάνους in 2:1 to Jer 10.

Verse 21

γινώσκεις - concessive pts. Altho.

ὡς θεόν - note order here.

δοξάζω + εὐχαριστοῦμαι known among heathens but not to true God.

This is whole duty of man. This starts the downward trend. What place ought it to have in our hearts?

ματαίω - of 2Kg 17:15 Jer 2:5

They followed foolish things & became foolish.

ἑαυτοῦνομος - usually in LXX & NT of bad reasonings (self-willed)

καρτεῖα - seat of feeling (hee. idea that life is in the blood)

Vers 23

ὁμοειδία - attribute(s) of God manifest.

ὁμοειδία - resemblance which may be accidental.

εἰκῶν - exact copy. Presupposes original.

Not impt here bcd. gen of apposition -

"a likeness which consists in an image".

Ἐνθουρα - Nebuchadnezzar. Calais.

Today in India. Beast of end time.

Verse 24

τραπέδικον - here v. 26, v. 28. Not positive - God just removed help in dld. voice of prophets.
They don't mark stages in the punishment - it is all one stage.

τοῦ - gen of further description (uncleanness which consists of) or purpose (so as to).

Verse 25
μετα δάσωσιν - complete change.

ψεῦδεις - worship of someone else.

Used of an idol Hab 2:18 & Rev 21:27; 22:15

σεβάσασθαι - ^{only here} cf Act 17:23 for noun. "took as objects of their devotion" worship generally.

ἀσπεύειν - worship thru special rites.

ἥσσονα - not merely more than but rather than. They excluded God entirely.

Verse 26

Idolatry brings ruin onality.
Man's own gods leave him free to an easier way.

πλάθος - narrower & more intense than ἐπιθυμία. Ungovernable affective.

~~Verse 27~~ Male & female shows depth of degradation & perversion.

Verse 27

ἐκκαίωσθαι - burn out (ek) sentence.

ἔρρεξεν - only here. reaching out after something for purpose of appropriating it.

ἀσχημοσύνη - lit. disfigurement.

ἀντιπροσθέν - recompense is deep-seated shame which accompanies sin.

ἀποδοῦναι - rec. what is due (Lk 23:41)

Vene 26 Effects of sin in man's relation to
man. σοκισμός - beating of metals which
leads to acceptance or rejection. Latter has
full knowledge. They didn't approve
God; He didn't their minds.

καὶ ὅτι κότε - pres. etc. καὶ ὅτι κω.
Things not fitting in relation to morality.

Vener 29

πεντηκωπέριος - pf. shows their vice had become hard & fast. μεσότης - shows it was complete.

4 generic terms for evil ἀδικία - κακία
5 specific terms. φθόρου... ~~κακονθείας~~ ^{κακονθείας}

12 descriptions of those who practice

Sin is internal before external.

ἀδικία - (1) Departure from right (2 Tim 2:19, Jm 3:18 & (2) depriving another of right.

πονηρία - wickedness in its most vile character.

πιδεονεξία - desire to have more Eph 5:5, Col 3:5
κακία - malice. - not merely injury.

φθόρου - envy which leads to φόρου - murder
cf. 1 Jm 3:15.

ἔριδος - debate incl. element of strife.
Hence came to mean strife.

δόδου - deceit.

κακονθεία - evil disposition. Presenting everything in worst possible light.

Vener 30

ψευροπότης - whisperer. secret.
κατάλαδος - evil speaker. only here. open

θεοστυγούς - hateful to God (passive)
rather than God - hates (active)

ὑβροπότης - those who delight to display
superiority over weaker. Cf. 1 Tim 1:15.

επαρηδάνους - Haughty. Exalting self.
arrogant in thought

ἀλαζόνες - boasters - arrogant in word
& gestures.

Vener 31

Inventor of evil.
Disobedient to parents.

Vers 31 ἀσυνέτους - without understanding.

ἀσυνθέτους - covenant-breakers.

This is a paronomasia. Combination of like-sounding words.

ἀσώφρονας - without nat'l. affection.

ἀνείσθητους -

μωρ - merciless.

Vers 32

ποιέω - do (commit)

πράσσω - practice.

ἐπιγνώσκειν - shows clear knowledge
man had.

δικαίωμα - His just sentence.

συνουθεύω - consider well & consent.

↳ for "sympathize with"

B. Statement of Principle of Judgment 2:1-16

Verse 1

Ἦσὶ - links with ch 1. Ἰσὶσὶν ἀπολόγητος shows connects with 1:20.

κατὰ κρίνω - condemn.

Verse 2

οἶδα - know as a truism. Objective knowledge. No argument.

κρίμα - decision reached. Sentence not the act but contents of judgment.

Verse 3

τοῦτέω + ἵπασίω. P. willing to grant difference of degree but not of kind.

οὐ is emphatic. ἀπολύτως of 1:15.

τι - Thou of all men.

Jew that he could escape bec. (1) heaver of law 2:13 (2) bore name Jew (2:17)

(3) Hereditary favor - descendants of Abr. In 4:33.

Verse 4

τι. holds ques of v3 in mind + introduces a 2nd ques. Τη or even.

Meaning - Is there something even worse than illusion, is there contempt?

χρηστότης - God's gracious dealing.

ἀποχή - suspension of judgment. lit. holding up.

μακροθυμία - passive long suffering. Last 2 explain χρηστότης.

κατὰ φασίω - man looks down on God.

αἶψω - Conative pres. (Tendentia in Dm) p186. Tends towards - seeks to lead to

Vere's (κατά) δέ - introduces actual state
of affair. P bearing down.

Θησαυρίδω - cf. Πλούτος of 14.

καρδία is root of trouble.

Day of wrath - (1) yr 70. Nat'l punish met
but sing. indicates personal judgment

δικαιοκρισίας - not quite same as 2th 1:5.

Here denotes more character of the
Judge than character of judgment.

Verse 6

2:6 - 11

6th. acct to works. Includes more than Jews acct to vs 9, 10. Some say the offer of eternal life here is hypothetical but vs 13 ag. that. Others that it is works as evidence of faith. When someone searches God reads preaching of gospel. ^{2 Jss 2} of so, original sin also hypothetical.

Verse 7

ἔργον - collective use - a life work.
sum of man's actions
δοξα - state of radiance of final redemption
τιμῆ - honor in which redeemed will be held.
ἀσθαρσία - permanence of it.

Verse 8

ἐπιθεσία - motive is party spirit.
Gal 5:20. Phil 2:3.
Note ὄργη & θυμός are nom. Not acc
|| to eternal life. It is hee.
That is broadened to Greek & Jew &
They are subj. ^{δοξα δε also}
ὄργη. settled feeling. ^{destroy || with eternal life.}
θυμός - outward manifestations.

Verse 9

σπρωγία - stronger word for 264:8.
It is continuous. ἄδικία is temporary.
κατὰ ἔργα & λόγους - Carry to an end.
What kind of priority for Jew here?
(of penalty)

Verse 10

Carries back to v7.

Verse 11

3rd principle - no respect of person.
προσωπῶδες ἔμφιλια means to give gracious reception to a suppliant or suitor (lev 19:15) - to show partiality & give corrupt judgment. Bad sense in NT.

Vers 12

Just ques. of sol. but of judgment.
 ὁ νόμος - seems to be Mosaic law esp.
 often just law in general. ἡ νόμος
 with & without article = Mosaic.
 Jew alone will be subjected to a detailed
 inquiry from applying Mosaic. Both
 classes condemned. Judgment by law limited
 to Jews.
 ἐν - in sphere of law.

Vers 13

ἀκούωντες - hearer. Any who like Jews
 heard & read in synagoge. Only hear
 in P. ἀκούωντες. In cf to pte. it
 emphasizes hearing as characteristic feature.
 ἡκούωντες ὁμοῦ - foot - pointing to foot.
 Judgment. Change from ἡκούωντες
 emphasizes that no one is just ipso facto.

Vers 14

Ἐθνῶν - no art. Gentiles, classes, who
 have not the law. Article would mean
 all Gentiles & not true. Quality not
 quantity in view.
 τὰ - no claim that they keep whole
 law - some of things of. e.g. stealing.
 Law not given to Gentiles.

Vers 15

Ἐργον - course of conduct belonging to the law.
 συναίσθησις - lit. co-knowledge.
 9:1. Conscience is separated here from self
 & stands as a witness against self. It is
 awakened by external standard.

δοκίμιος - shots concerned in mind, not
external arguments.

ἡ ἰκαί - or even: implying a rare case.

