

# ROMANS

## THE LETTER OF PAUL TO THE CHURCH IN ROME

### Address<sup>a</sup>

- 1 **1** From Paul, a servant of Christ Jesus who has been called to be an apostle,<sup>b</sup> Ac 26:16-18  
2 **1** and specially chosen to preach the Good News that God •promised long Ga 1:10,15  
ago through his prophets in the scriptures. Ph 1:1  
3 This news is about the Son of God who, according to the human nature he Col 1:1  
4 took, was a descendant of David: •it is about Jesus Christ our Lord who, in the 2 S 7:1+  
order of the spirit, the spirit of holiness that was in him, was proclaimed<sup>c</sup> Son Mt 9:27+  
5 of God in all his power through his resurrection from the dead.<sup>d</sup> •Through him 1 Tm 3:16  
we received grace and our apostolic mission to preach the obedience of faith<sup>e</sup> Rv 22:16  
6 to all pagan nations in honour of his name. •You are one of these nations, and 9:5+; 10:9  
7 by his call belong to Jesus Christ. •To you all, then, who are God's beloved in 1 Co 6:14  
Rome, called to be saints, may God our Father and the Lord Jesus Christ send Heb 11:8  
grace and peace. Ac 9:15  
Ac 9:13+  
1 Co 8:6

### Thanksgiving and prayer

- 8 First I thank my God through Jesus Christ for all of you and for the way in 16:19  
9 which your faith is spoken of all over the world. •The God I worship<sup>f</sup> spiritually<sup>g</sup> 1 Th 1:8; 2:5  
by preaching the Good News of his Son knows that I never fail to mention you 2 Co 1:23  
10 in my prayers, •and to ask to be allowed at long last the opportunity to visit Ph 1:8  
11 you, if he so wills. •For I am longing to see you either to strengthen you by 2 Tm 1:3  
1 Th 2:17  
Jm 4:15

**1** a. Adopting the convention of his time Paul begins letters with an introductory paragraph (names of sender and receiver, good wishes) followed by thanks and a wish. He colours this, however, with his own Christian spirit, and often manages to fit theological ideas into it so as to anticipate the principal themes of each letter. In Rm these themes are: God's freedom to choose his people; the connection between faith and being made holy; salvation through Christ's death and resurrection; the harmony of the two Testaments.

b. A Jewish title that means 'envoy', cf. Jn 13:16; 2 Co 8:23; Ph 2:25, sometimes used in the N.T. for the Twelve chosen by Christ, Mt 10:2; Ac 1:26; 2:37, etc.; 1 Co 15:7; Rv 21:14, to be his witnesses, Ac 1:8+, sometimes in a wider sense for those sent to preach the gospel, Rm 16:7; 1 Co 12:28; Ep 2:20; 3:5; 4:11. Though Paul was not a member of the Twelve, the fact that he had been appointed missionary to the gentiles by God, Ac 26:17; Rm 11:13; 1 Co 9:2; Ga 2:8; 1 Tm 2:7, constitutes him an apostle of Christ, Rm 1:1; 1 Co 1:1; etc., equal to the Twelve, Ac 10:41, because like them he had seen the risen Christ, 1 Co 9:1, and been sent by him, Rm 1:5; Ga 1:16, to be his witness, Ac 26:16. In spite of being 'the least of the apostles', 1 Co 15:9, he is their equal, 1 Co 9:5; Ga 2:6-9, because he did not learn the Good News he preaches from them, Ga 1:1, 17, 19.

c. Vulg. 'predestined'.

d. For Paul Christ rose only because God raised him, 1 Th 1:10; 1 Co 6:14; 15:15; 2 Co 4:14; Ga 1:1; Rm 4:24; 10:9; Ac 2:24+; cf. 1 P 1:21, thus displaying his 'power', 2 Co 13:4; Rm 6:4; Ph 3:10; Col 2:12; Ep 1:19f; Heb 7:16; and because God raised him to life through the Holy Spirit, Rm 8:11, Christ is established in glory as *Kyrios*, Ph 2:9-11+; Ac 2:36; Rm 14:9, deserving anew, this time in virtue of his messianic work, the name he had from eternity, 'Son of God', Ac 13:33, Heb 1:5; 5:5. Cf. Rm 8:11+; 9:5+.

e. Subjective genitive: the obedience implicit in the virtue of faith. Cf. Ac 6:7; Rm 6:16-17; 10:16; 15:18; 16:19,26; 2 Co 10:5-6; 2 Th 1:8; 1 P 1:22; Heb 5:9; 11:8.

f. Lit. 'I offer worship in my spirit'. The apostolic ministry is an act of worship offered to God, cf. 15:16, like the Christian life itself, since both depend on charity, 12:1; Ph 2:17+; 3:3; 4:18; Ac 13:2; 2 Tm 1:3; 4:6; Heb 9:14; 12:28; 13:15; 1 P 2:5.

g. By spirit (*pneuma*) Paul sometimes means the highest element in a human being, Rm 1:9; 8:16; 1 Co 2:11; 16:18; 2 Co 2:13; 7:13; Ga 6:18; Ph 4:23; Phm 25; 2 Tm 4:22; cf. Mt 5:3; 27:50; Mk 2:8; 8:12; Lk 1:47,80; 8:55; 23:46; Jn 4:23f; 11:33; 13:21; 19:30; Ac 7:59; 17:16; 18:25; 19:21. This he distinguishes from the flesh, the lower element (1 Co 5:5; 2 Co 7:1; Col 2:5; cf. Mt 26:41p; 1 P 4:6; Rm 7:5), from the body (1 Co 5:3f; 7:34; cf. Jm 2:26; Rm 7:24), and from

sharing a spiritual gift with you, •or what is better, to find encouragement 12  
among you from our common faith. •I want you to know, brothers, that I have 13  
often planned to visit you—though until now I have always been prevented—  
in the hope that I might work as fruitfully among you as I have done among the  
other pagans. •I owe a duty to Greeks<sup>h</sup> just as much as to barbarians, to the 14  
educated just as much as to the uneducated, •and it is this that makes me want<sup>i</sup> 15  
to bring the Good News to you too in Rome.

15:23  
Ac 19:21

## SALVATION BY FAITH

### I. JUSTIFICATION

#### The theme stated

For I am not ashamed of the Good News: it is the power of God saving all 16  
who have faith<sup>j</sup>—Jews first,<sup>k</sup> but Greeks as well—since this is what reveals the 17  
justice<sup>l</sup> of God to us: it shows how faith leads to faith,<sup>m</sup> or as scripture says:  
*The upright man finds life through faith.*

Ac 13:38  
1 Co 1:18-  
25: 2:1-5  
2 Co 12:9f  
1:16+  
Hab 2:4  
Ga 3:11  
Heb 10:38

#### A. GOD'S ANGER AGAINST PAGAN AND JEW<sup>n</sup>

##### God's anger against the pagans

The anger of God is being revealed from heaven against all the impiety and 18  
depravity of men who keep truth imprisoned in their wickedness. •For what can 19  
be known about God is perfectly plain to them since God himself has made it  
plain. •Ever since God created the world his everlasting power and deity— 20  
however invisible—have been there for the mind to see in the things he has  
made. That is why such people are without excuse: •they knew God<sup>o</sup> and yet 21  
refused to honour him as God or to thank him; instead, they made nonsense  
out of logic and their empty minds were darkened. •The more they called 22  
themselves philosophers, the more stupid they grew, •until *they exchanged the* 23  
*glory* of the immortal God for a worthless imitation, *for the image* of mortal man,  
of birds, of quadrupeds and reptiles. •That is why God left them<sup>p</sup> to their filthy 24  
enjoyments and the practices with which they dishonour their own bodies,  
since they have given up divine truth for a lie and have worshipped and served 25  
creatures instead of the creator, who is blessed for ever. Amen!

That is why God has abandoned them to degrading passions: why their women 26  
have turned from natural intercourse to unnatural practices •and why their 27  
menfolk have given up natural intercourse to be consumed with passion for each  
other, men doing shameless things with men and getting an appropriate reward  
for their perversion.

In other words, since they refused to see it was rational to acknowledge God, 28  
God has left them to their own irrational ideas and to their monstrous behaviour. <sup>q</sup>  
And so they are steeped<sup>r</sup> in all sorts of depravity, rottenness, greed and malice,<sup>s</sup> 29  
and addicted to envy, murder, wrangling, treachery and spite. •Libellers, 30  
slanderers, enemies of God,<sup>t</sup> rude, arrogant and boastful, enterprising in sin,  
rebellious to parents, •without brains, honour, love<sup>u</sup> or pity. •They know what 31  
God's verdict is: that those who behave like this deserve to die—and yet they 32  
do it; and what is worse, encourage others to do the same.<sup>v</sup>

Ws 14:22

##### The Jews are not exempt from God's anger<sup>w</sup>

2 So no matter who you are, if you pass judgement you have no excuse. 1  
In judging others you condemn yourself, since you behave no differently 2  
from those you judge. •We know that God condemns that sort of behaviour 2  
impartially: •and when you judge those who behave like this while you are 3

Mr 7:1

Ep 2:3

- 4 doing exactly the same, do you think you will escape God's judgement? • Or are you abusing his abundant goodness, patience and toleration, not realising that  
 5 this goodness of God is meant to lead you to repentance? • Your stubborn refusal to repent is only adding to the anger God will have towards you on that day of  
 6 anger when his just judgements will be made known. • *He will repay each one as his works deserve.*<sup>b</sup> • For those who sought renown and honour and immortality  
 8 by always doing good there will be eternal life; • for the unsubmitive who refused to take truth for their guide and took depravity instead, there will be

Ws 11:23  
 Sl 5:4  
 2 P 3:9  
 Ac 7:31  
 Zp 1:14-18  
 2 Th 1:5-10  
 Ps 62:12  
 Heb 11:6p  
 1 P 1:7

the *psyche* also (1 Th 5:23+; cf. Heb 4:12; Jude 19); it bears some relationship to *nous* (Rm 7:25; Ep 4:23). Cf. also 'dispositions of the spirit' in 1 Co 4:21; 2 Co 12:18; Ga 6:1; Ph 1:27. By choosing this traditional term (cf. Is 11:2+) instead of the *nous* of the Greek philosophers, the N.T. can suggest a deep affinity between the human spirit and the Spirit of God that stimulates and guides it, Rm 5:5+; Ac 1:8+. There are many texts where it is hard to tell whether it is the natural or supernatural spirit that is referred to, the personal or the indwelling spirit—cf. e.g. Rm 12:11; 2 Co 6:6; Ep 4:3,23; 6:18; Ph 3:3 var.; Col 1:8; Jude 19, etc.

b. In contrast to 'barbarians', 'Greeks' means the inhabitants of the hellenic world (including the Romans, who had adopted the Greek culture); in contrast to 'Jews' it means the pagans in general, 1:16; 2:9-10; 3:10; 10:12; 1 Co 1:22-24, etc.

i. Alternative translation 'And therefore, in so far as it is in my power, I am prepared to...'

j. Faith, which is the response of a human being to God as truth and goodness and so the one source of salvation, relies on the truth of God's promises and on God's faithfulness to them (Rm 3:3f; 1 Th 5:24; 2 Tm 2:13; Heb 10:23; 11:1) and on his power to implement them (Rm 4:17-21; Heb 11:19). After the long O.T. period of preparation (Heb 11) God has spoken through his Son (Heb 1:1). We must believe the Son (cf. Mt 8:10+; Jn 3:11+), and the *kerygma* or proclamation (Rm 10:8-17; 1 Co 1:21; 15:11,14; cf. Ac 2:22+) of the Good News (Rm 1:16; 1 Co 15:1-2; Phl 2:7; Ep 1:13) made by the apostles (Rm 1:5; 1 Co 3:5; cf. Jn 17:20). The *kerygma* proclaims that God raised Jesus from the dead, made him *Kyrios* (Rm 4:24f; 10:9; Ac 17:31; 1 P 1:21; cf. 1 Co 15:14,17), and through him offers life to all who believe in him (Rm 6:8-11; 2 Co 4:13f; Ep 1:19f; Col 2:12; 1 Th 4:14). Faith in the name, or person, of Jesus (Rm 3:26; 10:13; cf. Jn 1:12; Ac 3:16; 1 Jn 3:23) who is the Messiah (Ga 2:16; cf. Ac 24:24; 1 Jn 5:1), the Lord (Rm 10:9; 1 Co 12:3; Ph 2:11; cf. Ac 16:31) and Son of God (Ga 2:20; cf. Jn 20:31; 1 Jn 5:5; Ac 8:37; 9:20) is thus the necessary condition of salvation (Rm 10:9-13; 1 Co 1:21; Ga 3:22; cf. Is 7:9+; Ac 4:12; 16:31; Heb 11:6; Jn 3:15-18). Faith is not only intellectual assent, it is to trust and obey (Rm 1:5; 6:17; 10:16; 16:26; cf. Ac 6:7) the life-giving truth (2 Th 2:12f). Faith which thus unites a person with Christ (2 Co 13:5; Ga 2:16,20; Ep 3:17) also confers the Spirit on him (Ga 3:2,5,14; cf. Jn 7:38f; Ac 11:17), the Spirit of the sons of God (Ga 3:26; cf. Jn 1:12). Faith is reliance on God and not on self (Rm 3:27; Ep 2:9) and thus contrasts with the old order of the Law (Rm 7:7+) with its vain search (Rm 10:3; Ph 3:9) for holiness by works (Rm 3:20,28; 9:31f; Ga 2:16; 3:11f); only faith can effect true holiness, the saving holiness of God himself (Rm 1:17+; 3:21-26), received as a free gift from him (Rm 3:24; 4:16; 5:17; Ep 2:8; cf. Ac 15:11). Faith relates to the promise made to Abraham (Rm 4; Ga 3:6-18) and so makes salvation accessible to everyone, pagans included (Rm 1:5,16; 3:29f; 9:30; 10:11f; 16:26; Ga 3:8). It is coupled with baptism (Rm 6:4+), calls for public profession (Rm 10:10; 1 Tm 6:12), and expresses itself in charity (Ga 5:6; cf. Jm 2:14+). Faith is obscure (2 Co 5:7; Heb 11:1; cf. Jn 20:29), and involves hope as its concomitant (Rm 5:2+). It must be allowed to grow (2 Co 10:15; 1 Th 3:10; 2 Th 1:3) amid struggles and sufferings (Ph 1:29; Ep 6:16; 1 Th 3:2-8; 2 Th 1:4; Heb 12:2; 1 P 5:9), demanding fortitude (1 Co 16:13; Col 1:23; 2:5,7) and tenacity

(2 Tm 4:7; cf. 1:14; 1 Tm 6:20) right up to the vision and possession of God (1 Co 13:12; cf. 1 Jn 3:2).

k. In the actual development of salvation history the Jews come first: 'salvation comes from the Jews' (Jn 4:22). Cf. Rm 2:9-10; Mt 10:5f; 15:24; Mk 7:27; Ac 13:5+. But abuse of this privilege could condemn them.

l. Not 'distributive' justice (reward for deeds) but the saving justice (cf. Is 56:1) of God, 3:26, who fulfils his promise to save by giving salvation as a free gift.

m. The expression probably means that faith is the one necessary condition to ensure this revelation.

n. By way of antithesis, the subject of the Good News being the revelation of God's saving justice, 1:16-17 (resumed in 3:21f), is interrupted by considering what the human race is like before it hears the Good News. In it both pagan, 1:18-32, and Jew, 2:1-3:20, are subject to God's 'anger' which accounts for the increase of sin, and which will reach its climax in the Last Judgement, 2:6+; Mt 3:7+.

o. To know there is one, personal God means to know that one must pray to him and adore him.

p. The traditional biblical phrase 'God abandoned', or 'left them', used three times for emphasis, means that religious error, if blameworthy, results in moral and social ills. Sin produces its own consequences and its own punishment; cf. Ezk 23:28-29; Is 64:6; Ws 11:15-16; 12:23-27. Though Paul judges and condemns pagan society he does not condemn individuals (whose intentions God alone must judge, 2:16; 1 Co 4:5; 5:12-13) since he presupposes, Rm 2, that there are pagans who obey the natural law written in their hearts, 2:14-15. To do that, a human being must admit that he is a sinner.

q. A clever twist here: as a punishment for refusing to use it properly, moral judgement, which goes with knowing about God, v. 21, disappears.

r. Here, as he frequently does elsewhere, Paul uses lists of vices taken from current pagan and (even more so) Jewish literature: 13:13; 1 Co 5:10-11; 6:9-10; 2 Co 12:20; Ga 5:19-21; Ep 4:31; 5:3-5; Col 3:5-8; 1 Tm 1:9-10; 6:4; 2 Tm 3:2-5; Ti 3:3 Cf. also Mt 15:19p; 1 P 4:3; Rv 21:8; 22:15.

s. Add. 'fornication'.

t. Others translate 'hateful to God', but cf. 5:10; 8:7.

u. Add. (Vulg.) 'loyalty', cf. 2 Tm 3:3.

v. The Latin text tradition reads 'They know that God is just, and yet they did not understand that those who behave like this deserve to die, and not only those who do this but those who encourage them'.

