AN EXEGETICAL STUDY
OF

A THESIS
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A
requirement for the degree
BACHELOR of DIVINITY

DRAKE UNIVERSITY

Des Moines, Iowa.

1911
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CONTENTS.

I. Terms............................ 1
II. Grammatical and Thought Connection............ 8
III. Theological Content.... 12
IV. Summary......................... 27
I. TERMS.

"ὤργή" from ὄργω to swell with moisture, as the soil; of men to swell with lust, desire, expectation. Hence ὄργή is employed by Greek writers to denote natural disposition, temper, character, impulse, any strong emotion, particularly anger.

Writers of Biblical Greek use ὄργή to designate anger, wrath, indignation. Paul so employs it in his exhortations: Eph. 4:31, Col.3:8; as also James: Jas. 1:19. ὄργή is contrasted with θυμός in that the latter signifies passion, angry heat, anger boiling up quickly and soon subsiding again, while ὄργή means indignation which has arisen gradually and become more settled.

In Rom. 13:4 Paul uses ὄργή to describe the punishments inflicted by magistrates. The New Testament writers who attribute ὄργή to God designate that in God which is opposed to man's disobedience, obduracy, sin. Jn. 3:36; Rom. 1:18; 4:15; 9:22; Heb. 3:11; 4:3; Rev. 14:10. This is its import in Rom. 1:18 - 3:20.

Eis, a preposition governing the accusative case only and in general it denotes entrance into, direction, and limit. Its oldest and commonest usage is that descriptive of place in which it is employed after verbs of going, coming, sailing, flying, falling, living, leading, carrying, throwing, sending, etc. Examples of this in the New Testament are found in Mt.26:18; 28:11; Mk.1:45; Lk. 2:15 where entrance into a place is described. In Mk.9:25
it speaks of a demon entering the body of a man; it is translated simply to, toward, when used of motion toward a distinct place. In Lk.10:36 and Mk.4:7 εἰς has the meaning of among as it is used of nouns comprising a multitude. In Ac.17:5; 19:30; it is similarly used before a collective noun in the singular. It is also used after verbs of seeing Lk.6:20; 9:62; Jn. 13:22; saying, teaching, announcing. Mk. 1:39; 13:10; 14:9; Lk.4:44.

Εἰς is furthermore clothed with a temporal significance. It occurs in expressions which speak of entrance into a period, duration through a time. Heb.7:3; 10:1; Lk. 12:19. It describes also the time in which a thing is done Lk. 1:20; the limit of a period Mt.6:34; Ac.4:3.

Other than these, εἰς has many derived uses. It is used in expressing the idea of change, either of one thing into another or of many persons or things collected or combined into one. Rom. 1:26; II Cor.11:13; Eph.2:22; of the condition or state into which one passes or falls. Mt.18:8; 19:17; Mk.14:28. It is used of the end which a thing is adapted to attain. Rom.1:16,17; Gal.3:23,24; after verbs of appointing, choosing, preparing, doing, Lk.2:34; Rom.1:1.

Εἰς τό indicating purpose has the force of a telic clause. Rom. 3:25; 8:15; 15:7; Phil.1:11. Εἰς τό with the infinitive has the force of a separate telic clause equivalent to ἵνα with the subjunctive. Lk.20:20; Rom.1:20; 4:16; 12:2; Ac.3:19.

In Rom.1:20 εἰς = separate telic clause
In Rom.1:25 εἰς designates duration of time.
In Rom.1:26 εἰς retains the force of entering into anything.
In Rom.1:27 εἰς is used of direction or reference.
In Rom.2:4 εἰς denotes motion to something.

Δόξα from δόκεω notion, opinion, view, judgment. It is thus used in profane writings where it generally means good opinion regarding someone. It is always so used by Biblical writers with the additional
meaning of praise, honor, glory. Lk.14:10; Heb.3:3. It is joined with Rom.2:7; I Pet.1:7. In both classical and New Testament Greek δόξα is of wide import, extending from private opinion to public regard.

It is used to translate the Hebrew צילם with the meaning of splendor, brightness. In this sense it is foreign to Greek writings. Paul uses it of the light which surrounded him on the road to Damascus, Ac.22:11, of the sun, moon, stars, I Cor.15:40. In Lk.2:9 it describes heavenly brightness. It also designates magnificence, excellence, preeminence, dignity. Mt.4:8; Lk.4:6; the absolute perfection of God, Rom.1:23; II Cor. 4:6; Heb. 1:3; the majesty of Christ, Mk.10:37; Mt.16:27; Lk.9:6. It is used furthermore of the splendid condition and state to which Jesus was exalted, which he had before the incarnation and also of the condition of blessedness into which true Christians shall enter after their Savior's return. Lk.24:26; Jn.17:5; Heb.2:7,9; Rom. 8:18,21; Col. 1:27.

Δόξα in Rom. 1:18-3:20 is used in the sense of the absolute perfection of God and also of the praise and honor coming to him.

Σώμα, the body of a man. In Homer always the dead body, corpse, carcass, but the living body is ἐμάσ. The use of σώμα is much the same in both classical writings generally and New Testament writings. In both σώμα designates the corpse, the living body, body as opposed to the spirit, the animal body as opposed to plants, any corporeal substance, a skillful combination of related parts.

In the New Testament σώμα denotes an organism while σάρξ signifies the material or substance of the living body. Paul distinguishes it from τὸ δύναμιν in I Cor. 11:27; it possesses τὰ χειρὶ Χριστοῦ, I Cor.12:12; Jas. 3:6. Paul also makes it the temple for the indwelling of the Holy Spirit. I Cor. 6:19. Σώμα is distinguished from τὸ ηνύμα in Rom. 8:10;
I Cor. 5:3; Jas. 2:26; and from ἡ ψυχὴ in Mt. 6:25; Lk. 12:22. The body of Jesus was made a propitiation, Rom. 3:25; Heb. 10:10. Tὸ σῶμα is subject to the power of sin and the incitements of the flesh. Rom. 6:6; Col. 2:11.