Verse 16

Verdict takes place in that day.

Not another basis - judgment is in harmony
with gospel bce. it speaks of judgment

- Acts 17:31.

John 16 with 13. 14+15 are ()

Judgment of God takes in secret things.

Add to 15

μεταξύ - AV = meanwhile.

RV = between one another.

(1) Conscience is in debate with itself.

(2) After conscience debate in private
This is rationalizing between men.

(2) Favored by emphatic position
of μεταξύ which seems to describe
2 diff. processes.

2:17-24

C. Specific Quilt of the Jew, 2:17-3:8.

(1) Acknowledged advantage of The Jew, 17-20

Vers 17

εἰδωμένοις - surnamed. Only here.

Hint that it is not their proper name.

εἰς τὰ πλάκωσαι - ἐπί - ^{rest} upon Root means relief - Mt 11:28.

Much irony of carnal security of Jew.

Vers 18

δοκιμαίῳ - (1) test things that differ (Gold) (2) approve things that excel (3) favored by "knowest His will."

ἀείδω - so constantly used for Divine will that even without article it had that meaning.

Vers 19

σεαυτὸν - as to thyself. No one else has confidence of you.

καὶ παιδείας - child instructor with element of discipline. Shows what Jew that

Vers 20 of Gentile.

ἕθνος - proselytes were called babe by Jews. Act 5:12, 13

μορφῶς - outline, semblance.

Law was expression of divine truth as far as it went. Not mere appearance but embodiment.

2 Tim 3:5. It is the rough sketch of μορφῶς.

(2) Jews. Failure to keep law tho he attempts to teach others, 21-24.

Vers 21

οὖν is resumptive intro. apodasis of protasis of 17-20.

STANDARD B & P "NOTEAR"

Verse 22

βδελύσσω - ^{originally} ~~not~~ to turn away on acct
of the stench. Temples like banks

Act 19:37

ἐερούδην - ἔερον, οὐδάν - despise.

Verse 23

παράβασις - overpassing of a line.

This is prot not ques. bec of change
to ὄσ + ind. (2ps pm ind.)

Verse 24

διὰ ὑμᾶς - not universally so
for gentiles went to synagogue
even in Acts to hear the word.

(3) Value of Circumcision multiplied when law is not observed 25-29.
It can't rank with unci. which observes the law.
Rabbis said "All the circumcised have part in world to come." P knocks this prop out. e.g. hap. req.

Label: circ = contents: keeping law.

Verse 25'

ἡπόσσω - not sal by law but ^{life of} deeds
as proof

Verse 26 G's denoting result.

Verse 27

Unci. by nature.
not unci that keeps law by nature.
So's of other laws circumstances
to with.

Verse 29 " ἑπαινος . Play on word Jew
bec. Jubah = praise (Gen 39:35, 49:8)

(4) Guilt of Jew mounts higher as he adds to law breaking dis belief in promises of God.
3:7-8.

Verse 1

ἡπερισσός - περί has meaning beyond.
lit. surplus.

ἡπεριτομῆς - (1) Refers to rite - as Gal 5:6
& Rom 2:25. (2) " " people.

Put so from context of argument.

~~Ver~~ $\pi\rho\omega\tau\alpha\nu$ - no $\nu\lambda\eta\sigma\zeta$ ed. Is in 9:1-5.

Should be foll. by $\epsilon\tau\tau\epsilon\iota\tau\alpha\ \delta\epsilon$.

Doyle - not merely O.T. bce Paach
what is advantage of Jew.

Refers back to Messianic promises in O.T.
But this voided by their unbelief.

Verse 3,

ἰπιστοῦσαν - (1) Unbelief (2) Unfaithfulness.

(1) see. context is talking about bel. promises.

α ἢ in 11:20. & general meaning of
ἀπιστοῦσα & ἀπιστία with 1 exception.

πιστιν = faithfulness. as Gal 5:22, 23.

This shows that δοῦσα is not merely
Script but promises therein.Verse 4
Note πῶς - see below

γίνωσκε - he proved.

μη' γένοιτο - Repels with honor something
previously suggested. 14 of 15 are in P.

x 12/14 are as ↑

ψεύστης in asserting Gd's promises have not
been fulfilled.

" fr. Ro 5:1:6.

κρίνεσθαι - pass. in being judged.

Verse 5

μη' - as in v3 expects neg. ans.

For more argumentative purposes P would have
used οὐ. "But the Apostle cannot bear to
make even hypothetically & momentarily a
statement which involves blasphemy. Therefore
he negates the supposition even while
suggesting it." Lof

ἐπιτόμη - (1) to bring tog - commed.

(2) to put tog - prov. establish. Prot.

Blend of both.

τί ἐροῦμεν - 7 x in Rom. Nowhere else in NT

ὁ ἐπιφέρων - lit the one who brings the
wrath to bear.κατὰ ἄνθρωπον - apology for having made
analogy bet human & divine things.

Vers 6
ἢ ἢ - since. if so, if not, or else.
κρίσει - pres. not fut. how doth God
judge.
τῶν ἁπάντων - all mankind.

Vers 7 & 8
If God's truth (as to His warning & promises)
was enhanced thru my falsity & if He got glory
thru my (Jewish) sin, why does He find fault
with me as a sinner?

ἢ ἢ - is argumentative "this being the case."

τινες - either Judaizers who said P's teaching
led to antinomianism or professed
followers who degraded it by their practice

Ans to whole matter is ἢ ἢ τῶν κριμάτων . . .

Plea of such persons means nothing -
judgment falls just same & it is just.

"He brushes away an excuse which is obviously
unreal."

D. Summary of Human Guilt, 3:9-20.

Verse 9

τί οὖν - what conclusion do we draw from what has been said.

προεχόμεθα - (1) pass. are we surpassed.

(2) Do we hold ourselves to be ahead of others.

This is spoken from Jews' standpoint.

οὐ πάντως - not at all. (not - not in every respect). 1Co 5:10.

παντως γραφικὸν οὐ - altogether not.

ὑφ' ... Jn 8:34 - Committee of sin is its place.

Verse 10

P now substantiates his argument by Script. Stringing together various portions as was Jews' habit. Proves universality of sin & total depravity.

Psa 14:1-3, 53:1-3, 140:3, Isa 59:7, & Ps. 36:1

Verse 11

ἐκστρέω - earnestly seeks. cf. 2:7.

Verse 12

ἐκκλίω - turn aside

ἄχρειός - go bad. Only here. the Matt 25:30
adj. of servant. Used of sour milk.

χρησιότητος - goodness in widest sense.
Idea of utility rather than specially kindness as 2:4. Profitableness.

Verse 13 Lit a sepulchre standing open.

There is danger & pollution.

δολιός - crafty - persevered in using deceit.

14 ~~at~~ - Freely quoted from Ps 10: 7
(9: 24 in Heb)

15-17 Extract for Isa 59: 7, 8.

Moral condition of Israel in age of prophets.

Verse 19

οἰδαμεν - 2:2, 7:14, 8:22, 28. favorite expression in this book.

λέγω stresses meaning, substance.

δεδείκναι " the outward utterance, enunciation. Has closer connect. to the hearer. Try interchanging here.

φράσσω - lit. fenced up.

ὀπίδικος - only here. liable to pay penalty in classical.

Verse 20

δικαίω - only of persons in NT. 39x. to pronounce righteous. Not made righteous if for no other reason than context has reference to a judicial trial & verdict.

σάρξ - man's weakness emphasized.

ἐπιγνώσις - law brings full knowledge.

THE Justification or Imputation of Righteousness, 3:21-5:21.

A. Its Description 21-26.

Verse 21

νῦν δὲ logical not temporal.

νόμος Some say temporal (in NT dispensation) but since P has been speaking of the present in preceding vs.?

νόμου - no art. abstract principle of law. Apart fr legal complications.

παρεπών pf - has been man. & lies open to view.

μαρτυρεῖν - pres. bec of reading of Script in synagogue wk by wk.

Law - (Abr) & prophets (David)

Vern 22

δὲ - adverbial. Turns to particular
aspect of Divine lightness.

Always δὲ πίστεως never δὲ πίστευ.

δὲ πίστεως - here 10:12, 1 Cor 14:7.

only in P.

Faith of JC - obj. gen

Vers 23

ἡμάρταν - acc. in Adam as 5:12.
 ἵστέρω - pres. Continuous existence
 of God of sin. not eschatological. Refers to
 maxims of personal presence of God.
 Result of sin is that man loses His glory.

