

Romans

Discussion about the Church [12:1-15:14]

• Living and Holy Sacrifices [12:1-2]

- Therefore, I strongly urge you, brethren, by the tender mercies of God,
Παρακαλῶ σὺν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ
 - The word “urge” is from παρακαλέω (parakaleō) which means “urge”, “exhort” or “encourage”.
 - This word is describing a strong exhortation regarding a very important matter here.
 - The word “brethren” is ἀδελφοί (adelphoi) which means “brothers” or “brothers and sisters”.
 - This word is referring to Paul’s brothers in Christ, not his Jewish brethren.
 - The word “by” is διὰ (dia) which means “through” or “by”.
 - This word is used here in the instrumental sense, not “in view of” as the NIV translates this.
 - The word “mercies” is from οἰκτιρμός (oiktirmos) which means “mercy” or “compassion”.
 - Here, as in 2 Cor 1:3, Paul uses this word in the plural regarding God’s mercy and compassion.
 - The plural likely reflects Paul’s familiarity with the use of the plural Hebrew word רַחֲמִים (rachamim) which is used in the O.T. to describe God’s tender loving compassion [1 Sam 24:14].
 - This emphasis on God’s mercy (although a different Greek word is used here) connects this verse to the section in the previous chapter [Rom 11:30-32] highlighting us as objects of His mercy.
- to present your bodies a living and holy sacrifice, acceptable to God
παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ
 - The word “present” is from παρίστημι (paristēmi) which means “present” or “bring before”.
 - When used of a sacrifice, as it is here, this word describes bringing an offering.
 - This is the word used in Rom 6:13 of presenting the members of our body to sin vs. to God.
 - The full context [Rom 6:13-16] makes it clear that the body is used to represent the person.
 - Similarly, the phrase “present your bodies” here is equivalent to “present yourselves”.
 - Paul uses the language of “bodies” here to connect and contrast this N.T. concept with O.T. sacrifices.
 - The sacrifice we offer to God today is both living and holy.
 - The word “living” is a present active participle of ζάω (zaō) which means “live”.

- This describes a sacrifice which can be continually offered in contrast to the O.T. sacrifices.
- The word “holy” is from ἅγιος (hagios) which means “holy” or “sacred”.
- Here, this word describes that which is pure or perfect, worthy of God.
- This is similar to the O.T. sacrifices which needed to be perfect to be accepted [Lev 22:21].
- The word “acceptable” is from εὐάρεστος (euarestos) which means “well-pleasing”.
- That which is well-pleasing to God is also acceptable to Him [Phil 4:18].
- which is the logical way of serving as a function of your spiritual worship.
τὴν λογικὴν λατρείαν ὑμῶν·
 - The word “spiritual” is from λογικός (logikos) which means “thoughtful”.
 - This word describes something being carefully thought through and logically evaluated.
 - In this context, it pertains to a thoughtful and devoted spiritual life.
 - The phrase “service of worship” is from λατρεία (latreia) which means “service” or “worship”.
 - This word describes service performed in the worship of God [Heb 9:1, 6].
- And stop being conformed to this age, but be transformed by the renewing of your mind, καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς
 - The phrase “do not be conformed” is μὴ (mē) plus the pres. imper. of συσχηματίζω (suschematizō).
 - This is a construction in the Koine Greek that means “stop being conformed”.
 - The word “world” is from αἰών (aiōn) which means “period of history” or “age”.
 - Paul is referring to this present age which is full of evil [Gal 1:4].
 - The phrase “be transformed” is from μεταμορφόω (metamorphoō) which means “be changed” or “be transformed”.
 - Paul used this word in 2 Cor 3:18 as well.
 - The word “renewing” is from ἀνακαινώσις (anakainōsis) which means “renewal”.
 - Paul used this word in Titus 3:5 referring to the initial renewal at the moment of salvation.
 - Here, he speaks of the ongoing renewal process that continues for the entirety of our time on this earth.
 - The word “mind” is from νοῦς (nous) which means “mind”, “thought” or “attitude”.
 - This word refers to the content of one’s thinking which is centered in the soul.
- so that you may prove what the will of God is, that which is good and acceptable and perfect. εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.
 - The word “prove” is from δοκιμάζω (dokimazō) which means “test”, “approve” or “prove”.
 - This word focusses on testing something with the expectation of proving it to be valid or true.
 - The word “will” is θέλημα (thelēma) which means “will” or “desire”.
 - Here, this word is referring to God’s perfect and unchanging will.

- Three aspects are presented here – good, acceptable and perfect.
- His will is good, acceptable and perfect for each and every believer.
- The word “acceptable” is from εὐάρεστος (euarestos) which means “well-pleasing”.
- This is the same word we saw in verse 1 where we noted that it also can mean acceptable.
- Principles of Romans 12:1-2
 - Under the Mosaic Law, the people of Israel presented animal sacrifices and grain offerings as part of their service of worship.
 - The animals that were offered were killed to illustrate the need for Christ’s death on the Cross.
 - Today, we present ourselves to God as a living sacrifice [Rom 6:13b].
 - Just as the O.T. sacrifices were to be without blemish [Ezek 43:22-25], we must present ourselves to God as a holy sacrifice (without blemish).
 - Given that we are sinners saved by grace, this is only possible through the grace and mercy of God as he cleanses us from all unrighteousness when we confess our sins [1 John 1:9].
 - These daily offerings of ourselves, in any and all situations we might find ourselves in, make up the proper form of worship for the Church age believer.
 - This type of worship makes perfect (and logical) sense given that we are not pointing to the sacrifice of the Christ to come, but are celebrating the risen and living Head of the Church.
 - Our daily presentations to God now [Rom 6:13-19; 2 Tim 2:15] help to prepare us for our ultimate presentation at the Judgment Seat [Rom 14:10].
 - The world around us tempts us to conform to its standards (or lack thereof), but conformity to the world tarnishes our holy offering [1 Pet 1:14-16].
 - The transformation that takes place in us by the Word of God through the ministry of God the Holy Spirit enables us to be a living sacrifice which is good, acceptable, and perfect [Eph 4:22-24].
 - Our sacrifice is indeed directed toward God but will serve to demonstrate His good, acceptable, and perfect will to the world around us.
 - While this will be a sweet-smelling aroma to other believers, the unbelievers of the world may find us to be quite foul-smelling [2 Cor 2:15-16].
 - In either case, the life of a believer who is walking as a living and holy sacrifice will be a tremendous witness to believers and unbelievers alike.

• **Function of Members [12:3-8]**

- For through the grace given to me I say to everyone among you
Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν
 - Paul states that he is giving an exhortation through the grace given to him.
 - Paul often acknowledges receiving God’s grace [Rom 15:15; 1 Cor 3:10; 15:10; Gal 2:9; Eph 3:7].
 - Paul declares that his message is for all the believers in Rome.
 - This is one of many clues in the text that the discussion topic has changed to the Church.
- not to think more highly of himself than he ought to think;
μὴ ὑπερφρονεῖν παρ’ ὃ δεῖ φρονεῖν
 - The phrase “think more highly of himself” is from ὑπερφρονέω (huperphroneō) which means “think too highly of oneself”.
 - This is the prefix ὑπερ (huper) plus the verb φρονέω (phroneō) which means “think”.
 - This is the first of four φρονέω (phroneō) based words in this verse.
 - Paul is using a word play here in making his point about proper Christian thinking.
 - The phrase “than he ought to think” is literally “beyond what it is necessary to think”.
 - This is an idiom indicating that some thought regarding oneself is indeed necessary but going beyond that is arrogance.
- but to think so as to use sound judgment, as God has allotted to each believer a measure of faith.
ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.
 - The phrase “have sound judgment” is from σωφρονέω (sōphroneō) which means “be of sound mind” or “use good judgment”.
 - The word “allotted” is from μερίζω (merizō) which means “distribute” or “deal out”.
 - Paul used this word in describing the measure of the sphere of his ministry [2 Cor 10:12-13].
 - The phrase “to each” is the dative of ἕκαστος (ekastos) which means “each” or “every”.
 - In this context, Paul is talking to believers.
 - The phrase “a measure of faith” indicates that each believer is given the faith needed to accomplish whatever ministries God calls them to do.
 - As we will see in the verses that follow [vv. 6-8], this ongoing faith works together with the spiritual gift(s) given by the Holy Spirit at salvation.
- For just as we have many members in one body and all the members do not have the same active function,
καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν,
 - The phrase “just as” indicates that Paul is going to explain something by making a comparison between two similar concepts.
 - When Paul says, “we have many members in one body” he is talking about our earthly tents – these bodies in which we presently dwell.

- The two words “members” are from μέλος (melos) which means “member”, “part” or “limb”.
- Here, this word refers to various parts of the body.
- The word “function” is from πράξις (praxis) which means “activity” or “function”.
- This word describes functional activity.
- Keep this word in mind when we are working on the translation of verse 6.
- in the same way we, who are many, are one body in Christ, and individually members one of another.
οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ’ εἷς ἀλλήλων μέλη.
- The word “so” is οὕτως (houtōs) which means “in this way/manner”, “thus” or “so”.
- This word introduces the conclusion to the “just as” comparison Paul is making.
- When Paul says, “we ... are one body in Christ” he is talking about all Church Age believers who are joined together as the body of Christ [Eph 1:22-23].
- The phrase “individually members one of another” describes the mutual union of all believers in Christ, baptized into one body [1 Cor 12:12-14].
- Since we have spiritual gifts that differ according to the grace given to us, each gifted believer should actively function accordingly:
ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα,
- The word “gifts” is χαρίσματα (charismata) which means “grace things” or “gifts”.
- This word describes spiritual gifts here.
- The word “differ” is from διάφορος (diaphoros) which means “different” or “distinct”.
- This word means that each spiritual gift is distinct but does not assign superiority to any of the gifts.
- The phrase “according to the grace given to us” reminds us that all spiritual gifts are given by grace and function according to grace.
- The phrase “each of us is to exercise them accordingly:” is not in the original text and was added by the NASB translators.
- This phrase is implied in this context by the word πράξις (praxis) back in verse 4 which described functional activity.
- if one has the spiritual gift of prophecy, he should actively use that gift according to the proportion of his faith;
εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως
- The word “prophecy” is from προφητεία (prophēteia) which means “prophecy” or “prophetic activity”.
- This word describes the spiritual gift here.
- The phrase “according to the proportion of his faith” describes how the gifted believer should actively function in using that gift.
- This phrase governs all of the spiritual gifts in the list which follows because each gift must be used “according to the proportion of his faith”.

