ROMANS 1

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS*				
UBS[4]	**NKJV**	**NRSV**	**TEV**	**JB**
Salutation	Greetings Salutations	Salutation	Salutation	Address
1:1-7	1:1-7	1:1-6	1:1	1:1-2
			1:2-6	
				1:3-7
		1:7a	1:7a	
		1:7b	1:7b	
Paul's Desire to Visit Rome	Desire to Visit Rome	Thanksgiving	Prayer of Thanksgiving	Thanksgiving and Prayer
1:8-15	1:8-15	1:8-15	1:8-12	1:8-15
			1:13-15	
The Power of the Gospel	The Just Live By Faith	The Theme of the Letter	The Power of the Gospel	The Theme Stated
1:16-17	1:16-17	1:16-17	1:16-17	1:16-17
The Guilt of Mankind	God's Wrath on Unrighteousness	God's Judgment Upon Sin	The Guilt of Mankind	God's Anger Against Pagans
1:18-23	1:18-32	1:18-23	1:18-23	1:18-25
1:24-32		1:24-25	1:24-25	
		1:26-27	1:26-27	1:26-27
		1:28-32	1:28-32	1:28-32

READING CYCLE THREE (see p. vii)

FOLLOWING THE ORIGINAL AUTHOR'S INTENT AT THE PARAGRAPH LEVEL

This is a study guide commentary ,which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible, and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

Read the chapter in one sitting. Identify the subjects. Compare your subject divisions with the five modern translations. Paragraphing is not inspired, but it is the key to following the original author's intent, which is the heart of interpretation. Every paragraph has one and only one subject.

1. First paragraph

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*Although not inspired, paragraph divisions are the key in understanding and following the original author's intent. Each modern translation has divided and summarized chapter one. Every paragraph has one central topic, truth, or thought. Each version encapsulates that topic in its own distinct way. As you read the text, ask yourself which translation fits your understanding of the subject and verse divisions.

In every chapter you must read the Bible first and try to identify its subjects (paragraphs). Then compare your understanding with the modern versions. Only when one understands the original author's intent by following his logic and presentation can one truly understand the Bible. Only the original author is inspired—readers have no right to change or modify the message. Bible readers do have the responsibility of applying the inspired truth to their day and their lives.

Note that all technical terms and abbreviations are explained fully in Appendices One, Two and Three.

2. Second paragraph

3. Third paragraph

4. Etc.

CONTEXTUAL INSIGHTS

A. Verses 1-7 form the introduction to the letter. It is the longest introduction of any of Paul's letters. He was trying to introduce himself and his theology to a church that did not know him personally and may have heard negative information about him.

B. Verses 8-12 are an opening prayer of thanksgiving. This was characteristic of Greek letters generally and of Paul's writings specifically.

C. Verses 16-17 state the theme of the book.

D. Verse 18 through 3:20 form the first literary unit and major point of Paul's gospel; all humans are lost and need to be saved (cf. Genesis).
   1. immoral pagans
   2. moral pagans
   3. Jews

E. Romans 1:18ff. reflects Gen. 3. Humanity was created in fellowship with God, in His very image (cf. Gen. 1:26-27). However, mankind chose enlightenment and the promise of power and preeminence. In effect, humans exchanged God for themselves (atheistic humanism)!

   God allowed, possibly even engineered, this crisis. To be in God's image is to be responsible, to be morally accountable, to be volitionally free, but with consequences. God separates humans by both His choice and theirs (a covenant relationship)! He allows them to choose self with all its consequences. God is grieved (cf. Gen. 6:5-7) but humans are free moral agents with all the rights and responsibilities that brings. The repeated phrase "God gave them over" (cf. 1:24,26,28) is the recognition of that freedom, not a willful rejection by God. This was not God's choice. This is <u>not</u> the world that God intended (cf. Gen. 3:22; 6:5-7,11-13)!

F. The theological summary of 1:18-3:20 is found in 3:21-31. This is the first premise of the gospel—all humans have sinned and have need of God's forgiveness.

G. In this first literary unit of Paul's presentation of the gospel it is interesting to note that fallen mankind is held responsible for their rebellion and sin without any reference to Satan or the demonic (cf. Rom. 1:18-3:20). This section certainly reflects the theology of Gen. 3, but without a personal tempter. God will not allow fallen mankind to blame Satan again (cf. Gen. 3:13) or God Himself (cf. Gen. 3:12). Humans are made in God's image (cf. Gen. 1:26; 5:1,3; 9:6). They have the right, power and obligation to choose. They are responsible for their choices both corporately in Adam and individually in personal sin (cf. 3:23).

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 1:1-6

[1]Paul, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God, [2]which He promised beforehand through His prophets in the holy Scriptures, [3]concerning His Son, who was born of a descendant of David according to the flesh, [4]who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, [5]through whom we have received grace and apostleship to bring about *the* obedience of faith among all the Gentiles for His name's sake, [6]among whom you also are the called of Jesus Christ;

1:1 "Paul" Most Jews of Paul's day had two first names, one Jewish, one Roman (cf. Acts 13:9). Paul's Jewish name was Saul. He, like the ancient King of Israel, was of the tribe of Benjamin (cf. Rom. 11:1; Phil. 3:5). His Roman name in Greek form, Paul (Paulos), meant "little." This referred either (1) to his physical stature which was alluded to in a second century non-canonical

book, *The Acts of Paul,* in a chapter about Thessalonica called "Paul and Thekla"; (2) to his personal sense of being least of the saints because he previously persecuted the Church (cf. I Cor. 15:9; Eph. 3:8; I Tim. 1:15); or (3) simply to the name given by his parents at birth.

▣ **"a bond-servant"** NKJV, NRSV, TEV and JB translations read "servant." This concept was either (1) antithetical to Jesus as Lord; or (2) an OT honorific title (cf. Moses in Num. 12:7 and Josh. 1:1; Joshua in Josh.; 24:25; and David in the Psalms (titles), and Isaiah 42:1, 19; 52:13).

▣ **"called as an apostle"** This was God's choice, not his (cf. Acts 9:15; Gal. 1:15; Eph. 3:7). Paul is asserting his spiritual qualifications and authority (as he does in I Cor. 1:1; II Cor. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; I Tim. 1:1; and Titus 1:1) to this church he had never met. See Special Topic: Called at 1:6.

The term "apostle" in Palestinian Jewish circles of the first century meant "one sent as an official representative" (cf. II Chr. 17:7-9). In the NT this term was used in two senses: (1) of the Twelve special disciples and Paul; and (2) of a spiritual gift that continues in the church (cf. I Cor. 12:28-29; Eph. 4:11).

▣ **"set apart"** This is a PERFECT PASSIVE PARTICIPLE which implied that he was set apart by God in the past (cf. Jer. 1:5 and Gal. 1:15) and this continued as a state of being. This was a possible play on the Aramaic word for "Pharisee." They were separated to Jewish legalism (and Paul also [Phil. 3:5] before his Damascus Road encounter with Jesus), but now he was separated to the gospel.

It is related to the Hebrew word for "holy" which meant "set apart for God's use" (cf. Exod. 19:6; I Pet. 2:5). The terms "saint," "sanctify," and "set apart" all had the same Greek root, "holy" (*hagios*).

▣ **"for the gospel of God"** The preposition *eis* in this context (and v. 5) shows the purpose of Paul's "call" (v. 1b) and "set apart" (v. 1c).

Gospel is a compound word from "good" (*eu*) and "message" (*angellos*). It became the term that described the doctrines revealed in the New Covenant (cf. v.2 and Jer. 31:31-34; Ezek. 36:22-32), which is God's promised Messiah (cf. vv. 3-4).

This is God's gospel, not Paul's (cf. 15:16; Mark 1:14; II Cor. 11:7; I Thess. 2:2,8,9; I Pet. 4:17). Paul was not an innovator or cultural adapter, but a proclaimer of the truth he received (cf. I Cor. 1:18-25).

1:2 "He promised beforehand through His prophets in the holy Scriptures" This is an AORIST MIDDLE (deponent) INDICATIVE. The gospel was no afterthought with God, but His eternal, purposeful plan (cf. Gen. 3:15; Isa. 53; Ps. 118; Mark 10:45; Luke. 22:22; Acts 2:23; 3:18; 4:28; Titus 1:2). The early sermons in Acts (the *kerygma*) present Jesus as the fulfillment of OT promises and prophecies.