Vers 24

Ἐκκαίωμενοι - Abrupt. Account for
 it by 22^b + 23^a (). Otherwise
 you approach nominalism (however,
 should have a ἵστέω for that).
 Connect with ΠΑΥΤΑΣ (the not grammatically
 of v22. "Nominative is suggested
 by ΠΑΥΤΑΣ of v23 but refers to
 v22" SEC. Nominative emphatic.

Ἐκκαίω ≠ make righteous. οἷω words
 = make one in physical realm τοῦ σώματος.
 Ἐκκαίω || ἔξιωω (to judge worthy).

δωρεάν - Jn 15:25 - without cause.
 No legitimate reason for our justification.

τῇ χάριτι - instrumental.

ἀπο λύτρωσις - Ransom, purchase,
 & resultant liberation. Mk 10:45.

Keep idea of ransom when work of X is in view.

Vers 25

προτιθῆναι - (1) purposed in Himself
 (2) set forth publicly. Gold's says (1)
 bec. wrong to think of public exhibition of
 X. but so what. Context favors (2)
 bec. P not stressing eternal purpose

of God - rather manifestation of rightness.
Εν δειξις favours too.

ἰδαντόριον - went adj used as noun. 3:25^b - 26

Mean place or instrument of prop.

- (1) Hodge adds θύρα (sacrifice) bec. ἰδαντόριον is adj. But don't need - its obvious.
- (2) Tr. propitiatory gift. Only examples of this meaning are gifts of man to propitiate heathen deities.
- (3) Propitiation as 1 Jn 2:2.
- (4) Mercy seat (ICC) Best even tho there are these objections. (a) No article or bec. dealing with antitype not type. (b) Roman diff. fr. Hebrews but of 12:1. (c) If ὑποθετο = set forth publicly then reference to mercy seat doesn't follow bec it was withheld from public gaze. but that 9:1-10 was opened. Objection not so weighty & ~~is~~ best.

Vener

ἡδέρους - let pass. of Acts 17. 30. ≠ ἡδέρους. Cross is God's answer to His apparent laxity & indifference with respect to sin.

ἡμαρτία - never sin principle. ^{separate} Deed of sin. ἡμαρτία: abstract = ἡμαρτία:concrete.

ἀνοχῆ - fr. ἀνοχῶ - to hold up. 2:ff only.

~~Vener~~ ὑπὸς denotes the nearer object, οὐς the more remote & final object.

B. Its availability Thru Faith Alone 3:27-31

Verse 27

boasting fr. 2:17. Law is used in sense of a working principle. Since faith is a gift, there's no ground for boasting.

ἔκκλησιον - acc represents the consequence as instantaneous. It is excluded ipso facto. cf Gal 5:4.

καὶ ὅμως - only Jas 4:16 outside P.

Verse 28

δικαιοῖν - declare righteous.

Verse 29 If God is 1, 1 method of justification. Jew + Gentile on same basis.

Verse 30

ἐκ - speaks of origin + presupposes a relation bet Jew + God.

ἑδ - instrumental. τῆς - the same faith.

Verse 31

νόμος - law as principle.

ἑστῶς - How est the law.

(1) X keeps law for us in His life.

(2) Moral standards of law are lived up to by Xⁿ. 8:3,4.

(3) Est law in sense that all its demands are met in position in X. Not in experimental section yet.

c. The Proof of Justification from OT. 4:1-25
 1. The Case of Abraham 4:1-5.

Verse 1

εὐρηκέναι - pf ind. shows permanence of results. Abr test case for all bel.
 Prefather. of 1 Cor 10:1 - P uses this in relate to Gentile church so no esp.
 Reason for this to support Roman ch Jewish.
 κατὰ σάρκα (1) with prefather. ICC
 OK if above weren't true ^{1st pt}
 (2) with εὐρηκέναι - found acct flesh v.e. apart from grace of God.
 (Vocis & FH)

Verse 2

1st class cond. Assumed true for sake of arg. only. of Mt 12 - If I can demon.
 καύχημα - ground of boasting.
 καύχησις - act of boasting on basis of καύχημα
 ἵνα οὐ - "added to avoid blasphemy" 1st pt.

Verse 3

δοξασμαί - to put down on credit side. acc - no installment plan.
 OK to use OT figure here in this age bec his position identical since it involved no reliance on works. What was object of faith? Seed bringing redemption.
 Implicit to Abr. Explicit to us.
 Faith put 1st in vs for emphasis.

Verse 4

on basis of who all can expect is balance

Grace vs Debt. Believe vs work.

Righteousness vs ungodliness.

Verse 5 Works + worth^(ungodly) ruled out

Ἐπὶ τὸν θεοῦ ὡσαύτως - Father, not Son.

Exception to P's usual practice of v. 24.

Vincenz on προτεῖω - (P51) vol 3.

1. Transitively . 7x Lk 16:11
2. + Inf . 1x act 15:11
3. + ὄντι 11 + more Jn 4:24
4. Patre - 8x Jn 2:22
5. + ἐν - 6x Ph 1:15
6. Ἐπὶ - 10x (idea of dependence)
7. ἐῖς - 109 more (" " Transference)

2. The Case of David, 6-8.

4:6-12

Verse 6 καὶ ὁ πῶς shows new case being cited. Not ~~the~~ ans. but diff. approach. Negative b/c of D's sins. Acts 13:39. Sins of murder & adultery would seem enough to undo justification. It didn't tho he was chastened for it.
μακροπνοῖς - not blessedness but declaration of blessedness. Congratulation is μακροπνοῖς.

Verse 7 & 8

Ps 31:1, 2. μακροπνοῖς - is highest term a Greek could use to describe state of felicity. ἀνομία - lawlessness.

οὐ μὴ' - shall in no wise.

3. The Promise to Abr. was Apart from Circumcision, 9-12

Just. was pronounced on Abr. in uncir. ∴ just. comes apart fr. cir.

Verse 9

μακροπνοῖς - remember, its' pronouncement of blessing.

Verse 10

Just. of Abr. 14 yrs before cir.
Gen 15:6 of Gen 17:24-26.

Verse 11

περὶ τῶν σφραγῶν - Gen of app. σφραγῶν used of cir. This way in Gen 17:11 (LXX)
σφραγῶν relates to the material token.
σφραγῶν ... religious signpost
Cir. was originally a testimony of mat. faith

εἰς τὸ - purpose.

Ἰακροποροῖας - Eid of attendant
circumstances. This in a state of mind.

V. line 12

Relation of αὐτὸς to βελ. Γενε (to γενεαὶ in VII)

Father of circ. (1) to those not in circ only
but (2) those walking in steps of faith.

στοιχῶν - march in file.

Article before στοιχῶν should indicate
2 classes but obviously P talking
about 1 group who circ & bel.

4. The Promise to Abraham was Apart from Law, 4:13-17.

Verse 13 P turns from circ to law. These diff in origin they both went to same group of people. Men of world - (1) M. Kingdom. Alfred. Meyer etc. but no preparation for this that in context. (2) Original promise of Gal 3:12 - in thy seed all world of men (κόσμος) blessed.

Verse 14 of Gal 3:16ff.

οἱ ἐκ νόμου - The dependants of law, vassals of a legal system.

Faith & law are contradictory.

Verse 15

When promise given nothing said about law in order that sin, tho existing, might not be a breach of the covenant.

ἁρπάξας appropriate for a direct violation of a code (overstep a boundary).

Verse 16

ἡ ἐπαγγελία - ref to 14+15. Subject is the promise. (ἐκ πίστεως).

εἰς τὸ - purpose.

βεβαίως - Sure. Ratified (LHFF)

Abn father of bel Jews & Gentiles.

Verse 17

ἡ ἐκτίσις - appt. constitute.

"best shown that the paternity was the result of a special arrangement. It would not be used to denote the mere physical connection between father & son" Vincent.

καὶ τὸ γὰρ - attraction for καὶ τὸ γὰρ θεοῦ ἵ

ἐπίστροφῃ.

Deos has οὐ as its antecedent.

κερπύς refers to Abn + Sarah.

ὄντα ἴσ οὐτα etc - not a ref to
justification but to birth of Isaac
(not reo of Isaac). God spoke of a seed
when there wasn't any.

5. Abraham's Faith is The Standard for Every Believer, 18-25.

"He kept on in hope, believing contrary to all human hopes."

Verse 18 Ἐπ' ἐλπίδι - in strength of hope. basis. Contrary to hope, he bel. on condition of hope. ἐπιπικρίων - pf p. etc. accs. gen.