- if one has the spiritual gift of service, he should actively use that gift in serving others; if one is a gifted teacher, he should actively use his gift in teaching others;
εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ,
 - The word “service” is from διακονία (diakonia) which means “service” or “support”.
 - This word describes the spiritual gift here.
 - The phrase “in his serving” is literally “in serving” and describes how the gifted believer should actively function in using that gift.
 - Paul shifts from the gift itself to the believer who has the gift when he gets to this third gift in the list, likely because that has been his focus all along.
 - The phrase “in his teaching” is literally “in teaching” and describes how the gifted believer should actively function in using that gift.
- if one is a gifted exhorter, he should actively use his gift in exhorting others; if one is a gifted giver, he should actively use his gift in generosity toward others;
εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδούς ἐν ἀπλότητι
 - The word “exhorts” is from παρακαλέω (parakaleō) which means “exhort”, “comfort” or “encourage”.
 - This word describes spiritual giftedness here.
 - The phrase “in his exhortation” is literally “in exhortation” and describes how the gifted believer should actively function in using that gift.
 - The word “gives” is from μεταδίδωμι (metadidōmi) which means “give” or “share”.
 - This word describes spiritual giftedness here.
 - The phrase “with liberality” is literally “in generosity” and describes how the gifted believer should actively function in using that gift.
- if one is a gifted leader, he should actively use his gift with diligence; if one is a gifted shower of mercy, he should actively use his gift with a heart of gladness.
εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδούς ἐν ἀπλότητι
 - The word “leads” is from προϊστημι (prohistēmi) which means “rule”, “direct” or “lead”.
 - This word describes spiritual giftedness here.
 - The phrase “with diligence” is literally “in diligence” and describes how the gifted believer should actively function in using that gift.
 - The phrase “shows mercy” is from ἐλεάω (eleaō) which means “have mercy on”.
 - This word describes spiritual giftedness here.
 - The phrase “with cheerfulness” is literally “in gladness” and describes how the gifted believer should actively function in using that gift.

- Principles of Romans 12:3-8
 - Paul warns against the sin of arrogance multiple times in Romans [11:20; 12:3, 16].
 - As our mind is being renewed, we develop the capacity to utilize sound judgment in evaluating ourselves and others.
 - The resulting humility reflects grace orientation [1 Cor 4:6-7; 15:10] and imitates Christ [Phil 2:3-8].
 - The human body is a great illustration of the way individual, unique believers are united in the body of Christ [Eph 4:16, 25; 5:30; Col 1:24; 2:19].
 - It is the baptism of the Spirit which has united these many members (each one with a unique function) into one body [1 Cor 12:12-27].
 - Spiritual gifts are given by the Holy Spirit, open doors for ministry come through Jesus Christ, and the effectiveness of ministry is provided by God the Father [1 Cor 12:4-7].
 - Spiritual gifts have differing functions, yet the same design and purpose [1 Pet 4:10].
 - The seven spiritual gifts listed here in Romans chapter 12 must be evaluated in the context of the greater development of spiritual gifts done by Paul in 1st Corinthians chapters 12-14.
 - The Church Age spiritual gift of prophecy was one of the in-part gifts that were done away when the perfect (complete thing) came [1 Cor 13:8-10].
 - However, the principle that the believer with the gift of prophecy must use that gift according to the proportion of his faith applies to all other gifts.
 - No matter what spiritual gift or gifts one may have received, believers should seek to actively use their gifts in the associated ministry function.
 - Peter outlined two main categories of spiritual gifts, speaking gifts and serving gifts [1 Pet 4:10-11].
 - A believer with the spiritual gift of Service has the surpassing grace empowerment to serve in personal ministry to others and edify in the process.
 - A believer with the spiritual gift of Teaching has the surpassing grace empowerment to communicate the word of God with power [1 Cor 2:13; 1 Th 1:5].
 - A believer with the spiritual gift of Paraklēsis has the surpassing grace empowerment to come alongside others and build them up in their faith [Heb 10:23-25].
 - A believer with the spiritual gift of Giving has the surpassing grace empowerment to give of themselves in abundance and with exceeding joy [2 Cor 8:1-5].
 - A believer with the spiritual gift of Leadership has the surpassing grace empowerment to take charge and provide a clear path for others to follow.
 - A believer with the spiritual gift of Showing Mercy has the surpassing grace empowerment to extend mercy to others with cheerfulness and keep them from losing heart [2 Cor 4:1].
 - For our spiritual gifts to properly function in these various ministries, they must be exercised in love [1 Cor 8:1; 13:1-8a].

• **Overcome Evil with Good [12:9-21]**

- Love *should be* without *any* hypocrisy. Abhor what is evil; cling *closely* to what is good.
 Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ,
 - The phrase “Let love be without hypocrisy” is simply the noun “love” plus “without hypocrisy”.
 - The words “Let” and “be” were added by the NASB translators.
 - The Greek phrase implies that without any hypocrisy is how ἀγάπη (agapē) love “should be”.
 - We will use that translation here.
 - The word “Abhor” is from ἀποστυγέω (apostugeō) which means “hate strongly” or “abhor”.
 - This word is used only here in the N.T. and describes a deep-rooted dislike for something.
 - The phrase “what is evil” is τὸ πονηρόν (to ponēron) which means “that which is wicked/evil”.
 - The phrase “what is good” is τῷ ἀγαθῷ (tō agathō) which means “that which is beneficial/good”.
 - Jesus used these two phrases when talking about what comes forth from the heart [Luke 6:45].
 - The phrase “cling to” is from κολλάω (kollaō) which means “join together with” or “cling to”.
 - This word describes developing an intimate relationship with something (or someone).
- Be devoted to one another in brotherly love; *excel* in *showing* honor to one another;
 τῇ φιλαδελφία εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι,
 - The phrase “Be devoted” is from φιλόστοργος (philostorgos) which means “loving dearly”.
 - This word is used only here in the N.T. and describes a loving devotion to someone.
 - The phrase “brotherly love” is from φιλαδελφία (philadelphia) which means “love of brother/sister”.
 - This word describes the love between brothers and sisters in Christ [1 Th 4:9; Heb 13:1; 1 Pet 1:22].
 - The phrase “give preference” is from προηγέομαι (proēgeomai) which means “go before and lead”.
 - This word is used only here in the N.T. and describes outdoing others in showing honor.
- not *holding back* in *your* diligence, *enthusiastic* in spirit, serving the Lord;
 τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες,
 - The phrase “lagging behind” is from ὀκνηρός (oknēros) which means “reluctant” or “hesitant”.
 - This word describes holding back or shrinking away from doing something.
 - The word “fervent” is from ζέω (zeō) which means “eager”, “excited” or “enthusiastic”.
 - This word describes being “hot” and is an idiom for being fired up about something.

- The word “serving” is from δουλεύω (doulouō) which means “be a slave”, “serve” or “obey”.
- This word describes being in total and dedicated service to another.
- rejoicing in hope, persevering in tribulation, consistent in prayer,
τῆ ἐλπίδι χαίροντες, τῆ θλίψει ὑπομένοντες, τῆ προσευχῆ προσκαρτεροῦντες,
 - The word “hope” is from ἐλπίς (elpis) which means “hope” or “confident expectation”.
 - This word does not mean “wishfulness” as the world defines hope.
 - The word “persevering” is from ὑπομένω (hupomenō) which means “stand one’s ground”.
 - This word describes staying the course in the face of opposition.
 - The word “tribulation” is from θλίψις (thlipsis) which means “affliction”, “oppression” or “tribulation”.
 - This word describes trouble that we face in life which inflicts distress and/or anguish.
 - Here Paul is describing general tribulation in the life of a believer [John 16:33], not the future Age of Tribulation mentioned in O.T. prophecies and the Book of Revelation.
 - The phrase “devoted to” is from προσκαρτερέω (proskartereō) which means “persist in” or “be busily engaged in”.
 - This word describes consistently doing something.
- contributing to the needs of the saints, pursuing hospitality.
ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.
 - The word “contributing” is from κοινωνέω (koinōneō) which means “share” or “contribute”.
 - This is a cognate of the noun κοινωνία (koinōnia) which describes fellowship with other believers.
 - The word “needs” is from χρεία (chreia) which means “need” or “lack”.
 - This is not limited to financial needs and often refers to the spiritual needs of believers.
 - The word “saints” is from ἅγιος (hagios) which means “sacred” or “holy”.
 - This word describes believers who have all been made holy through faith in Jesus Christ [Rom 1:7].
 - The word “practicing” is from διώκω (diōkō) which means “run after” or “pursue”.
 - This word describes aspiring to achieve something worthwhile.
- Bless those who persecute you; bless and do not curse.
εὐλογεῖτε τοὺς διώκοντας [ὕμᾱς], εὐλογεῖτε καὶ μὴ καταρᾶσθε.
 - The two words “bless” are from εὐλογέω (eulogeō) which means “praise”, “extol” or “bless”.
 - This word describes speaking well of someone and is where we get our English word “eulogy”.
 - The word “persecute” is from διώκω (diōkō) which means “persecute” or “drive out”.
 - This is the same word we saw in verse 13 where Paul emphasized pursuing hospitality.
 - When used in the positive sense, διώκω (diōkō) describes a zealous pursuit of something good.

- When used in the negative sense, this same word describes an aggressive pursuit by an enemy.
- The word “curse” is from καταράομαι (kataraoimai) which means “curse” or “abhor”.
- This word describes speaking poorly of someone that you dislike [Jas 3:8-10].
- Rejoice with those who rejoice, and weep with those who weep.
χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων.
 - The two words “rejoice” are from χαίρω (chairō) which means “rejoice” or “be glad”.
 - This word describes expressing the joy that comes from true happiness.
 - The two words “weep” are from κλαίω (klaiō) which means “weep” or “cry”.
 - This word describes expressing sadness or grief but does not indicate a lack of happiness.
- Be of the same mind toward one another; do not be haughty in mind,
τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες
 - The two words “mind” are from φρονέω (phroneō) which means “think” or “set one’s mind on”.
 - This is the word we saw several forms of back in verse 3 describing the content of our thoughts.
 - The phrase “Be of the same mind toward one another” is idiomatic for “Have a harmonious relationship with one another”.
 - The word “haughty” is from ὑψηλός (hupsēlos) which means “high”, “haughty” or “proud”.
 - This word describes having a superiority complex resulting in an arrogant attitude toward others.
- but instead associate with the lowly. Stop being wise in your own estimation.
ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ’ ἑαυτοῖς.
 - The word “but” is ἀλλὰ (alla) which forms a sharp contrast with what precedes it.
 - We will translate this “but instead” here to capture this meaning.
 - The phrase “associate with” is from συναπάγω (sunapagō) which means “accommodate”.
 - The idea being expressed is to adjust your thinking so as to associate with others.
 - The word “lowly” is from ταπεινός (tapeinos) which means “lowly” or “undistinguished”.
 - Paul is describing those whom the haughty minded might deem to be of low social standing.
 - The phrase “Do not be” is μὴ (mē) plus the present imperative of γίνομαι (ginomai).
 - This is a construction in the Koine Greek that means “Stop being”.
 - The word “wise” is from φρόνιμος (phronimos) which means “prudent” or “wise”.
 - This word describes understanding associated with insight and wisdom.