Σῶμα is used of a society, family, church, where members are closely united. Rom. 12:5; Eph. 2:16; Col. 1:18.

The usage of σῶμα in Rom. 1:18-3:20 distinguishes it from τὸ κοσμὸς. It is mortal, subject to death.

Θάνατος, from θάνατος, death whether natural or violent. It corresponds to the Hebrew מִיתוֹ. In the New Testament it designates the separation of the soul from the body as a result of which earthly life is ended. Jn. 11:4; Ac. 2:24; Heb. 7:23. It is the opposite of ζωή in Rom. 8:38; I Cor. 3:22.

The inevitable, universal necessity of dying causes the popular imagination to personify it, usually as a tyrant, to whom men are made subject and confined in his dark dominions. Rom. 6:9; I Cor. 15:54-56. He is associated in business with Hades as his partner. I Cor. 15:55; Rev. 1:18.

Θάνατος denotes the losing of that life which alone is worthy of the name, the agony of the soul which results from sin, beginning now and continuing after the death of the body. II Cor. 3:7; Jas. 1:15. It pictures also the wretched state of the wicked dead in hell. Rom. 1:18; 5:12; 7:24. This is its use in Rom. 1:18-3:20.

Κρίνω, to separate, part, put asunder, distinguish, select, choose. In the New Testament to approve, esteem, prefer. Rom. 14:5. To hold a certain opinion, deem, think. Lk. 7:43. Ac. 13:46; to determine, resolve, decree. I Cor. 7:37.

In both classical and New Testament writers it means to judge, to pass an opinion of right or wrong. Jn. 7:51; Ac. 25:10, Rom. 3:4. It is employed
to describe the judgment of God or of Jesus upon the righteousness and sinfulness of men. Jn.5:20; 8:50; Rom.2:16; 2:12; Heb.10:30. This includes also the decreeing of penalty. It is also used of those who judge their acquaintances in matters of every day life. Jn.8:16; Mt.7:2; Rom.3:7; 2:1,3; 2:27; Col.2:16.

Rom. 1:18-3:20 uses ἱκανον to trial for judgment; the judgment of God or Christ; condemning and decreeing penalty; judging others in every day life.

**Noμος**, from ικανον, anything assigned or apportioned. In classical and New Testament writers it signifies usage, custom, to which obedience should be rendered. In the Old Testament its primary significance is that of direction given to others, a rule of action, a code of rules. Law is considered as imperative by both classical and biblical writers, the latter considering it as proceeding from God and Noμος comes to mean divine law unless otherwise designated in the context.

In the New Testament ικανος is employed to signify a single statute or principle. Rom.7:2,3; Heb. 8:10; Jam.2:8. It is used of divine law as the revealed will of God, that will being expressed through the statutes.

It designates also the law of the Old Testament, particularly the Mosaic code, considered only as to its content as law. Mt.11:13; Lk:10:26; Rom. 2:18-20; 3:19,21. It expresses divine law conceived of as a code of statutes for obedience to which men are on grounds of merit and apart from grace, accepted by God, for disobedience to which they are condemned. Furthermore the Mosaic law considered from a legalistic point of view, those portions setting forth the principle that obedience is rewarded and disobedience punished.

Sec. 2a and 3b embody the meaning of ικανος in Rom.1:18-3:20.
The reward of good tidings given to the messenger. Also the good news or tidings.

In the New Testament it is the good tidings of the coming kingdom of God near at hand. It came to be used also of Jesus the Messiah, the founder of this kingdom. Mk.1:15; 10:29; Mt.26:13.

After Jesus' death and final triumph τὸ ἔυαγγέλιον came to include the teaching and preaching concerning Jesus as the Messiah, encompassing his life, his agony upon the cross and its bearing upon the procuring of eternal salvation for men in the kingdom of God; of Jesus as having arisen from the grave, exalted to the right hand of God in heaven as our High Priest, hence the glad tidings of salvation through Christ; the gospel. Ac.15:7; Rom.1:16; 11:28; Gal.2:2; 2:5,14. Its truth awakens hope and faith. Col. 1:3; Phil.1:27. In Rom. 15:16 and II Cor.11:7 Paul makes God the author of the subject matter on which the glad news of salvation rest. Rom 2:16 denotes the particular mode in which the subject matter of the gospel is understood and taught.

Σάρξ The fleshy, pulpy, substance of fruit. Classical and New Testament writers use it for the flesh as the seat of the passions and lusts. Primarily it means flesh alive or once alive, of both men and beasts. Hence it signifies the material or substance of the living body and is opposed to ἀνέμοια in I Cor.5:5; Col.2:5. In Mt. 26:41 and Rom.2:28 the entire flesh is used for a part. Paul uses it again in Rom. 11:14 as a collective term for kindred. New Testament writers did not consider the transmission of life as physical only. Jn.3:6; Rom.9:3; Gal.4:23.

It designates corporeal living being, usually men but not exclusively so. Σάρξ never expresses the idea of humanity and refers to man only as corporeal. Mt.16:17; Rom.3:20. It also denotes mere human nature,
the earthly nature of man apart from divine influence, hence prone to sin and opposed to God. Rom. 8:3; Gal. 5:13, 19. To live according to the standard of the flesh is to comply in conduct with the impulse of the flesh. Rom. 8:4. Opposed to ἐν τῷ πνεύματι Rom. 8:12. In this connection ἐν τῷ signifies: reference, relation, proportion, with regard to, according to the flesh or spirit as a standard.

Σαρκί is used in Rom. 2:28 of the material or substance of the living body, opposed to πνεύμα.


It constitutes the conviction that God exists, that he is the creator and ruler of all things, the one who has provided eternal salvation through Christ. Heb. 10:6; 12:2. Concerning Christ it denotes a strong and welcome conviction that Jesus is the Messiah, through whom we obtain eternal salvation. Mt. 18:6; Mk. 9:42; Rom. 10:14. It portrays the religious belief of Christians with the overpowering idea of trust. Mt. 8:10; Lk. 7:9. Fidelity, faithfulness. Mt. 23:23; Gal. 5:22.