Verse 19 ἀσθενήσας - impensive acc. etc. not becoming weak. P196

κατενόησε - Some miss line 00. A-5-B-C doubt. Resultant meaning = He did consider & yet didn't doubt. He didn't consider & didn't doubt. Gen 17:17 shows he did consider.

verekypnéron - pf pass. intensive p 202. now being dead.

ἵσταρχων - extreme Abr.'s age. T1 - Being already. Some say ἵσταλ shows pres. as pres. ἵσταρχων - pres. related to past or result of past.

Verse 20 μήτρα - womb. cf. similarity to μήτηρ. διακρίνω - Jn 1:6 - picture of weighing 2 possibilities & being uncertain. T1 wavered. Background is Jn 17. Ishmael already here & didn't seem to need another seed. Abr. called on to believe a miracle before it happened. T1 ἠίσταται - (1) ICC say mother strengthened by his faith. (2) EFH CCR. loc. strong. in faith. see. v20 = v19 (πρωτῆς) & inst. impossible in 19.

ἐνδουαχίω - Eph 6:10. Ph 4:13. 1 Tim. 1:12, 2 Tim 2:1, 4:17 & Acts 9:22 only.

Verse 21 δοῦς - circumstantial etc. (etc of attendant circ.) p 225. πλήροσφοσιω - fully assured. 1 Th 1:5, Col 2:12 noun. W - 14:5, Col 4:12 Lk 1:1

STANDARD B & P "NOISEAR"

Primary idea is being filled with a that or
connection

ἔπαγγέλλω - to announce. In middle -
to announce on one's part = to promise.
Could be on or p here. what He promised
or what has been promised.

ὑπερτός - stronger than He is able.
He is mighty.

Verse 22-24

Similarity of situation. Abr's position same as ours. (1) Abr looked beyond human & nat'l consideration to simple promise of God. (2) Surprised appearance of Messiah (? con) (3) " acceptance of supreme demonstration of God's power - life out of death.

Sarah's womb + X's Res.
Madder - future but more than fut of vt - involves inevitability. Acts 27:2, 28:1-2
τοῦ ἠπορεύομαι - believe. ≠ if we bel. for would have to omit article.
of Eph 1:19, 1Th 2:10, 13.

Verse 25

Sid is prob. "For" in Eng is prospective & retrospective. Sid same way.
(1) Both Sid - retrospective "on acct of."
Transgression cause of X's death. Just.

Cause of Res. God's (2) Both prospective
Del in order to atone for trespasses
Ruin in order to accomplish just.
(3) Sid retros. - 2nd pers. Died on acct of tree. Ruined with view to just.
But P could have used Sid & Eis.

In vs 23, 24 Sid = on acct of so why not here.
Meaning - Died on acct of sins = bec we sinned ^(retros) and for removal of sins. (prospective)
Ruin on acct of just. First Res. shows God justified us. Retros. ∴ 1st Sid is Retros & pros. + 2nd retros. 2 aspects to just. - objective - just. by death of X. (5:9)
Subj. - res. proves it to us. 5:1.

D. Benefits of Justification 5:1-11.

Verse 1

ἐξωπεν doubtless best reading. Note that it means keep or enjoy peace, not get or obtain (ἐχῶπεν). Arguments for ἐξωπεν (1) P. not yet at hortatory stage. (2) ο + w often confused but ἐξωπεν only has Syriac witness - no confusion among old documents.

Let us enjoy presupposes we have peace.

πρὸς- face to face with God. of v10.

peace = reconciliation in of to enmity, not = quiet or contentment

Verse 2

προσαγωγῆ - Introduction. of Eph 2:18, 3:12. added idea of freedom of speech

She is intro into presence chamber of a monarch.

"Access inadequate as it leaves out of sight the fact that we do not come in on our own strength but need an introducer - X" ICC.

ἐοχησάμεν - of. got + continue to have.

χῆρον - area is conceived as a field (fenced in space) into which we are put. Gal 1:6, 5:4.

ἐπ' ἐλπίδι - on ground of hope as 4:18, 1 Pet 3:12

καυχίμεθα - ind. or subj. Can be either

-subj. consistent with v1.

Glorify of God - Looking forward to being in His blessed presence.

Verse 3

Note paper glorifying in of to 3:27

ὀπίφης - distinctive X's doctrine. Not only to bear trib but equal in them.

Note article - Those trib which belong to believers

ὄπισθεν - Not only passive but "masculine constancy in holding out under trials."

Verse 4

δοκιμῆ - approval. Means process of trial or result. Here only latter. Temporal of veteran as of recruit. Order reversed in Jas 1:3

This leads back to hope be e make us
realize trib. only temporary + glory of God permanent.

Odipw- Mt 7:14 ^{10x}
2Ln 4:17, 7:5 may not be physical.

Odipw- 44+
2Ln 2:4 not physical.
Phil 1:16 others generally are
Rom 5:3

STANDARD B & P "NOTEAR"

Vers 5

κατὰ οὐρανὸν - Does not disappoint.
Does not prove illusory.
ἀγαπᾷ - God's love toward us. - Context requires
ἐκ γὰρ - Denotes both abundance & diffusion.
ἢ - has been & continues to be.

Vers 6

Love is dominant in full. vs. s.
ἐτι after ἀποθνήσκων must be retained. But
what about 1st one. Either ἐτι γὰρ or
εἰ γε. Could easily be confused in abbreviation
of ἐτι γὰρ then γὰρ ἐτι not translated - just
a repetition for clarity. εἰ γε best.
κατὰ καρπὸν - Gal 4:4. Time was opportune
for showing LOVE. History had shown only SIN.
ὑπὲρ ἀρεσκῶν - ὑπὲρ means in place
of and for benefit of. ἀρετι' only place.
P. uses inclusive word thru out.
ἀρεσκῶν - lack of reverence & piety. Shows
greatness of love.

Vers 7

γὰρ explains how this dying for sinners
is a conspicuous proof of LOVE. X died for
declared enemies of God. may be repulsive person.
δικαιοσ - just & nothing more. ἀγαθὸς
presumes man has done something good.
Article with good - The good man pointing
to such a case as a rare & special exception.
Good man would call for affection.
good is m. not n. for context calls for a
person not a principle. We were whether
just nor good.

Vers 8

οὐχ ὅτι - (1) bring together - introduce
Comment. Rom 16:1. (2) prove, put together,
set at risk as here. of 3:5.
ἐδουλό - emphasizes distinctiveness of God's
love - not anything like man's. Pres. tense

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shows that Cross is continual proof of
God's love. But $2\pi \epsilon$ Dave is av. be.
act was once-for-all.

Verse 9 Length of God's Love. Fruits of 5:9-11
Justification - from wrath & unto life.
Reconciled when enemies. Now rec. He won't
let us slip back. Agent who wrote sal
continues it. Just by blood, preserved
by life (of course blood = life joined faith)
Life laid down & life taken again. Not
earthly life = Heb 7:25.

Ἐκ τῆς ὀργῆς = ἐν τῇ ζωῇ of v 10.

τῆς ὀργῆς - The wrath poured out on living men.
Mean wrath of God

Verse 10

Ἐχθροί - (1) haters of God (2) Hated by God
Not malice or temperament but judicial
matter stemming from holiness. & (2) best
hee. (a) Passive possible 11:28. (b) Mention
of wrath in v 9 connects with that of Ἐχθροί
as objects of wrath (c) Argument is
a fortiori (stronger → weaker). If God loved
while enemies, much more He will go on
pursuing. If God loved while we hated, what
is just of much more. Bec He has done so
much we may expect more.

καταλλάσσω - man is reconciled hee.

v 11 - we need not made (v) & it came
thru X - Divinely instituted. Rev 5:17.

(3) Pass pte. καταλλάττες.

Life is Res. life.

Verse 11

καυχώμενοι. - Independent use of pte.

≈ καυχώμεθα.

ATR large p 1132.

Note it is not atonement but reconcil.

E. Universal applicability of Justification
5:12-21.

1. Universal diffusion of death by the death
of 1 man 5:12-14

Verse 12

ἄλλος starts a companion, but it is never finished
ἀνθρώπου - emphasizes humanity of X
me. for sal. work.

Θάνατος - "Physical death in 1st instance & in
Mosaic narrative: but spiritual death as further
implied therein" ~~the~~ 2nd

Note εἰς ἡδὲν & εἰς ἄθρον - like hole in
dyke - εἰς - entrance εἰς - distribution
to each member of the race.