- Never pay back evil for evil to anyone.
μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες
 - The phrase “pay back” is from ἀποδίδωμι (apodidōmi) which means “pay out” or “give back”.
 - This word describes recompense, whether in the good or bad sense, so “pay back” is a good translation here.
 - The two words “evil” are from κακός (kakos) which means “bad” or “evil”.
 - We will see this word used twice again in verse 21 as Paul states his conclusion to this section of Romans.
- Respect what is right in the judgment of all people.
προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·
 - The word “Respect” is from προνοέω (pronoēō) which means “take thought for” or “take into consideration”.
 - This word describes something that someone has gained regard for because it has been well thought out and evaluated as worthy.
 - The word “right” is from καλός (kalos) which means “good”, “useful” or “right”.
 - This word describes the antithesis of the κακός (kakos = evil) mentioned earlier in this verse.
 - The phrase “in the sight of” is ἐνώπιον (enōpion) which means “before” or “in the sight of”.
 - This word describes an opinion or view that has been formed through a value judgment here.
 - The word “men” is from ἄνθρωπος (anthrōpos) which means “human being” or “man”.
 - This word describes people in general and we will use that translation here.
- If possible, so far as it depends on you, live in peace with all people.
εἰ δυνατόν τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·
 - The word “if” is in the form of a first-class conditional, but the rest of the sentence makes it clear that this is a maybe yes, maybe no scenario.
 - The word “possible” is from δυνατός (dunatos) which means “able” or “capable”.
 - This word is used here in the sense of that which is possible - capable of taking place.
 - The phrase “so far as it depends on you” is literally “that which (is) from you”.
 - This is an idiom in the Greek meaning “in as much as it depends upon you”.
 - The phrase “be at peace” is from εἰρηνεύω (eirēneuō) which means “be at peace” or “live in peace”.
 - We will translate this “live in peace”.
 - Once again, the word “men” is from ἄνθρωπος (anthrōpos) which means “human being” or “man”.
 - We will use the translation “people” here as well.

- Never take justice into your own hands, beloved, but leave room for the wrath *of God*,
μη ἑαυτοῦς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ,
 - The phrase “take your own revenge” is literally “grant your own justice”.
 - This phrase is best translated “take justice into your own hands”.
 - As we saw back in verse 1, the word “beloved” refers to brothers and sisters in Christ here.
 - The phrase “the wrath *of God*” is simply “the wrath”.
 - It is clear from the context that this is talking about God’s wrath.
- for it is written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord.
γέγραπται γάρ· ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος.
 - As we have seen many times before, Paul uses the phrase “it is written” to introduce an O.T. quote.
 - Paul understood that it is always more powerful when you use Scripture to convey a message.
 - Paul then quoted from Deut 32:35.
 - This is a verse in the middle of the Song of Moses which was written in celebration of the completion of the giving of the Law.
 - To add even more authority to the O.T. quotation, Paul adds the phrase “says the Lord”.
 - These are not just words of Moses; these are the words of God Himself.
- “BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK;”
ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν·
 - Paul then quoted from Prov 25:21.
 - This principle is also found elsewhere in the O.T. [Ex 23:4-5; 2 Kgs 6:22; 2 Chr 28:15].
- “FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD.”
τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.
 - Paul then quoted the first part of Prov 25:22.
 - The fact that “And the Lord will reward you.” is omitted here indicates that Paul was trying to eliminate any sense of self-seeking.
 - Some think to “heap burning coals on his head” means to cause someone to burn in misery.
 - However, this understanding does not fit in the context of this passage.
 - In verse 21 Paul instructs us to “overcome evil with good”.
 - This indicates that there is something positive about this phrase.
 - In Egypt, a person would carry a pan of burning coals on his head to demonstrate his repentance.
 - This is the positive thing described by this phrase – the repentance of one’s enemy.

- Stop being overcome by evil, but instead overcome evil with that which is good.
 μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν.
 - The phrase “Do not be overcome” is μὴ (mē) plus the present imperative of νικάω (nikaō).
 - This is a construction in the Koine Greek that means “Stop being overcome”.
 - The two words “overcome” are from νικάω (nikaō) which means “defeat”, “vanquish” or “overcome”.
 - The cognate noun νίκη (nikē = victory) is the source of the name of our anti-aircraft missiles.
 - The word “but” is ἀλλὰ (alla) which forms a sharp contrast with what precedes it.
 - We will translate this “but instead” here to capture this meaning.
 - The two words “evil” are from κακός (kakos) which we saw in verse 17 to mean “bad” or “evil”.
 - The word “good” is τῷ ἀγαθῷ (tō agathō) which we saw in verse 9 translated “what is good”.
- Principles of Romans 12:9-21
 - God’s standard for ἀγάπη love is that it should always be genuine (without hypocrisy) [2 Cor 6:6].
 - This is also the divine standard for φιλαδελφία love [1 Pet 1:22] as well as wisdom [Jas 3:17] and faith [1 Tim 1:5; 2 Tim 1:5].
 - As we develop divine viewpoint, we gain the ability to discern between good and evil [Heb 5:14].
 - The mature believer has learned to hate what is evil and cling closely to that which is good.
 - Hatred is not the absence of love.
 - God is love [1 Jn 4:8] and abhors evil [Lev 20:23].
 - We must be careful what we cling closely to because we will become one with whatever (whomever) we are intimate with [1 Cor 6:15-17].
 - If we have a loving devotion to our brothers and sisters in Christ, we will regard one another as more important than ourselves [Phil 2:3].
 - With this attitude of humility [1 Pet 5:5-6], we will not seek our own honor [Luke 14:8-10].
 - Instead, we will try to out-do one another in showing honor to others [Rom 13:7; 1 Pet 2:17].
 - God supplies everything we need for our Christian walk, and, through the power supplied by the Holy Spirit, we are to be diligent [Eph 4:1-3; 2 Tim 2:15; Heb 4:11; 6:11-12; 2 Pet 3:11-14].
 - We should be enthusiastic in serving the Lord, but our enthusiasm should always be in accordance with truth [Acts 18:24-26].

- If we truly understand the hope that we have in Christ, we will rejoice always, pray without ceasing, and be thankful for the perseverance that is derived from tribulation [Rom 5:1-5; 1 Th 5:16-18].
- As we mature in the faith, we should become more and more consistent in prayer [Acts 1:14; 2:42; 6:3-4; Col 4:2].
- Sharing with others is an outward activity of Christian fellowship [Gal 6:6; Phil 4:15].
- We should actively pursue hospitality toward others [1 Tim 3:2; Titus 1:8; 1 Pet 4:9] including strangers [1 Tim 5:9-10; Heb 13:2; 3 John 5].
- Regarding those who mistreat us, Jesus taught to speak well of them and pray for them [Lk 6:27-28].
- He also showed us how to do this by example [Isaiah 53:7; Luke 23:34; 1 Pet 2:20-23].
- Rejoicing with one another is one of the great blessings of being part of the Body of Christ [Phil 2:17-18].
- The fellowship of shared rejoicing also results in shared weeping [Job 2:11-13; John 11:33-36].
- As we have the mind of Christ [1 Cor 2:16], we should be harmonious with our fellow believers which is to the glory of God [Rom 15:5-7].
- Arrogance causes us to deem others as unworthy [Matt 9:10-13; 11:18-19].
- Wisdom in one's own eyes is of no value [Prov 3:7; 1 Cor 4:6-7] and is woeful [Isa 5:21].
- We are to respond in love to those who perpetrate evil against us [Matt 5:39; 1 Th 5:15; 1 Pet 3:8-9].
- This requires maintaining an attitude of peace toward others [Matt 5:9; Rom 14:19; Jas 3:18].
- If we walk in a manner worthy of the Lord, we will find favor in the sight of God and men [Prov 3:3-4; 2 Cor 4:1-2; 8:21].
- We should not seek our own justice but make room for God's wrath.
 - We should recognize that only God will dispense righteous vengeance [Isa 59:17-18; Nah 1:2-3].
 - This does not mean that we are eager for others to suffer but have like-mindedness with God in His desire for repentance [Prov 24:17-18; Ezek 18:32].
- In Christ, we are all overcomers [1 John 5:4-5; Rev 2:7, 11, 17, 26; 3:5, 12, 21].
- Therefore, we should not be overcome (and enslaved) by anything [2 Pet 2:18-20], but instead we should be victorious over the things of the world through Christ [Rom 8:37; 1 Cor 15:56-58; 1 John 2:13-14; 4:4].

• **Respect Authority [13:1-7]**

- Every person is to be in subjection to the governing authorities.
Πᾶσα ψυχή ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.
 - The phrase “Every person” is Πᾶσα ψυχή (pasa psuchē) which means “every soul”.
 - This is likely derived from the Hebrew שָׂרֵפְשָׁה (cal-nephesh) which is used to mean every person [Ex 12:16; Num 31:35; Josh 10:39; 1 Sam 22:22].
 - The phrase “is to be in subjection” is from ὑποτάσσω (hupotassō) which means “to subject/submit”.
 - This is a passive imperative that requires volitional acceptance, but doing so does not imply inferiority.
 - Placing yourself in submission to someone else is not the same thing as promising to obey every single thing that person says to do.
 - Wives being subject to their husbands [Eph 5:22] does not mean obeying unreasonable requests.
 - The phrase “governing authorities” is literally “authorities having power over”.
 - Given the audience for this letter, this is obviously a reference to Roman government officials, not angelic authorities or anything else.
- For there is no authority except *that which is given* by God,
οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ,
 - The phrase “except from God” is literally “if not by God”.
 - This indicates agency, so we will translate this verbosely as “except that which is given by God”.
- and *the governing authorities* which exist *have been* established by God.
αἱ δὲ οὗσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν.
 - The phrase “those which exist” is a reference to the governing authorities mentioned earlier in this verse.
 - The phrase “are established” is from τάσσω (tassō) which means “arrange” or “put in place”.
 - This is a perfect participle which describes a past completed action with present ongoing results.
- *So then*, whoever *rejects such* authority has opposed the ordinance of God;
ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,
 - The word “Therefore” is ὥστε (hōste) which means “for this reason” or “so that”.
 - We will translate this “So then” as we did back in Rom 7:12.
 - The phrase “whoever resists” is from ἀντιτάσσω (antitassō) which means “resist” or “oppose”.
 - This is the prefix ἀντι (anti) plus the verb τάσσω (tassō) translated “established” in v. 1.
 - Paul is describing the opposite of the ὑποτάσσω (hupotassō) subjection he called for in verse 1.
 - To capture this meaning, we will translate this phrase as “whoever rejects”.