SPECIAL TOPIC: THE *KERYGMA* OF THE EARLY CHURCH

1. The promises by God made in the Old Testament have now been fulfilled with the coming of Jesus the Messiah (Acts 2:30; 3:19,24; 10:43; 26:6-7,22; Rom. 1:2-4; I Tim. 3:16; Heb. 1:1-2; I Peter 1:10-12; 2 Peter 1:18-19).
2. Jesus was anointed as Messiah by God at His baptism (Acts 10:38).
3. Jesus began His ministry in Galilee after His baptism (Acts 10:37).
4. His ministry was characterized by doing good and performing mighty works by means of the power of God (Mark 10:45; Acts 2:22; 10:38).
5. The Messiah was crucified according to the purpose of God (Mark 10:45; John 3:16; Acts 2:23; 3:13-15,18; 4:11; 10:39; 26:23; Rom. 8:34; I Cor. 1:17-18; 15:3; Gal. 1:4; Heb. 1:3; I Peter 1:2,19; 3:18; I John 4:10).
6. He was raised from the dead and appeared to His disciples (Acts 2:24,31-32; 3:15,26; 10:40-41; 17:31; 26:23; Rom. 8:34; 10:9; I Cor. 15:4-7,12ff; I Thess. 1:10; I Tim. 3:16; I Peter 1:2; 3:18,21).
7. Jesus was exalted by God and given the name "Lord" (Acts 2:25-29,33-36; 3:13; 10:36; Rom. 8:34; 10:9; I Tim. 3:16; Heb. 1:3; I Peter 3:22).
8. He gave the Holy Spirit to form the new community of God (Acts 1:8; 2:14-18,38-39; 10:44-47; I Peter 1:12).
9. He will come again for judgment and the restoration of all things (Acts 3:20-21; 10:42; 17:31; I Cor. 15:20-28; I Thess. 1:10).
10. All who hear the message should repent and be baptized (Acts 2:21,38; 3:19; 10:43,47-48; 17:30; 26:20; Rom. 1:17; 10:9; I Peter 3:21).

This schema served as the essential proclamation of the early church, though different authors of the New Testament may leave out a portion or emphasize other particulars in their preaching. The entire Gospel of Mark closely follows the Petrine aspect of the *kerygma*. Mark is traditionally seen as structuring Peter's sermons, preached in Rome, into a written Gospel. Both Matthew and Luke follow Mark's basic structure.

1:3 "concerning His Son" The central message of the Good News is a person, Jesus of Nazareth, virgin-born son of Mary. In the OT the nation, the king, and the Messiah were called "son" (cf. II Sam. 7:14; Hos. 11:1; Ps. 2:7; Matt. 2:15).

In the OT God spoke through servants and prophets. Jesus was not a servant of God. He was a family member (cf. Heb.1:1-2; 3:6; 5:8; 7:28). Surprisingly this is the only place in the book where Paul focuses on Christology. Romans is not a complete systematic theology.

SPECIAL TOPIC: THE SON OF GOD

This is one of the major NT titles for Jesus. It surely has divine connotations. It included Jesus as "the Son" or "My Son" and God addressed as "Father." It occurs in the NT over 124 times. Even Jesus' self-designation as "Son of Man" has a divine connotation from Dan. 7:13-14.

In the OT the designation "son" could refer to three specific groups.

1. angels (usually in the PLURAL, cf. Gen. 6:2; Job 1:6; 2:1)
2. the King of Israel (cf. II Sam. 7:14; Ps. 2:7; 89:26-27)
3. the nation of Israel as a whole (cf. Exod. 4:22-23; Deut. 14:1; Hos. 11:1; Mal. 2:10)
4. Israeli judges (cf. Ps. 82:6)

It is the second usage that is linked to Jesus. In this way "son of David" and "son of God" both relate to II Sam. 7; Ps. 2 and 89. In the OT "son of God" is never used specifically of the Messiah, except as the eschatological king as one of the "anointed offices" of Israel. However, in the Dead Sea Scrolls the title with Messianic implications is common (see specific references in *Dictionary of Jesus and the Gospels,* p. 770). Also "Son of God" is a Messianic title in two interbiblical Jewish apocalyptic works (cf. II Esdras 7:28; 13:32,37,52; 14:9 and I Enoch 105:2).

Its NT background as it refers to Jesus is best summarized by several categories:

1. His pre-existence (cf. John 1:1-18)
2. His unique (virgin) birth (cf. Matt. 1:23; Luke 1:31-35)
3. His baptism (cf. Matt. 3:17; Mark 1:11; Luke 3:22. God's voice from heaven unites the royal king of Ps. 2 with the suffering servant of Isa. 53).
4. His satanic temptation (cf. Matt. 4:1-11; Mark 1:12,13; Luke 4:1-13. He is tempted to doubt His sonship or at least to accomplish its purpose by different means than the cross).
5. His affirmation by unacceptable confessors
   a. demons (cf. Mark 1:23-25; Luke 4:31-37; Mark 3:11-12)
   b. unbelievers (cf. Matt. 27:43; Mark 14:61; John 19:7)
6. His affirmation by His disciples
   a. Matt. 14:33; 16:16
   b. John 1:34,49; 6:69; 11:27
7. His self affirmation
   a. Matthew 11:25-27
   b. John 10:36
8. His use of the familial metaphor of God as Father
   a. His use of "abba" for God
      1) Mark 14:36
      2) Romans 8:15
      3) Galatians 4:6
   b. His recurrent use of Father (*patēr*) to describe His relationship to deity

In summary, the title "Son of God" had great theological meaning for those who knew the OT and its promises and categories, but the NT writers were nervous about its use with Gentiles because of their pagan background of "the gods" taking women with the resulting offspring being "the titans" or "giants."

▣ **"who was born of the seed of David"** This relates to the prophecy of II Sam. 7. The Messiah was of the royal line of David (cf. Isa. 9:7; 11:1,10; Jer. 23:5; 30:9; 33:15) from the tribe of Judah (cf. Gen. 49:4-12; Isa. 65:9). In Matthew's Gospel Jesus is addressed by this title several times (cf. 9:27; 12:23; 15:22; 20:30), which reflected the Jewish hope of a coming savior.

It is surprising that Paul did not emphasize this aspect of Jesus. He mentioned it only here and in II Tim. 2:8; both passages may have been quotes from a creedal formula of the early church.

▣

NASB, NKJV,
NRSV **"according to the flesh"**
TEV **"as to his humanity"**
JB **"according to human nature"**

This was fulfillment of prophecy and an affirmation of Jesus' humanity which was often denied in the eclectic religious world of the first century (cf. I John 1:1-4; 4:1-3). This verse clearly shows that Paul did not always use the term "flesh" (*sarx*) in a negative sense (cf. 2:28; 9:3). However, usually Paul used "flesh" to contrast "spirit" (cf. 6:19; 7:5,18,25; 8:3-9,12,13; I Cor. 5:5; II Cor. 1:17; 11:18; Gal. 3:3; 5:13,16,17-19,24; 6:8; Eph. 2:3; Col. 2:11,13,18,23).

This grammatical construction *kata* (according to) plus an ACCUSATIVE is paralleled in v. 4. Jesus is both human (according to the flesh) and divine (according to the Spirit). This doctrine of incarnation is crucial (cf. I John 4:1-3). It may also be the implication of Jesus' self-chosen designation, "Son of Man" (cf. Ps. 8:4; Ezek. 2:1 [human] and Dan. 7:13 [divine]).

1:4 "declared" This is an AORIST PASSIVE PARTICIPLE. God definitively appointed Jesus "the Son of God." This does not imply that Bethlehem was the beginning of Jesus or that He is inferior to the Father. See Special Topic: The Trinity at 8:11.

▣ **"to be the Son of God"** The NT authors did not often refer to Jesus by the title "Son of God" (cf. Matt. 4:3) because of the false implications from Greek mythology (the same is true of the virgin birth). The concept is usually qualified by "unique, one of a kind" (*monogenes*) (cf. John 1:18; 3:16,18; I John 4:9). Thus the meaning is "Jesus, the only true Son of God."

The NT has two theological poles related to God the Father and Jesus the Son: (1) they are equal (cf. John1:1; 5:18; 10:30; 14:9; 20:28; II Cor. 4:4; Phil. 2:6; Col. 1:15; Heb. 1:3), and (2) they are separate personalities (cf. Mark 10:18; 14:36; 15:34).

▣ **"by the resurrection"** God the Father affirmed Jesus' life and message by raising Him from the dead (cf. 4:24; 6:4,9; 8:11). The deity (cf. John 1:1-14; Col. 1:15-19; Phil. 2:6-11) and resurrection of Jesus (cf. 4:25; I Cor. 15) are twin pillars of Christianity.

▣ This verse was often used to advocate the heresy of "adoptionism" which asserted that Jesus was rewarded and elevated by God for His exemplary life of obedience. The heretics asserted that He was not always (ontologically) deity, but became deity when God raised Him from the dead. Although this is clearly untrue, which is obvious from many texts such as John 1 and 17, something wonderful was conferred on Jesus at His resurrection. It is difficult to express how deity can be rewarded, yet that is what happened. Even though Jesus shared eternal glory with the Father, His status was somehow enriched by the perfect fulfillment of His assigned redemptive task. The resurrection was the Father's affirmation of the life, example, teachings, and sacrificial death of Jesus of Nazareth; eternally divine, fully human, perfect savior, restored and rewarded, unique Son! See Appendix three - Adoptionism.

▣

NASB, NKJV **"according to the Spirit of holiness"**
NKJV **"according to the spirit of holiness"**
TEV **"as to his divine holiness"**
JB **"in the order of the spirit, the spirit of holiness"**

Some translations capitalize the "S" in Spirit, implying the Holy Spirit, while the lowercase "s" would refer to the spirit of Jesus. As God the Father is Spirit, so too, is Jesus. The ancient Hebrew and Greek texts had no capitalizations, no punctuation, and no chapter or verse divisions, so these are all points of tradition or interpretation by translators.