ἐφ' οὗ - on the ground that. ὅτι became

πάντες ἡμάρτων - (1) all sinned personally
but of infants. Also destroy analogy bet.

1 man Adam + 1 X. 2) Describes condition,
not act. "Bec. all are corrupt." Should have
adj. not vb. (3) Federal theory. Cor. with
Adam - eternal life for obedience. No evidence
of a cor. & it is condemning man for what
he didn't do. (4) Seminal - Augustinian view.
All in Adam & all actually sinned & all
rightfully guilty. Act. 7:9:10.

Verse 13

ἡ γὰρ explains v12. νόμος is Mosaic law clearly.
ἐλόγησεν - only here Phil 18. From λογος - an
account or reckoning. - as if an entry in a ledger
Sin was there even when there was no law to make
them appear in black & white.

Verse 14

Death personified as tyrant that require
ἐνομίματι - καὶ ἵμψῃ ἔσθῃ. it shows
death came even on those who didn't have
the test Adam did. Includes infants.
τούτους - impression left by die - An. 18

"person in history corresponding in certain
characteristic features to another person
τοῦ προδρόμου I not yet coming but Adam
looking forward to 1st coming of X.

2. The superiority of the factors acting in X's work over the corresponding factors in wk of Adam 15-17

Vene 15

παρὰ τὰ ἄλλα - fall sideways.
 Note articles thruout - the one, & the many.
 Omitted in AT.
 ἅδολοι - are all redeemed. All who are related to ~~another~~ head.
 ἔπεδαυον - not be dead, but died. Show imputation strongly.
 ἠδὲ καὶ ἡμᾶς - (1) Should say it's bee. Adam's sin was act of A + posterity. X's work was His alone.
 (2) ἔπεδαυον - God delights in showing mercy more than judgment.
 (3) εἰς τὴν - Key is ἀποστολήν - wk of X not merely restored what was lost in Adam but exceeds it.
 ἔπεδαυον - ~~the~~ & δῶρον higher than δόσις, δόμα as evidenced in Jas 1:17. ἔπεδαυον ^{super} Received for best gifts.
 ἐπερίσσειον - are as ἔπεδαυον.

Vene 16

κρίμα - judicial sentence.
 κατὰ κρίμα - condemnatory sentence.
 δικαίωμα - decision of aqntl. ordinance by which thing is declared δίκαιον.

Vene 17

Receiv is emphatic word. Death received, now life. Note accumulation of words to describe grace. And it's all a gift man receives (λαμβάνω) - τῶν. The recipient

Vene 18

3. A precise statement of Double Imputation.
 ἔπεδαυον οὖν sums up the analogy. 5:18, 19.
 Similar to V16. Note Condemnation.
 Supply κρίμα. δίκαιωμα - here means righteous act. ~~3rd~~ meaning in AT is ordinance 1:32, 8:4.

δωρῶν - gift of opportunity. ~~that~~ which consist in life.
 δικαίωμα - act of justifying.

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Verse 19

ἤρακα Κοῖτα - hearing Amos. 2Co 10:6.
Heb 9:2 only (Vt Mt 18:17). Aptly points
to 1st step in Hell - heard Word Amos

κατὰ πρότυπον - T. & 1:5 only by P. Appoint.
This shows solidarity of race.

καταστροφῶσιν - future learning room
for those who will believe

Verse 20

4. Summary in 2.

ῥοῖος - mosaic as thorn passage.

ἠδρασεῖ ἰδεν - no slipping in. Came in boldly,
but ἠδρα emphasizes temporary character.

Mosaic economy was a side economy
to make trespass abound.

ἠδρασεῖ - Transgression abounded -
sin didn't - it already was abounding.

"Law doesn't create - it evokes sin"

Law forced sin on the conscience w/ft.

ἠδρασεῖ represents the comparative
ἰσχυροτέρως the superlative. 2Co 7:4 only.

Verse 21

Death here is spiritual bec of of with
eternal life.

Both βασιλευσιν are ingressive acc -
he established its throne.

Note it is in death.

III Sanctification. Imparting of Righteousness
6:1-8:39.

1. The Believer's Union with X in death +
Res. life, 6:1-10.

Just. characterized by δία X. 5:21. Same.

by ἐν X. 6:23.

Same principle of organic
union as 5:12-21.

Death here not bodily
but spiritual bec we don't enter into vicarious
suffering of X. His work is representative as

2Co 5:14 - all died.

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Verse 1

This objection could not be raised if sat by works.

Ἐπομένως. fut ind. Deliberative fut p 193.

Ἐπιμένετε. Remain abide as 1 Cr 16:8, Phil 1:24 primarily. Secondly to persevere Rom 9:33, Col 1:23. Here present.

Pres of v 15. ἔχεται εἰρημὸν τιμὴ = to cling to.

Verse 2 Negative argument here. Positive is

The resurrection. οὐτως - we who are of the sort. or ἔχεται ἡμᾶς ὡς ἄνθρωποι ἀποθνήσκουσιν. - relative of quality.

τῆ ἀναστάσεως dat ref. p 85

The sin reminds us of 5:20, 21 & the grace

thus with fut introduces an impossibility as 3:6, 8:32, 1 Cr 14:7, 9, 16. ἢ ἔχεται

Idea is not merely absurd; it is impossible.

Verse 3

2 ὑποεἶπε - cf 16, 9.

παρὰ τὸ ζῶν - Water or Spirit. No doubt ordinance is in background tho this is HS bap.

1. Col 2:12 - same terms & v 13 is spiritual Circ. ∴ spiritual bap in v 12

2. Emphasis is on joining to body. Don't carry over into Epistles Water of Bapt

3. Experience is not in view right here. Is in v 12

4. Incorporate into X is ^{deeper} spiritual reality. Rest on spiritual ordinance.

5. Water bap. usually in name of X. Acts 8:16, 19:5. Here into X. Not too significant here. Ἐν ἢ ἐἴς. However, no ques. That eis has idea of incorporation.

Note the obs are corist.

Verse 4

οὐδὲ θάνατον - an ind p. Proves death.

Left " ... the apostle introduces the phrase
'were buried' instead of 'died' in order to
recall the image of baptism, a symbolism
which disappears in our present practice
of bur. by asphyxiation." p 76.

εἰς τὸν θάνατον - connect with buried
not thru βαπτ.

ἰσχυροῦ - are

δοξῆς ≈ power but received externally.
of Jn 11:40, 23. Thou shalt see glory of God =
thy brother shall rise again.

περὶπατεῖν - walk about

ἐν κενῷ ὄρει ζωῆς - gen. appointment

p 79. Memoria which is life.

Verse 5

συνφυτοι - lit. united by growth. "The word exactly expresses the process by which a graft becomes united with the life of a tree. So the Xⁿ be. grafted into X^{icc}"
This is fraternal. Appeal to experience later.

1st class cont. to since. If meant planted tog. root would be φυτευ. It is φων.

e.g. Baby in womb. Ουμ refers to X.
United with X in likeness of. Not united in likeness.
Ενοικιασται used be. physical death not in vices.
- it is X's death mystically considered.

αδδα = then certainly. αδδα in apolois in
Mt 14:29. Jn 4:16. etc.

εσομεθα Extinct (gnomic?) from p 193.
"Bound to be." Not primarily thinking of
future bodily res.

Verse 6

6, 7 focus on death. 8, 9 on res. 10 Summary

Note key to chpt - γνισκοτες
ηδαιος ανθρωπος - that which is made old by
new creation. Old creation. ≠ sin nature.
It is done away. cf 9 Thmas. Heb. Eph 4:22.
Col 3:9.

συνσυναμωσθη - with

σωμα της εραστιας - (1) Body is figurative
fr - mass of sin. (2) sinful body but not
taught in Scip that body perse is evil.

B) Body insofar as it connected with sin.
vi. Body of which sin has taken possession.
Body is instrument in ~~which~~ service of sin.
Gal 5:24.

καταργειν ≠ destroyed. lit. without work.
κατα intensive 25x in Mt. mostly P.
cf Mt 2:14. Sin out of work as far as a domination
conced

Verse 7

αποδωνν - av.
δεδικαιωται - stands acquitted.
Death settles all claims of sin.
To be legally entitled not to obey.

Verses
This nec. to show how free we are by union with X.
εἰδότες - Knowledge which comes by instruction (?)
(of Cook. οὐκ ἔχουσιν - quoniam fut. evs.

Vers 9
"If the res. opened up eternity to X, it will do so also to the Xⁿ" ICC
ΚΟΡΛΕΩΝ - Idea of master & slave or vassal.