- The word “authority” here is a reference to the authority given to the governing authorities.
- To capture this meaning, we will translate this phrase as “such authority”.
- The word “opposed” is from ἀντίστημι (anthistēmi) which means “set oneself against” or “oppose”.
- This word describes establishing a firm position in opposition to something [2 Tim 3:8; 4:15].
- The word “ordinance” is from διαταγή (diatagē) which means “that which has been ordered”.
- This word describes a formal command given by God.
- and they who have opposed will receive governmental judgment upon themselves.
οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται.
 - The phrase “they who have opposed” is from ἀντίστημι (anthistēmi).
 - This is the same word we saw in the first half of this verse which describes establishing a firm position in opposition to something.
 - The word “condemnation” is κρίμα (krima) which means “judgment” or “judicial verdict”.
 - This word does not describe some sort of condemnation from God here, but judgment from the governing authorities.
- For government officials are not a cause of intimidation for good behavior, but for evil.
οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.
 - The word “rulers” is from ἄρχων (archōn) which means “ruler”, “official” or “leader”.
 - This is referring to government officials who are in a position of authority over us here.
 - The word “fear” is φόβος (phobos) which means “fear”, “alarm” or “intimidation”.
 - This word describes a deep-rooted fear that causes someone to be intimidated here.
 - The same two words (ἀγαθός, agathos and κακός, kakos) used in Rom 12:21 are found here.
 - We will see these two words used a few more times in verses 3 and 4.
 - This is one of the key indications that this passage fits nicely into this context of Romans and was not added later by a different author as some of the “higher critics” claim.
- Do you think you should have no fear of authority? Do what is good and you will have approval from the same;
θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς.
 - The word “want” is from θέλω (thelō) which means “desire” or “want”.
 - This word describes having an idea in mind here.
 - The word “good” is from ἀγαθός (agathos) which is the word we have seen at the end of chapter 12 and here as well.
 - The word “praise” is from ἔπαινος (epainos) which means “praise” or “approval”.
 - This word is used of approval here.
 - The phrase “the same” refers back to the word “authority” here.

- for it is a servant of God to you for good. But if you do what is evil, be afraid; θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ·
 - The word “it” also refers back to the word “authority” here.
 - The word “minister” is διάκονός (diakonos) which means “minister”, “servant” or “assistant”.
 - The word “servant” best describes what Paul is communicating here.
 - The word “if” is a 3rd class conditional which means “maybe yes, maybe no”.
 - This makes it clear that people participate in evil as a function of their volition.
 - The same two words (ἀγαθός, agathos and κακός, kakos) used in verse 3 are found again here.
 - The theme of this section of Romans is authority, but clearly good versus evil is a subtheme.
- for it does not bear the sword without a purpose; for it is a servant of God, οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν
 - The two words “it” once again refer back to the word “authority” here.
 - The phrase “bear the sword” describes the power authorities possess to punish evil doers.
 - This includes, but is not limited to, capital punishment for a crime.
 - The phrase “for nothing” is εἰκῆ (eikē) which means “without cause” or “to no purpose”.
 - We will translate this “without a purpose” here.
 - As we did before we will translate the word διάκονός (diakonos) as “servant” here.
- an agent of punishment who brings retribution to the one who carries out evil. ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.
 - The word “avenger” is ἔκδικος (ekdikos) which means “one who punishes”.
 - This is best translated as “agent of punishment” here.
 - The word “wrath” is ὀργή (orgē) which means “anger” or “wrath”.
 - This word refers to the retribution that is appropriate for the evil being committed.
 - The phrase “on the one who practices evil” is literally “to the one who accomplishes evil”.
 - We will translate this “to the one who carries out evil”.
- Therefore it is necessary to be in subjection to the governing authorities, not only because of retribution, but also for conscience’ sake. διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν.
 - The phrase “to be in subjection” is from ὑποτάσσω (hupotassō) which is the same word we saw back in verse 1.
 - We will add the phrase “to the governing authorities” from verse 1 because it is implied here.
 - The word “wrath” is once again ὀργή (orgē) which we translated “retribution”.
 - The phrase “for conscience’ sake” is literally “because of the conscience”.
 - This is an idiom which means “for the sake of the conscience”.

- For because of this you also pay taxes, for *governing authorities* are servants of God, consistently doing this very thing.
 διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.
 - The word “this” is the neuter pronoun τοῦτο (touto) which refers back to “being in subjection to governing authorities” here.
 - We studied τοῦτο (touto) and its other uses similar to this in the N.T. when we confirmed that the gift of Eph 2:8-9 is salvation, not faith.
 - The word “pay” is from τελέω (teleō) which means “complete” or “fulfill”.
 - This word is used in the sense of fulfilling a financial obligation here.
 - The NASB translators added the word “rulers”, but a better translation would be “governing authorities” here.
 - The word “servants” is from λειτουργός (leitourgos) which means “servant” or “assistant”.
 - This word is not used as often as διάκονος (diakonos) in the N.T. [Rom 15:16; Phil 2:25; Heb 1:7; 8:2], but it has essentially the same meaning.
 - The phrase “devoting themselves” is from προσκαρτερέω (proskartereō) which means “persist in” or “be busily engaged in”.
 - We saw this word back in Rom 12:12 and translated it “consistent in” regarding prayer.
 - We will use a similar translation here.
 - The phrase “this very thing” refers to the governing authorities fulfilling their role as servants of God.
- Fulfill your obligations to everyone: *give* tax to whom tax *is due*;
 ἀπόδοτε πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον,
 - The phrase “Render to all what is due them” is literally “Fulfill your obligations to everyone”.
 - We will use the literal translation here.
 - The NASB translators added the phrase “is due” because of the obligation expressed in the first clause.
 - We will also add the word “give” to make the translation clearer.
- *give* custom to whom custom *is due*; *give* fear to whom fear *is due*; *give* honor to whom honor *is due*.
 τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν.
 - The words “custom” are τέλος (telos) which means “conclusion” or “outcome”.
 - This word is used here in the sense of an indirect tax revenue obligation as in Matt 17:25.
 - These three clauses build on the thought of “give tax to whom tax *is due*”, so we will add the same words to each of them.

- Principles of Romans 13:1-7
 - As believers, we are commanded to submit to the governing authorities [Titus 3:1; 1 Pet 2:13-14].
 - These authorities are established by God who is sovereign over everything [Dan 2:20-23; 4:10-33; John 19:11].
 - When we submit to such authorities, we submit to the authority which they have been given by God.
 - We volitionally submit to these authorities but do so within the context of our volitional submission to God [Mt 22:21].
 - This dual submission might require us to disobey the commands of men [Acts 4:18-20; 5:27-29].
 - Such disobedience must be done while remaining in subjection to the authorities [Acts 4:19; 5:40-42].
 - Rejecting the Divine Institutions – Individuality, Marriage, Family, Government – will result in consequences for opposing God’s design.
 - When we reject the governing authorities, it can also result in judgment and punishment from those same authorities.
 - As a general rule, law-abiding citizens need not fear the government [Deut 25:1; Prov 14:35].
 - When this is not the case, there is legitimate cause for groaning [Prov 29:2; Ecc 10:4-7].
 - God will deal with nations which are ruled by men that defile the people by promoting abominable things [Lev 18:24-28].
 - As a general rule, criminals ought to fear the government because it punishes evildoers.
 - God instituted human government to bear the sword of justice [Gen 9:5-6; Exod 21:23-25; Num 35:6-34; Deut 19:1-13].
 - This justice should be fair and not perverted by partiality [Exod 23:2-3; Lev 19:15].
 - While fear of punishment certainly motivates, a healthy conscience is the best motivation for submitting to the governing authorities [1 Sam 24:5-6; 2 Cor 1:12; 1 Pet 2:13-20].
 - We are commanded to render unto others as a function of fulfilling our obligations – taxes, customs, fear and honor.
 - All of these are given in accordance with the respect appropriate for the recipient.
 - Paying taxes to support the government should be approached with the same mindset as making offerings to support the local church.
 - Both of these institutions are instruments of God.

• Love Fulfills the Law [13:8-10]

- Owe nothing to anyone except to love one another;
Μηδενι μηδεν οφείλετε ει μη το ἀλλήλους αγαπᾶν.
 - The word “owe” is from ὀφείλω (opheilō) which means “be under obligation” or “owe”.
 - This word builds on the command in verse 7 to “Fulfill your obligations to everyone”.
 - The word “love” is from ἀγαπάω (agapaō) which means “love” or “cherish”.
 - This word describes God’s kind of love which is a sacrificial, integrity love and not based upon the merits of the object.
- for he who loves his neighbor has fulfilled *the Law*.
ὁ γὰρ αγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν.
 - The phrase “he who loves” is also from ἀγαπάω (agapaō) meaning God’s kind of love.
 - This phrase “his neighbor” is literally “the other” but given the upcoming verses focusing on neighbors, the NASB correctly used this translation.
 - The word “fulfilled” is from πληρόω (plēroō) which means “complete” or “fulfill”.
 - The idea of fulfilling the Law means to meet all of the rigorous requirements of the Law as spelled out in Scripture [Matt 5:17].
 - The word “law” is from νόμος (nomos) which means “rule”, “principle” or “law”.
 - It is very obvious from the verses which follow that this is talking about the Mosaic Law.
- For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER,”
τὸ γὰρ οὐ μοιχεύσεις, οὐ φονεύσεις,
 - Paul begins listing out commandments from the Law – specifically, from the 10 commandments.
 - These first two are in reverse order [Ex 20:13-14], but there is no significance to this because Paul is simply listing out some requirements of the Law.
- “YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment,
οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἕτερα ἐντολή,
 - Paul then continues listing out commandments from the Mosaic Law [Ex 20:15, 17].
 - He sums up all the details given in Ex 20:17 by simply stating “YOU SHALL NOT COVET”.
 - As Paul is given to do, he adds the phrase “and if there is any other commandment” to cover any other commandments of the Mosaic Law that people might think of.
- it is summed up in this phrase, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”
ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται [ἐν τῷ]· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
 - The phrase “summed up” is from ἀνακεφαλαιοῦω (anakephalaioō) which means “sum up”.
 - This word describes condensing the idea of many statements into a summary statement.
 - The word “saying” is from λόγος (logos) which means “word” or “expression”.
 - Paul is referring to the phrase which follows here, so we will translate this as “phrase”.
 - Paul then quotes from Lev 19:18 which part of a passage where various laws are given.
 - This is one of the commandments that Jesus cited as foremost [Mark 12:28-31].