2 a. Here Paul turns to the Jews not actually naming them, vv. 1-16, until 2:17-3:20. He is aware, as he condemns others, that he is condemning himself if he behaves in the way they do, vv. 1-5; 17-24. Nothing can take the place of personal virtue: not the Law, vv. 12-16, not circumcision, vv. 25-29, not even the scriptures, 3:1-8. The Jew as well as the pagan will be individually judged by God, 2:6-11, since each is equally liable to sin, 3:9-20.

b. The prophecy of a 'day of Yahweh' which will be a day of anger and salvation, Am 5:18+, will be fulfilled eschatologically in the 'day of the Lord', when Christ returns in glory, 1 Co 1:8+. On this 'day of judgement' (cf. Mt 10:15; 11:22,24; 12:36, 2 P 2:9; 3:7; 1 Jn 4:17) the dead will rise again, 1 Th 4:13-18; 1 Co 15:12-23,51f, and the whole human race will be judged in God's court, Rm 14:10, and in Christ's,

anger and fury. •Pain and suffering will come to every human being who employs 9  
himself in evil—Jews first, but Greeks as well; •renown, honour and peace will 10  
come to everyone who does good—Jews first, but Greeks as well. •God has 11  
no favourites.

### The Law will not save them

Sinners who were not subject to the Law will perish all the same, without 12  
that Law; sinners who were under the Law will have that Law to judge them.  
It is not listening to the Law but keeping it that will make people holy in the 13  
sight of God. •For instance, pagans who never heard of the Law but are led 14  
by reason<sup>c</sup> to do what the Law commands, may not actually 'possess' the Law,  
but they can be said to 'be' the Law. •They can point to the substance of the 15  
Law engraved on their hearts—they can call a witness, that is, their own  
conscience—they have accusation and defence, that is, their own inner mental  
dialogue.<sup>d</sup> •...on the day when,<sup>e</sup> according to the Good News I preach, God, 16  
through Jesus Christ, judges the secrets of mankind.

If you call yourself a Jew, if you really trust in the Law and are proud of 17  
your God, •if you know God's will through the Law and can tell what is right, 18  
if you are convinced you can guide the blind and be a beacon to those in the 19  
dark, •if you can teach the ignorant and instruct the unlearned because your Law 20  
embodies all knowledge and truth, •then why not teach yourself as well as the 21  
others? You preach against stealing, yet you steal; •you forbid adultery, yet you 22  
commit adultery; you despise idols, yet you rob their temples. •By boasting about 23  
the Law and then disobeying it, you bring God into contempt. •As scripture 24  
says: *It is your fault that the name of God is blasphemed among the pagans.*

### Circumcision will not save them

It is a good thing to be circumcised if you keep the Law; but if you break the 25  
Law, you might as well have stayed uncircumcised. •If a man who is not 26  
circumcised obeys the commandments of the Law, surely that makes up for not  
being circumcised? •More than that, the man who keeps the Law, even though 27  
he has not been physically circumcised, is a living condemnation of the way you  
disobey the Law in spite of being circumcised and having it all written down.  
To be a Jew is not just to look like a Jew, and circumcision is more than a physical 28  
operation. •The real Jew is the one who is inwardly a Jew, and the real circum- 29  
cision is in the heart—something not of the letter but of the spirit. A Jew like that  
may not be praised by man, but he will be praised by God.

### God's promises will not save them

3 Well then, is a Jew any better off?<sup>a</sup> Is there any advantage in being circum- 1  
cised? •A great advantage in every way. First, the Jews are the people to 2  
whom God's message was entrusted. •What if some of them were unfaithful? 3  
Will their lack of fidelity cancel God's fidelity? •That would be absurd. God will 4  
always be true even though *everyone* proves to be *false*; so scripture says: *In all*  
*you say your justice shows, and when you are judged you win your case.* •But if our 5  
lack of holiness makes God demonstrate his integrity,<sup>b</sup> how can we say God is  
unjust when—to use a human analogy—he gets angry with us in return? •That 6  
would be absurd, it would mean God could never judge the world. •You might 7  
as well say that since my untruthfulness makes God demonstrate his truthfulness  
and thus gives him glory,<sup>c</sup> I should not be judged to be a sinner at all. •That 8  
would be the same as saying: Do evil as a means to good. Some slanderers have  
accused us of teaching this,<sup>d</sup> but they are justly condemned.

### All are guilty

Well: are we any better off?<sup>e</sup> Not at all: as we said before, Jews and Greeks 9  
are all under sin's dominion. •As scripture says: 10

*There is not a good man left, no, not one;  
there is not one who understands,  
not one who looks for God.  
All have turned aside, tainted all alike;  
there is not one good man left, not a single one.  
Their throats are yawning graves;  
their tongues are full of deceit.  
Vipers' venom is on their lips,  
bitter curses fill their mouths.  
Their feet are swift when blood is to be shed,  
wherever they go there is havoc and ruin.  
They know nothing of the way of peace,  
there is no fear of God before their eyes.*

Ps 14:1-3

Ps 5:9

Ps 140:3

Ps 10:7

Is 59:7-8

Ps 36:1

Now all this that the Law<sup>f</sup> says is said, as we know, for the benefit of those who are subject to the Law, but it is meant to silence everyone and to lay the whole world open to God's judgement; •and this is because *no one can be justified in the sight of God by keeping the Law:*<sup>g</sup> all that law does is to tell us what is sinful.

Jn 10:34;

12:34;

Ga 3:22

Ps 143:2

Ga 2:16

Rm 7:7

## B. FAITH AND THE JUSTICE OF GOD

### The revelation of God's justice

God's justice that was made known through the Law and the Prophets has now been revealed outside the Law, •since it is the same justice of God that comes through faith to everyone, Jew and pagan alike, who believes in Jesus Christ. •Both Jew and pagan sinned and forfeited God's glory,<sup>h</sup> •and both are justified through the free gift of his grace<sup>i</sup> by being redeemed<sup>j</sup> in Christ Jesus

10:5

1 K 8:46

1:16+

Ga 2:16;3

5:2,13

Dn 9:24

2 Co 5:10; cf. Mt 25:31f. This trial is inescapable, Rm 2:3; Ga 5:10; 1 Th 5:3, and impartial, v. 11; Col 3:25; cf. 1 P 1:17; it is conducted by God, Rm 12:19; 14:10; 1 Co 4:5; cf. Mt 7:1p. Through Christ, v. 16; 2 Tm 4:1; cf. Jn 5:22; Ac 17:31. God will judge 'the living and the dead', 2 Tm 4:1; cf. Ac 10:42; 1 P 4:5. He examines the heart, v. 16; 1 Co 4:5; cf. Rv 2:23, and his trial is by fire, 1 Co 3:13-15; he will treat everyone according to his works, 1 Co 3:8; 2 Co 5:10; 11:15; Ep 6:8; cf. Mt 16:27; 1 P 1:17; Rv 2:23; 20:12; 22:12. What has been sown will be reaped, Ga 6:7-9; cf. Mt 13:39; Rv 14:15. Angriely he will destroy, Rm 9:22, evil powers, 1 Co 15:24-26; 2 Th 2:8, and evil people, 2 Th 1:7-10; cf. Mt 13:41; Ep 5:6; 2 P 3:7; Rv 6:17; 11:18. But for the chosen, i.e. those who have done good, there will be freedom, Ep 4:30; cf. Rm 8:23, rest, Ac 3:20; cf. 1 Th 1:7; Heb 4:5-11, reward, cf. Mt 5:12; Rv 11:18, salvation, 1 P 1:5, honour, 1 P 5:6, praise, 1 Co 4:5, and glory, Rm 8:18f; 1 Co 15:43; Col 3:4; cf. Mt 13:43.

c. I.e. guided by conscience, not by revealed law. As Jews are not meant to be saved by the Law but guided by it to salvation, so the natural law in his conscience can guide any human being.

d. 'they have...dialogue'; lit. 'and the accusing or defending thoughts they have about themselves (or: about each other)'.

e. Anacoluthon: v. 16 follows grammatically on v. 13. Alternative translation 'in the court where God judges...', cf. 1 Co 4:3.

3 a. There is one further argument in favour of the Jews: if Israel is the people chosen by God to receive the promise, then how can there be any other way to salvation? Later, ch. 9-11, Paul develops at great length the brief answer he gives here: however much humans are unfaithful to the pact, this cannot abrogate God's promises; indeed the way humans behave only makes the promises more remarkable, a fact however which does not stop God being angry with the sinner (v. 6), or absolve his sin (v. 8). The dialogue used here seems

it may echo some of Paul's debates in the synagogues.

b. The argument compares the group: faithfulness (truth (truthfulness), integrity, with its anti-group: faithlessness, falsehood, sinfulness.

c. Lit. 'But (var. 'For') if through my untruthfulness God's truthfulness abounds to his glory'.

d. By twisting Paul's words as in Ga 3:22; Rm 5:20; cf. 6:1,15.

e. Disputed translation; some prefer 'what excuse then can we offer?' or 'Are we worse off, then?'

f. 'Law' here means all the O.T., cf. 1 Co 14:34; Jn 10:34, etc.

g. Since Ps 143 says that no human being would ever be forgiven if God judged him by his actions, there must be something else that will account for justification, and Paul finds this in God's promises to save his people: this is God's 'justice' that was promised for the messianic era and that, as Paul says, v. 21, is manifest in Jesus Christ. The Law, which merely regulates behaviour, was not meant by God to eliminate sin but to make sinners aware of the fact. cf. 1:16+; 7:7+.

h. 'Glory' in O.T. sense, Ex 24:16+, that is to say God as present to human beings and communicating himself to them more and more, a process that can only reach its climax in the messianic era, cf. Ps 84:9; Is 40:5, etc.

i. This word (*charis*) when used with reference to human relationships can mean either the quality that makes a person attractive (Ac 2:47), or it can mean thanks for a gift (Lk 6:32-34; 17:9), or it can mean something given free and unearned (Ac 25:3; 1 Co 16:3; 2 Co 8:6-7,19). This last sense predominates in the N.T., and especially in Paul (John uses *agape*) who uses the word to describe the way God saves through Jesus: it is a work of spontaneous love to which no one had any claim. It was an act of 'grace' for Jesus to come on earth (2 Co 8:9; Ti 2:11; Jn 1:14,17), to die (Heb 2:9), for his Father



1Jn 2:2; 4:10 who was appointed by God to sacrifice his life so as to win reconciliation through 25  
 Heb 2:17 faith.<sup>k</sup> In this way God makes his justice known; first, for the past, when sins  
 Ac 17:30 went unpunished because he held his hand,<sup>l</sup> •then, for the present age,<sup>m</sup> 26  
 5:6; 11:30 by showing positively that he is just,<sup>n</sup> and that he justifies everyone who believes  
 Is 53:11 in Jesus.  
 1 Tm 2:7  
 Tit 1:3

### What faith does

1 Co 1:29 So what becomes of our boasts? There is no room for them. What sort of 27  
 2:17; 4:2-3; law excludes them? The sort of law that tells us what to do? On the contrary,  
 5:2+; 11: it is the law of faith,<sup>o</sup> •since,<sup>p</sup> as we see it, a man is justified by faith and not 28  
 Ga 6:13-14 by doing something the Law tells him to do. •Is God the God of Jews alone and 29  
 Ep 2:9 not of the pagans too? Of the pagans too, most certainly, •since there is only one 30  
 Mt 8:4 God, and he is the one who will justify the circumcised because of their faith  
 Ac 24:14 and justify the uncircumcised through their faith. •Do we mean that faith makes 31  
 the Law pointless? Not at all: we are giving the Law its true value.<sup>q</sup>

## C. THE EXAMPLE OF ABRAHAM

Gn 12:1+;  
 15:6+  
 Ga 3:6-9  
 Jm 2:14+.  
 20-24  
 St 44:19-27  
 3:27

### Abraham justified by faith

4 Apply this to Abraham,<sup>a</sup> the ancestor from whom we are all descended.<sup>b</sup> 1  
 If Abraham was justified as a reward for doing something, he would really 2  
 have had something to boast about, though not in God's sight •because scripture 3  
 says: *Abraham put his faith in God, and this faith was considered as justifying<sup>c</sup> him.*  
 Gn 15:6 If a man has work to show, his wages are not considered as a favour but as his 4  
 Ga 3:6 due; •but when a man has nothing to show except faith in the one who justifies 5  
 Jm 2:23 sinners, then his faith is considered as justifying him.<sup>d</sup> •And David says the same: 6  
 a man is happy if God considers him righteous, irrespective of good deeds:

Ps 32:1-2 *Happy those whose crimes are forgiven,* 7  
*whose sins are blotted out;*  
*happy the man whom the Lord considers sinless.* 8

### Justified before circumcision

Is this happiness meant only for the circumcised, or is it meant for others as 9  
 well? Think of Abraham again: *his faith*, we say, *was considered as justifying him*,  
 but when was this done? When he was already circumcised or before he had been 10  
 circumcised? It was before he had been circumcised, not after; •and when he was 11  
 Gn 17:11 *circumcised* later it was only *as a sign* and guarantee<sup>e</sup> that the faith he had before  
 Jn 7:22 his circumcision justified him. In this way Abraham became the ancestor of all  
 Ga 3:7 uncircumcised believers, so that they too might be considered righteous; •and 12  
 1 Co 9:12 ancestor, also, of those who though circumcised do not rely on that fact alone,  
 but follow our ancestor Abraham along the path of faith he trod before he had  
 been circumcised.

### Not justified by obedience to the Law

Gn 12:7+ The promise of inheriting the world was not made to Abraham and his 13  
 Ga 3:16-18 descendants on account of any law but on account of the righteousness which  
 consists in faith.<sup>f</sup> •If the world is only to be inherited by those who submit to 14  
 the Law, then faith is pointless and the promise worth nothing. •Law 15  
 Ga 3:10 involves the possibility of punishment for breaking the law—only where there  
 Rm 5:13; 7: is no law can that be avoided.<sup>g</sup> •That is why what fulfils the promise depends on 16  
 7+ faith, so that it may be a free gift and be available to all of Abraham's  
 descendants, not only those who belong to the Law but also those who belong  
 Gn 17:5 to the faith of Abraham who is the father of all of us. •As scripture says: *I have* 17  
*made you the ancestor of many nations*—Abraham is our father in the eyes of God,

in whom he put his faith, and who brings the dead to life and calls into being what does not exist.<sup>h</sup>

Dt 32:39 +  
Is 48:13  
2 Co 1:9  
Heb 11:19  
Rv 4:11

### Abraham's faith, a model of Christian faith

18 Though it seemed Abraham's hope could not be fulfilled, he hoped and he

to give him up as a gift to us, a gift that includes all divine favours (Rm 8:32; cf. 1 Co 2:12; Ep 1:6f); justification, salvation, and the right to inherit by having faith in him without having to perform the works of the Law (Rm 3:24; 4:4f; Ep 2:5,8; Tt 3:7; cf. Ac 15:11); it will also be an act of 'grace' for Christ to come again at the end of the world and for us to receive everlasting glory (1 P 1:13; 2 Th 1:12). It was by grace that Abraham received the promise (Rm 4:16; Ga 3:18) and that a few Israelites were chosen to survive (Rm 11:5f). Since grace is God's love for us, it is inexhaustible (Ep 1:7; 2:7; cf. 2 Co 4:15; 9:8,14; 1 Tm 1:14) and it conquers sin (Rm 5:15,17,20). The one word 'grace' is so useful and full of meaning that it can be used to indicate the entire messianic era (Rm 5:21) that succeeds the era of the Law (Rm 6:14; Ga 2:21; 5:4), the same messianic era that was once proclaimed by the prophets (1 P 1:10) and is now proclaimed as the Good News (Col 1:6; cf. Ac 14:3; 20:24,32). The word sums up the gifts of God so well that Paul begins and ends his letters by wishing 'grace' to all his readers (1 Th 1:1 and 5:28, etc.; cf. 1 P 1:2; 5:10,12; 2 P 1:2; 3:18; 2 Jn 3; Rv 1:4; 22:21). It is by an act of grace that 'the God of all grace' (1 P 5:10) calls men to salvation (Ga 1:6; 2 Tm 1:9; 1 P 3:7), loads them with all spiritual gifts (1 Co 1:4-7; cf. 2 Th 2:16; Ac 6:8), makes Paul an apostle of the pagans (Rm 1:5; 12:3; 15:15f; 1 Co 3:10; Ga 1:15f; 2:9; Ep 3:2,7,8; Ph 1:7) and assigns to each Christian the part he has to play in the life of the Church (Rm 12:6; 1 Co 12:1+; 2 Co 8:1; Ep 4:7; 1 P 4:10); similarly, it is a 'grace' to suffer for Christ (Ph 1:29; 1 P 2:19-20), Mary 'found grace' with God (Lk 1:30; cf. Ac 7:46 and LXX *passim*); Jesus himself received the 'grace' of the highest name of all (Ph 2:9; cf. Lk 2:40). For human beings to be agreeable to God depends primarily on God's initiative and secondarily on human response. It is possible to receive grace in vain (2 Co 6:1; cf. 1 Co 15:10), to fall from grace (Ga 5:4), to forfeit grace (Heb 12:15), and thus to insult the Spirit of grace (Heb 10:29). Grace obtained must be carefully guarded (Rm 5:2; Heb 12:28; 1 P 5:12) and used wisely (1 P 4:10); it is not enough to remain in grace (Ac 13:43; cf. 14:26; 15:40), it must increase (2 P 3:18), to strengthen us (2 Tm 2:1), and help us to persist in our good intentions (Heb 13:9). This divine help is given to the humble (Jm 4:6; 1 P 5:5) and is obtained by prayer, since this is to approach 'the throne of grace' confidently (Heb 4:26). Grace will be granted and will be found sufficient; it is the power of Christ operating in weak man (2 Co 12:9; cf. 1 Co 15:10), and this grace of Christ triumphs over unspiritual wisdom (2 Co 1:12). The same word *charis* is also used for thanksgiving (Rm 6:17; 7:25; 1 Co 10:30; 15:57; 2 Co 2:14; 8:16; 9:15; Col 3:16; 1 Tm 1:12; 2 Tm 1:3; and cf. the verb *eucharistēnē*), since gratitude to God is the fundamental and necessary disposition for grace. From all these shades of meaning it is clear that the word *charis* is always used to emphasise that the gift is absolutely free; to bring out its power and its inwardness Paul also uses the word *pneuma* (cf. Rm 5:5+).