In Rom. 3:3 it means the character of one who can be relied on, one who keeps his promises.

Δικαιοσύνη. Righteousness, justice, the business of a judge. Possessing the moral and forensic element.

Conduct and character which satisfy the moral requirements of God, or of a perfect fulfillment of divine requirement. Mt. 3:15; Lk. 1:75; Rom. 6:3.
Righteousness sometimes approaches or even reaches the sense: "Acceptableness to God", "acceptance with God", through emphasis upon the forensic element. Rom. 4:3; 5:17; Gal. 2:21; Jas. 2:23.

Righteousness in dealing with others in accordance with their conduct and character, used thus exclusively of God and Christ. Rom. 3:5, 25, 26, emphasize that the righteous God shall manifest his disapproval of sin. God's righteousness, prescribed and provided by God not on grounds of merit but on condition of faith. Rom. 1:17; 3:21.

Rom. 3:5 uses δικαιοσύνη exclusively of God.

Ἀμαρτία. Failure, fault, sin, guilt. An error of understanding. A bad action, evil deed. In the New Testament it is used mostly in an ethical sense, it is the object of God's wrath; to remove it Christ was made an expiatory sacrifice. It is lodged in the flesh.

It can denote a sinning of omission or commission. Rom. 5:12.

1. A revolting condition from which we must escape. Rom. 3:9; 6:1, 2; 7:7.
2. A synonym for lawlessness. I Jn. 3:4 ἐξελυ ἀμαρτίαν to have done something needing expiation. Jn. 9:41; 15:22; 19:11; I Jn. 1:6. Some particular wickedness. Ac. 7:60; Mt. 12:31; I Jn. 5:16. ἀμαρτία πρὸς θανάτον is an offense so serious that a Christian falls away from the state of ἰδων received from Christ into the state of θανάτου in which he was before he became united to Christ by faith. I Jn. 5:16. 3. It designates also the entire aggregate of sins committed either by a single person or by many. Jn. 1:2; 8:21. 4. Abstract for the concrete. Rom. 7:7; II Cor. 5:21.

Rom. 3:9 conveys the idea of held down in sin.

II. GRAMMATICAL AND THOUGHT CONNECTION.

The eighteenth verse of the first chapter of the book of Romans does not mark the beginning of a division which is separate of independent nor is such a section completed with the twentieth verse of the third chapter,
for the area thus bounded, within which this paper is to be confined, is so inseparably connected with both the preceding theme of the entire volume together with its introduction, and the succeeding chapters of carefully wrought out discussion, that isolation of any kind is impossible. The author of the book is given to the use of a system and succession of connectives which binds his arguments together as the girders of a great building hold intact the gigantic structures of stone and steel. The conjunction ἧδρον is the second word of verse 18 and it is used to introduce the reason for the statement advanced in the preceding verses wherein Paul has boldly outlined the theme of a universal gospel. Rom.1:18; 3:20 is a careful presentation of the universal need of such a gospel, and the closest of thought connection pervades. The conjunctions ἧδρον, διό, διότι, διὰ τοῦτο, etc., alternate throughout the entire section, unifying it completely and revealing its argumentative and explanatory character. Verse 18 contains one of Paul's sweeping world wide declarations and verse 19, joined thereto by διότι follows logically from it. In verse 20 ἧδρον connects a closely following reason for the explanatory statement just preceding; and another, amplifying and justifying the position thus far taken, joined by διότι at the beginning of the 21st verse, suffers no significant pause before the end of verse 23 for verses 22 and 23 simply continue the description begun in verse 21. Out of this, three parallel descriptive sections grow naturally; the first includes verses 24 and 25 and is connected to verse 23 by the conjunction διό; the second begins at verse 26 with διὰ τοῦτο and includes verse 27, and the third, beginning at the 28th verse with Καὶ Καθώς comprises the remainder of the chapter without a break in thought or structure, each sentence and verse growing out of the one immediately preceding.

The same massiveness of structure pervades the entirety of chapter two and only at verse 17 does either the Greek or the English make a
new paragraph. Chapter two is really an arbitrary division, there being no break in connection, the description merely shifting from the Gentile to the Jew, the condition of the latter being united to that of the former by the conjunction δύο. Verse one is really the topic sentence of the chapter which is but an elaboration upon the thought therein contained that the Jew was not a privileged character. The conjunctions of chapter one are increased by the use of ἐκ, ἐκάλος, and the argument of the second chapter assumes the form of questions so framed by Paul's unanswerable logic and so firmly bound together that it is remarkably forcible. Verse two is another universal statement and comes naturally to fortify the truth in verse one and to open the way for the questions of condemnation in verses three and four which in turn yield to the description of God's universal policy of dealing with men which continues through verse 16. Verse 5 stands in striking contrast with the Jews' boasted righteousness but it is the legitimate result of their course so vividly pictured in the preceding queries, while verse 6 is a clause modifying God who is mentioned at the close of the fifth verse. Of verse six verses 7 to 11 are explanatory, 7 and 10 being parallel and forcibly contrasted with verses 8 and 9, and verse 11 adds an explanatory attribute of the Most High. To this verse 12 is united with ἤτοι ὃς which also rivets verses 13 and 14 firmly to their place in the author's explanatory argument, which does not pause until the close of verse 16, verse 15 adding a few touches of description to the thought conveyed just before it, and the 16th verse fixing in time and manner the accomplishment of God's purpose as revealed thus far in chapter two.