- Love does no evil to a neighbor; therefore love is the fulfillment of the Law.
 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
 - As we have seen throughout this passage, the words “love” are ἀγάπη (agapē) which describes God’s kind of love – a sacrificial, integrity love not based upon the merits of the object.
 - The word “wrong” is from κακός (kakos) which has been consistently translated “evil” at the end of chapter 12 and the beginning of chapter 13.
 - We will use that translation here as well.
 - As we saw in verse 8, the idea of fulfilling the Law means to meet all of the rigorous requirements of the Law as spelled out in Scripture.
 - We also saw that “law” referred to the Mosaic Law.
- Principles of Romans 13:8-10
 - All people of the world (believers and unbelievers alike) share the social obligation of tax, custom, fear and honor [v. 7].
 - Born-again believers are also under the obligation (debt) to love one another.
 - This is a spiritual obligation [John 13:34; 15:12-17; 1 John 3:11, 23; 4:7-12] with social application.
 - When we love in this way, we will walk according to the commandments given to us in God’s word, and it is not a burden [2 John 1-6; 1 John 5:3].
 - When the Pharisees tested Jesus, He declared that the two commands to love God [Deut 6:5] and one another [Lev 19:18] form the basis for the entire O.T. [Matt 22:36-40].
 - Jesus showed us how to love [John 13:1] and only He has fulfilled the Law [Matt 5:17], but because He did, we can as well [Luke 10:25-37; Jas 2:8].
 - This type of love does no evil and does not take into account wrong suffered [1 Cor 13:4-7].
 - This type of love ought to motivate us to use our freedom to serve one another [Gal 5:13-14].

- **The Day is Near [13:11-13]**

- *Do this, being aware of the present age, that it is already the time for you to awaken from spiritual slumber;*

Καὶ τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι,

- The phrase “*Do this*” is literally “And this”.
 - This is another example of the neuter pronoun τοῦτο (touto) being used to refer back to a verbal concept as in Eph 2:8.
 - The verbal concept in this case is to “love your neighbor as yourself”.
 - The NASB translators recognized this and added the word “Do” to communicate this idea.
 - The word “knowing” is from οἶδα (oida) which means “know”, “understand” or “be aware of”.
 - We will use the translation “being aware of” here.
 - The word “time” is from καιρός (kairos) which means “time period” or “age”.
 - We will translate this “present age” here.
 - The phrase “the hour” is ὥρα (hōra) which means “time of day” or “hour”.
 - We will translate this “the time” here.
 - The word “sleep” is from ὕπνος (hupnos) which means “sleep”.
 - This word does not refer to physical sleep here.
 - Instead, Paul is using this word figuratively to describe spiritual slumber.
 - We will translate this “spiritual slumber” here.
- for now our salvation is nearer than *the moment* when we *first* believed.
- νῦν γὰρ ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.
- The word “salvation” is σωτηρία (sōtēria) which means “deliverance” or “salvation”.
 - It is clear from the context that this is talking about phase 3 salvation which will occur at the Rapture.
 - The phrase “to us” is ἡμῶν (hēmōn) which means “of us”.
 - This is modifying “salvation” and should be translated “our salvation”.
 - The word “when” is ὅτε (hote) which means “when” or “at a point in time”.
 - To capture the meaning here, we will translate this as “the moment when”.
 - The word “believed” is an aorist of πιστεύω (pisteuō) which means “believe”.
 - The aorist is punctiliar describing a singular event occurring in the past.
 - We will translate this as “first believed” in order to best express the meaning here.
- The nighttime is coming to a close, and the daytime is drawing near.
- ἢ νῦν προέκοψεν, ἢ δὲ ἡμέρα ἤγγικεν.
- Paul describes the present age, where Satan is at work polluting the minds of people in this world, as the nighttime.
 - He describes the time when Christ will come to get His bride as the daytime.
 - The phrase “is almost gone” is from προκόπτω (prokoptō) which means “be advanced” or “be far gone”.

- This word describes moving toward a final stage, so we will translate this “is coming to a close”.
- The phrase “is near” is from ἐγγίζω (engizō) which means “approach” or “draw near”.
- We will translate this “is drawing near”.
- Therefore let us lay aside the deeds of darkness and put on the armor of light.
ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκοτίου, ἐνδυσώμεθα [δὲ] τὰ ὄπλα τοῦ φωτός.
- The phrase “let us lay aside” is from ἀποτίθημι (apotithēmi) which means “take off and lay down”.
- This word can be used literally of the taking off of clothes [Acts 7:58].
- In the N.T. this word is most often used figuratively with the meaning “to rid oneself of” [Eph 4:22, 25; Col 3:8; Heb 12:1; Jas 1:21; 1 Pet 2:1].
- This figurative meaning is used here as well.
- This verb is a hortatory subjunctive which is used as an exhortation to enjoin others to join in an activity.
- Paul is exhorting believers to join him in ridding themselves of the deeds of darkness.
- Paul uses darkness here as he does in 2 Cor 6:14 where he equates it with lawlessness.
- The contrast of light and darkness in 2 Cor 6:14 is also found in Eph 5:7-9.
- Isaiah used this contrast in describing those who pervert good and evil [Isa 5:20].
- The phrase “put on” is from ἐνδύω (enduō) which means “put on” or “clothe oneself in”.
- This word can be used literally of putting on clothes [Acts 12:21].
- This word is also used of receiving our resurrection bodies [1 Cor 15:53-54; 2 Cor 5:1-4].
- Just like the phrase “lay aside”, this is a hortatory subjunctive which is used as an exhortation.
- In the N.T. this word is most often used of spiritual assets [Gal 3:27; Eph 4:24; Col 3:10; 1 Thess 5:8].
- Here, the exhortation is to put on our spiritual armor (armor of light) as in Eph 6:11.
- Let us conduct ourselves properly as in the daytime, not in carousing and drunkenness,
ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις,
- The phrase “Let us behave” is from περιπατέω (peripateō) which means “walk” or “walk around”.
- As we saw in verse 12, this verb is a hortatory subjunctive used as an exhortation.
- This word is often used of general conduct or behavior [2 Cor 12:18; Col 4:5; 1 Thess 4:12].
- We will use the translation “conduct ourselves” here.
- The word “properly” is εὐσχημόνως (euschēmonōs) which means “properly” or “correctly”.
- This word is used here to describe good, decent behavior as opposed to the deeds of darkness.
- The word “day” is ἡμέρα (hēmera) which means “day” or “daytime”.
- This word is used here as in verse 12, so we will translate this “daytime” once again.

- The word “carousing” is from κῶμος (kōmos) which means “carousing” or “revelry”.
- This word describes partying to the point of excess.
- nor in sexual promiscuity and sensuality, nor in strife and jealousy.
μὴ κῶμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ,
- The words “not” are both μὴ (mē) which is one of the basic Greek words for “not”.
- Both of these are used in the sense of “nor” because they continue the list of things not to do.
- The word “sensuality” is from ἀσελγεία (aselgeia) which describes a lack of any self-control, in particular with regard to the attraction of sensory pleasures.
- The word “strife” is from ἔρις (eris) which means “strife” or “discord”.
- This word describes conflict that rises to the point of being contentious or quarrelsome.
- Principles of Romans 13:11-13
 - As believers, we should be aware of the times in which we live [Matt 16:1-3].
 - If we are aware of the times in which we live, we should recognize the need to be spiritually awake and disciplined [1 Thess 5:1-11].
 - Every day that passes brings us closer to salvation from the presence of sin [Rom 8:23; 1 Pet 1:3-5].
 - When that day comes, a greater awakening (and shout for joy) will take place [Ps 17:15; Isa 26:19].
 - Knowing that we will soon stand before the Judgment Seat of Christ should motivate godly behavior [Rom 14:10-12; 2 Cor 5:9-10].
 - To do this we must make choices every day about what we will lay aside and put on [Eph 4:20-24].
 - Laying aside the old self involves putting aside the unrighteous behavior that goes with it [Col 3:8-9].
 - Putting on the new self involves putting on the righteous behavior that goes with it [Col 3:10-14].
 - This is all part of the day-by-day battle taking place in our soul between the old self (flesh, sin nature) and the Holy Spirit [Gal 5:16-17; Rom 7:14-25].

• Put on Christ [13:14]

- But instead put on the Lord Jesus Christ,
ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν
 - The word “But” is ἀλλὰ (alla) which means “but” or “rather”.
 - This word forms a sharp contrast with what precedes it, so we will translate this “But instead”.
 - Just as we saw in verse 12, the phrase “put on” is from ἐνδύω (enduō) which means “put on” or “clothe oneself in”.
 - As in verse 12, this word is used figuratively here to describe making use of spiritual assets we have received from God through grace.
 - In verse 12, the spiritual asset to be taken up was the armor of light, but here it is the person of Jesus Christ Himself.
 - The word “Lord” is from κύριος (kurios) which means “owner”, “master” or “lord”.
 - Jesus’ Lordship over believers is emphasized here because implicit in the process of “putting on” Christ is submitting to Him as Lord.
 - Paul is exhorting believers to make use of every available spiritual asset because, through Christ, we have access to them all [Eph 1:3].
- and do not fantasize about the sins of the flesh so as to arouse lusts.
καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιῆσθε εἰς ἐπιθυμίαν.
 - The word “make” is from ποιέω (poieō) which means “make” or “do”.
 - As we will see when we fully develop the translation, the word “do” fits best here.
 - The word “provision” is from πρόνοια (pronoia) which means “forethought” or “foresight”.
 - This word is used here of thinking ahead of time about something you might like to do.
 - The phrase “for the flesh” is literally “of the flesh”.
 - In a thinking context a like we have here, it can mean “about the flesh”.
 - The flesh here refers to the sins of the flesh.
 - The phrase “in regard to its lusts” is literally “to lusts”.
 - Paul is talking about inciting the lusts of the flesh, so we will translate this “so as to arouse lusts”.

- Principles of Romans 13:14
 - In this one verse, Paul sums up many of the principles he has been teaching in this letter.
 - The moment we first believed we were baptized into Christ [Rom 6:3].
 - As a reflection of our position in Christ, we should clothe ourselves with Christ [Gal 3:27].
 - The moment we first believed God's righteousness was imputed to us [Rom 3:21-24].
 - To clothe ourselves with Christ is to walk in experiential sanctification [Rom 6:11-19].
 - This is the will of God who called us for this very purpose [1 Thess 4:1-7].
 - The moment we first believed we were made alive together with Christ (born again) [Eph 2:1-9].
 - The result of this is that we now have a living human spirit which is our new self [Titus 3:5-7].
 - This new self has been created in righteousness and holiness of the truth [Eph 4:24].
 - This new self is also being renewed according to the image of God [Col 3:8-17].
 - To clothe ourselves with Christ is to put on this new self and walk accordingly.
 - This involves volitional choices which include laying aside the old self [Eph 4:17-27].
 - While walking in this way, we will not carry out the desires of the flesh [Gal 5:16-17].
 - If, instead, we allow our minds to entertain the sins of the old self, we will arouse the lusts of the flesh which wage war against the soul [1 Pet 2:11].
 - If we succumb to those lusts, we will fall into sin which results in experiential death [Jas 1:14-15].