1. Yahweh had 'redeemed' Israel by delivering her from the slavery of Egypt, to provide himself with a nation for his 'inheritance', Dt 7:6+. When the prophets spoke of the 'redemption' from Babylon, Is 41:14+, they hinted at a deliverance more profound and less restricted, the forgiveness that is deliverance from sin, Is 44:22; cf. Ps 130:8; 49:7-8. This messianic redemption is fulfilled in Christ, 1 Co 1:30; cf. Lk 1:68; 2:38. God the Father through Christ—and indeed Christ himself—has 'delivered' the new Israel from the slavery of the Law, Ga 3:13; 4:5; and of sin, Col 1:14; Ep 1:7; Heb 9:15, by 'acquiring' her, Ac 20:28, making her his own, Tt 2:14; purchasing her, Ga 3:13; 4:5; 1 Co 6:20; 7:23; cf. 2 P 2:1. The price was the blood

of Christ, Ac 20:28; Ep 1:7; Heb 9:12; 1 P 1:18f; Rv 1:5; 5:9. This redemption, begun on Calvary and guaranteed by the present gift of the Spirit, Ep 1:14; 4:30, will be complete only at the *parousia*, Lk 21:28, when deliverance from death is secured by the resurrection of the body, Rm 8:23.

k. Lit. 'whom God put forward as (or: destined to be) a propitiatory through faith by his blood'. For the 'propitiatory', or 'throne of mercy', cf. Ex 25:17+; and cf. Heb 9:5. On the Day of Atonement, Lv 16:1+, this was sprinkled with blood, Lv 16:15. The blood of Christ has performed what the ancient ritual could only symbolise: purification from sin. Cf. also the blood of the covenant, Ex 24:8+; Mt 26:28+.

l. A quasi-forgiveness; God declined to attach guilt (a *parens* or 'passing over'); such 'non-imputation' would be an idle procedure if positive forgiveness were not to follow, i.e. the utter destruction of sin by man's justification. Others translate 'with a view to the remission of sins'.

m. This 'present age' is in God's plan of salvation the 'time appointed', Ac 1:7+, for Christ's redemptive work, Rm 5:6; 11:30; 1 Tm 2:6; Tt 1:3, which comes in the appointed time, Ga 4:4+, once for all, Heb 7:27+, and inaugurates the eschatological era. Cf. Mt 4:17p; 16:3p; Lk 4:13; 19:44; 21:8; Jn 7:6,8.

n. I.e. exercising his (saving, cf. 1:17+) justice, as he had promised, by justifying man.

o. I.e. the 'law' which is faith. Paul contrasts two regimes: of law, 7:7+, and of faith, 1:16+; cf. 4:13.

p. Var. 'Therefore'.

q. Lit. 'we establish (the) Law': It is only by means of the regime of faith that the Law achieves what it was intended to do, viz. to make people holy, cf. 7:7+.

4 a. Lit. 'What then shall we say about Abraham?' Var. (Vulg.) 'What then shall we say that Abraham has gained?'

b. The recurrence of the fatherhood of Abraham theme marks the stages in the argument, vv. 1,12,16-18.

c. Jewish tradition, preoccupied with Abraham's loyalty and his fortitude under trial, had made him the outstanding example of justification by works, Ws 10:5; Si 44:20f; 1 M 2:52 (and cf. especially the Book of Jubilees, ch. 11-12; 16:19f, etc.) cf. also Jm 2:22+, see 2:14+. Paul however finds that this justification and these works have their source in Abraham's faith, Gn 12:1+ and 15:6+. Cf. Heb 11:8f.

d. The words themselves are capable of various interpretations; by reason of his faith Abraham was reckoned a righteous man by God, though in fact he was not so; or, by reason of his faith Abraham had conferred upon him gratuitously by God a righteousness (or 'justice') that was not his when he came to believe; or thirdly, in God's eyes (and hence in fact) faith that is operative is one and the same with righteousness. The first of these interpretations is, however, incompatible with Pauline teaching as a whole, so also, it would seem, is the second; the third is completely consistent with it.

e. This word, *sphragis*, (lit. 'seal' or 'impression of a seal') came very soon to be analogically used of baptism, the sacrament of Christian faith.

f. Lit. 'the righteousness of faith', i.e. that righteousness which is precisely the act of believing with a living faith. The inheritance is conferred not to reward people who respect the clauses of a contract (a law), but to implement promises accepted in a disposition of faith. Cf. 3:27.

g. Lit. 'For law brings anger whereas (var. 'for') where there is no law there is no law-breaking either'.

h. As at the creation. These two most striking manifestations of God's omnipotence prepare the reader for the allusion to Christ's resurrection in v. 24.

believed, and through doing so he did become *the father of many nations* exactly as he had been promised: *Your descendants will be as many as the stars.* •Even 19  
 Gn 15:5 the thought that his body was past fatherhood—he was about a hundred years  
 Gn 17:1,17 old—and Sarah too old to become a mother, did not shake his belief.<sup>f</sup> •Since God 20  
 Heb 11:11 had promised it, Abraham refused either to deny it or even to doubt it, but drew  
 Mk 9:23 strength from faith<sup>g</sup> and gave glory to God, •convinced that God had power 21  
 Heb 11:11 to do what he had promised. •This is the faith that was ‘*considered as justi-*  
 J 32:17 *fying him*’. •Scripture however does not refer only to him but to us as well 22  
 Lk 1:37 when it says that his faith was thus ‘*considered*’; •our faith too will be ‘*considered*’ 23  
 1 Co 10:6+ if we believe in him who raised Jesus our Lord from the dead, •Jesus who was 24  
 1:4+ *put to death for our sins* and raised to life to justify us.<sup>k</sup> 25  
 Is 53:5,6  
 1 Co 15:17

## II. SALVATION

### Faith guarantees salvation<sup>a</sup>

Jn 14:27  
 Ep 3:12 **5** So far then we have seen that, through our Lord Jesus Christ, by faith we are 1  
 3:27+ judged righteous and at peace<sup>b</sup> with God, •since it is by faith and through 2  
 3:23+ Jesus that we have entered this state of grace<sup>c</sup> in which we can boast about  
 2 Co 12:9-10 looking forward to God’s glory.<sup>d</sup> •But that is not all we can boast about; we can 3  
 Jm 1:2-4 boast about our sufferings. These sufferings bring patience, as we know, •and 4  
 1 P 4:13-14 patience brings perseverance, and perseverance brings hope, •and this hope is 5  
 Rv 1:9 not deceptive, because the love of God<sup>e</sup> has been poured into our hearts by the  
 1 Co 13:13+ Holy Spirit which has been given us.<sup>f</sup> •We were still helpless when at his appointed 6  
 8:14-16 moment Christ died for sinful men. •It is not easy to die even for a good man— 7  
 Ga 4:4-6 though of course for someone really worthy, a man might be prepared to die—  
 3:26+ but what proves that God loves us is that Christ died for us while we were still 8  
 1 P 3:18 sinners. •Having died to make us righteous,<sup>g</sup> is it likely that he would now fail 9  
 Jn 15:13 to save us from God’s anger? •When we were reconciled to God by the death of 10  
 1 Jn 4:10,19 his Son, we were still enemies; now that we have been reconciled, surely we may  
 1 Th 1:10 count on being saved by the life of his Son? •Not merely because we have been 11  
 2 Co 5:18 reconciled but because we are filled with joyful trust in God, through our Lord  
 Jesus Christ, through whom we have already gained our reconciliation.

### A. DELIVERANCE FROM SIN AND DEATH AND LAW

#### Adam and Jesus Christ<sup>a</sup>

Gn 3:1+ Well then, sin *entered the world* through one man, and through sin death,<sup>f</sup> and 12  
 W 2:24 thus death has spread through the whole human race because everyone has  
 Sl 25:24 sinned.<sup>g</sup> •Sin existed in the world long before the Law was given. There was no 13  
 1 Co 15:21-22 law and so no one could be accused of the sin of ‘*law-breaking*’, •yet death reigned 14  
 3:23; 6:23 over all from Adam to Moses, even though their sin, unlike that of Adam, was  
 Gn 3:17,19 not a matter of breaking a law.  
 4:15; 7:7+

Adam prefigured<sup>k</sup> the One to come, •but the gift itself considerably outweighed 15  
 the fall. If it is certain that through one man’s fall so many<sup>l</sup> died, it is even more  
 certain that divine grace, coming through the one man, Jesus Christ, came to so  
 many as an abundant free gift. •The results of the gift also outweigh the results of 16  
 one man’s sin: for after one single fall came judgement with a verdict of condem-  
 nation, now after many falls comes grace with its verdict of acquittal. •If it is 17  
 certain that death reigned over everyone as the consequence of one man’s fall,  
 it is even more certain that one man, Jesus Christ, will cause everyone to reign  
 in life who receives the free gift that he does not deserve, of being made righteous.  
 Again, as one man’s fall brought condemnation on everyone, so the good act of 18  
 one man brings everyone life and makes them justified. •As by one man’s disobed- 19  
 Is 53:11 ience many were made sinners, so by one man’s obedience many will be made



20 righteous.<sup>m</sup> •When law<sup>n</sup> came, it was to multiply the opportunities of falling,  
 21 but however great the number of sins committed, grace was even greater; •and  
 so, just as sin reigned wherever there was death, so grace will reign to bring  
 eternal life thanks to the righteousness that comes through Jesus Christ our Lord.

7:7+  
 Ga 3:19  
 11:32  
 6:23; 7:25

i. Lit. 'Though he considered his own body dead (and that Sarah's womb was dead) it was with unshaken faith'. Text. Rec. and Vulg. 'His faith was not shaken, nor did he give a thought to his own body that was dead already'.

j. Faith is all-powerful, Mk 9:23. It shares in the divine omnipotence itself, cf. 2 Co 12:9-10.

k. 'Justice', or 'righteousness', is in effect the initial sharing in the life of the risen Christ, 6:4; 8:10, etc.; Paul never isolates the death of Jesus from his resurrection.

5 a. The theme of the second section, ch. 5-11: for the Christian who has received justification, cf. ch. 1-4, the love God has for him and the Spirit bestowed on him is a pledge of salvation. After the antithesis of 5:12-7:25 this theme is resumed in ch. 8.

b. Var. 'let us be at peace'.

c. Lit. 'we have access to this grace (i.e. the enjoyment of God's friendship) in which we stand'.

d. Lit. 'about the hope of the glory of God'. For a Christian to hope is to be confident that he will get the eschatological gifts: the resurrection of the body, Rm 8:18-23; 1 Th 4:13f; cf. Ac 2:26; 23:6; 24:15; 26:6-8; 28:20, the rich inheritance of the saints, Ep 1:18; cf. Heb 6:11f; 1 P 1:3f, eternal life, Ti 1:2; cf. 1 Co 15:19, glory, Rm 5:2; 1 Jn 3:2f, in short, salvation, 1 Th 5:8; cf. 1 P 1:3-5, of self and neighbour, 2 Co 1:6f; 1 Th 2:19. Though it means primarily this virtue of expectation, 'hope' is used sometimes for the expected gifts themselves, Ga 5:5; Col 1:5; Ti 2:13; Heb 6:18. Of old, this hope was given to Israel, Ep 1:11-12; cf. Jn 5:45; Rm 4:18, and not to the pagans, Ep 2:12; cf. 1 Th 4:13; but it was a step towards a higher hope, Heb 7:19, offered now to the pagan world also, Ep 1:18; Col 1:27; cf. Mt 12:21; Rm 15:12, through the 'mystery' of Christ, Rm 16:25+. The basis of this hope is God himself, 1 Tm 5:5; 6:17; 1 P 1:21; 3:5, his love, 2 Th 2:16, his invitation, 1 P 1:13-15; cf. Ep 1:18; 4:4, with the power, Rm 4:17-21, truthfulness, Ti 1:2; Heb 6:18, fidelity, Heb 10:23, in implementing the promises declared in the written word, Rm 15:4, and in the gospel message, Col 1:23, promises fulfilled in Christ's person, 1 Tm 1:1; 1 P 1:3, 21. The hope is therefore not illusory, Rm 5:5. Since the gifts it expects are in the future, Rm 8:24; Heb 11:1, faith is its prop., Rm 4:18; 5:1f; 15:13; Ga 5:5; Heb 6:11f; 1 P 1:21; charity is its food, Rm 5:5; 1 Co 13:7; hope and faith and charity, the three theological virtues, are closely allied, 1 Co 3:13+. Hope's excellent source is the Holy Spirit, Ga 5:5, greatest of all the eschatological gifts and in part already conferred, Rm 5:5+; Ac 1:8+; this enlightens, Ep 1:17f, and strengthens hope, Rm 15:13, and inspires its prayer, Rm 8:25-27, effecting the unity of the Body, for this hope is common, Ep 4:4. And because hope is built on justification through faith in Christ, Rm 5:1f; cf. Ga 5:5, it is rich in confidence, 2 Co 3:12; Heb 3:6, consolation, 2 Th 2:16; Heb 6:18, joy, Rm 12:12; 15:13; 1 Th 2:19, and is a thing to be proud of, Rm 5:2; 1 Th 2:19; Heb 3:6; the sufferings of this present time cannot dismay it, these cannot compare with the glory to come, Rm 8:18; on the contrary they sustain it, giving it a constancy, Rm 8:25; 12:12; 15:4; 1 Th 1:3; cf. 1 Co 13:7, that tests, Rm 5:4, and fortifies it, 2 Co 1:7.

e. God's love for us; of this the Holy Spirit is a pledge and to this, by his active presence within us, he bears witness: cf. 8:15 and Ga 4:6. Through him we stand before God as sons before their father; the love is mutual. This text therefore, in the light of its parallel passages, asserts that the Christian shares in the life of the Trinity through 'sanctifying grace'.

f. The promised Spirit, Ep 1:13, cf. Ga 3:14; Ac 2:33+, distinctive of the new covenant as contrasted with the old, Rm 2:29; 7:6; 2 Co 3:6; cf. Ga 3:3; 4:29; Ezk 36:27+, is not merely an exhibition of healing or charismatic power, Ac 1:8+; it is also, and especially,

an inward principle of new life, a principle that God 'gives', 1 Th 4:8, etc., cf. Lk 11:13; Jn 3:34; 14:16f; Ac 1:5; 2:38 etc.; 1 Jn 3:24, 'sends', Ga 4:6; cf. Lk 24:49; Jn 14:26; 1 P 1:12, 'supplies', Ga 3:5; Ph 1:19, 'pours out', Rm 5:5; Ti 3:5f; cf. Ac 2:33. Received into the Christian by faith, Ga 3:2,14; cf. Jn 7:38f; Ac 11:17, and baptism, 1 Co 6:11; Ti 3:5; cf. Jn 3:5; Ac 2:38; 19:2-6, it dwells within him, Rm 8:9; 1 Co 3:16; 2 Tm 1:14; cf. Jm 4:5, in his spirit, Rm 8:16; cf. Rm 1:9+, and even in his body, 1 Co 6:19. This Spirit, the Spirit of Christ, Rm 8:9; Ph 1:19; Ga 4:6; cf. 2 Co 3:17; Ac 16:7; Jn 14:26; 15:26; 16:7,14; makes the Christian a son of God, Rm 8:14-16; Ga 4:6f, and establishes Christ in his heart, Ep 3:16. For the Christian (as for Christ himself, Rm 1:4+) this Spirit is a principle of resurrection, Rm 8:11+, in virtue of an eschatological gift which even in life signs him as with a seal, 2 Co 1:22; Ep 1:13; 4:30, and which is present within him by way of pledge, 2 Co 1:22; 5:5; Ep 1:14, and of first-fruits, Rm 8:23. It takes the place of the evil principle in man that is 'the flesh', Rm 7:5+, and becomes a principle of faith, 1 Co 12:3; 2 Co 4:13; cf. 1 Jn 4:2f, of supernatural knowledge, 1 Co 2:10-16; 7:40; 12:8f; 14:2f; Ep 1:17; 3:16,18; Col 1:9; cf. Jn 14:26+, of love, Rm 5:5; 15:30; Col 1:8, of sanctification, Rm 15:16; 1 Co 6:11; 2 Th 2:13; cf. 1 P 1:2, of moral conduct, Rm 8:4-9,13; Ga 5:16-25, of apostolic courage, Ph 1:19; 2 Tm 1:7f; cf. Ac 1:8+, of hope, Rm 15:13; Ga 5:5; Ep 4:4, of prayer, Rm 8:26f; cf. Jm 4:3,5; Jude 20. The Spirit must not be quenched, 1 Th 5:19, or grieved, Ep 4:30. It unites men with Christ, 1 Co 6:17, and thus secures the unity of his Body, 1 Co 12:13; Ep 2:16,18; 4:4.