Vers 10
δ' - "Claim is a kind of cognate acc. after
καὶ ἀπέθανεν" ICC
τῆς ἁμαρτίας - dat of ref.
ἐφ' ὅλης - lit. once for all Mt 9:12, 10:10.
τῷ θεῷ - & therefore eternally.

2. The appeal based on the fact of the Bel's Union with X, 6:11-14.

Vers 11
λογίζομαι - pres. imp. nec. This is eternally.
nec. experience
κερῶν - ti. corpses No response to sin.
ἐν - locative. in JC Relatⁿ is local. Xⁿ is
in X as fish in sea, plant in earth etc. The
one of main pillars of Pauline theo.

Vers 12
βασιλεύω - let it not go on being King
Pres impv. could be (1) continue to refuse or
(2) refuse what has been true (which is regular
meaning of μή + pres impv.
ὄντος - Reminds us that we are still living
in frail bodies. Lpt suggests it ~~emphasizes~~
contrast bet. mortal & immortal & means -
"if long to god eternally, why human mortal
body by yielding to lusts. Mortal life not worthy of
consideration in cf. to immortal"

Vers 13
ἐπακούω - if body is dead corpse it won't
have ear to hear!

παριστήετε - pres impv. Stop doing what
were doing. Is this continuous or decisive
act. μή + impv. indicates decisive act &
παροτρύνετε - adv. emphasizes that.

Actually there doesn't seem to be any continuation
or repeated yielding in here. It's a crucial
one-for-all act. ^{as is if total 1st meaning of subject}
ὄπλις - arms for the warfare. Sin is a sovereign
(Providence) who demands military service of subjects.
He gave too - death v23.

Vers 14

The presentation of self is efficacious.
Under law sin is lord. We are under grace,
1Co 15:56 - Grace doesn't mean license -
There is a yoke as well as a rest Mt 11:28-30.

11-14. 3 vts. λογισμα - realm of thought.
βασίλειον } realm of will neg.
παροστειν } positive

In Rom 12:1,2 both body & mind present.
παροστειν used in both. Unto sin
unto God corresponds to not conformed & transformed.

B 3. Union with X is viewed as enslavement
& righteousness, 6:15-23.

- a. The Statement of the Fact 15-19
- b. The Blessed Result 20-23.

Vers 15

Sin - w/o. Question of separate acts of sin.
1 Jn 2:1 = Rom 6:15, w/o both allow
for sin & don't teach perfection. Jn 8:34
shows can't sin without giving it lordship
& that is point here.

Vers 16

no 6:24. No man sees 2 masters. 2 Pt 2:19
οὐδ' αὐτε - is it self-evident.
ἴσθι. only here in NT. Emphatic.

Vers 17

εἰς ὅν - unto which.
stands for τῷ πῶς δεδωχῆς εἰς ὅν
παρεδωχῆτε. Xⁿ is committed from outset
to a certain teaching. Under grace means
also under teaching. Y. Type of teaching
unto which we were delivered.

Vers 18

no middle ground bet. 2 slaveries.
1 or other & this slavery is only basis for a
fruitful life.

Vers 19

Apologizes for using human
figure for spiritual truth.

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Bottom - just so. Zeal for sin should
change into zeal for God.

91. to lawlessness for lawlessness.

Weakness of flesh = difficulties of apprehension

1. defective spiritual experience.

2 καὶ ἄπο δὲ ^{internal} ἀνάγκης ^{external} describe the

2 characteristics of heathen 1: 148.

2 ἡλικιῶν - usually process of
sanctification.

Vers 20 Doesn't indicate lack of obligation -
just pre-empting can't serve 2 masters.

Vers 21
καρπὸν is expected in a life.
εἴχετε - impf. were you having.
Supply ἐκεῖνον before ἐφ' οὓς.

Vers 22 Eternal life is viewed as end of
process of sanctification. It is the climax
of a life lived in obedience to God.

Vers 23
ὄψωνιον. ὄψον - cooked meat, fish.
+ ἰσθόματα - buy. Ration - money
then to wages. Sin is a lord who pays
wages.
χάρισμα - free gift. Tertullian to
donativian. ^{sharp} Contrast with wages.
ἐν Χ.Ι. - sphere of X's ~~pr~~ praction
in which we possess eternal life.

4. Union with X Viewed as Deliverance from
The Law, 7:1-6.

Background is 6:14. Uses logic of marriage.

Vers 1
νόμος - context shows its the Mosaic Law
ἄνθρωπος = person, generic here.
It is subj. of νόμος - not νόμος see.
P not considering tenure of law here.
ἄνθρωπος has nothing to do with ἄνθρωπος of
v2.

Vers 2 Wife is illustration - not husband.
Ζῆλον - Temporal etc. Set free fr.
Law which has to do with husband.
Death dissolves legal obligation. Husband =
old man. Wife is believer. Break come

with law so can marry X.

Verse 3

μαχαρίας - adulation

Χρηματίζω - to do business, to act part of, to be called. Acts 11:26, Acts 17:22

γίνομαι ≈ attach self. as Acts 3:4.

τοῦ μὴ εἶναι = ὡστε εἶναι. p. 215

Verse 4

ὡστε + ind. introduce a consequence which follows as a matter of fact.

σῶμα τοῦ Χριστοῦ = X crucified

τῷ - ἐπεὶ ὅτι - imp. bec. it emphasizes ^{renewal, even life.}

καταπόσειν - marriage figure cont'd. but don't press.

Verse 5

σῶμα in P. (1) Natural of which body formed ≈ body. 2:28

(2) = mankind 3:20

(3) Blood relatives 9:3, 1:3

(4) Infirmary (incapability, not sinfulness) of man. Flesh & blood, 6:19.

(5) Ethical use. Most common. 7:25. σῶμα = and ≠ σῶμα. σῶμα wider bec. it will someday be glorified.

Here 5 in pre-X^a experience. = 8:9

πάθημα - agitation of the mind. Motions or emotions.

τὰ ... νόμου - points to next section. ἐνεργεῖν - worked. They were active.

Verse 6

κατέχω - imp. held.

νῦν δέ - now as things are.

καταργεῖν - we were discharged from Law.

τῷ νόμῳ - antecedent of ἐν αὐτῷ.

ὡστε + inf. so that we ought. Contemplated result. ὡστε + ind. definite result.

that capitalize τῷ νόμῳ & φ.; HS is in Ch 7. τῷ νόμῳ & ὑπαρχῶν both gen of ἄπ.

5. The Relation between Law + Sin 7:7-10
Verse 7 7-13 - Past 14-25 - Present

Discussion has shown freedom fr. law + sin.
Question is - are they =
Law exposes sin + ∴ ≠ sin. like X-Ray exposing
cancer. Contradicts. Nay rather.
ἀπειρία + ἄστυ - = principle or force of sin.
γινώσκω - know by experience. Could be
historical - I did not know - or hypothetical
- I would not know.
νόμος fr. which P quotes is 10 common.
Print picking at random. He prob kept 1-9
but not 10.
ἐπιθυμῶν - not just caring for something
that is another, but caring itself is wrong. Heb 13:5

Verse 8
ἀπορροή - ~~not~~ military - base of operations
2 Cor 5:12, Gal 5:13, 1 Tim 5:14. Starting place.
Fulcrum. Law gives sin opportunity it wants.
κατεργάζομαι - fully work.
Vincent says to accomplishment. 2:9, 1 Cor 5:3,
2 Th 7:10.
ἑκπαῖ - in sense there is no fruit.
i.e., not active.

Verse 9

χρηστis - Refers to an indifference to
real heart of law + only taking its outward
force. otherwise Phil 3:6 contradicts.
ἐλθοῦσιν - Better leave indefinite as to
when in P's life awareness of real meaning of
law came.

Verse 10
ἀναζάω - sprang to life.
ἀτύ - This very commandment which should
bring life. This is ideal situation.
Rev 18:5 is basis. cf. Gal 3:21. Life promised
was old age - not eternal life.

Vers 11 νόμος is whole, corporate law.

ἐπιτομή is individual part.

ἐξομαρτάνω - reminds me of Gen 3.

required. Only in P. of 2 Cor 11:3, 2 Th 2:3.

1 Th 2:14.

ἀπεκτείνω - 2 Cor 3:6.

Vers 12

Categorical ans. to v7.

law is occasion of sin, not cause of it.

ἀγνος - bec. it discloses sin & characte of God.

δικαία - Condemns greatly.

ἀγαθή - .. its aim is life.