At verse 17 Paul opens fire again upon his Jewish readers, employing the general theme of their conduct, by his same unanswerable logic placed in question form and so skilfully arranged as to carry conviction by its very compactness. To this section verse 24 is united by ἤτοι ὃς as
verse 25 is likewise joined to 24, both of which add materially to the
clarity and forcefulness of the argument presented. Out of verse 25 two
questions arise introduced by ἐὰν ὦ, and they continue through verse
27 adding to the strength of the preceding statement and preparing the way
for the claims with which chapter two closes. Verse 28 is also connected
by ἅρπον and together with verse 29 which is only its continuation, they
form the natural and logical consequences of the author's cumulative argu-
ment extending far back into the chapter. Out of these concluding verses
Paul advances with his customary questioning into chapter three. The second
word of this chapter is the adverb ὥστε denoting the sequence of the first
sentence of chapter three upon the one with which the second chapter closes.
Verse two answers the two queries thus far propounded while verse three
continues Paul's interrogations joined to the second verse by the conjunc-
tion ἅρπον which is used to strengthen the question raised by the writer
and answered by him in verse four by his strong ἔνας ἔνοπλος, concluding
which he quoted from the Psalmist to strengthen his argument. For quite a
distance beyond this quotation Paul continues to employ questions which grow
naturally out of and forcibly defend the claims made in verse four which cul-
minates with the Psalmist's words. The questions are answered very largely
by the trend of the writer's argument. Verse six answers clearly the interro-
gations of verse five and also asks another which proves the way for the
unfolding of his argument still in question form which comprises the whole of
verses 7 and 8 and also verse 9 where he turns abruptly from his queries and
with a strong declaration he repeats one of his former universal statements
of human sin. Verse 9 is buttressed by the entire nine verses which follow,
which are composed of five quotations from the Psalms and one from Isaiah, so
selected and so arranged that they make Paul's contention appear to be well
grounded. Verses 19 and 20 conclude the argument for the section under con-
sideration and for this section they form a splendid summary. The second
word of verse 19 is the conjunctive particle ἓ which serves here to pass from his portrayal and proof of universal guilt to declare the utter helplessness of the Jews' most sacred heritage to make its devotees righteous before the Infinite.

III. THEOLOGICAL CONTENT.

It is a matter of common knowledge that the sixteenth and seventeenth verses of the first chapter of the Roman epistle contain the theme of the whole volume. The statement has already been made that these verses contain the bare outline of a universal gospel which is followed by the discussion of the world wide need that humanity was expressing, by its conduct, for such a gospel. To this latter theme Rom. 1:18-3:20 is entirely devoted. Rom. 3:21-26 contains a careful presentation of the gospel, which is "God's power unto salvation to every one that believeth; to the Jew first and also to the Greek", but before that stage is reached the background of universal iniquity had to be presented and the apostle describes it with unerring accuracy. It has been said that "man's necessity is God's opportunity" and in this section the author is discussing man's necessity. He begins his task by reminding his readers that, as God's righteousness is revealed in the gospel, which tells of God's triumph over sin, there is also another revelation which can be seen everywhere. This other revelation of which Paul speaks is of "the wrath of God", his "opposition" to man's disobedience and sin. This is revealed from heaven, from God's dwelling place, upon the "ungodliness and unrighteousness of men" who are guilty of "hindering", choking the truth in unrighteousness and continuing in their unholy activity. In speaking in this language the author is representing Jehovah in an attitude familiar and dear to the people of Israel, which is that of a God of revelation and of judgment. He has so completely revealed his will to men, both to Gentile and to Jew, that each must expect to meet his righteous judgment. The closing portion of chapter one, from verse 21 to 32,
centers about the conditions against which God’s opposition is revealed, while several verses of chapter two tell of the judgment to which those conditions lead. Paul does not state that either God’s wrath or human iniquity is universal but rather that the wrath, the opposition of God is directed against iniquity in every form “against all ungodliness and unrighteousness of men”, but many were righteous. (See Rom. 2:7, 10, 14.)

From verse 19 the remainder of chapter one may be divided into three sections which unfold a portion of the dark background. 1: Verses 19 and 20 speak of what God has done to acquaint men with the nature and the destiny of their iniquitous careers, in order that they may have no recourse whatever in coming into the doom pronounced in verse 18. Because they possess this knowledge, responsibility rests upon them and renders them without excuse for Paul has already shown that the Gentiles have the truth and "Paul here assumes the great and constantly recurring fact of divine government, that knowledge of duty is the measure of responsibility" (Lard). The knowledge which the Gentiles possess is God’s truth manifested to them regarding righteousness. This is elaborated and described in verse 20 where the author advances the argument, which is employed today, that "God’s everlasting power and divinity, the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made" hence a knowledge of the Creator is derived from his creation, this being done by both Greek and Jewish writers. Εἰς τὸ Ῥenderit a telic clause equivalent usually to ἐνεχθὲῖ with the subjunctive. Of its use here Sanders says: "God did not design that man should sin but he did design that if they sinned they should be without excuse; on his part all was done to give a sufficient knowledge of himself".

2: Verses 21-23 tell of the Gentiles utter scorning of God’s revelation and their conduct accordingly. The conclusion of verse 20 is that
the Gentiles are deprived of excuse; verse 21 furnishes a reason for that conclusion which is that they did not glorify God which was their clear duty in the light of the knowledge they possessed. Paul is not saying that God needed the honor or glory but they needed the culture of rendering it to him, for they did not even "give him thanks". They were in a state of spiritual decay for the spirit of thanksgiving had become quite extinct, consequently "their reasonings were vain and, their senseless, self willed heart was darkened", the light of truth fading out and leaving their heart dark. "

Kap\(\delta i\)a is the most comprehensive term for the human faculties, the seat of feeling, will, and thoughts" (Sandy). Paul's next statement is a charge of hypocrisy for in it the Gentiles are pretending to be "wise, clever, and are ruling out God completely, trying to be wise in their own conceit. In so doing they become fools and gave the absolute perfection of the deity in exchange for idolatry's innumerable forms and figures of "corruptible man". For where a pure monotheism creates man in the image of God, idolatry has always created God in the image of man, and as it deepened in grossness and blind stupidity the images worshipped come to include also those of "birds and four-footed beasts and creeping things." This description of their moral degeneracy is as strong as the imagination can make it. No person or people rises higher spiritually than the objects worshipped which are here upon the lowest brute plane.