g. Lit. 'Being justified in his blood'.

h. Sin dwells within man, Rm 7:14-24; now death, sin's chastisement, came into the world as a result of Adam's fall, Ws 2:24: from this Paul concludes that sin itself entered into all men through that first fall. We have here the doctrine of original sin, its interest for Paul lies in the parallel it enables him to draw between the deadly work of the first Adam and the more than sufficient compensation of the 'second Adam', vv. 15-19; 1 Co 15:21f,25. It is as the new head of the human race, the great image in which God remakes his creation, Rm 8:29+; 2 Co 5:17+, that Christ is mankind's saviour.

i. Sin divides man from God. This separation is 'death', death spiritual and eternal; physical death is the symbol of it, cf. Ws 2:24; Heb 6:1+.

j. Meaning disputed. Either by sharing in Adam's sin, ('all have sinned in Adam') or else by their own personal sins, cf. 3:23. In this second interpretation the Greek could be translated 'for this reason that everyone...' a phrase introducing a situation actually occurring which allowed (eternal) death to threaten all mankind. Sin's power which through Adam made its entrance into the world did in fact bring about eternal death by means of personal sin, itself an acquiescence in Adam's rebellion. (Paul is of course speaking of adults.) A further translation is possible 'by reason of which (i.e. of the death-situation brought about by Adam's sin) everyone has sinned'.

k. 'prefigured', cf. 1 Co 10:6+: the likeness, therefore, is not complete—hence the comparison, begun in v. 12 and interrupted by the long parenthesis of vv. 13 and 14, becomes a contrast in v. 15.

l. The word 'many' means all mankind, cf. v. 18; see Mt 20:28+.

m. Not only at the Last Judgement (for Paul regards justification as a present condition, cf. 5:1, etc.) but progressively as each individual becomes reborn in Christ.

n. 'law' without the definite article, i.e. a state of things in which law is the governing factor.

Col 2:12-13 **Baptism**  
 Ti 3:5-7  
 1 P 3:21-22  
 3:8; 6:15

**6** Does it follow that we should remain in sin so as to let grace have greater 1  
 scope? •Of course not. We are dead to sin, so how can we continue to live 2  
 in it? •You have been taught that when we were baptised in Christ Jesus we were 3  
 baptised in his death; •in other words,<sup>a</sup> when we were baptised we went into 4  
 the tomb with him and joined him in death,<sup>b</sup> so that as Christ was raised from 5  
 the dead by the Father's glory, we too might live a new life.

If in union with Christ we have imitated his death, we shall also imitate him 5  
 in his resurrection. •We must realise that our former selves have been crucified 6  
 with him to destroy this sinful body and to free us from the slavery of sin. •When 7  
 a man dies, of course, he has finished with sin.<sup>c</sup>

But<sup>d</sup> we believe that having died with Christ we shall return to life with him: 8  
 Christ, as we know, having been raised from the dead will never die again. Death 9  
 has no power over him any more. •When he died, he died, once for all, to sin,<sup>e</sup> 10  
 so his life now is life with God; •and in that way, you too must consider yourselves 11  
 to be dead to sin but alive for God in Christ Jesus.<sup>f</sup>

### Holiness, not sin, to be the master

That is why you must not let sin reign in your mortal bodies<sup>g</sup> or command 12  
 your obedience to bodily passions, •why you must not let any part of your body 13  
 turn into an unholy weapon fighting on the side of sin; you should, instead,  
 offer yourselves to God, and consider yourselves dead men brought back to life;  
 you should make every part of your body into a weapon fighting on the side of 14  
 God; •and then sin will no longer dominate your life, since you are living by 14  
 grace and not by law.

### The Christian is freed from the slavery of sin<sup>h</sup>

Does the fact that we are living by grace and not by law mean that we are 15  
 free to sin? Of course not. •You know that if you agree to serve and obey a 16  
 master you become his slaves. You cannot be slaves of sin that leads to death  
 and at the same time slaves of obedience that leads to righteousness. •You were 17  
 once slaves of sin, but thank God you submitted without reservation to the  
 creed you were taught. •You may have been freed from the slavery of sin, but only 18  
 to become 'slaves' of righteousness. •If I may use human terms to help your 19  
 natural weakness: as once you put your bodies at the service of vice and immor-  
 ality, so now you must put them at the service of righteousness for your sancti-  
 fication.

### The reward of sin and the reward of holiness

When you were slaves of sin, you felt no obligation to righteousness, •and 20  
 what did you get from this? Nothing but experiences that now make you blush,<sup>i</sup> 21  
 since that sort of behaviour ends in death. •Now, however, you have been set 22  
 free from sin, you have been made slaves of God, and you get a reward leading  
 to your sanctification and ending in eternal life. •For the wage paid by sin is 23  
 death; the present given by God is eternal life in Christ Jesus our Lord.

### The Christian is not bound by the Law<sup>j</sup>

**7** Brothers, those of you who have studied law will know that laws affect 1  
 a person only during his lifetime.<sup>b</sup> •A married woman, for instance, has legal 2  
 obligations to her husband while he is alive, but all these obligations come to  
 an end if the husband dies. •So if she gives herself to another man while her 3  
 husband is still alive, she is legally an adulteress; but after her husband is dead  
 her legal obligations come to an end, and she can marry someone else without  
 becoming an adulteress. •That is why you, my brothers, who through the body 4  
 of Christ<sup>c</sup> are now dead to the Law, can now give yourselves to another husband,  
 to him who rose from the dead to make us productive for God. •Before our 5

conversion<sup>d</sup> our sinful passions, quite unsubdued by the Law, fertilised our 7:7f  
6 bodies to make them give birth to death. •But now we are rid of the Law, freed 6:7

6 a. Lit. 'therefore'; var. 'for'.

b. Baptism is not separated from faith but goes with it, Ga 3:26f; Ep 4:5; Heb 10:22; cf. Ac 8:12f,37; 16:31-33; 18:8; 19:2-5, and gives it outward expression by the operative symbolism of the baptismal ceremonial. For this reason Paul ascribes to faith and to baptism the same effects (cf. Ga 2:16-20 and Rm 6:3-9). The sinner is immersed in water (the etymological meaning of 'baptise' is 'dip') and thus 'buried' with Christ, Col 2:12, with whom also he emerges to resurrection, Rm 8:11+, as a 'new creature', 2 Co 5:17+, a 'new man', Ep 2:15+, a member of the one Body animated by the one Spirit, 1 Co 12:13; Ep 4:4f. This resurrection will not be complete or final until the end of time, 1 Co 15:12+ (but cf. Ep 2:6+), but is already taking place in the form of a new life lived 'in the Spirit', vv. 8-11,13; 8:2f; Ga 5:16-24. The death-resurrection symbolism of baptism is particularly Pauline, but this initial rite of the Christian life, Heb 6:2, is also spoken of in the N.T. as a cleansing bath, Ep 5:26; Heb 10:22; cf. 1 Co 6:11; Ti 3:5, a new birth, Jn 3:5; Ti 3:5; cf. 1 P 1:3; 2:2, an enlightenment, Heb 6:4; 10:32; cf. Ep 5:14. On the baptism of water and the baptism of the Spirit, cf. Ac 1:5+; these two aspects of the consecration of the Christian are apparently the 'anointing' and the 'seal' of 2 Co 1:21f. According to 1 P 3:21 the ark of Noah is an antetype of baptism.

c. Possibly in the sense that he no longer has the means to sin, having lost his 'sinful body', v. 6; being no more 'in the flesh', 8:9, he is freed from sin once and for all, cf. 1 P 4:1. Possibly in the sense that in law the death of the accused cancels legal proceedings, Cf. 7:1.

d. Var. 'For'.

e. Christ was sinless, 2 Co 5:21, but having a physical body like our own, Rm 8:3, he belonged to the order of sin; when he became 'spiritual', 1 Co 15:45-46, he belonged only to the divine order. Similarly, though the Christian remains 'in the flesh' for a time, he already lives by the spirit.

f. Text. Rec. and Vulg. 'Christ Jesus our Lord'. Cf. 14:7f; 1 Co 3:23+; 2 Co 5:15; Ga 2:20; 1 P 2:24.

g. Though baptism has destroyed sin in man, as long as his body has not been 'clothed with immortality', 1 Co 15:54, sin can still find a way to reassert itself in a 'mortal' body, i.e. one where concupiscence still has a hold, cf. 7:14f.

h. Christ has freed human beings from evil so as to restore them to God. Paul develops the biblical ideas of 'redemption', 3:24+, and of liberation from death, 7:1+, and in order to bring out their implications makes frequent use of a metaphor that his contemporaries would find impressive: the slave redeemed and set free who can be a slave no longer but must serve his new master freely and faithfully. Christ has paid for our redemption with his life, 1 Co 6:20; 7:23; Ga 3:13; 4:5; and he has made us permanently free, Ga 5:1.3. The Christian must be careful not to let himself be caught again by those who once owned him, Ga 2:4f; 4:9; 5:1, i.e. by sin, Rm 6:18-22; the Law, Rm 6:14; 8:2; Ga 3:13; 4:5; cf. Rm 7:1+, with its ritual observance, Ga 2:4; the principles of the world, Ga 4:3,8, cf. Col 2:20-22; and corruption, Rm 8:21-23. He is a free man, 1 Co 9:1, son of a free mother, i.e. the spiritual Jerusalem, Ga 4:26,31. This liberty is not licence to sin, Ga 5:13; cf. 1 P 2:16; 2 P 2:19. It means serving a new master, God, Rm 6:22; cf. 1 Th 1:9; 1 P 2:16, the Lord Christ, Rm 1:1, etc.; Jm 1:1; 2 P 1:1; Jude 1; Rm 14:18; 16:18, etc., to whom the Christian now belongs, 1 Co 6:19; 3:23, for whom he lives and dies, Rm 7:1+; this obedient service is prompted by faith and leads to righteousness and holiness, Rm 6:16-19. This is the sort of freedom a son has, Ga 4:7, one who has been one made free 'by the law of the Spirit', Rm 8:2; cf. 7:6; 8:14f; 2 Co 3:17 (and cf. Jm 1:25; 2:12), and he must be prepared to surrender it to serve his neighbour in charity, Ga 5:13; cf. 2 Co 4:5, and respect for someone else's scruples require it, 1 Co 10:23-33; Rm 14; cf. 1 Co 6:12-13; 1 Co 9:19. Slavery as a social institution may be tolerated in a

society that is, after all, transient, 1 Co 7:20-24,31, it has no real significance in the new order established by Christ, 1 Co 12:13; Ga 3:28; Col 3:11: the Christian slave has been enfranchised by the Lord Christ, and the slave and his master are equally servants of Christ, 1 Co 7:22; cf. Ep 6:5-9; Col 3:22-4:1; Phm 16.

i. Or 'what did you get from actions that now make you blush?'

7 a. Paul now approaches a subject which has been in his mind for some time, 3:20; 4:15; 5:20; 6:14: the emancipation of the Christian from the Law, and this causes him to explain the rôle of the Law as God intended it, cf. 7:7+.

b. Elsewhere Paul refers to the liberation of the Christian either biblically as 'redemption', 3:24+, or, hellenistically, as 'enfranchisement', 6:15+. He also describes it frequently as a deliverance from death, since death frees a man from his past with all its tyrannical demands, 6:7; 7:1-3. The Christian, in union with the dead and risen Christ, 8:11+, and by virtue of faith, 1:16+, and baptism, 6:4+, is now dead to sin, 6:2,11, cf. 1 P 4:1, to the Law, Rm 7:6; Ga 2:19+, to the principles of the world, Col 2:20, and so lives under the new order of grace and the Spirit, Rm 8:5-13. Like an emancipated slave enslaved to a new master, 6:15+, the Christian, risen in Christ, lives no longer for himself but for Christ and for God, 6:11-13; 14:7f; cf. 2 Co 5:15; Ga 2:20.

c. As the Christian is dead to sin, so he is dead to the Law, by virtue of the dead and risen 'body of Christ', cf. 7:1+.

d. Lit. 'While we were in the flesh'. 1. The primary meaning of 'flesh' is the matter of which the body is made, 1 Co 15:39; cf. Lk 24:39; Rv 17:16; 19:18; it is the opposite of spirit, Rm 1:9+; it is the body with its senses, Col 2:15, and especially the medium of sexual union, 1 Co 6:16; 7:28; Ep 5:29,31; cf. Mt 19:5p; Jn 1:13; Jude 7, by which people become parents and heirs, Rm 4:1; 9:3,5; 11:14; cf. Heb 12:9. Thus 'flesh', like *basar* in biblical usage, emphasises the weak and perishable side of human beings, Rm 6:19; 2 Co 7:5; 12:7; Ga 4:13f; cf. Mt 26:41p, and their insignificance in comparison with God, Rm 3:20 and Ga 2:16; 1 Co 1:29; cf. Mt 24:22p; Lk 3:6; Jn 17:2; Ac 2:17; 1 P 1:24. This explains the words Paul uses when comparing nature with grace 'according to the flesh', 1 Co 1:26; 2 Co 1:17; Ep 6:5; Col 3:22; cf. Phm 16; Jn 8:15, 'flesh and blood', 1 Co 15:50; Ga 1:16; Ep 6:12; Heb 2:14; cf. Mt 16:17, and 'fleshly', Rm 15:27; 1 Co 3:1,3; 9:11; 2 Co 1:12; 10:4. 2. Since the sending of the Spirit is what gives this eschatological age its character, Paul can use the word 'flesh' to signify the old dispensation as opposed to the new, Rm 9:8; Ga 3:3; 6:12f; Ph 3:3f; Ep 2:11; cf. Heb 9:10,13; Jn 3:6; 6:63; so also the phrase 'according to the flesh', 1 Co 10:18; 2 Co 11:18; Ga 4:23,29; cf. Rm 1:3f; 2 Co 5:16, and 'fleshly', Heb 7:16; but cf. 1 Co 10:3f. 3. For Paul the 'flesh' is especially the sphere in which the passions and sin operate, Rm 7:5,14,18,25; 13:14; 2 Co 7:1; Ga 5:13,19; Ep 2:3; Col 2:13,18,23; 1 P 2:11; 2 P 2:10,18; 1 Jn 2:16; Jude 8,23, condemned to corruption, 1 Co 15:50; Ga 6:8; cf. Jm 5:3; Ac 2:26,31, and to death, Rm 8:6,13; 1 Co 5:5; 2 Co 4:11; cf. 1 P 4:6, so much so that 'flesh' becomes personified as a Power of evil hostile to God, Rm 8:7f, and to the Spirit, Rm 8:4-9,12f; Ga 5:16f. Christ has defeated this Power by assuming 'sinful flesh', Rm 8:3; cf. 1 Tm 3:16; 1 Jn 1:14; 1 Jn 4:2; 2 Jn 7, and putting it to death on the cross, Rm 8:3; Ep 2:14-16; Col 1:22; cf. Heb 5:7f; 10:20; 1 P 3:18; 4:1. Being united with him, Jn 6:51f, Christians are no longer 'in the flesh', Rm 7:5; 8:9, since they have crucified the flesh, Ga 5:24; cf. 1 P 4:1, and cast it off by baptism, Col 2:11; more precisely, they are still 'in the flesh' as long as they remain in this world, Ph 1:22-24; cf. 1 P 4:2, but are not slaves to the flesh any more, 2 Co 10:3; they are its masters through their union with Christ by faith, Ga 2:20, and suffering, Col 1:24.

2:29 by death from our imprisonment, free to serve in the new spiritual way and not  
 Mt 9:16-17 2 Co 3:6 the old way of a written law.

### The function of the Law<sup>c</sup>

3:20; 5:20 Does it follow that the Law itself is sin? Of course not. What I mean is that 7  
 7:5; 8:3 I should not have known what sin was except for the Law. I should not for  
 Ga 3:10,19 instance have known what it means to covet if the Law had not said *You shall*  
 Ex 20:17 *not covet*. •But it was this commandment that sin took advantage of to produce 8  
 4:15; 5:13 all kinds of covetousness in me, for when there is no Law, sin is dead.  
 Jm 1:14-15  
 1 Co 15:56  
 2:17; 3: Once, when there was no Law, I<sup>f</sup> was alive; but when the commandment 9  
 if  
 Lv 18:5 came, sin came to life •and I died: the commandment was meant to lead me to 10  
 Ezk 20:11 life but it turned out to mean death for me, •because sin took advantage of the 11  
 Gn 3:13 commandment to mislead me, and so sin, through that commandment, killed me.  
 Dt 4:8 The Law is sacred, and what it commands is sacred, just and good. •Does 12  
 1 Tm 1:8 that mean that something good killed me? Of course not. But sin,<sup>g</sup> to show itself 13  
 Jm 1:25 in its true colours, used that good thing to kill me; and thus sin, thanks to the  
 5:20 commandment, was able to exercise all its sinful power.