Vers 13

Law not sin. Law didn't bring death

but sin did. Law is instrument sin the agent used.

Add ἐοικέν after ἀδικία.

καθ' ὑπερβολήν - ace to excess lit.

ὑπερβολήν = casting beyond.

ἁρτί - How evil must that thing be which works the greatest evil, than that which is the preparation of right conscience." Vaughan.

Vers 14-25

Theme is not consciousness of sin, but struggle with sin. 8:3 is retrospect of this section. Is ref to P or others.

Both bec so intensive. Is P writing of saved or unsaved. Early Ch said unsaved but Aug to Reformers said saved.

For unsaved - (1) Sold under sin, v14.

(2) Who shall deliver v24 (3) Wretched man v24

For saved. (1) Unserved section is v2-13.

Shift of theme expects change.

(2) Delight in law of God v22

(3) Scrup. teaches old nature with its possibility of sin in bel.

(4) Power of self-diagnosis is not of unsaved man.

Eye remains same, saved man
but looks in 2 directions.

Vers 14

σάρκιος = made of flesh. σαρκικός
= characterized with flesh. 1 Cor 3:3.
Here denotes material of which human nature
composed & consequently emphasizes exposure
to temptations.
πληροκω - sold. pp. ^{face} ὑποδουλίας
direction. - under power of.

Vers 15

γὰρ explains sold under sin.
Like slave moving blindly & mechanically.
ἢ ἡθελῶ emphasizes → - he is not a
fully conscious agent.
Θεῶν emphasizes emotional aspect
of will. ≈ I desire.
βούλομαι emphasizes idea of purpose, deliberative
ness.
πράσσω & ποιεῖν.
practice.

Vers 16

Man is in harmony with law when he
protects evil. ἀγαθός - good intrinsically
(v16) κατὰ good in results (v16)

Vers 17

λογικῶς - logical. not temporal.
ἐνοικεῖν - Human life is viewed as a
dwelling.

Vers 18

ἀγαθόν of v16.
ἐν ἐνοίᾳ explained by ἐν σαρκί (epexegetical)
This supports view that this refers to saved
Desire for good there; power is not.

Vers 19

ποιεῖν, πράσσω.
Explained by v20 - agent is sin.

Vers 20

Sin is the agent.

Vers 21

λογος + Mosaric. This principle which experiences teaches me is the case.

Θέλωτε (1) when I will - temporal.
(2) to me who wishes to go good. (2) hec. (1) would say there were times when it wasn't present.
Note. Characteristic of ~~the~~ carnal Xⁿ is to wish but no power to do.

Vers 22

συγχομαι - I rejoice with. "Agreement of moral sympathy."

τὸν ἑὼν ἄρπυσσον. (1) New nature - the old nature would be outer members (2) vous as in 23, 25. Law of God operates in inner man (mind) & sin in outer members. Could unarel man diagnose this?

Vers 23

ἕτερος - different (quality).

ἄλλος - diff (number)

ἄλλοι ἄρπυσοι - only here. Taking field ^{against} vous - faculty which ~~de~~quis moral judgment. cf 1 Cor 14: 14-19.

ἀίχμαλωτεύω - 2 Cor 10: 5, Lk 21: 24 only. Law of sin is the ἕτερον law.

Vers 24

τίς ^{not what} - referring to a Personal deliverer! Body of death. Body in which sin & death works & death is result.

Rhetorical ques.

Vers 25

X is deliverer thru HS (Ch 7)
ἀπεὸς οὖν to sum up. Thanksgiving was out of place, but P couldn't wait any longer.
ἔγω without X have the conflict.
but Gal 2: 20 is life & victory. 2 Cor 2: 14 without X can't get beyond v 14-23.

6. The Blessings of Life in the Spirit, 8:1-39

8:1-3

(1) The Liberation ~~of~~ from the flesh by the enablement of the H.S., 1-11.

God's soap ch 8 is entirely sanctification, but it certainly includes a recapitulation of 1-7. Is it justification in v. 1? Is it Ch. 6 & 7 in v. 2-4?

Verse 1

V. 1 - Temporal.

οὐδέν - none at all. Strong.

κατὰ κρένα - This word is out of the formulae of justification. Only if this is true can there be a holy life.

Secret is ἐν Χ.Ι. cf. In Adam, In Judaism (P.'s case), in flesh (Plat 3).

Remainder of vs in K.J. interpolated fr. v. 4.

Verse 2 Law of god, of sin, of mind, here of H.S.

It is so regular that it can be called a law. νόμος indicates assumedness of operation.

τῶν ἑσῶν - assure there won't be anything mechanical about it.

με instead of οε since οε just received fr. ἡγεσθε νόμον. An refer back to that of Ch. 6. ἐμαρτίας takes its turn v. 9. Δαδάου begins at v. 10. Both from the antithesis to life.

Verse 3

τὸ γὰρ ... νόμον - nominative absolute.

God condemned sin in flesh - a thing the law couldn't do.

ἡ δὲ νόμος - inability of law. Order is for emphasis.

ἐν ἐμαρτίας σαρκὸς ἐμαρτίας. Each word nec.

If ἐμαρτίας left out have Docetism.

If ἐμαρτίας ... X not irreparable.

σαρκὸς - X not human.

περὶ ἐμαρτίας - (1) OT phrase for sin offering.

to translate Heb. but in NT it is doubtful if

ἐμαρτία strictly means this (2) Purpose of X's coming

was conc. sin. (1) is too restrictive - only sin

of ignorance. (2) Broader & includes (1)

ἐν τῇ σαρκί - in the not His flesh. i.e. in the

place where sin held dominion. 6:7-10.
Judicially condemned in death of X (This is
section on sanct.) & experimentally condemned
by HS.

Verse 4

δικαίωμα - that which is laid down as right.
1:32, 2:26. Yr. might even statutes. This
shows law was good as 7:12,14. Standard of
law remains.

ΚΑΤΑ ΠΡΕΨΙΑ - (1) New nature (2) HS.
in v 2.9.10 ΠΡΕΨΙΑ is in of το σώμα & οὐ ψυχή.
Presence or absence of article doesn't determine of θεός.
Does antithesis to σώμα favor (1). No. see Gal
5:16,17 cf. is with HS. Doc of in v10 to σώμα
favor (1). No nec. opposite of νεκρός would be ζωνών
ζωή & Πνεύμα ζωνών suggesting reference to
highest form. ∴ ΠΡΕΨΙΑ ref to HS. In support
note (1) Distracted in v2 with allusion to HS.
(2) Note that in talking about ground of victory
Paul would use highest source, not intermediate agency.

Verse 5 Unregenerate life vs new life.

σπρωγν - set minds on. whole action of σπρωγν
in v5a - affection, will & reason of 1 Cor 13:11,
Rom 12:3, Gal 5:10. Phil 3:15.

οὐ ὄντες - more than they were walk -

Verse 6 This is their whole condition

σπρωγν is the ground bent of thought & motive.
Content of process of thinking.
If living in HS then think His things & vice versa

Verse 7 ~~ὄντας~~ ὄντας - not only as its goal &
ultimate result, but present death because it
contains seeds of death.

ζωνών - same. Present career of life too.

Verse 7

God is author of life. Mind of flesh is
death ∴ Gravity. Also at present it can't
be subj. to law of God. One is hostile; other
is peace. Suvatai of 1 Cor 2:14.

Verse 8

Θεῶν - emphatic position. of Heb 11:6

STANDARD B & P "NOTEAR"

Verse 9

we have diff. habitats & locale.
Εἰς τὴν ἑσπέρην & ἡς εἰς ἕρην. reciprocal in direct.
εἰς τὴν ἑσπέρην expresses no doubt. Note fact - when speaking of not having the Peace TUS instead of ἕρην as 9. ἡσπέρην X. cf 1 Pet 1:11. - title of HS. Phil 1:19 Spirit of JC. 2ln 3:12.

Verse 10

Heckle accepts law of old creation.
Σὺς ἀπαρτίου - Adam's sin.
Σὺς ἐκκαλοῦντο - X's rightness.
ἡσπέρην - HS or not. ICC. Vincent say no. Certainly very close. Seems to be looking at human spirit but only true bec of presence of HS who is life.

Verse 11

Final promise for death of body.
Spirit of the - God the Father. Not proof that HS raised X.
Coming of HS we have (1) life (2) fulfilling of law (3) Righteousness (4) Bodily Res.

- (2) Additional ministries of the HS in the life of the Redeemed, 12-27.
- Justification 13, Affirmation 16, Intercession 20, glorification 23.