3: Verses 24-32 complete the description of the Gentiles' need of righteousness in their condition of moral depravity. Three times in this section Paul employs \(\eta\rho\delta\omega\kappa\nu\) in describing God's course with the heathen, "not as marking so many distinct stages for it is all one stage. Idolatry leads to moral corruption which may take different forms but in all is a proof of God's displeasure. Gib. has proved that the force of \(\eta\rho\delta\omega\kappa\nu\) is not merely permissive through God permitting men to have their way; but judicial, the appropriate punishment of their defection: it works automatic-
ally, one evil leading to another by natural sequence". (Sanday). The expression "in the lusts of their hearts" is not used descriptive of God's method but of the condition in which men were of their own free will. "He gave them up because they had abandoned him and resorted to the worship of idols" (Lard), their lusts led them to practice uncleanness, and in this uncleanness, as was universally characteristic of their practices, their living mortal bodies were dishonored as is described in verses 26 and 27. Οίτίνες begins verse 25: "Οίτίς denotes a single object with reference to its kind, nature, capacities, character" (Sanday), in other words they were of such a character that they exchanged the truth which is from God, which they had kept down by ungodliness and unrighteousness, and in their passions they took in exchange a lie, conditioning themselves in falsehood. In this state they naturally worshipped and enslaved themselves to the creature but completely ignored the Creator. Verse 25 closes with a doxology expressive of devout feeling by the apostle.

"Verse 26 resumes the description begun in verse 24. It contains a more pronounced idea of moral passivity, of shameful bondage" than verse 24. (Godet). "The picture which follows of the unnatural vices then prevalent in Gentile society is confirmed in all points by the frightful details contained in the works of Greek and Latin writers". (Godet). "From the plane of knowing God they took their descent and ended in worshipping and serving the creature" (Lard). In this condition of degeneracy they gave way to passions of dishonor, their females exchanging their natural use for that which is contrary to nature. The men also engaged in this class of iniquity for which they received their just recompense. These are the vile passions to which God abandoned them and "it is impossible to conceive of anything in the form of vice more disgusting than the practices to which they led" (Lard). This was a world-wide, deep seated condition and Paul is in accord in his description with all the Greek authorities with whom he was contemporary.
These vices were not confined to the low, uneducated mass but were to be found in all ranks and classes, and they all received the reward which they deserved, not arbitrarily from God but simply as the natural consequence of their iniquitous careers. "The vices consisted in the grossest bodily abuse long continued. The result would be great pain, premature decay of body and mind, disease and death" (Lard).

Πἡρέδωκεν is used the third time in verse 28 as descriptive of God's action which was in keeping with that of the Gentiles. "They did not approve or sanction having God in their sinful knowledge, they had fallen into idolatry and its attendant vices" (Lard), hence they wished no farther acquaintance with God and so he committed them to a base reprobate mind in which they did things not morally fitting. These immoral practices are partly named in verses 29 and 30 which form a catalogue of their deeds which were horrible and revolting in every particular. "Ἀδικία (unrighteousness) is a comprehensive term including all that follows" (Sands). The Apostle would have his readers know that the Gentiles were guilty of every moral offence.

But while this state of affairs was being laid at the door of the Gentiles it furthermore served the purpose of disarming the Jewish critic to whom Paul turns at the opening of chapter two. By paving the way thus the author employ's a method which proves quite successful in setting forth the universal need of the gospel, for Paul is preparing quietly and tactfully to tell the Jew that he is in the same condition morally as the Gentile. The conjunction διό connects chapter two close to chapter one. The Gentiles were without excuse as established in chapter one for they possessed the truth of God's everlasting power and divinity. Because of their treatment of such knowledge Paul would have them understand that they "are worthy of death". Chapter two is entirely devoted to the case of the Jew and of this
second chapter verses one and two contain the subject matter. The Gentile has been presented in his career of iniquity such that the Jew must agree with Paul that the Gentile has no recourse whatever. With the same degree of truth the man who judged the Gentile was likewise excuseless for with his ability to discriminate the lines whereon judgment should fall he failed utterly in making his own conduct comply to his wisdom. "For wherein thou judgest another thou condemnest thyself for thou that judgest dost practice the same things". He was too Pharisaic. In verse two Paul continues with his oft repeated principle that God is no respecter of persons, but with pure, white truth as a standard God's judgments are against "them that practice such things". The apostle has been careful thus far in not mentioning the Jew but he is ingeniously working toward that end for he is soon to rob him of his Abrahamic lineage, declare his circumcision of no avail, invalidate his law, and so bring him to Jesus. Verses 3 and 4 are hard questions for the Jew to answer but with them Paul sends his arguments nearer home and opens the way for his strong attacks: "And reckonest thou this, O man, who judgest them that practice such things and dost the same, that thou shalt escape the judgment of God?" The view was current among the Jews that the Israelite was secure simply by virtue of his descent from Abraham and his possession of the law....There must have been a strong tendency to rest on supposed religious privileges apart from the attempt to make practice conform to them" (Sanday). In verse two God's judgment is according to truth as a standard and not according to birth. With the fourth verse Paul turns with the conjunction ἐὰν to the only alternative possible. He has just asked the Jew if he in his course of wrong, comparable to the awful condition of the Gentiles, reckons that he shall escape the judgment of God. If not, then Paul's searching inquiry is to ask the Jew if he despises "The riches of his goodness, forbearance and longsuffering" the grandest character traits of the Hebrews' God in the possession of which the Jew knew that
God's goodness was such that it moved him to repentance. But the Jews had grown quite ignorant of this fact and Paul begins to inform him of his condition involving his relation to himself but most of all to God. The apostle charges him with being hardened and his heart impenitent, in accordance with which the Jew was storing up wrath and opposition to break upon him in "the day of the Lord" which will reveal God judging righteously. The Jew is not a privileged character and he will receive that which is in store for him. With verse six all hope of partiality is swept away for Paul declares openly that God will give to every man his deserts according to his deeds.