There are three ways to view verses 3 and 4: (1) as a reference to Jesus' two natures, human and divine; (2) as a reference to two stages in His earthly life, human and resurrected Lord; or (3) as a parallel to "Jesus Christ our Lord."

▣ **"Jesus"** The Aramaic name *Jesus* is the same as the Hebrew name *Joshua*. It was a compound of two Hebrew words "YHWH" and "salvation." It can mean "YHWH saves," "YHWH delivers" or "YHWH is salvation." The thrust of the meaning can be seen in Matt. 1:21,25.

▣ **"Christ"** This was the Greek translation of the Hebrew term *messiah* which meant "an anointed one." In the OT several groups of leaders (prophets, priests, and kings) were anointed as a sign of God's choice and equipping. Jesus fulfilled all three of these anointed offices (cf. Heb. 1:2-3).

The OT predicted that God would send a special "anointed one" to usher in the New Age of righteousness. Jesus was His special "servant," "son," and "Messiah."

▣ **"Lord"** In Judaism the Covenant name for God, YHWH, became so holy that the rabbis substituted the title "Lord," (*Adon*) when reading the Scriptures because they were afraid they might take God's name in vain (cf. Exod. 20:7; Deut. 5:11) and thereby break one of the Ten Commandments. When NT authors called Jesus "Lord" ("Kurios") in theological contexts, they were affirming His deity (cf. Acts 2:36; Rom. 10:9-13; Phil. 2:6-11).

1:5 "we" Paul mentions no other person in his introduction as he often does in his other letters. This first phrase refers to Paul's Damascus Road conversion and appointment (cf. Acts 9), which strongly implies the editorial use of "we."

▣ **"we have received grace and apostleship"** Paul is affirming not only the gift of salvation through Christ, but also and connected to it, the call to be the apostle to the Gentiles. All of this occurred instantaneously on the road to Damascus (cf. Acts 9). It was not from merit, but purposeful grace!

▣ **"to bring about"** This is a second use of *eis* in a purpose context (cf. v. 1). The gospel restores the image of God in mankind through faith in Jesus. This allows the original purpose of God to be manifested, which is intimate fellowship with a people who reflect His character (cf. v. 7).

▣

NASB, JB	**"the obedience of faith"**
NKJV	**"for obedience to the faith"**
NRSV	**"to bring about the obedience of faith"**
TEV	**"to believe and obey"**

This is the first usage of the pivotal term, "faith," in Romans. It is used in three distinct ways in this chapter and book:

1. Verse 5. It is used of a body of truths or doctrines related to Jesus and the Christian life (cf. Acts 6:7; 13:8; 14:22; 16:5; Rom. 14:1; 16:26; Gal. 1:23; 6:10; Jude 3, 20).
2. Verse 8. It is used in the sense of personal trust in Jesus. The English terms "believe," "faith," and "trust" all translate one Greek term (*pistis/pisteuo*). The gospel is both conceptual (doctrine) and personal (cf. v.16; John 1:12; 3:16).
3. Verse 17. It is used in its OT sense of trustworthiness, loyalty, or dependability. This is the meaning of Hab. 2:4. In the OT there was not a developed doctrine of faith, but example after example of lives of faith (cf. Abraham in Gen. 15:6); not perfect faith but struggling faith (cf. Heb. 11). The hope of mankind is not in its ability to perform or believe correctly, but in God's character. Only God is faithful!

There is a series of acts that can be called the salvation event: (1) repentance (cf. Mark 1:15; Luke 13:3,5; Acts 3:16,19; 20:21); (2) faith (cf. John 1:12; 3:16; Acts 16:31); (3) obedience (cf. II Cor. 9:13; 10:5; I Pet. 1:2,22); and (4) perseverance (cf. Thess. 18:1; II Cor. 4:1,16; Gal. 6:9; II Thess. 3:13). These are the conditions of the New Covenant. We must receive and continue to receive God's offer in Christ (cf. v. 16; John 1:12).

▣

NASB	**"for His name's sake"**
NKJV	**"for His name"**
NRSV	**"for the sake of his name"**
TEV	**"for the sake of Christ"**
NJB	**"for the honor of his name"**

See Special Topic at 10:9.

▣

NASB, NRSV	**"among all the Gentiles"**
NKJV	**"among all nations"**
TEV	**"people of all nations"**

JB **"to all pagan nations"**

This is the universal gospel. God's promise of redemption in Gen. 3:15 included all mankind. Jesus' substitutionary death included all of the fallen children of Adam (cf. John 3:16; 4:42; Eph. 2:11-3:13; I Tim. 2:4; 4:10; Titus 2:11; II Pet. 3:9). Paul sees his special call as preaching God's gospel to Gentiles (cf. Acts 9:15; 22:21; 26:17; Rom. 11:13; 15:16; Gal. 1:16; 2:29; Eph. 3:2,8; I Tim. 2:7; II Tim. 4:17).

1:6 "you also" Paul was an extreme example (persecutor of the church) of the grace of God, but his readers were also examples of the undeserved, unmerited grace of God.

▣

NASB, NKJV **"the called of Jesus Christ"**
NRSV **"who are called to belong to Jesus Christ"**
TEV **"whom God has called to belong to Jesus Christ"**
JB **"by his call belong to Jesus Christ"**

This may be (1) a play on the term "church," which meant "the called out ones" or "gathered ones"; (2) a reference to divine election (cf. Rom. 8:29-30; 9:1ff; Eph.1:4, 11; 3:21; 4:1,4); or (3) the Revised English Bible translation of the phrase, "you who have heard the call and belong to Jesus Christ." This also reflects the understanding of this phrase as translated in the NRSV, TEV, and JB.

SPECIAL TOPIC: CALLED

God always takes the initiative in calling, electing, and wooing believers to Himself (cf. John 6:44, 65; 15:16; I Cor. 1:12; Eph. 1:4-5,11). The term "calling" is used in several theological senses:

A. Sinners are called to salvation by the grace of God through the finished work of Christ and the conviction of the Spirit (i.e. *klētos*, cf. Rom. 1:6-7; 9:24, which is theologically similar to I Cor. 1:1-2 and II Tim. 1:9; II Pet. 1:10).

B. Sinners call on the name of the Lord to be saved (i.e. *epikaleō*, cf. Acts 2:21; 22:16; Rom. 10:9-13). This statement is a Jewish worship idiom.

C. Believers are called to live Christlike lives (i.e. *klēsis*, cf. I Cor. 1:26; 7:20; Eph. 4:1; Phil. 3:14; II Thess. 1:11; II Tim. 1:9)

D. Believers are called to ministry tasks (cf. Acts 13:2; I Cor. 12:4-7; Eph. 4:1).

NASB (UPDATED) TEXT: 1:7

[7]to all who are beloved of God in Rome, called *as* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

1:7 "beloved of God" This phrase was often used of Jesus (cf. Matt. 3:17; 17:5). Now it was used of the church in Rome! This shows the depth of God's love for those who trust in His Son. This kind of transfer can also be seen in Eph. 1:20 (God's actions on behalf of Jesus) and 2:5-6 (Jesus' actions on behalf of believers).

▣ **"in Rome"** Paul did not start this church. No one knows who did. Romans was a letter introducing himself to a church already established. The book of Romans is Paul's most developed presentation of the gospel he preached. It is least affected by a local situation although there existed tensions between Jewish and Gentile believers to whom he comments throughout the letter.

▣

NASB **"called *as* saints"**
NKJV, NRSV, JB **"called to be saints"**
TEV **"called to be his own people"**

The term "saints" referred to the believers' position in Christ, not their sinlessness. It should also describe their progressive Christlikeness. The term was always PLURAL except in Phil. 4:21. However, even in this context it is corporate. To be a Christian is to be part of a community, a family, a body.

Verse 1 indicates that Paul was called to be an apostle. Believers are "the called of Jesus Christ" in verse 6. Believers are also called "saints" in verse 7. This "calling" was a NT way of asserting the truth of the initiating priority of God. No fallen human ever called himself (cf. 3:9-13; Isa. 53:6; I Pet. 2:25). God always takes the initiative (cf. John 6:44,65; 15:16). He always brings the covenant to us. This is true of our salvation (our imputed righteousness or legal standing), but also our giftedness for effective service (cf. I Cor. 12:7,11) and our Christian lives.

SPECIAL TOPIC: SAINTS

This is the Greek equivalent of the Hebrew *kadash*, which has the basic meaning of setting some one, some thing, or some place apart for YHWH's exclusive use. It denotes the English concept of "the sacred." YHWH is set apart from humanity by His nature (eternal non-created Spirit) and His character (moral perfection). He is the standard by which all else is measured and judged. He is the transcendent, Holy One, Holy Other.

God created humans for fellowship, but the fall (Gen. 3) caused a relational and moral barrier between a Holy God and sinful humanity, God chose to restore His conscious creation; therefore, He calls on His people to be "holy" (cf. Lev. 11:44; 19:2; 20:7,26; 21:8). By a faith relationship with YHWH His people become holy by their covenantal position in Him, but are also called on to live holy (cf. Matt. 5:48).