• **Let the Lord Judge [14:1-12]**

- Now accept the one who is weak in faith,
Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε,
 - The word “accept” is from προσλαμβάνω (proslambanō) which means “take along”, “partake of” or “receive into one’s inner circle”.
 - This word is used here of being gracious in welcoming or accepting someone.
 - The word “weak” is from ἀσθενέω (astheneō) which means “be sick”, “be weak” or “be in need”.
 - This word is used here (and in verse 2) of a weakness in the exercising of one’s faith due to being limited in understanding of the Scriptures.
- *but* not for *the purpose of getting into quarrels about differing viewpoints.*
μὴ εἰς διακρίσεις διαλογισμῶν.
 - The phrase “passing judgment” is from διάκρισις (diakrisis) which means “ability to distinguish” or “verbal conflict due to differing views”.
 - This word describes quarrels or disputes here.
 - The phrase “on his opinions” is from διαλογισμός (dialogismos) which means “thought”, “opinion” or “reasoning”.
 - This word is used here of a viewpoint or opinion regarding spiritual matters.
- On the one hand, one person believes that he may eat all things, but on the other hand, he who is weak in faith eats vegetables *only*.
ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.
 - This verse has the classic Greek μὲν (men) δὲ (de) construction which is simply translated “but” here.
 - We will use the verbose translation “on the one hand” plus “but on the other hand”.
 - The phrase “has faith” is from πιστεύω (pisteuō) which means “believe” or “trust”.
 - We will translate this word “believes” here.
 - Comparing with verse 1, we know the phrase “he who is weak” refers to being weak in faith.
- The one who eats meat is not to regard with contempt the one who does not eat meat,
ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω,
 - The two parties in this verse are “the one who eats” and “the one who does not eat”.
 - It is clear from the context that the issue at hand is whether or not someone eats meat.
 - The phrase “regard with contempt” is from ἐξουθενέω (exoutheneō) which means “despise” or “reject disdainfully”.
 - This word describes arrogantly looking down on someone deemed to have no merit [Luke 18:9-14].
- and the one who does not eat meat is not to judge the one who eats meat, for God has accepted him.
ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο.

- As we saw in the first half of this verse, the two parties in this verse are the one who eats meat and the one who does not eat meat.
- The parallelism of this verse tells us that it is not proper for either party to judge the other or regard the other with contempt.
- The word “accepted” is from προσλαμβάνω (proslambanō), the same word we saw back in verse 1.
- The structure of this passage makes it clear that we are to accept others with differing viewpoints (in the gray areas) because God has accepted them.
- Who are you who judges the house-servant of another?
 οὐ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην;
 - The phrase “to judge” is ὁ κρίνων (ho krinōn) which means “one who judges”.
 - This indicates that this type of judgment is taking place, so we will translate this “who judges”.
 - The word “servant” is from οἰκέτης (oiketēs) which means “house servant” or “domestic”.
 - This describes someone who is indeed a servant, but is considered to be a part of the household.
- To his own Lord he stands or falls; and he will stand, for the Lord is able to make him stand.
 τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος στήσαι αὐτόν.
 - The words “master” and “Lord” are both from κύριος (kurios).
 - Some commentaries claim both of these refer to an earthly master.
 - Others mirror the NASB translation in treating the first as a reference to an earthly master and the second as the Lord Jesus Christ.
 - However, the logical progression of this passage indicates that both of these are references to the Lord Jesus Christ.
 - The contrasting images of standing versus falling represent approval versus disapproval in the legal sense of a courtroom setting.
 - Interestingly, Paul states that approval before the Lord is assured because the Lord Himself will cause the house-servant to stand approved.
- On the one hand, one person considers one day above another, but on the other hand, another person considers every day *alike*.
 Ὅς μὲν [γὰρ] κρίνει ἡμέραν παρ’ ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν·
 - As we saw in verse 2, this verse has the classic Greek μὲν (men) δὲ (de) construction.
 - As we did before, we will use a verbose translation “on the one hand” plus “but on the other hand”.
 - The phrase “one person” and the word “another” are both the pronoun ὃς (hos).
 - We will translate the second instance as “another person” for symmetry.
 - The two words “regards” are from κρίνω (krinō) which means “think”, “consider”, “regard” or “judge”.
 - This word describes a process of evaluation which results in a thoughtful, considered conclusion.

- Each person must be fully confident in his own opinion.
ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω.
 - The phrase “fully convinced” is from πληροφοροῦν (plērophoreō) which means “fulfill”, “fully accomplish” or “fully convinced”.
 - In Rom 4:21 and in Col 4:12 we translated this verb as “fully confident”.
 - The word “mind” is from νοῦς (nous) which means “mind”, “attitude”, “thought” or “opinion”.
 - In this context, this word is describing an opinion formed through thoughtful consideration.
- He who focuses on the day, does so for the Lord, and he who eats meat, does so for the Lord,
ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ · καὶ ὁ ἐσθίων κυρίῳ ἐσθίει,
 - The words “observes” are from φρονέω (phroneō) which means “think” or “set one’s mind on”.
 - This word is describing an intense mental focus on something here.
 - For the first instance, we will use the translation “focuses on”.
 - For the second instance, we will mirror the second half of the verse and translate as “does so”.
 - As we have noted in this passage, the issue Paul is addressing is the eating of meat.
- for he gives thanks to God;
εὐχαριστεῖ γὰρ τῷ θεῷ·
 - The phrase “gives thanks” is from εὐχαριστέω (eucharisteō) which means “be thankful” or “give thanks”.
 - This is a grace word for expressing grateful thanks in response to grace blessings.
 - This is also the verb form of the word for the Eucharist (Communion) which is a ritual of the Church involving praise and thanksgiving.
- and he who does not eat meat, he does so for the Lord, and gives thanks to God.
καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ.
 - As we have noted in this passage, the issue Paul is addressing is the eating of meat.
 - The exact same phrases we saw before are repeated here.
 - Both of these phrases are applied to the one who eats meat and the one who does not eat meat.
 - This means that, no matter what side of a gray area spiritual issue you are on, you can do what you believe is right as unto the Lord and with a heart of thanksgiving.
- For no one among us lives for himself, and no one among us dies for himself;
οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει·
 - The phrase “not one of us” is οὐδεὶς ἡμῶν (oudeis hēmōn) which means “not one of us” or “no one among us”.
 - We will use the latter translation here.
 - The phrase “not one” is simply οὐδεὶς (oudeis), but the ἡμῶν (hēmōn) is implied.
 - We will change this to “no one among us” here.

- The word “lives” is from ζάω (zaō) which means “live” or “be alive”.
- This word is most often used of spiritual life in the N.T., but in this passage, it is used of physical life.
- The word “dies” is from ἀποθνήσκω (apothnēskō) which means “be mortal” or “die”.
- The phrase “among us” tells us that we are talking about physical life/death of believers here.
- The phrase “for himself” is from ἑαυτοῦ (heautou) which means “self”.
- This is descriptive of how unbelievers function, but believers should not do so.
- for if we live, we live for the Lord, or if we die, we die for the Lord;
 ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν.
 - The two words “if” here are third-class conditionals meaning maybe yes, maybe no.
 - In this case there is no volitional choice implied since we live or die as the Lord chooses.
 - The same two words for living and dying are found in this verse.
 - Again, physical life/death are in view as the people in view are all believers (spiritually alive).
 - In contrast to the unbeliever who lives for himself, the believer is to live for the Lord [2 Cor 5:14-15].
- consequently, whether we live or die, we are the Lord’s.
 ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.
 - The words “therefore” is οὖν (oun) which means “so”, “therefore”, “consequently” or “then”.
 - Paul is drawing a conclusion, so we will translate this “consequently” here.
 - The phrase “whether we live or die” is literally “if we live or if we die”.
 - Both of these words “if” are third-class conditionals once again here.
 - The phrase “we are the Lord’s” indicates ownership or possession.
 - This refers to Christ’s Lordship as well as all believers being God’s possession [John 17:9].
- For Christ died and lived again for this purpose, that He might be Lord both of the dead and of the living.
 εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.
 - The phrase “to this end” is εἰς τοῦτο (eis touto) which means “to this”.
 - This is used here to mean “for this purpose”.
 - The same two words for dying and living are found in this verse in reference to Jesus Christ’s physical death and resurrection.
 - A different word (νεκρός, nekros) is used for “dead” here, but physical death/life are still in view.
 - The phrase “He might be Lord” is the subjunctive of κυριεύω (kurieuō) which means “rule”, “own” or “be a master/lord over”.
 - The subjunctive indicates that He is Lord of people who are physically dead and physically alive if they are believers who have placed their trust in Him.

- But you, why do you judge your brother?
Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου;
 - The word “judge” is the same word we saw back in verses 3 and 4 describing passing an unfavorable judgment on someone or something and in verse 5 describing thoughtful consideration.
 - This word is used here of passing an unfavorable judgment as in verses 3 and 4.
 - The phrase “your brother” is talking about a brother in Christ here.
- Or you also, why do you regard your brother with contempt?
ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου;
 - The phrase “Or you again” is literally “Or you also”.
 - This phrase refers to the person who has the opposite viewpoint of the person just mentioned.
 - Either party can be guilty of judging the other or viewing the other with contempt.
 - The phrase “your brother” is talking about a brother in Christ here.
 - The phrase “regard with contempt” is the same word we saw back in verse 3 describing arrogantly looking down on someone else.
- For we will all stand before the judgment seat of God.
ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου;
 - The phrase “we will all” refers to all believers, whether physically alive or physically dead.
 - The phrase “stand before” is from παρίστημι (paristēmi) which means “present oneself in the presence of”.
 - This is the verb ἵστημι (histēmi) – which we saw back in verse 4 for “stand” in the sense of a courtroom setting – plus the prefix παρά (para) which means “beside” or “in the presence of (before)”.
 - The phrase “the judgment seat” is τῷ βήματι (tō bēmati) which refers to a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters.
 - The judgment seat (also known as the Bēma) was a familiar item in Greco-Roman culture, often located in the agora, the public square or marketplace in the center of a city.
 - In this verse Paul refers to this as the judgment seat of God, but this is the judgment seat of Christ Paul spoke of in 2 Cor 5:10 which is not an earthly location, but the place of judgment for Church Age believers in heaven.
- For it is written, “AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD.”
γέγραπται γάρ· ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.
 - As we have seen many times before, Paul uses the phrase “it is written” to introduce an O.T. quote substantiating the doctrinal claims he is making.
 - Paul then quotes from Isa 45:23.