Verses 7 to 10 describe God's rewards given impartially: To those who in steadfastness in right living "seek for glory and honor and incorruption" he gives eternal, everlasting life and also "glory and honor and peace to every man that worketh good, to the Jew first and also to the Greek". His punishments also fall impartially "wrath and indignation" being the portion of those who are "factions and obey not the truth" while "tribulation and anguish" rest "upon every soul of man that worketh evil, to the Jew first and also to the Greek". So frankly does Paul present these rewards and punishments that the Jew must have admitted that the apostle was dealing fairly with him. The Jew is placed first in receiving both the blessing and the condemnation but as one is calamitous it offsets his advantage in the other. Verse 11 clinches the argument thus far advanced and removes the last claim to righteousness through being a descendant of Abraham: "For there is no respect of persons with God". God grants no favors and his judgment is righteous, hence the Jew is on the same level with the Greek. With this vantage ground taken Paul draws the coils of his argument by cutting away the Jews' strongest support, their beloved law. In order to present the Gentiles' case in a clear light he states that "as many as sinned without law shall also perish without law". In verses 19 and 20 of chapter
one Paul has shown that the Gentiles are "without excuse" for from the visible creation they have clearly seen God's "everlasting power and divinity". The Jews' case is similar and they have no position of privilege whatever for while they have the law they have no license to sin but if they are guilty of iniquity they will be so judged. This is strengthened by verse 13 where it is stated that merely hearing the law is not sufficient to make one righteous with God but they are righteous who do the law's commands, for Paul has stated clearly that God will render to every man according to his works. Verses 14 and 15 contain the author's famous presentation of the Gentiles and their relation to God. He says that the Gentiles, who have not been given written laws to guide their conduct, are not necessarily barren of divine instruction for they know God's everlasting power and divinity and are in possession of so much of God's truth that they are without excuse in iniquity. When they do by nature the things of the law they are law unto themselves, even though they do not have the Mosaic law. Verse 15 opens with Oτι νῦν as does also 1:25 and with a similar meaning. Of its use here Thayer says: "It refers to a single person or thing but so that regard is had to a general notion or class to which this individual person or thing belongs and thus it indicates quality". Akin to this usage is that whereby it serves to give a reason: such as; equivalent to; seeing that; inasmuch as; Rom.1:25; 1:32; 2:15; 6:2; 9:4 (Thayer). Hence the reason that they are a law unto themselves is that they make manifest the work, the deed of the law, "the course of conduct required by or in accordance with the law" (Sanday) written in their hearts. "As a man thinketh in his heart so is he" and the Gentiles' actions were conclusive evidence of

(a) "This doctrine is liberal for a Jew. The Talmud recognizes no merit in the good deeds of heathen unless they are accompanied by a definite wish for admission to the privileges of Judaism. Even if a heathen were to keep the whole law it would avail him nothing without circumcision. If he prays to Jehovah his prayer is not heard, if he commits sin and repents, this too does not help him" (Sanday). In other words Paul was a progressive, an insurgent in the ranks of Judaism and for it he suffered untold persecution at
the presence of the commandments "written in their hearts". Further evidence is also furnished by "their conscience bearing witness therewith" and corroborating that of the actions of the Gentiles. In addition to this "Their reasonings μεταξὺ ἀλλήλων ματαιοῦσιν between one another, accuse or excuse them". Verse 16 completes the thought contained in verse 13 for "the doers of the law shall be justified in the day when God shall judge the secret things of men according to the glad tidings of salvation by Jesus Christ". The doers will be justified, accounted righteous because they have accepted these tidings and have been obedient to them. While the thought of a day of final judgment was common to the Jews, Paul announces in this verse that God will judge "by Jesus Christ". While this is in keeping with Jesus' statement: "All authority in heaven and in earth have been given unto me", it is also a distinct addition to the Old Testament idea of a day of judgment. God will not judge, except by Christ.

The author uses verses 17-24 to deliver his last and final blow at the law which had stood through many centuries of history but which Jewish practice corrupted and defiled. Paul has been telling the Jew that in condemning the Gentile he condemned himself. This done Paul arraigns him especially on his own assumptions in order to deprive him of his last reliance in the law and also in circumcision. He does so by carefully questioning the Jew upon his superior privileges and his conduct under them. The first interrogation extends to the middle of verse 21, the first four verses being a cumulative statement of the Jews' great privileges. Paul touched Jewish pride in asking: "But if thou bearest the name of a Jew", of the lineage of Abraham, "and trust in law and glory in God, and knowest his will, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind". Paul is now laying on the straw that broke the camel's back, "a light of them that are in darkness an instructor of the foolish, a teacher of babes
having in the law the form of knowledge and of truth, thou therefore," thou who art so complacent in the possession of such remarkable qualities, thou art the man guilty of many kinds of hypocrisy. "Thou that teachest another teachest thou not thyself?" The author is enumerating the sins, the doing of which rank the Jew by the side of the Gentile and show him equally guilty. If the Jew would be a guide, a light, a teacher, he must teach himself that he may be an intelligent guide. "Thou that preachest a man should not steal dost thou steal?" Thievery was common among the Jews as among other people. "Thou that spyest a man should not commit adultery dost thou commit adultery?" Of this crime also the Jews were guilty and had been through their entire history. The prophecies and wisdom literature of the Jews contain repeated rebukes and condemnations upon this practice for while they were the most religious of all peoples they also had many who went to the other extreme and sank into depravity. "Thou that abhorrest idols dost thou rob temples?" This was a stroke at their spiritual poverty. Although they claimed a worship free from idols they were guilty of plundering temples. Furthermore you who glory in the law which came from God through the hand of Moses and in which you possess evidence of divine favor as compared with the Gentiles, by the breaking of the law in stealing, in committing adultery, in serving idols, of which you are deeply guilty you are dishonoring God. This was a heavy sentence to pronounce upon the Jew whose seal for the law was almost without bounds, but Paul spares no pains in letting them know that their life must conform to their seal. In verse 24 he adds to the record of their guilt: "For the name of God is blasphemed among the Gentiles because of you even as it is written". God had given the Jew his law, the Jew dishonored God by failing to keep it and as a natural consequence the Gentiles did not honor or reverence God. The Jew was guilty of a bad example and of the influence resulting from it.
Up to verse 25 the author has been informing the Jew that as far as his relation to God is concerned the keeping and doing of the law are imperative and that nothing else will answer. In order to show this he strikes hard at circumcision without the slightest reserve and one is made to marvel at the apostle's unanswerable logic. The Jew has just been indicted on several points for breaking the law and it must have been something new to hear his sacred institution of circumcision thus boldly attacked; "For circumcision indeed profiteth if thou be a doer of the law, if thou practicest the law, but if thou be a transgressor of the law thy circumcision is become by that very fact uncircumcision". His circumcision was rendered void by disobedience to the law, he was no more than a heathen. "If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?" At length one sees the real value of the apostle's argument, close and compact from the first, for he is now arriving at conclusions sweeping, progressive, revolutionary, and unheard of hitherto in all Israel. Verse 26 makes the Gentile the supplanter of the Jew in the favor of God, then in verse 27 the uncircumcision, which includes the Gentiles, in fulfilling the law, will even judge the Jew who is a transgressor of the law. This is true in spite of the Jew's boasted superiority whether of a relationship to Abraham, of circumcision or of a revealed law. Paul enlarges upon Jesus' teaching in placing strong emphasis upon the difference between the centering of one's religion in externalities of the flesh and centering it in the spirituality of the heart. This distinction is also the germinal thought in verses 28 and 29 which form the summary of the apostle's argument thus far. "For he is not a Jew who is one outwardly"; this reminds one of Jesus' terrible arraignment of outward appearance, "neither is that circumcision which is outward in the flesh". Consequently the Jew had lost his nationality which he claimed to
hold through Abraham, for "he is a Jew who is one inwardly", in secret.