This holy living is possible because believers are fully accepted and forgiven through Jesus' life and work and the presence of the Holy Spirit in their minds and hearts. This establishes the paradoxical situation of

1. being holy because of Christ's imputed righteousness
2. called to live holy because of the presence of the Spirit

Believers are "saints" (*hagioi*) because of the presence in our lives of (1) the will of the Holy One (the Father);(2) the work of the Holy Son (Jesus); and (3) the presence of the Holy Spirit.

The NT always refers to saints as PLURAL (except one time in Phil. 4:12, but even then the context makes it PLURAL). To be saved is to be part of a family, a body, a building! Biblical faith starts with a personal reception, but issues into a corporate fellowship. We are each gifted (cf. I Cor. 12:11) for the health, growth, and well-being of the body of Christ—the church (cf. I Cor. 12:7). We are saved to serve! Holiness is a family characteristic!

▣ **"Grace to you and peace from God"** This is Paul's characteristic opening blessing. It is a word play on the traditional Greek term "greetings" (*charein*) and the uniquely Christian term "grace" (*charis*). Paul may have been combining this Greek opening with the traditional Hebrew greeting *Shalom* or "peace." However, this is only speculation. Notice that theologically grace always precedes peace.

▣ **"from God our Father and the Lord Jesus Christ"** Paul regularly uses only one PREPOSITION for both names (cf. I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; II Thess. 1:2; I Tim. 1:1; II Tim. 1:2; Titus 1:4). This was his way of grammatically linking these two Persons of the Trinity. This would emphasize Jesus' deity and equality.

SPECIAL TOPIC: FATHER

The OT introduces the intimate familial metaphor of God as Father: (1) the nation of Israel is often described as YHWH's "son" (cf. Hos. 11:1; Mal. 3:17); (2) even earlier in Deuteronomy the analogy of God as Father is used (1:31); (3) in Deut. 32 Israel is called "his children" and God is called "your father"; (4) this analogy is stated in Ps. 103:13 and developed in Ps. 68:5 (the father of orphans); and (5) it was common in the prophets (cf. Isa. 1:2; 63:8; Israel as son, God as Father, 63:16; 64:8; Jer. 3:4,19; 31:9).

Jesus spoke Aramaic, which means that many of the places where "Father" appears as the Greek, *Pater,* it may reflect the Aramaic *Abba* (cf. 14:36). This familial term "Daddy" or "Papa" reflects Jesus' intimacy with the Father; His revealing this to His followers also encourages our own intimacy with the Father. The term "Father" was used only in the OT for YHWH, but Jesus uses it often and pervasively. It is a major revelation of our new relationship with God through Christ.

NASB (UPDATED) TEXT: 1:8-15

[8]First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world. [9]For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you, [10]always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you. [11]For I long to see you so that I may impart some spiritual gift to you, that you may be established; [12]that is, that I may be encouraged together with you *while* among you, each of us by the other's faith, both yours and mine. [13]I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles. [14]I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. [15]So, for my part, I am eager to preach the gospel to you also who are in Rome.

1:8 "First" In this context "first" means "from the beginning" or "I must begin" (J. B. Phillips).

▣ **"I thank my God through Jesus Christ"** Paul normally addresses his prayers to God through Jesus Christ. Jesus is our only way to approach God! See Special Topic: Paul's Prayers of Praise and Thanksgiving at 7:25.

▣ **"for you all"** This use of "all," like v. 7, may reflect the jealousy and conflict between the believing Jewish leaders who fled Rome under Claudius (cf. Acts 18:2), and the resultant believing Gentile leaders who had replaced them for a few years. Romans 9-11 possibly addresses this same issue.

It is also possible that the inclusion is addressed to "the weak" and "the strong" of Rom. 14:1-15:13. God loves all of the church at Rome and He loves them equally!

▣ **"because your faith is being proclaimed throughout the whole world"** Romans 16:19 made allusion to the same truth. This was obviously an oriental overstatement (hyperbole) referring to the Roman world (cf. I Thess. 1:8).

1:9 "God. . .is my witness" Paul was taking an oath in God's name (cf. 9:1; II Cor. 1:23; 11:10-11,31; 12:19; Gal. 1:20; I Thess. 2:5). This was his Jewish way of asserting his truthfulness.

▣ **"in my spirit"** This is a good example of the use of *pneuma* for the human spirit (cf. 8:5,10,16; 12:11) used in the sense of human life (i.e. breath, Hebrew *ruach*, cf. Gen. 2:7).

1:10 "always in my prayers making request" Paul did not start this church and yet he consistently prayed for them (cf. II Cor. 11:28), as he did for all his churches! See Special Topic: Intercessory Prayer at 8:26. However, Paul had many friends and co-workers in the roman church as chapter 16 clearly shows.

▣ **"if"** This is a FIRST CLASS CONDITIONAL SENTENCE which is assumed to be true from the author's perspective or for his literary purposes. Paul planned to visit Rome on his way to Spain (cf. 15:22-24). He probably did not plan to stay a long time. Paul always wanted a new field where no other person had worked (cf. 15:20; II Cor. 10:15,16). It is possible that one of the purposes of the Roman letter was to solicit funds for his missionary journey to Spain (cf. 15:24).

▣ **"by the will of God I may succeed in coming to you"** This is paralleled in v. 13 and 15:32. Paul did not feel that his life and travel plans belonged to himself, but to God (cf. Acts 18:21; I Cor. 4:19; 16:7). See Special Topic at 12:2.

1:11 "'For I long to see you'" This parallels 15:23. For a long time Paul wanted to meet the believers in Rome (cf. Acts 19:21).

▣ **"that I may impart some spiritual gift to you"** The phrase "spiritual gift" was used in the sense of spiritual insight or blessing (cf. 11:29; 15:27). Paul saw himself as uniquely called to be the apostle to the Gentiles (cf. v. 15).

▣ **"'that you may be established'"** This is an AORIST PASSIVE INFINITIVE of *histēmi*. See Special Topic at 5:2.

1:12 This is the purpose of Christian fellowship. The gifts are meant to unite believers into a ministering community. Believers are gifted for the common good (cf. I Cor. 12:7). All gifts are relevant. All the gifts are given by the Spirit at salvation (cf. I Cor. 12:11). All believers are called, gifted, full-time ministers (cf. Eph. 4:11-12). Paul clearly states his sense of Apostolic authority, but also a community-wide mutuality. Believers need one another!

1:13 "'I do not want you to be unaware, brethren'" This is an idiom which Paul uses often to introduce important statements (cf. 11:25; I Cor. 10:1; 12:1; II Cor. 1:8; I Thess. 4:13). It is similar in literary purpose to Jesus' "Amen, amen."

▣ **"'and have been prevented thus far'"** This is a PASSIVE verb. This same phrase occurs in I Thess. 2:18 where Satan is the agent. Paul believed his life was guided by God but disrupted by Satan. Somehow both are true (cf. Job 1-2; Dan. 10). The use of this term in 15:22 implies the hindrance was Paul's missionary work in the eastern Mediterranean area, which is not yet complete.

▣ **"'that I might obtain some fruit among you'"** In this context "fruit" may refer to converts, but in John 15:1-8 and Gal. 5:22 it referred to Christian maturity. Matthew 7 says "by your fruit you shall be known," but it does not define the term fruit. The best parallel is probably Phil. 1:22, where Paul uses this same agricultural metaphor.

1:14 "'I am under obligation'" Paul uses this term several times in Romans.

1. Paul is obligated to preach the gospel to all Gentiles.
2. Paul is not obligated to "the flesh" (8:12).
3. The Gentile church is obligated to help the mother church in Jerusalem (15:27).

▣ **"to Greeks"** This referred to the civilized, cultured people around the Mediterranean Sea. Alexander the Great and his followers had Hellenized the known world. The Romans had taken over and assimilated the Greek culture.

▣ **"to Barbarians"** This (*onomatopoeia*) term meant the uneducated or uncultured people groups, usually to the north. It was used of people who did not speak Greek. Their speech sounded like "bar bar bar" to the Greeks and Romans.

▣ **"'to the wise and to the foolish'"** It is possible that this is parallel "to Greeks and to barbarians," but not necessarily so. This may be another way of referring to all people groups and individuals.

NASB (UPDATED) TEXT: 1:16-17

[16]For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. [17]For in it *the* righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS *MAN* SHALL LIVE BY FAITH."

1:16

NASB, NRSV	**"I am not ashamed of the gospel"**
NKJV	**"I am not ashamed of the gospel of Christ"**
TEV	**"I have complete confidence in the gospel"**
JB	**"I am not ashamed of the Good News:"**

Paul may be alluding to Jesus' words in Mark 8:38 and Luke 9:26. He is not ashamed of the content of the gospel or its resulting persecution (cf. II Tim. 1:12,16,18).

In I Cor. 1:23 the Jews were ashamed of the gospel because it affirmed a suffering Messiah and the Greeks because it affirmed the resurrection of the body. Verses 16-17 are the theme of the entire book. This theme is amplified and summarized in 3:21-31.