### The inward struggle<sup>h</sup>

6:12-14 The Law, of course, as we all know, is spiritual; but I am unspiritual; I have 14  
 Jb 14:4+ been sold as a slave to sin. •I cannot understand my own behaviour. I fail to carry 15  
 Ps 51:5 out the things I want to do, and I find myself doing the very things I hate. •When 16  
 Ws 9:15 I act against my own will, that means I have a self that acknowledges that the 17  
 Ga 5:17 Law is good, •and so the thing behaving in that way is not my self but sin living 18  
 1 P 4:2 in me. •The fact is, I know of nothing good living in me—living, that is, in my  
 7:5 unspiritual self—for though the will to do what is good is in me, the performance 19  
 is not, •with the result that instead of doing the good things I want to do, I carry 20  
 Ga 2:20 out the sinful things I do not want. •When I act against my will, then, it is not 21  
 my true self doing it, but sin which lives in me.<sup>i</sup>  
 In fact, this seems to be the rule,<sup>j</sup> that every single time I want to do good 21  
 2 Co 4:16 it is something evil that comes to hand. •In my inmost self<sup>k</sup> I dearly love God's 22  
 Ep 3:16 Law,<sup>l</sup> but •I can see that my body follows a different law that battles against 23  
 Jm 1:14-15; 4:1 the law which my reason dictates. This is what makes me a prisoner of that law 24  
 of sin which lives inside my body.  
 8:23 What a wretched man I am! Who will rescue me from this body doomed to 24  
 Ws 1:4+ death?<sup>m</sup> •Thanks be to God through Jesus Christ our Lord! 25  
 5:21; 6:23 In short, it is I who with my reason<sup>n</sup> serve the Law of God, and no less I who  
 serve in my unspiritual self the law of sin.<sup>o</sup>

## B. THE CHRISTIAN'S SPIRITUAL LIFE

### The life of the spirit

8 The reason, therefore, why those who are in Christ Jesus are not condemned, 1  
 Ws 1:4+ is that the law of the spirit of life in Christ Jesus has set you<sup>a</sup> free from the 2  
 7:7+ law of sin and death.<sup>b</sup> •God has done what the Law, because of our unspiritual 3  
 Ac 13:38-39; 15:10-11 nature, was unable to do.<sup>c</sup> God dealt with sin by sending his own Son in a body 4  
 6:10+ as physical as any sinful body, and in that body<sup>d</sup> God condemned sin. •He did 5  
 Ga 3:13 this in order that the Law's just demands<sup>e</sup> might be satisfied in us, who behave 6  
 2 Co 5:21 not as our unspiritual nature but as the spirit dictates.  
 Heb 2:14-18 The unspiritual are interested only in what is unspiritual, but the spiritual 5  
 3:31+; 9:30-31+ are interested in spiritual things. •It is death to limit oneself to what is unspiritual; 6  
 Ga 5:16-23 life and peace can only come with concern for the spiritual. •That is because to 7  
 6:21 limit oneself to what is unspiritual is to be at enmity with God: such a limitation 8  
 Ga 6:8 never could and never does submit to God's law. •People who are interested 9  
 1 Jn 2:15-16 only in unspiritual things can never be pleasing to God. •Your interests, however, 9  
 7:5-6

are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him. • Though your body may be dead it is because of sin, but if Christ is in you then your spirit is life itself because you have been justified; • and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you.<sup>g</sup>

Ps 51:11  
Jn 3:5-6

6:4+  
Ezk 37:10  
1:4+;  
6:8-11

e. In itself the Law is holy and good since it expresses God's will, 7:12-25; 1 Tm 1:8; it is the glorious prerogative of Israel, Rm 9:4; but cf. 2:14f. And yet it seems to have been a failure: in spite of the Law the Jews are sinners like everyone else, Rm 2:21-27; Ga 6:13; Ep 2:3, and obedience to it even makes them so confident, Rm 2:17-20; 3:27; 4:2,4; 9:31f; Ph 3:9; Ep 2:8, that they are shut off by it from the grace of Christ, Ga 6:12; Ph 3:18; cf. Ac 15:1; 18:13; 21:21. In short, the Law is powerless to make any man just. Ga 3:11,21f; Rm 3:20; cf. Heb 7:19. Paul's argument, to which polemic lends a tone of paradox, is that this apparent failure of the Law is due to the nature of the Law itself and to the part it was meant to play in the history of salvation. The Law gives information—it does not give spiritual strength. No law, whether Mosaic or otherwise, not even the primordial command given to Adam, cf. vv. 9-11, can prevent sin, in fact law makes it worse: 1. because though law is not the source of sin it becomes the instrument of sin by arousing concupiscence, Rm 7:7f; 2. because by informing the mind it increases the fault, which becomes a conscious 'transgression', 4:15; 5:13; 3. because the only remedy law can offer is punishment, 4:15, curse, Ga 3:10, condemnation, 2 Co 3:9, death, 2 Co 3:6; hence it can be called 'the law of sin and death', Rm 8:2; cf. 1 Co 15:56; Rm 7:13. Nevertheless God willed this defective system, though as a temporary period of schooling, Ga 3:24, to make people conscious of their sin, Rm 3:19f; 5:20; Ga 3:19, and to teach them to look for justification solely to the grace of God, Ga 3:22; Rm 11:32. Since this state of things is only for a time it has to give way before the fulfilment of the promise made, before the Law, to Abraham and his descendants. Ga 3:6-22; Rm 4. Christ has put an end to the Law. Ep 2:15; cf. Rm 10:4, satisfying its demands by dying a sinner's death, Ga 3:13; Rm 8:3; Col 2:14; but at the same time he 'fulfills', cf. Mt 5:17; 3:15, all that is of positive value in the Law, Rm 3:31; 9:31; 10:4. He emancipates the sons from the guardianship of the tutor, Ga 3:25f. With him they are dead to the Law, Ga 2:19; Rm 7:4-6; cf. Col 2:20, from which he has 'redeemed' them, Ga 3:13, in order to make them sons by adoption, Ga 4:5. Through the promised Spirit he gives to mankind thus renewed, Ep 2:15+, the inward strength to do all the good things prescribed by the Law, Rm 8:4f. This order of grace, superseding that of the old Law, may still be called a law, but it is 'the law of faith', Rm 3:27, 'the law of Christ', Ga 6:2, 'the law of the Spirit', Rm 8:1, and love is its essential precept, Ga 5:14; Rm 13:8f; cf. Jm 2:8.

f. Paul speaks in the person of mankind before the Law was given, cf. 5:13.

g. Sin personified, cf. 5:12, here takes the place of the serpent of Gn 3:1 and the devil of Ws 2:24.

h. Paul now speaks in the person of mankind still under the empire of sin and not yet justified, whereas in ch. 8, he speaks in the name of the justified Christian with the gift of the Spirit who, nevertheless, is conscious of an inward struggle while on earth, Ga 5:17f.

i. Paul is not denying man's personal responsibility for the evil he does, any more than for the good in Ga 2:20.

j. Lit. 'law', in the sense of regular experience.

k. This 'inmost self' is man's rational nature as opposed to the 'outer self', 2 Co 4:16a, which is man's perishable body. This distinction which has its origin in Greek thought is not the same as that between the 'old' and the 'new' self, Col 3:9-10+, which derives from Jewish eschatology. There are texts, however, where Paul speaks of the 'inmost self' in the Christian sense of the 'new self', 2 Co 4:16b; Ep 3:16.

l. Var. 'reason's law' as in v. 23.

m. Lit. 'from the body of this death'. Paul is concerned with the body and its component members, Rm 12:4; 1 Co 12:12,14f, that is to say with the human being as he actually is, a sentient creature, 1 Co 5:3; 2 Co 10:10, with a sexual life, Rm 4:19; 1 Co 6:16; 7:4; Ep 5:28, because it is in the body that man lives morally and religiously. The body, though tyrannised by the 'flesh', Rm 7:5+, by sin, 1:24; 6:12f; 7:23; 8:13; 1 Co 6:18, by death, Rm 6:12; 8:10, and therefore a 'body of flesh', Col 2:11; cf. 1:22, a 'body of sin', Rm 6:6, and a 'body of death', 7:24, is not however doomed to perish, as Greek philosophy would have it, but, in accordance with the biblical tradition, Ezk 37:10+; 2 M 7:9+, destined to live, Rm 8:13; 2 Co 4:10, through resurrection, Rm 8:11+ The principle of this renewal is the Spirit, 5:5+, which takes the place of the *psyche*, 1 Co 15:44+, and transforms the body of the Christian into the likeness of the risen body of Christ, Ph 3:21. Until this ultimate deliverance takes place, Rm 8:23, the body of the Christian, provisionally delivered from the 'flesh' by its union with Christ's death, 6:6; 8:3f, is even now the home of the Holy Spirit, 1 Co 6:19, who produces in it a new life of righteousness and holiness, Rm 6:13,19; 12:1; 1 Co 7:34, which is meritorious, 2 Co 5:10, and gives glory to God, 1 Co 6:20; Ph 1:20.

n. The *nous*, human reason or mind, is a Greek idea very different from the *pneuma* or supernatural Spirit, 5:5+, and even from the spirit in the biblical sense of man's higher self, 1:9+. It is the principle of understanding, 1 Co 14:14,15,19; Ph 4:7; 2 Th 2:2; cf. Lk 24:45; Rv 13:18; 17:9, and of moral judgement, Rm 14:5; 1 Co 1:10. Usually it is reliable, Rm 7:23,25, but is at times perverted, 1:28; Ep 4:17; 1 Tm 6:5; 2 Tm 3:8; Ti 1:15, by the 'flesh', Col 2:18; cf. Rm 7:5+, and has to be renewed, Rm 12:2, within man's own spirit by the Spirit of God, Ep 4:23f; cf. Col 3:10.

o. This sentence, which would come more naturally before v. 24, seems to have been added—perhaps by Paul himself.

8 a. Var. 'me', 'us'.

b. Paul contrasts the order of sin and death with the new order of the Spirit. The word 'spirit' here means either the Holy Spirit in person (as it does more clearly in v. 9) or the spirit of man made new by his presence, cf. 5:5+; 1:9+.

c. The Mosaic Law, imposed from without, could not be an inward principle of salvation, 7:7+. Christ alone, who by his death destroyed our unspiritual nature (lit. 'flesh') in his own person, could destroy sin whose domain the 'flesh' was, Man formerly carnal is now, through union with Christ, spiritual.

d. Lit. 'in the likeness of sinful flesh, and in that flesh...'

e. Summed up in the command of love, cf. 13:10; Ga 5:14; Mt 22:40. (See Rm 7:7+.)

f. Because of sin, 5:12+, the body is doomed to physical death and is the instrument of spiritual death also; but the Spirit is life, a power of resurrection; see following note.

g. The resurrection of the Christian is intimately dependent on that of Christ, 1 Th 4:14; 1 Co 6:14; 15:20f; 2 Co 4:14; 13:4; Rm 6:5; Ep 2:6; Col 1:18; 2:12f; 2 Tm 2:11. It is by the same power and the same gift of the Spirit, cf. Rm 1:4+, that the Father will raise them to life in their turn. This operation is already being prepared: a new life is making the Christians into sons (v. 14) in the likeness of the Son himself, 8:29+, and they are being incorporated into the risen Christ by faith, 1:16+, and baptism, 6:4+.



So then, my brothers, there is no necessity for us to obey our unspiritual 12  
Gn 6:3 selves or to live unspiritual lives. •If you do live in that way, you are doomed to 13  
Ga 6:8 die; but if by the Spirit you put an end to the misdeeds of the body you will live.  
Ep 4:22-24

#### **Ga 4:4-7 Children of God**

Ga 5:18 Everyone moved<sup>a</sup> by the Spirit is a son of God. •The spirit you received 14  
Jn 1:12; is not the spirit of slaves bringing fear into your lives again; it is the spirit of 15  
15:15 sons, and it makes us cry out, 'Abba, Father!'<sup>4</sup> •The Spirit himself and our spirit 16  
1 Jn 4:18 bear united witness<sup>5</sup> that we are children of God. •And if we are children we 17  
Ga 3:16, are heirs as well: heirs of God and coheirs with Christ, sharing his sufferings  
26-29 so as to share his glory.  
Lk 22:28-30;  
24:26  
Ph 3:10-11  
1 P 4:13  
Rv 21:7

#### **Glory as our destiny**

5:2-5 I think that what we suffer in this life can never be compared to the glory, 18  
2 Co 4:17 as yet unrevealed, which is waiting for us. •The whole creation is eagerly 19  
Col 3:3-4 waiting for God to reveal his sons.<sup>6</sup> •It was not for any fault on the part of 20  
1 Jn 3:2 creation that it was made unable to attain its purpose, it was made so by God;<sup>7</sup>  
Gn 3:17; but creation still retains the hope •of being freed, like us, from its slavery to 21  
6:20+ decadence, to enjoy the same freedom and glory as the children of God. •From 22  
Ho 4:3+ the beginning till now the entire creation, as we know, has been groaning in  
2 P 3:12-13 one great act of giving birth; •and not only creation, but all of us who possess 23  
Rv 21:1 the first-fruits of the Spirit, we too groan inwardly as we wait for<sup>m</sup> our bodies  
2 Co 5:2-5 to be set free. •For we must be content to hope that we shall be saved<sup>n</sup>—our 24  
Ph 3:20 salvation is not in sight, we should not have to be hoping for it if it were—•but, 25  
3:24+; as I say, we must hope to be saved since we are not saved yet—it is something  
5:2+; we must wait for with patience.  
7:24+;  
2 Co 5:7  
Heb 11:1

5:5+; The Spirit too comes to help us in our weakness. For when we cannot choose 26  
Ga 4:6 words in order to pray properly, the Spirit himself expresses our plea in a way  
Jm 4:3,5 that could never be put into words, •and God who knows everything in our 27  
Jr 11:20+ hearts knows perfectly well what he means, and that the pleas of the saints  
expressed by the Spirit are according to the mind of God.<sup>o</sup>

#### **Ep 1:4-14 God has called us to share his glory**

Gn 50:20 We know that by turning everything to their good God co-operates with all 28  
Jm 1:12 those who love him, with all those that he has called according to his purpose.<sup>p</sup>  
Ac 13:48+ They are the ones he chose specially long ago and intended to become true 29  
Jr 1:5 images of his Son,<sup>q</sup> so that his Son might be the eldest of many brothers. •He 30  
1 Co 15:49 called those he intended for this; those he called he justified, and with those he  
Ph 3:21 justified he shared his glory.<sup>r</sup>  
Col 1:18

#### **1 Co 13:1+ A hymn to God's love**

After saying this, what can we add? With God on our side who can be against 31  
5:6-11 us? •Since God did not spare his own Son, but gave him up to benefit us all, 32  
Gn 22:12,16 we may be certain, after such a gift, that he will not refuse anything he can give.  
Jn 3:16 Could anyone accuse those that God has chosen? When God acquits, •could 33  
2 Co 5:14-21 anyone condemn? Could Christ Jesus? No! He not only died for us—he rose 34  
1 Jn 4:10 from the dead, and there at God's right hand he stands and pleads for us.  
Is 50:8  
Ac 2:23  
Heb 7:25

Nothing therefore can come between us and the love of Christ, even if we are 35  
troubled or worried, or being persecuted, or lacking food or clothes, or being  
Ps 44:11 threatened or even attacked. •As scripture promised: *For your sake we are being* 36  
1 Th 3:4 *massacred daily, and reckoned as sheep for the slaughter.* •These are the trials 37  
2 Tm 3:12 through which we triumph, by the power of him who loved us.  
Jn 16:33

For I am certain of this: neither death nor life, no angel, no prince, nothing 38  
that exists, nothing still to come, not any power, •or height or depth,<sup>s</sup> nor any 39  
created thing, can ever come between us and the love of God made visible in  
Christ Jesus our Lord.