To put it differently the mere name of Jew signifies absolutely nothing. Circumcision is also of the heart spiritual, "in spirit not in letter", hence the old fleshly practice of circumcision, like the name of Jew, signifies nothing whatever for the center of gravity has swung from these externalities to the inner man, to the condition that actually exists, as Jesus would put it, "within the man". Paul is saying that it is this condition that has all of the value that was supposed to attach formerly to circumcision, and the possessor of it has not his praise from men as the Jews dearly loved to have it come, but from God. In this the Gentile can share and the Jew can do no more.

With the opening of chapter three Paul is answering objections to what he has said and which he realizes are inevitable. He has placed the Jew in point of guilt, on a level with the Gentile. He has proven conclusively that the law and circumcision are utterly valueless save as they are accompanied by an inner life which in spirit is acceptable to the Most High. There could thus be nothing more natural than the question which Paul now propounds for the Jew in order to set the Jew aright. If the qualifications which God requires are thus inward and spiritual and open to the Gentile what is the advantage then of the Jew, or his superiority or what is the profit after all of circumcision? One would expect the apostle to deprive the Jew of every advantage and profit by the side of the Gentile, to take from him the rich heritage of his past but in expecting the answer of "no profit" one is disappointed. The apostle's answer is that the advantage of the Jew and the profit of circumcision are much in every way. In the first place they were entrusted with God's commands in the Mosaic law together with the Messianic promises which have blessed the world in ways that are countless. The third verse is another query which the Jew would
doubtless ask. For what if some were without faith, actually disbelieving, shall their unbelief render inoperative, bring to nought the faithfulness of God to his promises with which the Jew has been entrusted? Paul's answer is: "Μὴ γινωσκοίτω by no manner of means," a form of very strong negation. He continues: But let God be found true, "be seen to be true" (Sanday) in his fidelity, but every man a liar, who claims that God has not kept his promise. As it is written in the Jews' sacred scriptures: "That thou mightest be justified in thy words and mightest prevail when thou comest into judgment". Paul seldom passed an opportunity of fortifying his arguments by directing the Jews to their own history and literature. The Psalmist sees that God is righteous, blameless and guiltless and that he is so recognized in his judgment and condemnation of sin. Not one promise has failed of fulfillment and if some were without faith God is faithful still.

The interrogation of the author together with their answers continue through verse 16. In the fifth verse he asks: "But if our unrighteousness commendeth the righteousness of God what shall we say?" Paul knows quite well the Jews will not make such an admission. This is a question much like that of Jesus concerning the baptism of John. If the Jews admitted that God was unrighteous the entire Old Testament would be submerged; if they said he was righteous they themselves were subject to his condemnation. Paul's answer to his question is Μὴ γινωσκοίτω. The righteousness of God was "commended" by the Jews' unrighteousness only in that their unrighteousness furnished the occasion for God to visit with wrath. Every sin must be punished as the sixth verse asks: "For then how shall God judge the world?" This helps in making the position of the Jews

(a)Burton says, (paragraph 177 Moods and Tenses): "The phrase Μὴ γινωσκοίτω is an Optative of Wishing which strongly deprecates something suggested by a previous question or assertion. Fourteen of the fifteen New Testament instances are in Paul's writings, and in twelve of these it expresses the apostle's abhorrence of an inference which he fears may be falsely drawn from his argument."
untenable for the Jews held and taught that God would judge the world. Paul would have them know that if the unrighteousness of the Jews commends the righteousness of God so would the iniquity of the Gentiles, and this the Jew will not tolerate.

Delicately then he asks: "But if the truth of God through my lie abounded unto his glory why am I still judged as a sinner?" Very evidently Paul is skillfully making himself the object of the argument which he wishes the Jew to feel: You Jews must admit your own injustice but you are claiming that the justice of God is commended or established by your unrighteousness and so you cannot understand his justice in rewarding you with with your deserved punishment. But you condemn me alleging that I have been false to the Old Covenant but if through this "the truth of God abounded unto his glory why am I still judged as a sinner?" Paul wanted them to know that he sinned not, in the spreading and multiplying of the gospel, the heralding of which made him appear untrue to the Old Covenant with its law and circumcision. Verse 18 contains another interrogation of the same character as verse seven and it aids in answering verse 5. He asks: "And why not say, as we are slanderously reported and as some affirm that we say, Let us do evil that good may come?" Paul is evidently thinking of the pretext employed by the scoffer in championing evil for the apparent sake of the good and also the bold insolent allegation accusing him of saying that evil might be done that good might come. His answer is brief and swift as the lightning stroke: their condemnation is just. He would say of the Jews as of the Gentiles: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hinder the truth in unrighteousness". Rom.1:18. Of the charge brought against himself the apostle has no more to say realizing how valueless are all excuses from every source against the Christ he is soon to present to
both Jew and Gentile.