▣ **"salvation"** In the OT, the Hebrew term (*yasho*) primarily referred to physical deliverance (cf. James 5:15), but in the NT the Greek term (*sōzō*) refers primarily to spiritual deliverance (cf. I Cor. 1:18, 21). See Robert B. Girdlestone, *Synonyms of the Old Testament*, pp. 124-126.

▣

NASB	**"to every one who believes"**
NKJV	**"for everyone who believes"**
NRSV	**"to everyone who has faith"**
TEV	**"all who believe"**
JB	**"all who have faith"**

The gospel is for all humans (oh, how I love the words "everyone," "whosoever," and "all"), but believing is only one of the conditions for acceptance. The other is repentance (cf. Mark 1:15; Acts 3:16,19; 20:21). God deals with mankind by means of covenant. He always takes the initiative and sets the agenda (cf. John 6:44,65). But there are several reciprocal conditions, see note at 1:5.

The Greek term, here translated "believe," can also be translated in English by the terms "faith" or "trust." The Greek word has a wider connotation than any one English word. Notice it is a PRESENT PARTICIPLE. Saving faith is continuing faith (cf. I Cor. 1:18; 15:2; I Cor. 2:15; I Thess. 4:14)!

Originally the related Hebrew terms behind this Greek term for "faith" meant a stable stance, a man with his feet apart so that he could not be easily moved. The opposite OT metaphor would be "my feet were in the miry clay" (Ps. 40:2), "my feet almost

slipped" (Ps. 73:2). The Hebrew related roots, *emun, emunah, aman*, came to be used metaphorically of someone who was trustworthy, loyal or dependable. Saving faith does not reflect fallen mankind's ability to be faithful, but God's! Believers' hopes do not reside in their abilities but in God's character and promises. It is His trustworthiness, His faithfulness, His promises!

▣ **"to the Jews first"** The reason for this is discussed briefly in 2:9-10 and chapter 3 and fully developed in chapters 9-11. It follows Jesus' statements in Matt. 10:6; 15:24; Mark 7:27.

This may relate to the jealousy between believing Jews and Gentiles in the Roman church.

1:17 "the righteousness of God" This phrase in context referred to (1) God's character, and (2) how He gives that character to sinful mankind. The Jerusalem Bible translation has "this is what reveals the justice of God." While this does refer to the believer's moral lifestyle, it primarily concerns his legal standing before the Righteous Judge. This imputation of the righteousness of God to fallen, sinful mankind, since the Reformation, has been characterized as "justification by faith" (cf. II Cor. 5:21; Phil. 3:9). This is the very verse that changed Martin Luther's life and theology! However, the goal of justification is sanctification, Christlikeness, or the righteous character of God (cf. Rom. 8:28-29; Eph. 1:4; 2:10; Gal. 4:19). Righteousness is not only a legal pronouncement, it is a holy life; the image of God in mankind is to be functionally restored (cf. II Cor. 5:21).

SPECIAL TOPIC: RIGHTEOUSNESS

"Righteousness" is such a crucial topic that a Bible student must make a personal extensive study of the concept.

In the OT God's character is described as "just" or "righteous." The Mesopotamian term itself comes from a river reed which was used as a construction tool to judge the horizontal straightness of walls and fences. God chose the term to be used metaphorically of His own nature. He is the straight edge (ruler) by which all things are evaluated. This concept asserts God's righteousness as well as His right to judge.

Man was created in the image of God (cf. Gen. 1:26-27; 5:1,3; 9:6). Mankind was created for fellowship with God. All of creation is a stage or backdrop for God and mankind's interaction. God wanted His highest creation, mankind, to know Him, love Him, serve Him, and be like Him! Mankind's loyalty was tested (cf. Gen. 3) and the original couple failed the test. This resulted in a disruption of the relationship between God and humanity (cf. Gen. 3; Rom. 5:12-21).

God promised to repair and restore the fellowship (cf. Gen. 3:15). He does this through His own will and His own Son. Humans were incapable of restoring the breach (cf. Rom. 1:18-3:20).

After the fall, God's first step toward restoration was the concept of covenant based on His invitation and mankind's repentant, faithful, obedient response. Because of the fall, humans were incapable of appropriate action (cf. Rom. 3:21-31; Gal. 3). God Himself had to take the initiative to restore covenant-breaking humans. He did this by

1. <u>declaring</u> sinful mankind righteous through the work of Christ (forensic righteousness).
2. <u>freely giving</u> mankind righteousness through the work of Christ (imputed righteousness).
3. <u>providing</u> the indwelling Spirit who produces righteousness (ethical righteousness) in mankind.
4. <u>restoring</u> the fellowship of the garden of Eden by Christ restoring the image of God (cf. Gen. 1:26-27) in believers (relational righteousness).

However, God requires a covenantal response. God decrees (i.e. freely gives) and provides, but humans <u>must</u> respond and continue to respond in

1. repentance
2. faith
3. lifestyle obedience
4. perseverance

Righteousness, therefore, is a covenantal, reciprocal action between God and His highest creation. It is based on the character of God, the work of Christ, and the enabling of the Spirit, to which each individual must personally and continually respond appropriately. The concept is called "justification by faith." The concept is revealed in the Gospels, but not in these terms. It is primarily defined by Paul, who uses the Greek term "righteousness" in its various forms over 100 times.

Paul, being a trained rabbi, uses the term *dikaiosunē* in its Hebrew sense of the term *SDQ* used in the Septuagint, not from Greek literature. In Greek writings the term is connected to someone who conformed to the expectations of deity and society. In the Hebrew sense it is always structured in covenantal terms. YHWH is a just, ethical, moral God. He wants His people to reflect His character. Redeemed mankind becomes a new creature. This newness results in a new lifestyle of godliness (Roman Catholic focus of justification). Since Israel was a theocracy, there was no clear delineation between the secular (society's norms) and the sacred (God's will). This distinction is expressed in the Hebrew and Greek terms being translated into English as "justice" (relating to society) and "righteousness" (relating to religion).

The gospel (good news) of Jesus is that fallen mankind has been restored to fellowship with God. Paul's paradox is that God, through Christ, acquits the guilty. This has been accomplished through the Father's love, mercy, and grace; the Son's life, death, and resurrection; and the Spirit's wooing and drawing to the gospel. Justification is a free act of God, but it must issue in godliness (Augustine's position, which reflects both the Reformation emphasis on the freeness of the gospel and Roman Catholic emphasis on a changed life of love and faithfulness). For Reformers the term "the righteousness of God" is an OBJECTIVE GENITIVE (i.e. the act of making sinful mankind acceptable to God [positional sanctification]), while for the Catholic it is a SUBJECTIVE GENITIVE, which is the process of becoming more like God (experiential progressive sanctification). In reality it is surely both!!

In my view all of the Bible, from Gen. 4 - Rev. 20, is a record of God's restoring the fellowship of Eden. The Bible starts with God and mankind in fellowship in an earthly setting (cf. Gen. 1-2) and the Bible ends with the same setting (cf. Rev. 21-22). God's image and purpose will be restored!

To document the above discussions note the following selected NT passages illustrating the Greek word group.

1. God is righteous (often connected to God as Judge)
    a. Romans 3:26
    b. II Thessalonians 1:5-6
    c. II Timothy 4:8
    d. Revelation 16:5
2. Jesus is righteous
    a. Acts 3:14; 7:52; 22:14 (title of Messiah)
    b. Matthew 27:19
    c. I John 2:1,29; 3:7
3. God's will for His creation is righteousness
    a. Leviticus 19:2
    b. Matthew 5:48 (cf. 5:17-20)
4. God's means of providing and producing righteousness
    a. Romans 3:21-31
    b. Romans 4
    c. Romans 5:6-11
    d. Galatians 3:6-14
    e. Given by God
        1) Romans 3:24; 6:23
        2) I Corinthians 1:30
        3) Ephesians 2:8-9
    f. Received by faith
        1) Romans 1:17; 3:22,26; 4:3,5,13; 9:30; 10:4,6,10
        2) I Corinthians 5:21
    g. Through acts of the Son
        1) Romans 5:21-31
        2) II Corinthians 5:21
        3) Philippians 2:6-11
5. God's will is that His followers be righteous
    a. Matthew 5:3-48; 7:24-27
    b. Romans 2:13; 5:1-5; 6:1-23
    c. II Corinthians 6:14
    d. I Timothy 6:11
    e. II Timothy 2:22; 3:16
    f. I John 3:7
    g. I Peter 2:24
6. God will judge the world by righteousness
    a. Acts 17:31
    b. II Timothy 4:8

Righteousness is a characteristic of God, freely given to sinful mankind through Christ. It is

1. a decree of God
2. a gift of God
3. an act of Christ

But it is also a process of becoming righteous that must be vigorously and steadfastly pursued; it will one day be consummated at the Second Coming. Fellowship with God is restored at salvation, but progresses throughout life to become a face-to-face encounter at death or the Parousia!

Here is a good quote taken from *Dictionary of Paul and His Letters* from IVP

"Calvin, more so than Luther, emphasizes the relational aspect of the righteousness of God. Luther's view of the righteousness of God seems to contain the aspect of acquittal. Calvin emphasizes the marvelous nature of the communication or imparting of God's righteousness to us" (p. 834).