C. THE PLACE OF ISRAEL<sup>a</sup>

## The privileges of Israel

- 1 **9** What I want to say now is no pretence; I say it in union with Christ—it is the truth—my conscience in union with the Holy Spirit assures me of it too. 2 Co 11:29
- 2 What I want to say is this: my sorrow is so great, my mental anguish so endless, 2 Co 12:7+
- 3 I would willingly be condemned<sup>b</sup> and be cut off from Christ if it could help my Ex 32:32
- 4 brothers of Israel,<sup>c</sup> my own flesh and blood. •They were adopted as sons, they Ga 1:9
- were given the glory and the covenants; the Law and the ritual were drawn up Ep 2:12
- 5 for them, and the promises were made to them. •They are descended from the 1 Th 2:8
- patriarchs and from their flesh and blood came Christ who is above all, God for 3:1-2
- ever blessed!<sup>d</sup> Amen. 1:3

h. 'Ied' seems inadequate: the Holy Spirit is much more than one who inwardly admonishes, he is the principle of a life truly divine, cf. Ga 2:20.

i. The prayer of Christ in Gethsemane, Mk 14:36.

j. Or (Vulg.) 'The Spirit bears witness to our spirit'.

k. Lit. 'waiting for the revelation of the sons of God'. The material world, created for man, shares his destiny. It was cursed for man's sin, Gn 3:17, and is therefore now deformed: impotent and decadent, vv. 19-22. But like man's body, destined to be glorified, it too is to be redeemed, vv. 21,23; it will share the glorious liberty of the children of God, v. 21. For the Greek philosopher matter was evil and the spirit must be delivered from it; Christianity regards matter as itself enslaved and to be set free. In other texts also salvation is extended to creatures (especially angels) other than man, cf. Col 1:20; Ep 1:10; 2 P 3:13; Rv 21:1-5.

l. Lit. 'Creation was subjected to futility; this was not its own fault but the work of him who so subjected it'—i.e. of God who punished man's sin in this way, or of man whose sin was responsible.

m. Add. 'adoptive sonship (and)' which would here have an eschatological sense, but see v. 15.

n. Lit. 'It is through hope that we are saved'. The salvation is eschatological, cf. 5:1-11.

o. Paul insists on the necessity of constant prayer (Rm 12:12; Ep 6:18; Ph 4:6; Col 4:2; 1 Th 5:17; 1 Tm 2:8; 5:5; cf. 1 Co 7:5) taught by Jesus himself (Mt 6:5-7; 14:23+) and practised by the early Christians (Ac 2:42+). Paul is always praying for the faithful (Ep 1:16; Ph 1:4; Col 1:3,9; 1 Th 1:2; 3:10; 2 Th 1:11; Phm 4) and asks them to do the same for him (Rm 15:30; 2 Co 1:11; Ep 6:19; Ph 1:19; Col 4:3; 1 Th 5:25; 2 Th 3:1; Phm 22; Heb 13:18), and for each other (2 Co 9:14; Ep 6:18; on prayer for sinners and the sick, cf. 1 Jn 5:16; Jm 5:13-16). These prayers must ask for growth in holiness but also for the removal of all external (1 Th 2:18 and 3:10; Rm 1:10) and internal (2 Co 12:8-9) obstacles to it; we have to pray, too, for the orderly conduct of the country's business (1 Tm 2:1-2). Paul lays special stress on prayers of thanksgiving (Ep 5:4; Ph 4:6; Col 2:7; 4:2; 1 Th 5:18; 1 Tm 2:1) for every gift of God (Ep 5:20; Col 3:17) and particularly for the food God gives us (Rm 14:6; 1 Co 10:31; 1 Tm 4:3-5); he begins all his own letters with a prayer of thanks (Rm 1:8, etc.) and he wants the spirit of gratitude to pervade all the Christians' dealings with each other (1 Co 14:17; 2 Co 1:11; 4:15; 9:11-12). In liturgical gatherings prayers of thanksgiving and praise must predominate (1 Co 11-14) and these sentiments must inspire the hymns that the Christians compose for these occasions (Ep 5:19; Col 3:16). It is the Holy Spirit who inspires the prayer of the Christian, and Paul prefers to emphasise this rather than repeat the traditional Wisdom themes, namely the necessary conditions for prayer and its efficaciousness (cf. Jm 1:5-8; 4:2-3; 5:16-18; 1 Jn 3:22; 5:14-16) which Paul guarantees by the presence of the Spirit of Christ within the Christian, enabling him to pray as a son to his father (Rm 8:15,26-27; Ga 4:6; cf. 6:18; Jude 20), while Christ himself intercedes at

the right hand of God (Rm 8:34; cf. Heb 7:25; 1 Jn 2:1). The Father's response is therefore most generous (Ep 3:10). Hence Christians are called 'those who invoke the name of Jesus Christ' (1 Co 1:2; cf. Rm 10:9-13; 2 Tm 2:22; Jm 2:7; Ac 9:14,21; 22:16). On the attitude to be adopted when praying, cf. 1 Co 11:14-16; 1 Tm 2:8.

p. Var. (Vulg.) 'We know that for those who love God everything conspires for good, for all those that he has called...'

q. Christ, the image of God in the primordial creation, Col 1:15+, cf. Heb 1:3, has now come, by a new creation, 2 Co 5:17+, to restore to fallen man the splendour of that image which has been darkened by sin, Gn 1:26+; 3:22-24+; Rm 5:12+. He does this by forming man in the still more splendid image of a son of God (Rm 8:29); thus, sound moral judgement is restored to the 'new man', Col 3:10+, and also his claim to glory which he had sacrificed by sin, Rm 3:23+. This glory which Christ as the image of God possesses by right, 2 Co 4:4, is progressively communicated to the Christian, 2 Co 3:18, until his body is itself clothed in the image of the 'heavenly' man, 1 Co 15:49.

r. Everything has been directed by God to the glory of his elect: it was for this they were called to the faith and justified by baptism; with this, it can be said by anticipation, they are already clothed.

s. The 'powers' 'heights' and 'depths' are probably the mysterious cosmic forces which to the mind of antiquity were in general hostile to mankind. Cf. Ep 1:21; 3:18.

**9** a. Paul's theme of justification by faith led him to speak of the righteousness of Abraham, ch. 4. Similarly here the theme of salvation lovingly bestowed by God through the Spirit makes it necessary for him to speak about Israel's case, ch. 9-11, a people which remains unbelieving though it has received the promise of salvation. The subject of these chapters, therefore, is not the problem of individual predestination to glory, or even to faith, but of Israel's part in the development of salvation history, the only problem raised by the statements in the O.T.

b. Lit. *anathema*, a thing accursed, under a ban, cf. Jos 6:17+ and Lv 27:28+.

c. Actual descendants of Jacob (called 'Israel', Gn 32:29). All the other privileges derive from this: adoptive sonship, Ex 4:22; cf. Dt 7:6+; the glory of God, Ex 24:16+, who dwells with his people, Ex 25:8+; Dt 4:7+; cf. Jn 1:14+; the covenant with Abraham, Gn 15:1+; 15:17+; 17:1+, with Jacob-Israel, Gn 32:29, with Moses, Ex 24:7-8; the worship of the one true God; the Law which embodies his will; the messianic promises, 2 S 7:1+, and physical relationship with Christ.

d. Both the context and the internal development of the sentence imply that this doxology is addressed to Christ. Paul rarely gives Jesus the title 'God', though cf. Ti 2:13, or addresses a doxology to him, cf. Heb 13:21, but this is because he usually keeps this title for the Father, cf. Rm 15:6, etc., and considers the divine persons not so much with an abstract

3:3+ **God has kept his promise**

Nb 23:19 Does this mean that God has failed to keep his promise? Of course not. 6  
 Is 55:10-11 Not all those who descend from Israel are Israel; •not all the descendants of 7  
 2:28-29 Abraham are his true children. Remember: *It is through Isaac that your name will*  
 Mt 3:9p *be carried on*, •which means that it is not physical descent that decides who are 8  
 Gn 21:12 the children of God; it is only the children of the promise who will count as the 9  
 Jn 8:31-44 true descendants. •The actual words in which the promise was made were: *I shall* 10  
 Gn 18:10 *visit you* at such and such a time, *and Sarah will have a son*. •Even more to the 11  
 point is what was said to Rebecca when she was pregnant by our ancestor Isaac, 12  
 11:5-6 but before her twin children were born and before either had done good or evil. 13  
 In order to stress that God's choice is free, •since it depends on the one who 14  
 Gn 25:23 calls, not on human merit, Rebecca was told: *the elder shall serve the younger*, 15  
 Mt 1:2-3 or as scripture says elsewhere: *I showed my love for Jacob and my hatred for Esau*. 16

3:5 **God is not unjust**

Dt 32:4 Does it follow that God is unjust? Of course not. •Take what God said to 17  
 Ex 33:19 Moses: *I have mercy on whom I will, and I show pity to whom I please*. •In other 18  
 Ps 147:10f words, the only thing that counts is not what human beings want or try to do, 19  
 Ex 9:16 but the mercy of God. •For in scripture he says to Pharaoh: *It was for this I raised* 20  
 you up,<sup>e</sup> *to use you as a means of showing my power and to make my name known* 21  
 throughout the world. •In other words, when God wants to show mercy he does, 22  
 and when he wants to harden someone's heart he does so. 23  
 3:7 You will ask me, 'In that case, how can God ever blame anyone, since no one 24  
 Ws 12:12 can oppose his will?'<sup>f</sup> •But what right have you, a human being, to cross-examine 25  
 Mt 20:15 God? *The pot has no right to say to the potter: Why did you make me this shape?* 26  
 Is 29:16 Surely a potter can do what he likes with the clay? It is surely for him to decide 27  
 Is 29:16+ whether he will use a particular lump of clay to make a special pot or an ordinary 28  
 Jr 18:6 one? 29  
 Ws 15:7  
 Is 45:9; 64:7

Or else imagine<sup>g</sup> that although God is ready to show his anger and display 30  
 2:4; 3:25-26 his power, yet he patiently puts up with the people who make him angry, 31  
 Pr 16:4 however much they deserve to be destroyed. •He puts up with them for the sake 32  
 Ws 12:20-21 of those other people, to whom he wants to be merciful, to whom he wants to 33  
 8:29 reveal<sup>h</sup> the richness of his glory, people he had prepared for this glory long ago. 34  
 Ep 2:1-7 'Well, we are those people; whether we were Jews or pagans we are the ones he 35  
 has called.'<sup>i</sup>

**All has been foretold in the Old Testament**

Ho 2:25 That is exactly what God says in Hosea: *I shall say to a people that was not* 36  
 1 P 2:10 mine, 'You are my people', and to a nation I never loved, 'I love you'. •Instead of 37  
 Ho 2:1 being told, 'You are no people of mine', they will now be called the sons of the living 38  
 Is 10:22-23 God.<sup>k</sup> •Referring to Israel Isaiah had this to say:<sup>l</sup> *Though Israel should have as* 39  
 Ho 2:1 *many descendants as there are grains of sand on the seashore, only a remnant will* 40  
 11:5 *be saved*, •for without hesitation or delay the Lord will execute his sentence on the 41  
 Is 1:9 earth.<sup>m</sup> •As Isaiah foretold: *Had the Lord of hosts not left us some descendants we* 42  
*should now be like Sodom, we should be like Gomorrah*. 43

From this it follows<sup>n</sup> that the pagans who were not looking for righteousness 44  
 8:4; 10:4 found it all the same, a righteousness that comes of faith, •while Israel, looking 45  
 20; 11:7 for a righteousness derived from law failed to do what that law required.<sup>o</sup> •Why 46  
 32 did they fail? Because they relied on good deeds instead of trusting in faith. In 47  
 Is 8:14 other words, they *stumbled over the stumbling-stone* •mentioned in scripture: 48  
 Is 28:16 *See how I lay in Zion a stone to stumble over, a rock to trip men up—only those* 49  
 1 P 2:6-8 *who believe in him will have no cause for shame*. 50  
 10:11

**Israel fails to see that it is God who makes us holy**

**10** Brothers, I have the very warmest love for the Jews, and I pray to God for 1  
 them to be saved. •I can swear to their fervour for God, but their zeal is 2

- 3 misguided.<sup>a</sup> •Failing to recognise the righteousness that comes from God, they try to promote their own idea of it, instead of submitting to the righteousness of
- 4 God.<sup>b</sup> •But now the Law has come to an end with Christ, and everyone who has faith may be justified.

### The testimony of Moses

- 5 When Moses refers to being justified by the Law, he writes: *those who keep the Law will draw life from it*. •But the righteousness that comes from faith says this:<sup>c</sup> Do not tell yourself you have to bring Christ down—as in the text: *Who will go up to heaven?* •or that you have to bring Christ back from the dead—as in the text: *Who will go down to the underworld?*<sup>7d</sup> •On the positive side it says: *The word, that is the faith we proclaim, is very near to you, it is on your lips and in your heart*. •If your lips confess that Jesus is Lord and if you believe in your heart that God raised him from the dead,<sup>e</sup> then you will be saved. •By believing from the heart you are made righteous; by confessing with your lips you are saved. •When scripture says: *those who believe in him will have no cause for shame*, it makes no distinction between Jew and Greek: all belong to the same Lord who is rich enough, however many ask his help, *for everyone who calls on the name of the Lord will be saved*.

Mt 5:20  
Ph 3:9

8:4; 9:30,  
31+  
Mt 5:17  
Ac 24:14  
2 Co 3:14  
Ga 3:24  
3:21; 4

Ly 18:5  
Ga 3:12+

Dt 9:4; 30:  
12f

Ps 107:26  
1 P 3:19+  
Dt 30:14  
St 5:26  
Ac 2:36+  
1 Co 12:3

1:4

Is 28:16

1:16; 32-33;  
9:33

Jl 3:5  
Ac 2:21+

appreciation of their nature as with a concrete appreciation of their functions in the process of salvation. Moreover, he has always in mind the historical Christ in his concrete reality as God made man, cf. Ph 2:5+; Col 1:15+. For this reason he presents Christ as subordinated to the Father, 1 Co 3:23; 11:3, not only in the work of creation, 1 Co 8:6, but also in that of eschatological renewal, 1 Co 15:27; cf. Rm 16:27, etc. Nevertheless, the title 'Lord', *Kyrios*, received by Christ at his resurrection, Ph 2:9-11; cf. Ep 1:20-22; Heb 1:3f, is the title given by the LXX to Yahweh in the O.T., Rm 10:9,13; 1 Co 2:16. For Paul Jesus is essentially 'the Son of God', Rm 1:3-4,9; 5:10; 8:29; 1 Co 1:9; 15:28; 2 Co 1:19; Ga 1:16; 2:20; 4:4,6; Ep 4:13; 1 Th 1:10; cf. Heb 4:14, etc., his 'own Son', Rm 8:3,32, 'the Son of his love', Col 1:13, who belongs to the sphere of the divine by right, the sphere from which he came, 1 Co 15:47, being sent by God, Rm 8:3; Ga 4:4. The title 'Son of God' became his in a new way with the resurrection, Rm 1:4+; cf. Heb 1:5; 5:5, but it was not then that he received it since he pre-existed not only as prefigured in the O.T., 1 Co 10:4, but ontologically, Ph 2:6; cf. 2 Co 8:9. He is the Wisdom, 1 Co 1:24,30, and the Image, 2 Co 4:4, by which and in which all things were created, Col 1:15-17; cf. Heb 1:3; 1 Co 8:6, and have been re-created, Rm 8:29; cf. Col 3:10; 1:18-20, because into his own person is gathered the fullness of the godhead and of the universe, Col 2:9+. In him God has devised the whole plan of salvation, Ep 1:3f, and he, no less than the Father, is its accomplishment (cf. Rm 11:36; 1 Co 8:6 and Col 1:16,20). The Father raises to life and judges, so does the Son raise to life (cf. Rm 1:4+; 8:11+ and Ph 3:21) and judge (cf. Rm 2:16 and 1 Co 4:5; Rm 14:10 and 2 Co 5:10). In short, he is one of the three persons enumerated in the trinitarian formulae, 2 Co 13:13+.

e. Like the O.T. writers Paul attributes to God as their ultimate cause (stressing the phrase of Ex: I raised you up) the good and bad actions of men, cf. 1:24f.

f. If man's perversity thus becomes part of God's design, how can man be accused of not doing the will of God? Paul replies, as before in a similar case (3:7; 6:1,15), by disallowing the objection, God being the absolute master of what he has made, the question of injustice cannot arise. Cf. Mt 20:15.

g. Lit. 'But if', an obscure phrase here, to be interpreted by the context. Paul is explaining how the hardening of Pharaoh's heart then, and the unbelief of Israel now, are not acts of injustice if regarded as elements in the plan of God. God could destroy the Jewish people, as he could have destroyed Pharaoh, but he patiently tolerates them: thus (while allowing time to repent, 2:4) he 'shows his anger' (by permitting sins to multiply, cf. ch. 1-3, though even this paves

the way to conversion); he 'displays his power' by brushing such obstacles aside, v. 17, as the present antagonism of the Jews towards the gospel; but above all he carries out his merciful plan for the pagans, cf. 11:11-12, to whom the gospel is preached once the Jews have rejected it, cf. Ac 13:5+.

h. Lit. 'in order to (reveal)'; var. 'and (revealed)'.

i. In the Greek, vv. 22-24 are a long conditional clause without an apodosis. Supply 'how, if this supposition is correct, could we speak of injustice in God?' In the long run, everything is directed to the salvation of both pagans and Jews, cf. 11:32.

j. Lit. '(namely) to us whom he has called not only from the Jews but from the pagans'.

k. The story of an Israel welcomed back by God despite its unfaithfulness thus becomes the antetype of the invitation to the pagans, who had no claim, to the messianic feast.

l. The texts cited here proclaim both the infidelity of Israel and the return of a 'remnant', cf. Is 4:3+, in which the promises are safeguarded. They are thus a preparation for ch. 11.

m. One var. (Vulg.) makes the quotation follow the LXX text, which Paul abbreviates.

n. Lit. 'Then what shall we say?' This conclusion introduces the argument of the following chapter where the cause of Israel's infidelity is examined not now as in God but as in Israel itself.

o. Only the Christian can do this, 3:31; 8:4; 10:4; cf. 7:7+; Ac 13:39 'that law'; var. (Vulg.) 'that law of righteousness'.