- This bowing of knees and giving of praise applies to everyone, including unbelievers.
- Church Age believers will do this at the Bēma Seat judgment while unbelievers will do this at the Great White Throne judgment [Rev 20:11-15].
- So then each one of us will give a reckoning of himself to God.
 - ἄρα [οὖν] ἕκαστος ἑμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ].
 - There are a couple of text questions regarding this verse.
 - As in 99.9% of the cases, the meaning of this verse is not affected by inclusion/exclusion.
 - The word “account” is from λόγος (logos) which means “word”, “reckoning” or “accounting”.
 - The word “reckoning” better communicates what this entails, so we will use this translation.
- Principles of Romans 14:1-12
 - It is our blessing to accept others just as we have been accepted in Christ [Rom 15:7; Phlm 17].
 - It is incumbent upon those who are stronger in the faith to build up those who are weaker in the faith [Rom 15:1-2; Eph 4:29].
 - Matters of personal conviction are not the same as matters of absolute righteousness [Isa 5:20].
 - One area of disagreement among believers has to do with dietary restrictions.
 - The vegetarian position represents a weakness in faith-application, but is not wrong as a matter of absolute righteousness [1 Cor 8:8].
 - Believers that have differing viewpoints should never judge or harbor disdain for one another.
 - Contempt for others is completely inappropriate and is born out of arrogance [1 Cor 1:26-29].
 - Judging is also out of line because of the double-standard inherent in that practice [Matt 7:1-2].
 - Jesus Christ is the Lawgiver and Judge, so we have no role in judging others [Jas 4:12].
 - Recognizing the imminence of the return of Christ the Judge, we should avoid complaining about one another [Jas 5:9].
 - Another area of disagreement among believers has to do with distinguishing between days.
 - We know from the Scriptures that every day is the same [Gal 4:9-11; Heb 3:12-4:9].
 - However, we should not judge those who believe one day is more important than another [Col 2:16].
 - In the process of maturing in the faith, we should come to know as much as we can from God’s word and be assured in our convictions [Rom 4:19-21; 14:14; Phil 1:21-26; Col 4:12; 2 Tim 1:12; 3:14; Heb 6:9].

- We should always remain humble, recognizing that we still have a lot to learn, always willing to allow the Holy Spirit to increase our understanding of the word of God [John 14:26; 16:13; 1 John 2:27].
- For our walk to have eternal value, all things must be done in faith [Rom 14:23] as unto the Lord whom we serve [Col 4:23-24; Eph 5:22; 6:7-8].
- God knows our heart [Heb 4:12-13] and can easily discern when we are selfish [Zech 7:5-6].
- The reality of the life we now live is that Christ is living in us [Gal 2:20].
 - This inspires a heavenly focus [2 Cor 4:16-18].
 - This also motivates us to glorify God in all that we do [1 Cor 10:31; 1 Pet 4:11].
- God determines the length of our days [Job 14:5].
- For as long as the Lord allows us to live on this earth, we should endeavor to finish our course having served His purpose [Acts 13:36; 20:24].
- Whether we physically live or die, we will always be alive in Him [John 11:25-26] and we will always be His [John 10:27-29].
- Jesus Christ is our Kinsman Redeemer and experienced physical death on the Cross [Matt 27:50; Mark 15:37; Luke 23:46; John 19:30].
- He was also victorious over physical death when He was resurrected on the third day [1 Cor 15:3-4].
- His physical death/resurrection ensure us victory over physical death as well [1 Cor 15:51-57].
- Jesus Christ is the Head of the Church, most of whom have already experienced physical death.
- Their physical death did not change the fact the Jesus is their Head, Redeemer, Savior, Lord, etc.
- If fellow Christians are the Lord's whether they are alive or dead, then we are in no position to make ourselves lord over them [2 Cor 1:24; 1 Pet 5:1-3].
- All believers will stand before Christ to have their deeds evaluated [2 Cor 5:10].
- God will open up the books and review our lives [Job 34:11; Psalm 62:12; Prov 24:12; 1 Cor 3:13].
- As believers, we have the blessing of knowing that our judgment before Christ is a judgment for approval [1 Cor 3:11-15; Col 1:21-22; Jude 24].
- Unbelievers will also have to give an account when they face judgment [Acts 10:42; 2 Tim 4:1].
- This judgment will take place at the Great White Throne [Rev 20:11-15].
- Note that for believers and unbelievers alike, their deeds are evaluated at their judgments because Jesus has died for their sins [1 Tim 4:10; 1 Jn 2:2].

• Do Not Cause Stumbling [14:13-23]

- Therefore let us not judge one another anymore,

Μηκέτι οὖν ἀλλήλους κρίνωμεν.

- Paul begins this section with the word “Therefore”.
- This tells us that he is building on everything he had developed in verses 1-12.
- The phrase “let us ... judge” is the hortatory subjunctive of κρίνω (krinō) which means “think”, “consider”, “regard” or “judge”.
- We saw Paul use this construct back in chapter 13 to include himself in the exhortation.
- but rather determine this – not to put a cause for offense or a stumbling block in a brother’s way.

ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

- The word “determine” is from κρίνω (krinō), the same word translated “judge” earlier in this verse.
- Paul is making a play on words here that is not obvious in the English translation.
- The word “obstacle” is πρόσκομμα (proskomma) which means “cause for offense”.
- This is the word translated “stumbling” in Rom 9:32-33, 1 Cor 8:9 and 1 Pet 2:8.
- In Rom 14:20, this word is translated “gives offense”.
- We will use the literal translation “cause for offense” here.
- The phrase “stumbling block” is σκάνδαλον (skandalon) which means “temptation to sin”.
- This word is translated “stumbling block” eleven times in the N.T. of the NASB.
- I know and have become convinced by the Lord Jesus that nothing is unclean in itself;
οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι’ ἑαυτοῦ,
- The phrase “am convinced” is from πειθῶ (peithō) which means “persuade” or “convince”.
- This is a perfect passive which we will translate “have become convinced”.
- The phrase “in the Lord Jesus” described the means by which Paul had become convinced – the teachings of Jesus Himself.
- We will translate this “by the Lord Jesus”.
- Paul gives triple emphasis to this statement...
 - I know
 - I am convinced...
 - ...by the Lord Jesus
- The word “unclean” is from κοινός (koinos) which means “common”, “ordinary” or “profane”.
- This word was often used to describe things which were ceremonially impure (not sanctified).
- but to him who reckons anything to be unclean, to him it is unclean.
εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκεῖνῳ κοινόν.
- The word “thinks” is from λογίζομαι (logizomai) which means “think”, “consider” or “reckon”.

- This word describes coming to a conclusion based upon giving something full consideration.
- The two words “unclean” are from κοινός (koinos) which is the same word we saw earlier in this verse.
- For since because of food your brother is hurt, you are no longer walking according to love.
εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς·
 - The word “if” is a 1st class conditional which means this is assumed to be true.
 - We will translate this as “since” here.
 - The word “hurt” is from λυπέω (lupeō) which means “be sad”, “be distressed” or “be offended”.
 - This word describes experiencing severe mental or emotional distress.
 - The phrase “no longer” is οὐκέτι (ouketi) which means “no longer” or “no further”.
 - This indicates that these believers had previously been walking according to love.
 - The phrase “walking according to love” describes thinking, speaking and acting according to love.
 - This is what I describe as living within the operational sphere of ἀγάπη (agapē) love.
- Stop ruining the walk of him for whom Christ died with your food.
μὴ τῷ βρώματι σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.
 - The phrase “do not destroy” is μὴ (mē) plus the present imperative of ἀπόλλυμι (apollumi).
 - This is a construction in the Koine Greek that means “stop destroying”.
 - The verb ἀπόλλυμι (apollumi) means “destroy” or “ruin”.
 - This word describes disrupting the Christian walk of another believer here.
 - In this context “him for whom Christ died” refers to a brother in Christ.
 - Since Jesus died for everyone, there is a similar principle which applies to unbelievers.
 - The phrase “with your food” applies to the specific example Paul is giving here.
 - Following the development of his argument, Paul is referring to the one who eats meat here.
- Therefore do not let what you reckon to be a good thing be spoken of as evil;
μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.
 - The phrase “what is for you a good thing” is literally “your good”.
 - We will translate this verbosely as “what you reckon to be a good thing”.
 - The phrase “be spoken of as evil” is from βλασφημέω (blasphēmeō) which means “slander”, “revile” or “denigrate”.
 - This is the word for “blaspheme” when it is used of God.
 - Here it is being used of food (or anything else that falls into the gray areas of Scripture).
 - Even though word this specifically refers to what is being spoken, the real issue at hand is the mindset of the brother in Christ.

- for the kingdom of God is not eating and drinking,
οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις
 - The phrase “the kingdom of God” refers to a spiritual kingdom, not an earthly kingdom.
 - God’s spiritual kingdom exists throughout the various stewardships, but the earthly kingdom will be established during the Millennium.
 - Paul cites “eating and drinking” here as examples of what the kingdom of God is not.
 - The word “drinking” is from πόσις (posis) which simply means “the act of drinking”, but Paul is referring to drinking wine here [see v. 21].
 - Paul is not limiting this to eating and drinking only.
 - He is merely using those as examples of all that falls into the gray areas of the faith that should not be subject to the criticism of others [Col 2:16].
- but righteousness and peace and joy in the Holy Spirit.
ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ.
 - Paul cites “righteousness and peace and joy” as examples of what the kingdom of God is.
 - This is not imputed righteousness, but the righteousness manifested in the believer’s walk.
 - These three key aspects of walking in the Light cannot be realized apart from the Holy Spirit.
 - Paul emphasizes this again regarding peace and joy later in Romans (along with hope) [Rom 15:13].
- For he who in this way serves Christ is acceptable to God and approved by people.
ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.
 - The context leading up to this verse (plus v. 19) tells us that Paul is saying that we are serving Christ when we build up our brethren in Christ rather than tear them down over superficial issues.
 - The word “acceptable” is εὐάρεστος (euarestos) which means “pleasing” or “acceptable”.
 - This is the word we saw back in Romans 12:1-2 which means “acceptable” because it is pleasing.
 - The word “approved” is δόκιμος (dokimos) which means “tried and true” or “approved by test”.
 - This word indicates that people will evaluate our God-pleasing behavior and approve of it.
 - The word “men” is from ἄνθρωπος (anthropos) which means “human being”.
 - We will translate this as “people” here.
- So then let us pursue the things which make for peace and the building up of one another.
Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.
 - The word “pursue” is from διώκω (diōkō) which means “run after” or “pursue”.
 - This verb is another hortatory subjunctive here wherein Paul exhorts others to join him.
 - The phrase “the things which make for peace” is literally “the things of peace” or “peaceful things”.
 - This verbose translation explains how Paul was using this phrase in this context.