For me the believer's relationship to God has three aspects:

1. the gospel is a person (the Eastern Church and Calvin's emphasis)
2. the gospel is truth (Augustine's and Luther's emphases)
3. the gospel is a changed life (Catholic emphasis)

They are all true and must be held together for a healthy, sound, biblical Christianity. If any one is over emphasized or depreciated, problems occur.

We must welcome Jesus!

We must believe the gospel!

We must pursue Christlikeness!

▣

NASB, NKJV "from faith to faith"
NRSV "through faith for faith"
TEV "it is through faith, from beginning to end"
JB "it shows how faith leads to faith"

This phrase has two PREPOSITIONS, *ek* and *eis*, which denote a transition or development. Paul uses this same structure in II Cor. 2:16 and *apo* and *eis* in II Cor. 3:18. Christianity is a gift which is expected to become a characteristic and a lifestyle.

There are several possibilities in translating this phrase. The Williams NT translates it as "the Way of faith that leads to greater faith." The main theological points are (1) faith comes from God ("revealed"); (2) mankind must respond and continue to respond; and (3) faith must result in a godly life.

One thing is certain, "faith" in Christ is crucial (cf. 5:1; Phil. 3:9). God's offer of salvation is conditioned on a faith response (cf. Mark 1:15; John 1:12; 3:16; Acts 3:16,19; 20:21).

▣

NASB "But the righteous man shall live by faith"
NKJV "The just shall live by faith"
NRSV "The one who is righteous will live by faith"
TEV "He who is put right with God through faith shall live"
JB "The upright man finds life through faith"

This was a quote from Hab. 2:4, but not from the Masoretic Text or the Septuagint. In the OT "faith" had the expanded metaphorical meaning of "trustworthiness," "faithfulness," or "loyalty to." Saving faith is based on God's faithfulness (cf. 3:5,21,22,25,26). However, human faithfulness is an evidence that one has trusted in God's provision. This same OT text is quoted in Gal. 3:11 and Heb. 10:38. The next literary unit, Romans 1:18-3:20, reveals the opposite of faithfulness to God. It may be helpful to list how several modern commentators understand this phrase:

1. Vaughan: "begins in faith and ends in faith"
2. Hodge: "by faith alone"
3. Barrett: "on the basis of nothing but faith"
4. Knox: "faith first and last"
5. Stagg: "the upright out of faith shall live"

NASB (UPDATED) TEXT: 1:18-23

[18]For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, [19]because that which is known about God is evident within them; for God made it evident to them. [20]For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. [21]For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. [22]Professing to be wise, they became fools, [23]and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

1:18 "for" Notice the number of times *gar* is used in the theme statement of verses 16-17—three times, and now it introduces Paul's first point of the gospel (1:18-3:31), which is contrasted with the power of God unto salvation (1:16-17).

▣ **"God's anger"** Verses 18-23 depict the pagan world of Paul's day. Paul's characterization of the pagan world is also found in Jewish literature (cf. *Wisdom of Solomon* 13:1ff. and *Letter of Aristeas*, 134-38) and even in Greek and Roman ethical writings. The same Bible that tells us of God's love also reveals His anger (cf. vv. 23-32; 2:5,8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4-5).

Both anger and love are human terms which are applied to God. They express the truth that God has a way He wants believers to respond to and live. One's willful rejection of God's will (the gospel of Christ) results in consequences both temporal, as in this verse, and eschatological (cf. 2:5). However, God must not be viewed as vindictive. Judgment is His "strange work" (cf. Isa. 28:21ff). Love is His character, compare Deut. 5:9 to 5:10; 7:9. In Him grace and mercy predominate. Yet all will give an account to God (cf. Eccl. 12:13-14; Gal. 6:7), even Christians (cf. 14:10-12; II Cor. 5:10).

▣ **"is revealed"** As the gospel is a revealed truth (v. 17) so too, the wrath of God! Neither are an act of human discovery or logic.

▣ **"who suppress the truth"** This referred to human willful rejection, not ignorance (cf. vv. 21,32; John 3:17-21). This phrase can mean (1) they know the truth but reject it; (2) their lifestyle shows they reject the truth; or (3) their lives and/or words cause others not to know and receive the truth.

SPECIAL TOPIC: "TRUTH" IN PAUL'S WRITINGS

Paul's usage of this term and its related forms comes from its OT equivalent, *emet*, which is trustworthy or faithful. In interbiblical Jewish writings it was used of truth in contrast to falsehood. Maybe the closest parallel would be the Dead Sea Scrolls' "Thanksgiving Hymns," where it is used of revealed doctrines. The members of the Essene Community became "witnesses of truth."

Paul uses the term as a way of referring to the gospel of Jesus Christ.

1. Romans 1:18,25; 2:8,20; 3:7; 15:8
2. I Corinthians 13:6
3. II Corinthians 4:2; 6:7; 11:10; 13:8
4. Galatians 2:5,14; 5:7
5. Ephesians 1:13; 6:14
6. Colossians 1:5,6
7. II Thessalonians 2:10,12,13
8. I Timothy 2:4; 3:15; 4:3; 6:5
9. II Timothy 2:15,18,25; 3:7,8; 4:4
10. Titus 1:1,14

Paul also uses the term as a way of expressing his speaking accurately

1. Acts 26:25
2. Romans 9:1
3. II Corinthians 7:14; 12:6
4. Ephesians 4:25
5. Philippians 1:18

6. I Timothy 2:7

He also uses it to describe his motives in I Cor. 5:8 and lifestyle (also for all Christians) in Eph. 4:24; 5:9; Phil. 4:8. He sometimes uses it for people:

1. God, Rom. 3:4 (cf. John 3:33; 17:17)
2. Jesus, Eph. 4:21 (similar to John 14:6)
3. Apostolic witnesses, Titus 1:13
4. Paul, II Cor. 6:8

Only Paul uses the verb form (i.e. *alētheuō*) in Gal. 4:16 and Eph. 4:15, where it refers to the gospel. For further study consult Colin Brown (ed), *The New International Dictionary of New Testament Theology*, vol. 3, pp. 784-902.

1:19 "that which is known about God is evident within them; for God made it evident to them" All humans know something of God from creation (cf. v. 20; Job 12:7-10 and Ps. 19:1-6, 12-15). In theology this is called "natural revelation." It is not complete, but it is the basis of God's holding responsible those who have never been exposed to God's "special revelation" in Scripture or, ultimately, in Jesus (cf. Col. 1:15; 2:9).

The term "know" was used in two senses in the NT: (1) its OT sense of intimate personal relationship (cf. Gen. 4:1; Jer. 1:5), and (2) its Greek sense of facts about a subject (cf. v. 21). The gospel is both a Person to be welcomed and a message about that Person to be received and believed! In this verse it was used only in the sense of #2.

1:20 This verse mentions three aspects of God.

1. His invisible attributes (His character, cf. Col. 1:15; I Tim. 1:17; Heb. 11:27)
2. His eternal power (seen in physical creation)
3. His divine nature (seen in His acts and motives of creation)

▣ **"for since the creation of the world"** The PREPOSITION *apo* is used in a temporal sense. A similar phrase is found in Mark 10:6; 13:19; II Pet. 3:4. The invisible God is now seen in (1) physical creation; (2) Scripture; and (3) ultimately in Jesus.

▣ **"divine nature"** From Greek literature *theiotēs* could be translated "divine majesty." This is seen supremely in Jesus. He uniquely bears the divine image (cf. II Cor. 4:4; Heb. 1:3). He is God's full revelation in human form (Col. 1:19; 2:9). The wonderful truth of the gospel is that fallen mankind, through faith in Christ, will share Christlikeness (cf. Heb. 12:10; I John 3:2). The image of God in humanity (cf. Gen. 1:26-27) has been restored (*theios*, cf. II Pet. 1:3-4)!

▣

NASB "have been clearly seen, being understood through what has been made"
NKJV "are clearly seen, being understood by the things that are made"
NRSV "have been understood and seen through the things he has made"
TEV "have been clearly seen; they are perceived in the things that God has made"
NJB "have been clearly seen by the mind's understanding of created things"

The combination of *noeō* (cf. Matt. 15:17) and *kathoraō* (both PRESENT PASSIVE) implies a true perception. God has written two books: (1) nature and (2) Scripture. They are both capable of human understanding and demand a response.

▣ **"so that they are without excuse"** This is literally "no legal defense." This Greek term (*a* plus *apologeomai*) is used only here and in 2:1 in the NT. Remember the theological purpose of chapter 1:18-3:20 is to show the spiritual lostness of all mankind. Humans are responsible for the knowledge they do have. God holds humans responsible only for that which they know or could know.

1:21 "for even though they knew God" Humans are not progressing religiously—they are progressively evil. Since Genesis 3 humanity has been going downhill. The darkness is increasing!

▣ **"they did not honor Him as God, or give thanks"** This is the tragedy of pagan idolatry in vv. 23, 24 (cf. Jer. 2:9-13).

▣ **"but they became futile in their speculations, and their foolish heart was darkened."** *The New Testament: A New Translation* by Olaf M. Morlie has "rather they busied themselves with silly speculations about Him, and their stupid minds groped about in the dark." Human religious systems are monuments to spiritual rebellion and pride (cf. v. 22; Col. 2:16-23).