10 a. Like that of Paul before his conversion, Ac 22:3; Ga 1:14; Ph 3:6; cf. 1 Tm 1:13.

b. Righteousness is not something to be won: it is a favour man receives through faith in Christ, cf. 1:16+; 7:7+.

c. The argument is odd at first reading, because the passage of Dt is certainly a eulogy of the righteousness of the Law. But Paul sees in this text, which sums up the whole Law in the precept of love and the 'circumcision of the heart', Dt 30:6,16,20, a presentment of the new law. The 'word of faith', uttered and made effective by the Spirit of Christ, 8:2,14, is deeper in the heart and sweeter in the mouth than the 'word of the Law' could be.

d. Lit. 'the depths'—of the sea in Dt 30:13, of Sheol in Paul's applied sense. In connection with this text, the Targum had already spoken of the descent of Moses from Sinai and the ascent of Jonah from the depths of the sea.

e. Profession of faith, such as is made at baptism, is the outward expression of the inward commitment of the 'heart'.

**Israel has no excuse**

Heb 11:16 But they will not ask his help unless they believe in him,<sup>f</sup> and they will not 14  
 Ac 8:31 believe in him unless they have heard of him, and they will not hear of him unless 15  
 they get a preacher, •and they will never have a preacher unless one is sent, but 15  
 Is 52:7 as scripture says: *The footsteps of those who bring good news is a welcome sound.*<sup>g</sup>  
 1:5+  
 Is 53:1 Not everyone, of course, listens to the Good News. As Isaiah says: *Lord, how many 16  
 believed what we proclaimed?* •So faith comes from what is preached, and what is 17  
 preached comes from the word of Christ.<sup>h</sup>

Mt 24:14+ Let me put the question: is it possible that they did not hear? Indeed they 18  
 Ps 19:4 did; in the words of the psalm, *their voice<sup>i</sup> has gone out through all the earth, and  
 their message to the ends of the world.* •A second question: is it possible that Israel 19  
 11:1,12  
 Dt 32:21 did not understand? Moses answered this long ago: *I will make you jealous of  
 people who are not even a nation; I will make you angry with an irreligious people.*<sup>j</sup>  
 Is 65:1 Isaiah said more clearly: *I have been found by those who did not seek me, and have 20  
 9:30 revealed myself to those who did not consult me;* •and referring to Israel he goes 21  
 Is 65:2 on: *Each day I stretched out my hand to a disobedient and rebellious people.*<sup>k</sup>

**The remnant of Israel**

10:19  
 Ps 94:14  
 2 Co 11:21+ **11** Let me put a further question then:<sup>a</sup> is it possible that *God has rejected his 1  
 people?* Of course not. I, an Israelite, descended from Abraham through 2  
 the tribe of Benjamin, •could never agree that God had rejected his people, the 2  
 people he chose specially long ago. Do you remember what scripture says of 3  
 1 K 19:10,14 Elijah—how he complained to God about Israel's behaviour? •*Lord, they have 3  
 killed your prophets and broken down your altars. I, and I only, remain, and they 3  
 1 K 19:18 want to kill me.* •What did God say to that? *I have kept for myself seven 4  
 thousand men who have not bent the knee to Baal.* •Today the same thing 5  
 Is 4:3+  
 9:12-17 has happened: there is a remnant, chosen by grace. •By grace, you notice, nothing 6  
 therefore to do with good deeds, or grace would not be grace at all!

9:30-31  
 2 Co 3:15 What follows? It was not Israel as a whole that found what it was seeking, 7  
 but only the chosen few. The rest were not allowed to see the truth; •as scripture 8  
 Dt 29:3  
 Is 29:10  
 Mt 13:13+  
 Ps 69:22f says: *God has given them a sluggish spirit, unseeing eyes and inattentive ears, and  
 they are still like that today.* •And David says: *May their own table<sup>b</sup> prove a trap 9  
 for them, a snare and a pitfall—let that be their punishment; •may their eyes be 10  
 struck incurably blind, their backs bend for ever.*

**The Jews to be restored in the future**

11:25,30  
 Mt 21:43  
 Ac 13:5+ Let me put another question then: have the Jews fallen for ever, or have they 11  
 just stumbled?<sup>c</sup> Obviously they have not fallen for ever: their fall, though, has 12  
 10:19  
 Mt 8:11f;  
 21:43 saved the pagans<sup>d</sup> in a way the Jews may now well emulate. •Think of the extent 12  
 to which the world, the pagan world, has benefited from their fall and defection— 13  
 then think how much more it will benefit from the conversion of them all. •Let 13  
 me tell you pagans<sup>e</sup> this: I have been sent to the pagans as their apostle, and I am 14  
 proud of being sent, •but the purpose of it is to make my own people envious 14  
 of you, and in this way save some of them. •Since their rejection meant the 15  
 reconciliation of the world, do you know what their admission will mean? Nothing 15  
 less than a resurrection from the dead!<sup>f</sup>

**The Jews are still the chosen people**

A whole batch of bread is made holy if the first handful of dough is made 16  
 15:27 holy;<sup>g</sup> all the branches are holy if the root is holy. •No doubt some of the branches 17  
 Ep 2:11-22 have been cut off, and, like shoots of wild olive, you<sup>h</sup> have been grafted among<sup>i</sup>  
 the rest to share with them<sup>j</sup> the rich sap provided by the olive tree itself, •but still, 18  
 5:2+ 13:27+  
 1 Co 1:31 even if you think yourself superior to the other branches, remember that you do  
 not support the root; it is the root that supports you. •You will say, 'Those 19  
 branches were cut off on purpose to let me be grafted in!' True, •they were cut off, 20  
 but through their unbelief; if you still hold firm, it is only thanks to your faith.



Jb 41:3 could ever give him anything or lend him anything? • All that exists comes from him; 36  
 1 Co 8:6 all is by him and for him. To him be glory for ever! Amen.  
 Col 1:16-17  
 Heb 2:10

## EXHORTATION

### Spiritual worship

1 Th 4:1 **12** Think of God's mercy, my brothers, and worship him, I beg you, in a way 1  
 1:9+ that is worthy of thinking beings,<sup>a</sup> by offering your living bodies as a holy  
 8:14-16, sacrifice, truly pleasing to God. • Do not model yourselves on the behaviour 2  
 26-27 of the world around you, but let your behaviour change, modelled by your new  
 Ep 4:23 mind. This is the only way to discover the will of God and know what is good,  
 what it is that God wants, what is the perfect thing to do.

### Humility and charity

Ph 2:3 In the light of the grace I have received I want to urge each one among you 3  
 1 Co 12:9; 13:2 not to exaggerate his real importance. Each of you must judge himself soberly by  
 1 Co 12:12+ the standard of the faith<sup>b</sup> God has given him. • Just as each of our bodies has 4  
 Ac 11:27+ several parts and each part has a separate function, • so all of us, in union with 5  
 1 Co 12:8-10,28-30 Christ, form one body, and as parts of it we belong to each other.<sup>c</sup> • Our gifts 6  
 Ep 4:7-11 differ according to the grace given us. If your gift is prophecy, then use it as your  
 1 P 4:10 gift suggests; • if administration, then use it for administration; if teaching, 7  
 Ti 1:5+ then use it for teaching. • Let the preachers deliver sermons, the almsgivers give 8  
 freely, the officials be diligent, and those who do works of mercy do them  
 cheerfully.  
 1 Co 12:4 Do not let your love be a pretence, but sincerely prefer good to evil. • Love 9  
 1 P 1:22 each other as much as brothers should, and have a profound respect for each  
 Jn 13:34 other.<sup>d</sup> • Work for the Lord<sup>e</sup> with untiring effort and with great earnestness of 10  
 1 Co 13:13+ spirit. • If you have hope, this will make you cheerful. Do not give up if trials 12  
 Mk 1:14; 6:4 come; and keep on praying. • If any of the saints are in need you must share with 13  
 Col 4:2 them; and you should make hospitality your special care.  
 Ac 9:13+

### Mt 5:38-48+ Charity to everyone, including enemies<sup>f</sup>

1 Co 12:26 Bless those who persecute you: never curse them, bless them. • Rejoice with 14  
 Si 7:34 those who rejoice and be sad with those in sorrow. • Treat everyone with equal 15  
 Pr 3:7 kindness; never be condescending but make real friends with the poor. Do not  
 1 Th 5:15 allow yourself to become self-satisfied. • Never repay evil with evil but let everyone 17  
 Pr 20:22 see that you are interested only in the highest ideals. • Do all you can to live at 18  
 Pr 3:4 LXX peace with everyone. • Never try to get revenge; leave that, my friends, to God's 19  
 2 Co 8:21 anger.<sup>g</sup> As scripture says: *Vengeance is mine—I will pay them back*, the Lord  
 1 Co 6:6-7 promises. • But there is more: *If your enemy is hungry, you should give him food, 20*  
 Lv 19:18 *and if he is thirsty, let him drink. Thus you heap red-hot coals on his head.* • Resist 21  
 Dt 32:35 evil and conquer it with good.  
 Pr 25:21-22+

### Submission to civil authority<sup>h</sup>

1 Tm 2:1-2 **13** You must all obey the governing authorities. Since all government comes 1  
 Ti 3:1 from God, the civil authorities were appointed by God, • and so anyone who 2  
 1 P 2:13-15 resists authority is rebelling against God's decision, and such an act is bound 3  
 Pr 8:15 to be punished. • Good behaviour is not afraid of magistrates; only criminals 4  
 Jr 27:6 have anything to fear. If you want to live without being afraid of authority, you 5  
 13:2 must live honestly and authority may even honour you. • The state is there to  
 serve God for your benefit. If you break the law, however, you may well have  
 fear: the bearing of the sword has its significance. The authorities are there to  
 serve God: they carry out God's revenge by punishing wrongdoers. • You must 6  
 obey, therefore, not only because you are afraid of being punished,<sup>b</sup> but also  
 for conscience' sake. • This is also the reason why you must pay taxes, since all

government officials are God's officers. They serve God by collecting taxes.

- 7 Pay every government official what he has a right to ask—whether it be direct tax or indirect, fear or honour. Mt 22:21p

### Love and law

- 8 Avoid getting into debt, except the debt of mutual love. If you love your fellow Mt 22:34-40  
9 men you have carried out your obligations.<sup>c</sup> •All the commandments: *You shall* Col 3:14  
*not commit adultery, you shall not kill, you shall not steal,<sup>d</sup> you shall not covet,* Ex 20:13-17  
and so on, are summed up in this single command: *You must love your neighbour<sup>e</sup>* Dt 5:17-21  
10 *as yourself.* •Love is the one thing that cannot hurt your neighbour; that is why Lv 19:18  
it is the answer to every one of the commandments.<sup>f</sup> Ga 5:14  
1 Co 13:4-7

### Children of the light

- 11 Besides, you know 'the time' has come:<sup>g</sup> you must wake up now: our salvation 1 Th 5:4-8  
12 is even nearer than it was when we were converted. •The night is almost over, it 1 Co 7:26,  
will be daylight soon—let us give up<sup>h</sup> all the things we prefer to do under cover 29-31  
13 of the dark; let us arm ourselves and appear in the light. •Let us live decently Ep 5:8-16  
as people do in the daytime: no drunken orgies, no promiscuity or licentiousness, Col 4:5  
14 and no wrangling or jealousy. •Let your armour be the Lord Jesus Christ; forget 1 Jn 2:8  
about satisfying your bodies with all their cravings. Jn 8:12+  
Ep 6:11+  
1:29+  
Ga 3:27  
Ep 4:24

### Charity towards the scrupulous

- 1 **14** If a person's faith is not strong enough,<sup>a</sup> welcome him all the same without 1 Co 8:10;  
2 starting an argument. •People range from those who believe they may eat 14-33  
any sort of meat to those whose faith is so weak they dare not eat anything 6:15+  
3 except vegetables. •Meat-eaters must not despise the scrupulous. On the other 1 Th 5:14  
hand, the scrupulous must not condemn those who feel free to eat anything they Col 2:16-21  
4 choose, since God has welcomed them. •It is not for you to condemn someone Mt 7:1  
else's servant: whether he stands or falls it is his own master's business; he will Jm 4:12  
5 stand, you may be sure, because the Lord has power to make him stand. •If Col 2:16  
one man keeps certain days as holier than others, and another considers all days  
6 to be equally holy, each must be left free to hold his own opinion. •The one who  
observes special days does so in honour of the Lord. The one who eats meat also  
does so in honour of the Lord, since he gives thanks to God; but then the man  
who abstains does that too in honour of the Lord, and so he also gives God thanks.

12 a. Or 'in a spiritual way', as opposed to the ritual sacrifices of Jews or pagans, cf. Ho 6:6. Cf. Rm 1:9+.

b. 'Faith' is used here to mean the spiritual gifts bestowed by God on the members of the Christian community to ensure its life and growth.

c. The sentence emphasises not so much the identification of Christians with Christ, 1 Co 12:27 as their dependence on one another.

d. Or 'outdo each other in mutual esteem'.

e. Lit. 'Serve the Lord'; var. 'Be ready when opportunity arises' (lit. 'Serve the time').

f. The perspective now, particularly from v. 17 onwards, embraces all mankind.

g. Lit. 'give place... to anger', presumably the anger of God waiting to punish sin.

13 a. Paul here enunciates the principle that all authority, supposing it lawful and for the common good, derives from God. Hence the Christian religion, like its morality, 12:1, enters into civil life also, 13:1-7. Paul does not contradict this even after the first persecutions.

b. Lit. 'not only on account of anger'.

c. Lit. 'fulfilled the law'—apparently law in general, not only the Mosaic Law.

d. Add. (Vulg.) 'you shall not bear false witness'.

e. In Lv the 'neighbour' was a fellow countryman, here it is any member of the human family which is made one in Christ, Ga 3:28; Mt 25:40.

f. Lit. 'that is why love is the law in all its fullness'.

g. The thought is a fundamental one in Paul's moral teaching. The 'time' (*kalos*) is apparently the eschatological era, called in the Bible the 'latter days', introduced by Christ's death and resurrection and coextensive with the age of the Church on earth, the age of salvation, 2 Co 6:2+. It is opposed to the era that preceded it by a difference not so much of time as of nature. The Christian, henceforward a 'child of the day', emancipated from the wicked world, Ga 1:4, and from the empire of darkness, belongs to the kingdom of God and of his Son, Col 1:13; he is already a citizen of heaven, Ph 3:20. This entirely new status dominates the whole moral outlook, cf. 6:3f.

h. Lit. 'let us divest ourselves of'; var. 'let us cast away'.

14 a. Christians not sufficiently instructed in the faith and therefore without the firm convictions that would give them a sure conscience, vv. 2,5,22. These considered themselves bound to observe certain days, v. 5, and to abstain from meat or from wine, vv. 2,21, perhaps as a permanent obligation, v. 21. Such ascetical practices were familiar to the pagan world (the Pythagoreans) and the Jewish (the Essenes, John the Baptist). Paul lays down the same general rule as in the similar case of 1 Co 8; 10:14-33: each must act 'for the Lord' as his conscience tells him, vv. 5-6, provided it is not a doubtful conscience, v. 23; but above all, charity must govern the conduct of those 'strong' in the faith, vv. 1,15,19-21 and 15:1-13.

6:10-11 The life and death of each of us has its influence on others; •if we live, we live <sup>7</sup>  
for the Lord; and if we die, we die for the Lord, so that alive or dead we belong <sup>8</sup>  
to the Lord. •This explains why Christ both died and came to life, it was so that <sup>9</sup>  
he might be Lord both of the dead and of the living. •This is also why you should <sup>10</sup>  
never pass judgement on a brother or treat him with contempt, as some of you  
have done. We shall all have to stand before the judgement seat of God;<sup>b</sup> •as <sup>11</sup>  
scripture says: *By my life—it is the Lord who speaks—every knee shall bend before*  
*me, and every tongue shall praise God.* •It is to God, therefore, that each of us <sup>12</sup>  
must give an account of himself.

Far from passing judgement on each other, therefore, you should make up <sup>13</sup>  
your mind never to be the cause of your brother tripping or falling. •Now I am <sup>14</sup>  
perfectly well aware, of course, and I speak for the Lord Jesus, that no food is  
unclean in itself; however, if someone thinks that a particular food is unclean,  
then it is unclean for him. •And indeed<sup>c</sup> if your attitude to food is upsetting your <sup>15</sup>  
brother,<sup>d</sup> then you are hardly being guided by charity. You are certainly not free  
to eat what you like if that means the downfall of someone for whom Christ died.  
1 Co 8:18 In short, you must not compromise your privilege,<sup>e</sup> •because the kingdom <sup>16</sup>  
of God does not mean eating or drinking this or that, it means righteousness and  
peace and joy brought by the Holy Spirit. •If you serve Christ in this way you <sup>17</sup>  
will please God and be respected by men. •So let us adopt any custom that leads  
to peace and our mutual improvement; •do not wreck God's work<sup>f</sup> over a <sup>18</sup>  
question of food. Of course all food is clean, but it becomes evil if by eating it  
you make somebody else fall away.<sup>g</sup> •In such cases the best course is to abstain <sup>19</sup>  
from meat and wine and anything else that would make your brother trip or  
fall or weaken in any way. <sup>20</sup>

Hold on to your own belief,<sup>h</sup> as between yourself and God<sup>i</sup>—and consider <sup>22</sup>  
the man fortunate who can make his decision without going against his conscience.  
1 Co 8:7 But anybody who eats in a state of doubt is condemned, because he is not in good <sup>23</sup>  
faith;<sup>j</sup> and every act done in bad faith is a sin.