Verse 12

ἀπο εἰς - looks back to prev. vss. This is apped based on prev. ~~ff. which left co.~~ leaves concl. uninitiated.
Def'ns (1) to preach 1:14 (2) here 4:12, (3) love 13:8. Progressive sanct. here is essential as sequel to just. ἀποθνήσκουσιν - spiritual death. Sanc. not luxury but a necessity. cf 6:11.

Verse 13

ἡσπέρην εἰς - habitual practices.
Up shall live -

Verse 14

Guidance is into life of holiness.
ἀπο εἰς - not illumination as Jntb. Lead not drive.
HS guides into X. Law guides into X.
ἡσπέρην - Only by P. Includes nat'l relation of

Child & parent, but also legal
status & corresponding priv. etc.

Verse 15 Written in case any misunderstanding about leading into bondage. Not write relet: because of οἰοτις of Gal 4:6. Refute idea men as sons of God by nat'l relatu. ἰσχυρ - dramatic. Why tog? Mk 14:36. Gal 4:6 only other. At times of emotional stress revert to native tongue. In Mk. X reverts & Mk adds πατρις for gk readers + it has come down that way. Presentation of both shows = privilege of Jew & gentile

via θεοια - son placing. legal process with all rights & privileges pertaining thereto. κρησιν - cry of deep emotion.

Verse 16

Now we have HS & our spirit. Remember to ti. he - as Ju 16:13, 14 ΕΚΕΙΝΟΣ. Call it grammatical vs personal gender. ΤΕΚΝΟΝ - appropriate to show affection and ^{in his own} fatherhood.

What is our spirit? SFH - consciousness that we have passed thru an experience. HS also testifies thru word. Approach fr. Divine viewpoint. Fatherhood before Sonship. God's choice of us.

Verse 17 All οὐν refers to X.

If we share what He has, we should share what He does. Phil 1:29, 3:10.

Εἰς τὸ - assumes the fact with ind. of 8:32. (include suffering).

Verse 18

λογισομαι - lit. calculate, weigh mentally. Count up on 1 side & other. Has idea of comparison so OK to add "to be compared". ἕξεια fr. αὐτω to go - suffering don't even shake scales up in cf to glory. μεδω - glory which is destined to be revealed.

Verse 19

ἐποκαρδοκία - ἀπό-away. kept head
 ἄσχετ - watch. Watching with head stuck out.
 here, Phil 1:20 only.
 κτλοῖς - used in of to Sons of God as must
 be whole irrational creats - not humanity.
 ἀποδέχομαι - waits eagerly.
 Has to do with Lord's coming - Eph 5:5, Phil 3:20,
 Mt 9:24, Rom 8:18, 25.

Verse 20

ματαίωσις - vanity. Eph 4:17, 1Pet 2:18 only.
 that which is ineffectual. Shows disappointing
 character of present existence.
 οὐχ ἔκουον - i.e. it happened thru man +
 when man fell God had to subject creats. Man
 was to have dominion & when he fell couldn't have
 creats over him. Man's return to God will bring
 return of creats.
 ὁδὸν τῶν ὑποτάξεων = God.
 ἐπι' ἐλπίδι qualifies ὑπετάγη. Not subject
 absolutely but in hope (of eventual redemption)

Verse 21

διότι - X. ἔτι ὅτι - B. διότι probably
 dittography. Not much diff. If ὅτι then
 just ἐπ' ἐλπίδι just with this vs.
 In creature as such liberty of glory of sons
 of God (glorified state)

Verse 22

συνουσία & συνουσία - συν = all elements
 of creats. ≠ sons of God for not mentioned until
 αὐτοῖς of vs 23. Both words only here in
 NT. "Nature, with its melancholy charm,
 resembles a bride who, at the very moment when
 she was fully altered for marriage, saw the
 bridegroom die. She still stands with her fresh
 crown & in her bridal dress, but her eyes are
 full of tears." cited by Godel.
 συνουσία looks back to bondage of vs 20
 συνουσία (with pain) looks forward to hope of vs 21

Verse 23

αὐτοὶ clearly shows P has been talking about
in animal creat.

Creation has hope; Xⁿ has 1st fruits.
Have ~~fall~~ of HS but full potentialities of HS
must wait redemption of body.

βιοθεσία & ἀπολύτρωσις - pres & fut. both.
Jude 4:5 of 6:15 Eph 1.

Verse 24

τῇ ἐλπίσῃ - loc of sphere. A sphere of
hope.

Saved by faith in hope.

ἐλπίς δὲ βλεπομένη = thing hoped for
just as κτίσις = thing created.

Verse 25

ὄσο μὲν - constancy + fortitude under
persecution pointing back to sufferings
of VII.

Verse 26

ὡσαύτως - likewise. (1) points back to
above mentioned benefits of HS. No, because of καὶ.

(2) Points to v 23, 24. God assist our
patient waiting, thru intercession of HS.
συναυτιδωσάντων - help alongside with
someone else. Lk 10:40. HS takes part in
prayer along side.

τι - what we should pray for, not how.

καθὼς ἔστι = acc. to, in proportion to our need.
ἐν τῷ ὑψίστῳ = fall in with, go meet for
consultation in supplication. 8:34; 9:2.

ὕπερ heightens to mean rescue.

Verse 27

ἐπαιτῶν - search hearts - shows HS doesn't
pray in dependence of bel. but thru bel.

Eph 6:18, Jude 20 same.

οὐκ better than. Not adequate reason
& therefore ≠ because. God is able to
understand groaning. God praying to God.
Groaning of creat., bel., HS.

STANDARD B & P "NOTEAR"

NOTEAR

8: 28-31

(3) The Security & Permanence of The Life of the Redeemed, 28-39.

Vers 28

ἐε slightly adverbative, cf v 26.
οὐκ ἐπιτελει - are working tog. while nature travail.
present tense.
πράττει subj. of v. Through A, B add ὁ Θεός
& πρὸς obj.
πράττει - all absolutely? That would encourage
sin. Context is broad & yet context
emphasizes suffering of present time vs.
ἐναρμόνως = conformity to image of X. Mt 5:18.
Love God - human side
called - divine side.

Vers 29

etc - see.
προόβη - Acts 26:5, 1 Pet 1:20, 2 Cor 3:17, Rom 11:2
2 Ideas (1) Divine precession (2) loving fore-
choice in Acts 3:2, Gen 18:19. This hinge on
purpose of v 28 of conformity.
ὁμομορφίας - union & essential conformity Rom 8:2
πρωτότοκον - In relat. to X: X called 1st born.
In relat. to Father - only begotten.

Vers 30

Most daring vs in NT.
ἐδούλωσεν - aor. w/ fut. No shrinking.
"tho not complete in its historical working out, it is
complete & certain in the Divine Counsel: God
then is neither before nor after. Sanct. omitted
bec in sense it depend on human cooperation
if that in would throw 100% off.

Vers 31

But do actualities of life break chain.
P. treats sin 1st & then lesser problem.
No mention of HTS after v 27. God for us of Rom 8:28.

Vers 32

θεὸς ὁμοῦς - Jn 20:16 - Isaac squared (word =)
 ὅς γε = The same God who. } emphatic
 τοῦ ἱδίου - own son.
 οὐκ ἄλλω - not in addition to, for all gifts
 are rec'd. in communion with X.

Vers 33

ἐγκάθει - Only ken by P. lit. to call something
 in me. Satan primarily does this but
 makes us diff. bce God the Judge is also the Justifier.

Vers 34

X died (removed guilt of sin)
 X rose (bestower of life)
 X exalted (all power Mt 28:18)
 X interceding. (our weakness & sins bce of
 judicial setting)

Vers 35

4th ques.
 θλίψις - P knew what this was. 2ln 11.
 στενωπία - lit. a narrowing of one place.
 These are the experience of people in all ages &
 ∴ Psa 44:22 cited } Unusual if things easy.

Vers 37

ὁπρὸς ἐπὶ πρὸς - ὁπρὸς shows that X is able to
 turn enemies into helpers. He harnesses the foes for our
 growth. "Holy arrogance of victory in the might of X"

Vers 38

ἠθέλωμαι - I stand persuaded. Intensive of.
 δόξατος - Phil 1:21. I wj' - here & its trouble.
 Amphic process -
 Things present or future danger.
 Height & depth - X omnipresent
 κτίσις includes anything that might have
 been left out. All other things are on level of
 created things & Creator is on our side!
 ὁπρὸς - emphatic position.