The two VERBS are AORIST PASSIVE INDICATIVES. Does the PASSIVE VOICE imply that their lack of understanding and proper response was because God veiled their hearts or that their rejection of the light had hardened their hearts (cf. 10:12-16; II Kgs. 17:15; Jer. 2:5; Eph. 4:17-19)? This entire context is articulating the culpability of all humanity.

▣ **"heart"** This was used in the OT sense of the entire person. However, it was often a way of referring to the thinking and feeling process. See Special Topic at 1:24.

1:22

NASB, NKJV	**"Professing to be wise, they became fools"**
NRSV	**"Claiming to be wise, they became fools"**
TEV	**"They say they are wise, but they are fools"**
JB	**"The more they called themselves philosophers, the more stupid they grew"**

From the Greek word "fool" we get the English "moron." The problem is in mankind's pride and confidence in their own knowledge (cf. I Cor. 1:18-31; Col. 2:8-23). This goes back to Gen. 3. Knowledge brought separation and judgment. It is not that human knowledge is always wrong, it is just not ultimate!

1:23 Willfully ignorant, humans who were made in God's image (cf. Gen. 1:26-27; 5:1,3; 9:6) turned God into earthly images such as (1) animals (Egypt), (2) forces of nature (Persia), or (3) human forms (Greece/Rome)—idols! Even God's own people did this (cf. Deut. 4:15-24 and Amos 5:25-26). Some new forms of this old sin are (1) environmentalism (mother earth), (2) New Age eastern thought (mysticism, spiritualism, and the occult), (3) atheistic humanism (Marxism, utopianism, progressive idealism, and ultimate faith in politics or education), (4) holistic medicine (health and longevity), and (5) education.

▣ **"glory"** See Special Topic at 3:23

NASB (UPDATED) TEXT: 1:24-25

[24]Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. [25]For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

1:24, 26, 28 "God gave them over" This was the worst possible judgment. It was God saying "let fallen humanity have their own way" (cf. Ps. 81:12; Hosea 4:17; Acts 7:42). Verses 23-32 describe God's rejection (temporal wrath) of the pagan world and its religiosity (and ours)! Paganism was and is characterized by sexual perversion and exploitation!

1:24 "hearts" See Special Topic following.

SPECIAL TOPIC: THE HEART

The Greek term *kardia* is used in the Septuagint and NT to reflect the Hebrew term *lēb*. It is used in several ways (cf. Bauer, Arndt, Gingrich and Danker, *A Greek-English Lexicon*, pp. 403-404).

1. the center of physical life, a metaphor for the person (cf. Acts 14:17; II Corinthians 3:2-3; James 5:5)
2. the center of spiritual (moral) life
   a. God knows the heart (cf. Luke 16:15; Rom. 8:27; I Cor. 14:25; I Thess. 2:4; Rev. 2:23)
   b. used of mankind's spiritual life (cf. Matt. 15:18-19; 18:35; Rom. 6:17; I Tim. 1:5; II Tim. 2:22; I Pet. 1:22)
3. the center of the thought life (i.e. intellect, cf. Matt. 13:15; 24:48; Acts 7:23; 16:14; 28:27; Rom. 1:21; 10:6; 16:18; II Cor. 4:6; Eph. 1:18; 4:18; James 1:26; II Pet. 1:19; Rev. 18:7; heart is synonymous with mind in II Cor. 3:14-15 and Phil. 4:7)
4. the center of the volition (i.e. will, cf. Acts 5:4; 11:23; I Cor. 4:5; 7:37; II Cor. 9:7)
5. the center of the emotions (cf. Matt. 5:28; Acts 2:26,37; 7:54; 21:13; Rom. 1:24; II Cor. 2:4; 7:3; Eph. 6:22; Phil. 1:7)
6. unique place of the Spirit's activity (cf. Rom. 5:5; II Cor. 1:22; Gal. 4:6 [i.e. Christ in our hearts, Eph. 3:17])

7. The heart is a metaphorical way of referring to the entire person (cf. Matt. 22:37, quoting Deut. 6:5). The thoughts, motives, and actions attributed to the heart fully reveal the type of individual. The OT has some striking usages of the terms
   a. Gen. 6:6; 8:21, "God was grieved to His heart" (also notice Hosea 11:8-9)
   b. Deut. 4:29; 6:5, "with all your heart and all your soul"
   c. Deut. 10:16, "uncircumcised heart" and Rom. 2:29
   d. Ezek. 18:31-32, "a new heart"
   e. Ezek. 36:26, "a new heart" vs. "a heart of stone"

1:25 "exchanged the truth of God for a lie" This can be understood in several ways (1) the self-deification of mankind (cf. II Thess. 2:4,11); (2) mankind's worship of that which he has made—idols (cf. Isa. 44:20; Jer. 13:25; 16:19) instead of YHWH who created all things (cf. vv. 18-23); or (3) mankind's ultimate rejection of the truth of the gospel (cf. John 14:17; I John 2:21,27). In context #2 fits best.

▣ **"worshiped and served"** Mankind will always have gods. All humans sense there is someone, some truth, or something beyond themselves.

▣ **"who is blessed forever. Amen"** Paul burst into a Jewish blessing, which is so characteristic of him (cf. Rom. 9:5; II Cor. 11:31). Paul often voices prayers as he writes (cf. 9:5; 11:36; 15:33; 16:27).

▣ **"forever"** This is literally the Greek idiomatic phrase, "unto the ages" (cf. Luke 1:33; Rom. 1:25; 11:36; 16:27; Gal. 1:5; I Tim. 1:17), which may reflect the Hebrew *'olam*. See Robert B. Girdlestone, *Synonyms of the Old Testament*, pp. 321-319. Other related phrases are "unto the age" (cf. Matt. 21:19 [Mark 11:14]; Thess. 1:55; John 6:5,58; 8:35; 12:34; 13:8; 14:16; II Cor. 9:9) and "of the age of the ages" (cf. Eph. 3:21). There seems to be no distinction between these idioms for "forever." The term "ages" may be plural in a figurative sense of the rabbinical grammatical construction called "the plural of majesty" or it may refer to the concept of several "ages" in the Jewish sense of "age of innocence," "age of wickedness," "age to come," or "age of righteousness."

▣ **"Amen"** See the following topic.

SPECIAL TOPIC: AMEN

I. OLD TESTAMENT
   A. The term "Amen" is from a Hebrew word for truth (*emeth*) or truthfulness (*emun, emunah*) and faith or faithfulness.
   B. Its etymology is from a person's physical stable stance. The opposite would be one who is unstable, slipping (cf. Deut. 28:64-67; 38:16; Ps. 40:2; 73:18; Jer. 23:12) or stumbling (cf. Ps. 73:2). From this literal usage developed the metaphorical extension of faithful, trustworthy, loyal, and dependable (cf. Gen. 15:16; Hab. 2:4).
   C. Special usages
      1. a pillar, II Kgs. 18:16 (I Tim. 3:15)
      2. assurance, Exod. 17:12
      3. steadiness, Exod. 17:12
      4. stability, Isa. 33:6; 34:5-7
      5. true, I Kgs. 10:6; 17:24; 22:16; Prov. 12:22
      6. firm, II Chr. 20:20; Isa. 7:9
      7. reliable (Torah), Ps. 119:43,142,151,168
   D. In the OT two other Hebrew terms are used for active faith.
      1. *bathach*, trust
      2. *yra*, fear, respect, worship (cf. Gen. 22:12)
   E. From the sense of trust or trustworthiness developed a liturgical usage which was used to affirm a true or trustworthy statement of another (cf. Deut. 27:15-26; Neh. 8:6; Ps. 41:13; 70:19; 89:52; 106:48).

F. The theological key to this term is not mankind's faithfulness, but YHWH's (cf. Exod. 34:6; Duet. 32:4; Ps. 108:4; 115:1; 117:2; 138:2). Fallen humanity's only hope is the merciful faithful covenant loyalty of YHWH and His promises.

Those who know YHWH are to be like Him (cf. Hab. 2:4). The Bible is history and a record of God restoring His image (cf. Gen. 1:26-27) in mankind. Salvation restores mankind's ability to have intimate fellowship with God. This is why we were created.

II. NEW TESTAMENT

A. The use of the word "amen" as a concluding liturgical affirmation of the trustworthiness of a statement is common in the NT (cf. I Cor. 14:16; II Cor. 1:20; Rev. 1:7; 5:14; 7:12).

B. The use of the term as a close to a prayer is common in the NT (cf. Rom. 1:25; 9:5; 11:36; 16:27; Gal. 1:5; 6:18; Eph. 3:21; Phil. 4:20; II Thess. 3:18; I Tim. 1:17; 6:16; II Tim. 4:18).

C. Jesus is the only one who used the term (often doubled in John) to introduce significant statements (cf. Luke 4:24; 12:37; 18:17,29; 21:32; 23:43)

D. It is used as a title for Jesus in Rev. 3:14 (possibly a title of YHWH from Isa. 65:16).

E. The concept of faithfulness or faith, trustworthiness or trust is expressed in the Greek term *pistos* or *pistis*, which is translated into English as trust, faith, believe.