15 We who are strong have a duty to put up with the qualms of the weak <sup>1</sup>  
without thinking of ourselves. •Each of us should think of his neighbours and <sup>2</sup>  
help them to become stronger Christians. •Christ did not think of himself: the words <sup>3</sup>  
of scripture—the *insults of those who insult you fall on me*—apply to him. •And <sup>4</sup>  
indeed everything that was written long ago in the scriptures was meant to teach  
us something about hope from the examples scripture gives of how people who <sup>5</sup>  
did not give up were helped by God. •And may he who helps us when we refuse  
to give up, help you all to be tolerant with each other,<sup>a</sup> following the example  
of Christ Jesus, •so that united in mind and voice you may give glory to the God <sup>6</sup>  
and Father of our Lord Jesus Christ.

### An appeal for unity

It can only be to God's glory, then, for you to treat each other in the same <sup>7</sup>  
friendly way as Christ treated you. •The reason Christ became the servant of <sup>8</sup>  
circumcised Jews was not only so that God could faithfully carry out the promises  
made to the patriarchs, •it was also to get the pagans to give glory to God for <sup>9</sup>  
his mercy,<sup>b</sup> as scripture says in one place: *For this I shall praise you among the*  
*pagans and sing to your name.* •And in another place: *Rejoice, pagans, with his* <sup>10</sup>  
*people,* •and in a third place: *Let all the pagans praise the Lord, let all the peoples* <sup>11</sup>  
*sing his praises.* •Isaiah too has this to say: *The root of Jesse will appear, rising* <sup>12</sup>  
*up to rule the pagans, and in him the pagans will put their hope.*

May the God of hope bring you such joy and peace in your faith that the <sup>13</sup>  
power of the Holy Spirit will remove all bounds to hope.<sup>c</sup>

## EPILOGUE

## Paul's ministry

- 14 It is not because I have any doubts about you, my brothers; on the contrary  
 I am quite certain that you are full of good intentions, perfectly well instructed  
 15 and able to advise each other. •The reason why I have written to you,<sup>d</sup> and put  
 some things rather strongly, is to refresh your memories, since God has given me  
 16 this special position. •He has appointed me as a priest of Jesus Christ, and I am  
 to carry out my priestly duty<sup>e</sup> by bringing the Good News from God to the pagans,  
 and so make them acceptable as an offering, made holy by the Holy Spirit. 1:9-10
- 17 I think I have some reason to be proud of what I, in union with Christ Jesus,  
 18 have been able to do for God. •What I am presuming to speak of, of course, is  
 only what Christ himself has done to win the allegiance of the pagans, using  
 19 what I have said and done •by the power of signs and wonders, by the power of  
 the Holy Spirit. Thus, all the way along, from Jerusalem to Illyricum,<sup>f</sup> I have  
 20 preached Christ's Good News to the utmost of my capacity. •I have always,  
 however, made it an unbroken rule never to preach where Christ's name has  
 already been heard. The reason for that was that I had no wish to build on other  
 21 men's foundations; •on the contrary, my chief concern has been to fulfil the  
 text: *Those who have never been told about him will see him, and those who have  
 never heard about him will understand.* 5:2+  
 Ga 2:7  
 1:5+  
 Ac 1:8+  
 2 Co 12:12+  
 Col 1:25  
 2 Co 10:  
 15-16  
 1 Co 3:10f  
 Is 52:15

## Paul's plans

- 22 That is the reason why I have been kept from visiting you so long,<sup>g</sup> •though  
 23 for many years I have been longing to pay you a visit. Now, however, having  
 24 no more work to do here,<sup>h</sup> •I hope to see you on my way to Spain and, after  
 enjoying a little of your company, to complete the rest of the journey with your  
 25 good wishes. •First, however, I must take a present of money to the saints in  
 26 Jerusalem, •since Macedonia and Achaia have decided to send a generous  
 27 contribution to the poor among the saints at Jerusalem. •A generous contribution  
 as it should be, since it is really repaying a debt: the pagans who share the spiritual  
 possessions of these poor people have a duty to help them with temporal posses-  
 28 sions. •So when I have done this and officially handed over<sup>i</sup> what has been raised,  
 29 I shall set out for Spain and visit you on the way. •I know that when I reach you  
 I shall arrive with rich blessings from Christ. 1:10f  
 Ac 19:21-22
- 30 But I beg you, brothers, by our Lord Jesus Christ and the love of the Spirit,  
 31 to help me through my dangers by praying to God for me.<sup>j</sup> •Pray that I may  
 Ac 19:21  
 12:13  
 1 Co 16:1+  
 11:17f  
 1 Co 9:11  
 Ga 6:6  
 2 Co 1:11  
 Ep 6:19  
 Col 4:3,12  
 1 Th 5:25

b. Who alone knows the secrets of the heart, cf. 2:16; 1 Co 4:3f.

c. 'And indeed'; var. 'But' or 'Now'.

d. By his taking bad example, or by being scandalised at an action his conscience does not approve.

e. Probably the privilege of Christian liberty of which the 'strong' make use but which may be brought into disrepute, cf. 3:8+.

f. Either the 'weak' man himself or the Christian community, cf. 1 Co 3:9.

g. Lit. 'by eating it with a cause of stumbling' cf. v. 13; that is, according to the context (v. 21 deals with the duties of the 'strong'), while giving 'scandal'. Others interpret while following bad example, cf. v. 14.

h. Var. 'Have you a belief? Hold on to it.'

i. Because it is true and seen as such by God; but charity has a higher claim.

j. 'good faith', lit. 'faith', but here in the sense of right conscience, cf. 14:1+. Other translations 'since he does not act from conviction', or, 'since his action is not prompted by a conviction of faith'.

15 a. i.e. to be thoughtful for each other. Others interpret 'to live in good understanding of each other', 'to live in agreement with each other'.

b. Christ welcomed the pagans, and thus gave glory to God. But by confining his work while on earth

to the evangelisation of Israel, cf. Mt 15:24. Christ gave evidence of God's loyalty to his promise, the converted pagans being living evidence rather of God's mercy. Let these in their turn be merciful to their brothers in the faith, cf. 12:1.

c. This blessing resumes the central themes of the doctrinal section of the epistle.

d. Paul once again justifies himself for writing to a church he did not found, cf. 1:5-6,13.

e. The apostolate, even more than the ordinary Christian life, 12:1; cf. Ph 2:12, is a liturgical function, cf. 1:9, the apostle—or rather, through him, Christ, v. 18—makes an offering of men to God.

f. The two extremes of Paul's missionary journeys at the time of writing; whether he had actually entered Illyricum is disputed.

g. Var. 'so many times'.

h. Not that all the pagans there have been converted, but that Paul's task is to lay foundations; he leaves his disciples to build on them, cf. 1 Co 3:6,10; Col 1:7, etc.

i. Lit. 'sealed'.

j. Cf. 2 Co 1:11; Ep 6:19; Col 4:3; 1 Th 5:25; 2 Th 3:1; Heb 13:18.

Ac 20:3,23; 21:10f; 17f,27f escape the unbelievers in Judaea, and that the aid I carry to Jerusalem may be accepted by the saints. •Then, if God wills, I shall be feeling very happy when I come to enjoy a period of rest among you. •May the God of peace be with you all! Amen.

### Greetings and good wishes

Ac 18:18 **16** <sup>a</sup>I commend to you our sister Phoebe,<sup>b</sup> a deaconess of the church at Cenchreae. •Give her, in union with the Lord, a welcome worthy of saints, and help her with anything she needs: she has looked after a great many people, myself included.

Ac 18:2f,26; 1 Co 16:19; 2 Tm 4:19 My greetings to Prisca and Aquila, my fellow workers in Christ Jesus, •who risked death to save my life:<sup>c</sup> I am not the only one to owe them a debt of gratitude, all the churches among the pagans do as well. •My greetings also to the church that meets at their house.

1 Co 16:19 Greetings to my friend Epaphroditus, the first of Asia's gifts to Christ;<sup>d</sup> greetings to Mary who worked so hard for you; •to those outstanding apostles Andronicus and Junias, my compatriots and fellow prisoners<sup>e</sup> who became Christians before me; •to Ampliatus, my friend in the Lord; •to Urban, my fellow worker in Christ; •to my friend Stachys; •to Apelles who has gone through so much for Christ; to everyone who belongs to the household of Aristobulus; •to my compatriot Herodion; to those in the household of Narcissus who belong to the Lord; •to Tryphaena and Tryphosa, who work hard for the Lord; to my friend Persis who has done so much for the Lord; •to Rufus,<sup>f</sup> a chosen servant of the Lord, and to his mother who has been a mother to me too. •Greetings to Asyncretus, Phlegon, Hermes, Patrobas, Hermas, and all the brothers who are with them; •to Philologus and Julia, Nereus and his sister, and Olympas and all the saints who are with them. •Greet each other with a holy kiss. All the churches of Christ send greetings.<sup>g</sup>

### Ga 6:11 A warning and first postscript

6:17; Mt 18:17 I implore you, brothers, be on your guard against anybody who encourages trouble or puts difficulties in the way of the doctrine you have been taught. Avoid them.<sup>h</sup> •People like that are not slaves of Jesus Christ, they are slaves of their own appetites, confusing the simple-minded with their pious and persuasive arguments. •Your fidelity to Christ, anyway, is famous everywhere, and that makes me very happy about you. I only hope that you are also wise in what is good, and innocent of what is bad. •The God of peace will soon crush Satan beneath your feet. The grace of our Lord Jesus Christ be with you.<sup>i</sup>

### Last greetings and second postscript

Ac 16:1+ Timothy, who is working with me, sends his greetings; so do my compatriots, Jason and Sosipater. •I, Tertius, who wrote out this letter, greet you in the Lord. Greetings from Gaius, who is entertaining me and from the whole church that meets in his house. Erastus, the city treasurer, sends his greetings; so does our brother Quartus.

### Jude 25 Doxology<sup>j</sup>

11:25; 1 Co 2:7; Ep 1:9; 3:3; Col 1:26; 1 Tm 3:9 Glory to him who is able to give you the strength<sup>k</sup> to live according to the Good News I preach, and in which I proclaim Jesus Christ, the revelation of a mystery<sup>l</sup> kept secret for endless ages, •but now so clear that it must be broadcast to pagans everywhere to bring them to the obedience of faith. This is only what scripture has predicted, and it is all part of the way the eternal God wants things to be. •He alone is wisdom;<sup>m</sup> give glory therefore to him through Jesus Christ for ever and ever. Amen.<sup>n</sup>



16 a. This chapter may not have formed part of the original epistle, cf. Introduction to the Letters of St Paul.

b. Probably the bearer of the letter.

c. Presumably in Ephesus, either at the time of the riot described in Ac 19:23f, or during Paul's imprisonment there (cf. v. 7); see Introduction to the Letters of St Paul.

d. Lit. 'the first-fruits of Asia for Christ'. This probably means the first convert in the province of Asia.

e. Paul had been imprisoned several times already, cf. 2 Co 11:23, Andronicus and Junias (var. Julius) are apostles in the wide sense, Rm 1:1+.

f. Possibly the son of Simon of Cyrene, Mk 15:21.

g. This greeting, not found elsewhere in Paul's letters, shows his veneration for the church in Rome.

h. The curt warning is reminiscent of Ga 6:12-17. It probably refers to judaising preachers, cf. Ga 5:7-12 and particularly Ph 3:18-19.

i. Omit 'The grace...' This formula (add. 'all') is placed by some authorities (Vulg.) after v. 23 or v. 27.

j. Most authorities place this doxology here, but in some it appears at the end of ch. 15 or 14; others

omit. A solemn presentation, cf. Ep 3:20; Jude 24-25, of the main points of the letter.

k. Firmly grounded in doctrine and strong in Christian practice. Cf. 1:11; 1 Th 3:2,13; 2 Th 2:17; 3:3; 1 Co 1:8; 2 Co 1:21; Col 2:7.

l. The idea of a 'mystery' of wisdom, v. 27; 1 Co 2:7; Ep 3:10; Col 2:2-3, long hidden in God and now revealed, v. 25; 1 Co 2:7,10; Ep 3:5,9f; Col 1:26, is borrowed by Paul from Jewish apocalypse, Dn 2:18-19+, but he enriches the content of the term by applying it to the climax of the history of salvation: the saving cross of Christ, 1 Co 2:8; the call of the pagans, v. 26; Rm 11:25; Col 1:26-27; Ep 3:6, to this salvation preached by Paul, v. 25; Col 1:23; 4:3; Ep 3:3-12; 6:19, and finally the restoration of all things in Christ as their one head, Ep 1:9-10. See also 1 Co 4:1; 13:2; 14:2; 15:51; Ep 5:32; 2 Th 2:7; 1 Tm 3:9,16; 2 Tm 1:9-10; Mt 13:11p+; Rv 1:20; 10:7; 17:5,7.

m. Cf. 11:33-36; 1 Co 1:24; 2:7; Ep 3:10; Col 2:3; Rv 7:12.

n. Cf. Ga 1:5; Ep 3:21; Ph 4:20; 1 Tm 1:17; 6:16; 2 Tm 4:18; Heb 13:21; 1 P 4:11; 2 P 3:18; Jude 25; Rv 1:6.

# 1 CORINTHIANS

## THE FIRST LETTER OF PAUL TO THE CHURCH AT CORINTH

### INTRODUCTION

Rm 1:1+ Address and greetings. Thanksgiving

1 I, Paul, appointed by God to be an apostle, together with brother Sosthenes, 1  
10:32  
Ac 5:11+ I send greetings •to the church of God<sup>a</sup> in Corinth, to the holy people of Jesus 2  
Ac 9:13+ Christ, who are called to take their place among all the saints everywhere who  
20:28 pray to our Lord Jesus Christ; for he is their Lord no less than ours. •May God 3  
Ac 2:21+ our Father and the Lord Jesus Christ send you grace and peace.

I never stop thanking God for all the graces you have received through 4  
2 Co 8:7,9 Jesus Christ. •I thank him that you have been enriched in so many ways, especial- 5  
12:8+ ly in your teachers and preachers; •the witness to Christ<sup>b</sup> has indeed been strong 6  
2 Th 1:7+ among you •so that you will not be without any of the gifts of the Spirit while 7  
3:13; 5:5 you are waiting for our Lord Jesus Christ to be revealed;<sup>c</sup> •and he will keep you 8  
2 Co 1:14 steady and without blame<sup>d</sup> until the last day, the day<sup>e</sup> of our Lord Jesus Christ,  
Ph 1:6; 2:16 because God by calling you has joined you to his Son, Jesus Christ; and God 9  
Col 1:22  
10:13  
2 Co 1:18 is faithful.<sup>f</sup>  
Ph 3:10f  
1 Jn 1:3

### I. DIVISIONS AND SCANDALS

#### A. FACTIONS IN THE CORINTHIAN CHURCH

##### Dissensions among the faithful

All the same, I do appeal to you, brothers, for the sake of our Lord Jesus 10  
Rm 15:5 Christ, to make up the differences between you, and instead of disagreeing 11  
Ph 2:2f among yourselves, to be united again in your belief and practice. •From what 12  
3:4  
2 Co 10:7 serious differences among you. •What I mean are all these slogans that you have, 13  
3:22-23 like: 'I am for Paul', 'I am for Apollos', 'I am for Cephas',<sup>g</sup> 'I am for Christ'.<sup>h</sup>  
Jn 1:42 Has Christ been parcelled out? Was it Paul that was crucified for you? Were you 14  
Ac 18:24+ baptised in the name of Paul? •I am thankful that I never baptised any of you 15  
Ep 4:5 after Crispus and Gaius •so none of you can say he was baptised in my name. 16  
Ac 18:8  
Rm 16:23 Then there was the family of Stephanas, of course, that I baptised too, but no one 17  
16:15-17 else as far as I can remember.

##### The true wisdom and the false

3:18 For Christ did not send me to baptise, but to preach the Good News, and 17  
2 Co 1:12 not to preach that in the terms of philosophy<sup>i</sup> in which the crucifixion of Christ 18  
2 Co 2:16 cannot be expressed. •The language of the cross may be illogical to those who 19  
Rm 1:16 are not on the way to salvation, but those of us who are on the way see it as God's 20  
Is 29:14 power to save. •As scripture says: *I shall destroy the wisdom of the wise and bring*  
Ps 33:10 *to nothing all the learning of the learned.* •Where are the philosophers now? Where