At the ninth verse Paul raises the question: "What then? are we better than they?" Or passively, "Are we excelled, outdone surpassed?"

Having been "intrusted with the oracles of God" has the condition of the Jew become so bad that the Gentiles excel? For προέχειν to contain such a meaning it must be translated in the passive voice as is done by Sanday, Lightfoot, and Field. Paul has stated that the advantage of the Jew and the profit of circumcision are "much every way" but his intervening picture of Jewish conduct is so dark that Paul appears to fear someone may claim that the Jews are outclassed. As before he answers very briefly: By no means, in no wise, certainly not, for in the section 1:18-2:29, "we have laid to the charge of both Jews and Greeks that they are all under sin". God is no respecter of persons whether they are Jews or Greeks. As was noted above verses 10-13 comprise a number of quotations from the Psalms and from Isaiah, the testimony of which confirms the statement just made. The Psalmist states that he cannot find a single righteous man, that there is no one who possess moral and religious understanding or "seeks after God". They have all turned from the course appointed and before God they have become valueless for there is not even one right doer among them. Consequently their throat is as repulsive and horrible as an open grave, their tongues are skilled in all manner of deceit, underneath their lips lies the serpent's poison for "as a man thinketh in his heart so is he", while their whole mouth is filled with venom of profanity and harshness. Isaiah says that their feet are quick to commit murder, their course is strewn with ruin and suffering, while they have never learned "the way of peace". Verse 18 from the Psalmist closes the catalogue and explains it all: "There is no fear of God before their eyes". In this condition the Jew and Gentile were side by side for where there is no
fear of God there can be no virtue while iniquity exists in every form. The whole world has sinned and the Jews can claim no exemption for "God is no respector of persons", hence they must be punished. The law affirms the inseparable connection between sin and punishment. This being unquestionably true the Jews were strongly condemned and their mouths were closed from all recourse. No longer could they draw their robes of self righteousness about them and claim that the scriptures containing their condemnation applied only to the Gentiles and not to themselves, for all men must give an account to God, the Gentile who is a law unto himself and the Jew who has the will of God written for him in the Old Testament. This is the conclusion of the whole argument which leads one up to the dawn of a new era, "because by the works of the law shall no flesh be accounted righteous in his presence for through the law cometh the knowledge of sin". By works of the law no mortal may hope to be declared righteous in the sight of God for the effect of the law is to make men see their sinfulness but it cannot blot it out. That is reserved for a greater workman.

IV. SUMMARY.

At this point the Apostle has finished his description of the universal want that was being felt, without doubt unconsciously, for the gospel of Christ. In the first portion of the section covered, the condition of the Gentiles is set forth in its vivid reality; in the second the Jews' life under sin, even with their much superior advantages, is flayed unmercifully by Paul's unsparing hand; in the third the Gentile and the Jew, the Greek and the Israelite, are under sin side by side and and the judgment of God rests upon them both.

Everywhere God is relieved of every vestige of responsibility or guilt for the Infinite has done his part so completely in making known
his will and law that man alone is culpable. To the Gentiles he has made known his everlasting power and divinity by their perceiving the things that are made; to the Jews he has made himself known through their much prized law. Hence nature and law rise up and pronounce all men guilty, with wrath and punishment resting upon all who practice unrighteousness, while eternal life, glory, honor and peace are visited upon every worker of good. Furthermore God does not forever strive with men but when they deliberately give themselves up to careers of iniquity God gives them up to the pursuit of lusts, vile passions and reprobate minds. There is also no respect of persons with God for he will render to every man according to his works. The Jews will be condemned by their law; the Gentiles, who have not the law, when they do the things of the law are a law unto themselves and they will be accordingly dealt with, for Paul teaches here as elsewhere the doctrine of a day of universal judgment. The Jews are equally guilty with the Gentiles, their superior advantages being of no avail. Even though they bear the name of Jew, possess the revealed law of God, and practice circumcision they are nevertheless under the condemnation of wrong. This is forcibly drawn out as the apostle works out the principle, contained also in Jesus' statements, that he is the true Christian, that is the true circumcision and the true Israel which are inward in the heart and not outward in the flesh. "What Paul is trying to prove is a final judgment, not on the basis of legalism but on the basis of facts. He says that the whole world will be judged on the basis of character" (Norton).

Paul divides the entire world into two classes, not those of Jew and Gentile, but of: (1) "patient seekers after good, and (2) factious disobediers of truth. To the first God rewards eternal life; the second are sinners, ἀνόμοιος and ἐν νόμῳ who perish. All men are possessors of moral truth, hence the purpose of Rom.1:18-3:20 is to prove the
impracticability, not of historical Mosaism or of the law proper but of the Pharisaic legalism current in Paul's day. This legalism depended on: (1) the actual performance of things required by law, (2) the covenant with Abraham by virtue of which God had bound himself to bless man. The Jew did not claim sinlessness but he expected God to overlook his sin because of his relation to Abraham. So the Jew was not conscious of guilt but he thought he was "square" with God because God had made a covenant with Abraham" (Norton). Consequently the Gentile could supplant the Jew and become the chosen of God in that he practiced the true circumcision and obeyed the true law. This is broad teaching especially for Paul's Jewish readers and yet it is only in keeping with the progressive sentiments expressed by the later prophets of Israel. It is stated in Malachi 1:11; "For from the rising of the sun even unto the going down of the same my name is great among the Gentiles; in every place incense is offered unto my name and a pure offering: for my name is great among the Gentiles, saith Jehovah of hosts". Micah also expressed much the same feeling even earlier: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Micah 6:8).

Paul places emphasis upon his presentation by stating that by the works of the law shall no flesh be accounted righteous in his sight for through the law is the knowledge of sin. Hence he is prepared to present the message of "the Lamb of God slain from the foundation of the world".