NASB (UPDATED) TEXT: 1:26-27

[26]For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, [27]and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

1:26,27 Homosexuality is one example of life apart from God's obvious will in creation. It was a sin and a major cultural problem (1) in the OT (cf. Lev. 18:22; 20:13; Deut. 23:18); (2) in the Greco-Roman world (cf. I Cor. 6:9; I Tim. 1:10); and (3) in our day.

Homosexuality is probably listed as one example of the fallen life because of the entire context's orientation to Gen. 1-3. Mankind was made in God's image (cf. Gen. 1:26-27; 5:1,3; 9:6). Mankind was made male and female (cf. Gen. 1:27). God's command was to be fruitful and multiply (cf. Gen. 1:28; 9:1,7). Mankind's fall (cf. Gen. 3) disrupted God's plan and will. Homosexuality is an obvious violation! However it must be stated that this is not the only sin mentioned in the context (cf. vv. 29-31). All sins show mankind's separation from God and their deserved punishment. All sin, especially lifestyle sin, is abhorrent to God. See Special Topic below.

SPECIAL TOPIC: HOMOSEXUALITY

There is much modern cultural pressure to accept homosexuality as an appropriate alternate lifestyle. The Bible condemns it as a destructive lifestyle, out of the will of God for His creation.

1. it violates the command of Gen. 1 to be fruitful and multiply
2. it characterizes pagan worship and culture (cf. Lev. 18:22; 20:13; Rom. 1:26-27; and Jude 7)
3. it reveals a self-centered independence from God (cf. I Cor. 6:9-10)

However, before I leave this topic let me assert God's love and forgiveness to all rebellious human beings. Christians have no right to act hatefully and arrogantly towards this particular sin, especially when it is obvious that all of us sin. Prayer, concern, testimony, and compassion do far more in this area than vehement condemnation. God's Word and His Spirit will do the condemning if we let them. All sexual sins, not just this one, are an abomination to God and lead to judgment. Sexuality is a gift from God for mankind's well-being, joy, and a stable society. But this powerful, God-given urge is often turned into rebellious, self-centered, pleasure-seeking, "more-for-me-at-any-cost" living (cf. Rom. 8:1-8; Gal. 6:7-8).

NASB (UPDATED) TEXT: 1:28-32

[28]And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, [29]being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips, [30]slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, [31]without understanding, untrustworthy, unloving, unmerciful; [32]and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

1:28-31 This is one sentence in Greek. It characterized rebellious, fallen, independent mankind (cf. Rom. 13:13; I Cor. 5:11; 6:9; Gal. 5:19-21; Eph. 5:5; I Tim. 1:10; Rev. 21:8).

Humanity's sin was that they chose life apart from God. Hell is that life made permanent. Independence is a tragedy! Mankind needs God, he is lost, inadequate and unfulfilled apart from Him. The worst part of an eternal hell is God's relational absence!

SPECIAL TOPIC: VICES AND VIRTUES IN THE NT

Lists of both vices and virtues are common in the NT. Often they reflect both rabbinical and cultural (Hellenistic) lists. The NT lists of contrasting characteristics can be seen in

		Vices	Virtues
1.	Paul	Rom. 1:28-32	---
		Rom. 13:13	Rom. 2:9-21
		I Cor. 5:9-11	---
		6:10	I Cor. 6:6-9
		II Cor. 12:20	II Cor. 6:4-10
		Gal. 5:19-21	Gal. 5:22-23
		Eph. 4:25-32	---
		5:3-5	—
		---	Phil. 4:8-9
		Col. 3:5,8	Col. 3:12-14
		I Tim. 1:9-10	---
		6:4-5	---
		II Tim. 2:22a,23	II Tim. 2:22b,24
		Titus 1:7, 3:3	Titus 1:8-9; 3:1-2
2.	James	James 3:15-16	James 3:17-18
3.	Peter	I Pet. 4:3	I Pet. 4:7-11
		II Pet. 1:9	II Pet. 1:5-8
4.	John	Rev. 21:8; 22:15	—

1:29 "a depraved mind" What fallen mankind sees as freedom is self-worship: "Anything and everything for me!" The agent of the PASSIVE VOICE is stated as God in 1:24,26,28 but in this context's relationship to Gen. 1-3 it is mankind's choice of knowledge and self which caused the problem. God allowed His creation to suffer the consequences of their own choices, their own independence.

▣ **"being filled with"** This is a PERFECT PASSIVE PARTICIPLE. Humans are filled and characterized by what they dwell upon. The rabbis would say that in every human heart is a black (evil *yetzer*) dog and a white (good *yetzer*) dog. The one who is fed the most becomes the largest.

1:29-31 These are the results and symptoms of life without God. They characterize individuals and societies who choose to reject the God of the Bible. This was one of several lists of sins that Paul gave (cf. I Cor. 5:11; 6:9; II Cor. 12:20; Gal. 5:19-21; Eph. 4:31; 5:3-4; Col. 3:5-9).

1:30 "arrogant" This is one of Paul's "*huper*" compounds.

SPECIAL TOPIC: PAUL'S USE OF "*HUPER*" COMPOUNDS

Paul had a special fondness for creating new words using the Greek PREPOSITION *huper*, which basically means "over" or "upper." When used with the GENITIVE (ABLATIVE) it means "in behalf of." It can also mean "about" or "concerning," like *peri* (cf. II Cor. 8:23; II Thess. 2:1). When used with the ACCUSATIVE it means "above," "over," or "beyond" (cf. A. T. Robertson, *A Grammar of the Greek New testament in the Light of Historical Research*, pp. 625-633). When Paul wanted to accentuate a concept he used this PREPOSITION in a compound.

Following is a list of Paul's special use of this PREPOSITION in compounds.

A. *Hapax legomenon* (this means "used only once in the NT")
   1. *Huperakmos*, one past the prime of life, I Cor. 7:36
   2. *Huperauxanō*, to increase exceedingly, II Thess. 1:3
   3. *Huperbainō*, to overstep or transgress, I Thess. 4:6
   4. *Huperkeina*, beyond, II Cor. 10:16
   5. *Huperekteina*, overextend, II Cor. 10:14
   6. *Huperentugchanō*, to intercede, Rom. 8:26
   7. *Hupernikaō*, to be abundantly victorious, Rom. 8:37
   8. *Huperpleonazō*, to be in exceeding abundance, I Tim. 1:14
   9. *Huperupsoō*, to exalt supremely, Phil. 2:9
   10. *Huperphroneō*, to have lofty thoughts, Rom. 12:3

B. Words used only in Paul's writings.
   1. *Huperairomai*, to exalt oneself, II Cor. 12:7; II Thess. 2:4
   2. *Huperballontōs*, above measure, exceedingly, II Cor. 11:23; (ADVERB only here, but VERB in II Cor. 3:10; 9:14; Eph. 1:19; 2:7; 3:19)
   3. *Huperbolē*, an overshooting, an extraordinary amount, Rom. 7:13; I Cor. 12:31; II Cor. 1:8; 4:7,17; 12:7; Gal. 1:13
   4. *Huperekperissou*, beyond all measure, Eph. 3:20; I Thess. 3:10; 5:13
   5. *Huperlian*, in the highest degree or pre-eminently, II Cor. 11:5; 12:11
   6. *Huperochē*, prominence, excellence, I Cor. 2:1; I Tim. 2:2
   7. *Huperperisseuō,* to super abound, Rom. 5:20 (MIDDLE VOICE, to be abundantly filled, overflowing, II Cor. 7:4)

C. Words used by Paul and rarely in other NT writers
   1. *Huperanō*, far above, Eph. 1:21; 4:10; and Heb. 9:5 (used of angelic authorities)
   2. *Huperechō*, excellence, pre-eminence, Rom. 13:1; Phil. 2:3; 3:8; 4:7; I Pet. 2:13
   3. *Huperēphanos*, assuming or haughty, Rom. 1:30; II Tim. 3:2 and Luke 1:51; James 4:6; I Pet. 5:5.

Paul was a man of great passion; when things or people were good, they were very good and when they were bad, they were very bad. This PREPOSITION allowed him to express his superlative feelings about sin, self, and Christ and the Gospel.

1:32 "those who practice such things are worthy of death" This statement reflects the Law of Moses. It is summarized in Rom. 6:16,21,23; 8:6,13. Death is the opposite of God's will and God's life (cf. Ezek. 18:32; I Tim. 2:4; II Pet. 3:9).

▣ **"but also give hearty approval to those who practice them"** Misery loves company. Fallen mankind uses the sins of others as an excuse, "everyone is doing it." Cultures are characterized by their particular sins!

DISCUSSION QUESTIONS

This is a study guide commentary, which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible, and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought-provoking, not definitive.

1. Why did Paul write to the Roman church?
2. Why was Romans such an important theological statement of Christianity?
3. Outline 1:18-3:20 in your own words.
4. Will those who have never heard the Gospel be rejected for not trusting Christ?
5. Explain the difference between "natural revelation" and "special revelation."
6. Describe human life without God.
7. Do verses 24-27 address the issue of homosexuality?