- The phrase “building up” is from οἰκοδομή (oikodomē) which means “process of building”.
- This word is often used of Christian edification in the N.T. [Rom 15:2; 1 Cor 14:12; Eph 4:29].
- In this context, the phrase “one another” refers to our brothers and sisters in Christ.
- Stop tearing down the work of God for the sake of food.
μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ.
 - The phrase “do not tear down” is μὴ (mē) plus the present imperative of καταλύω (kataluō).
 - This is a construction in the Koine Greek that means “stop tearing down”.
 - The phrase “tear down” is from καταλύω (kataluō) which means “destroy” or “demolish”.
 - The meaning is to detach something through a demolition process.
 - The phrase “the work of God” refers to the work that God is doing, not work that we might do for God [John 6:28-29].
 - In this context, this phrase refers to the work that God is doing in building believers up.
 - Once again, Paul specifically mentions food as something that can be a cause for stumbling.
 - By extension, the principle Paul is teaching applies to other issues that are a matter of personal conviction rather than absolute righteousness.
- All things indeed are pure, but it is wrong for someone to be a cause for offense by what he eats.
πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.
 - We have seen the Greek μὲν...δὲ (men...de) construction in this chapter (vv. 3 and 5).
 - This is the less common μὲν...ἀλλὰ (men...alla) construction which means “to be sure...but”.
 - The word “clean” is from καθαρός (katharos) which means “clean” or “pure”.
 - Here this word is used of something being ritually (or ceremonially) pure.
 - The phrase “they are evil” is from κακός (kakos) which means “bad” or “evil”.
 - This word can also mean “wrong” so we will translate this “it is wrong”.
 - The phrase “gives offense” is from πρόσκομμα (prokomma) which means “cause for offense”.
 - We will translate this “to be a cause offense”.
 - The phrase “the man” is the dative of ἄνθρωπος (anthrōpos) which means “human being”.
 - In this sentence construction we will translate this “someone”.
 - The phrase “who eats” is the dative of ἐσθίω (esthiō) which means “eat” or “consume”.
 - In this context, Paul is talking about eating something in particular that causes offense.
 - Although not exactly literal, we will translate this as “by what he eats” in order to capture this meaning.

- It is right not to eat meat or to drink wine, or *to do anything else* by which your brother stumbles.
καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.
 - The phrase “It is good” is from καλός (kalos) which means “good” or “blameless”.
 - This is given in contrast to the “it is wrong” from v. 20 so we will translate this “It is right”.
 - The phrase “to do anything” was added by the NASB translators because it is implicit in the sentence construction here.
 - We will add the word “else” because it fits the context.
- The faith which you have, have as your own conviction before God.
σὺ πίστιν [ἣν] ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.
 - Some Greek manuscripts do not include the word “which” (ἣν, hēn).
 - As with 99.9% of all text questions, this one does not change the meaning of this verse.
 - Some English translations turn the first part of this verse into a question, “Do you have faith?”.
 - However, there is no justification for this in the Greek text.
 - The phrase “have as you own conviction” is literally “have according to yourself”.
 - This verbose translation in the NASB correctly expresses what Paul is saying here.
 - Paul is telling the people on both sides of these issues to hold their conviction before God.
 - This means we can know it is alright to do certain things and yet not do them for the sake of others.
 - This also means that we should not try to impose our faith conviction on others in such cases.
- Happy is he who does not pass judgment on himself in what he has evaluated and approved.
μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.
 - The word “Happy” is μακάριος (makarios) which means “happy” or “blessed”.
 - This word is translated “Blessed” in the Beatitudes from the Sermon on the Mount [Matt 5:3-11].
 - The word “condemn” is from κρίνω (krinō) which means “judge” or “pass judgment on”.
 - We will use the latter translation because that is how Paul is using this word here.
 - The word “approves” is from δοκιμάζω (dokimazō) which means “examine” or “test for approval”.
 - We will use a verbose translation “has evaluated and approved” here.
- But he who doubts is guilty of sin if he eats meat, because his eating of meat is not from faith;
ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέκριται, ὅτι οὐκ ἐκ πίστεως.
 - The phrase “he who doubts” is from διακρίνω (diakrinō) which means “judge” or “differentiate”.
 - The idea of doubting comes from wavering between two different possible conclusions.
 - This is the word found in James 1:6 which is indicative of double-mindedness [James 1:8].

- The word “condemned” is κατακρίνω (katakrinō) which means “pronounce a sentence on”.
 - This is not describing eternal condemnation here, but rather the temporal consequence of sin.
 - The word “if” is a third-class conditional meaning maybe yes, maybe no.
 - However, the rest of this verse assumes that this person has chosen to eat.
 - As we have seen earlier in this chapter, the issue is the eating of meat.
 - We will add this to the translation here.
 - This principle applies to carnivore and herbivore.
 - For the carnivore, the doubting is from uncertainty about negatively affecting the herbivore.
 - For the herbivore, the doubting is from uncertainty about whether or not it is alright to eat meat.
- and whatever is not from faith is sin.
- πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.
- Paul moves from specific examples to a general statement about faith and sin.
 - Anything and everything we do that is not rooted in faith is a sin.
 - Our views regarding the gray-area issues of Scripture may change over time.
 - However, Paul is teaching us here that we should always act according to whatever faith convictions we currently hold about these issues.
 - This should be a wake-up call for believers that we are to always think, speak and act in accordance with our faith [2 Cor 5:7].

- Principles of Romans 14:13-23
 - As believers, we are warned against being a cause for offense or a stumbling block to others [Mt 18:7 || Luke 17:1; 1 John 2:10; Rev 2:14].
 - In His teaching, Jesus declared all foods to be clean [Mark 7:14-19].
 - Paul taught this principle here and in 1 Tim 4:4-5.
 - However, not all believers understand this principle [1 Cor 8:4-7].
 - If a believer deems some type of food to be unclean, then to him it is effectively unclean.
 - If we eat this type of food and such a believer is aware of it, then we have become a stumbling block to that believer [1 Cor 8:9-10].
 - In doing so, we have sinned against our brother and wounded his conscience which is sinning against Christ [1 Cor 8:11-12].
 - We have the liberty to eat all foods, but eating food is not spiritually profitable [1 Cor 8:8] and we would be wise to not eat food that causes a brother to stumble [1 Cor 8:13].
 - The brother who thinks food to be unclean has a knowledge deficiency, but the brother who causes him to stumble has a love deficiency [1 Cor 8:1].
 - If we fail to walk according to love (and grace) in such a circumstance, we also risk dishonoring God and His name [1 Tim 6:1; Titus 2:3-5].
 - If, instead, we serve our brothers in Christ by working to build them up, we will be serving our Lord Jesus Christ [Col 3:23-24].
 - Such service constitutes spiritual sacrifices which are pleasing to God [Rom 12:1; 1 Pet 2:4-5].
 - A by-product of being pleasing to God is favor in the eyes of some people [Prov 16:7; Luke 2:52].
 - The word of God teaches us to pursue peace and edification [Psalm 34:14; 2 Cor 13:11; 2 Tim 2:22; Rom 15:2; 1 Cor 10:23-24; 1 Thess 5:11].
 - We should keep in mind that we are all members of the body of Christ and if one member suffers, we all suffer [1 Cor 12:26-27].
 - Tearing down what God is building up places us in an adversarial position against God [2 Chr 13:12; Acts 5:38-39].
 - Concerning spiritual matters, we should be convinced of what we believe and hold those convictions before God [Acts 4:19-20].
 - Such faith conviction gives us confidence before God [1 John 3:21-22].
 - If we have such conviction of our faith, we will not suffer from doubt [Matt 21:21; Jas 1:5-8].
 - In order to please God, everything we do as believers must be done in faith [Heb 11:6ff].
 - If, instead, we act in doubt, we will be sinning.
 - The one who eats meat should not eat meat if he has doubts about harming his brother by doing so.
 - Likewise, the one who does not eat meat should not eat meat if he has doubts about whether or not he is defiling himself by doing so.

- **Accept One Another [15:1-12]**

- Now we who are strong *in faith* ought to bear the weaknesses of those *who are weak in faith* and not *just* please ourselves.

Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν καὶ μὴ ἑαυτοῖς ἀρέσκειν.

- Based upon what he taught in chapter 14, Paul begins this chapter with an “ought to” exhortation [John 13:14; 1 John 2:6; 3:16; 4:11].
- The exhortation is directed toward “we who are strong” regarding “those without strength” who are the weak in faith from Rom 14:1-2.
- The word “bear” is from βαστάζω (bastazō) which means “pick up”, “carry” or “bear”.
- The meaning here is to patiently tolerate.
- The word “please” is from ἀρέσκω (areskō) which means “satisfy” or “please”.
- This word is used here and in the next two verses.
- This word is used here to mean striving to fulfill obligations or meet someone’s needs, not in the sense of sinful pleasures.
- Each of us is to please his neighbor for his good, to his edification.

ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομίην·

 - The phrase “Each of us” refers to believers here.
 - This is now the second occurrence of the verb “to please” (ἀρέσκω, areskō) in this passage.
 - The word “neighbor” means someone nearby.
 - Back in Romans 13:9-10 this word referred to believers and unbelievers, but here it is used of a fellow believer as in Eph 4:25.
 - The word “edification” is οἰκοδομή (oikodomē) which means “building” or “construction”.
 - This word describes the process of building someone up in the faith.
- For even Christ did not please Himself;

καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν,

 - This is now the third occurrence of the verb “to please” (ἀρέσκω, areskō) in this passage.
 - Paul turns to the ultimate example of Jesus Christ in order to emphasize how we have been called to a life of selflessness, focused on building up our spiritual brothers and sisters.
- but as it is written, “THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME.”

ἀλλὰ καθὼς γέγραπται· οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπ’ ἐμέ.

 - As we have seen many times before, Paul uses the phrase “it is written” to introduce an O.T. quote.
 - Paul understood that it is always more powerful when you use Scripture to convey a message.
 - Paul then quotes a verse from a Messianic psalm [Psalm 69:9].

- Jesus bore the brunt of many reproaches (insults) because of His association with His Father.
 - This shows that He came to serve His Father, not to glorify Himself.
 - A secondary lesson for us here is that we may face reproaches because of our association with Christ.
- For whatever was written in earlier times was written for our instruction, ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη,
- Paul digresses slightly here to make a point about the importance and power of the Scriptures.
 - The phrase “whatever was written in earlier times” refers to God-breathed writings [2 Tim 3:16].
 - At the time Paul wrote this, most of what was available were O.T. Scriptures (LXX).
 - Today, by application, this refers to the entirety of our Bible (O.T. and N.T.).
 - The word “instruction” is διδασκαλίαν (didaskalian) which means “teaching” or “instruction”.
 - Paul uses this word very few times in his early writings [Rom 12:7; 15:4; Eph 4:14; Col 2:22].
 - However, he uses this word fifteen times in the pastoral epistles because his emphasis shifted from imparting the word to encouraging others to learn from what had been written.
- so that through steadfastness and the encouragement of the Scriptures we might have hope. ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.
- The phrase “so that” is ἵνα (hina) which introduces a purpose clause – the purpose of the instruction being that we might have hope.
 - The word “perseverance” is from ὑπομονή (hupomonē) which means “steadfastness”, “patience”, “endurance” or “perseverance”.
 - The emphasis of this word is patience and strength in the face of adversity.
 - We will use the translation “steadfastness” here.
 - The word “encouragement” is from παράκλησις (paraklēsis) which means “encouragement”, “comfort”, “rebuke” or “exhortation”.
 - All aspects of this word are relevant here as the Scriptures provide us with encouragement and exhortation as part of its instruction.
 - The word “hope” is from ἐλπίς (elpis) which does not mean “wishfulness” but rather “confident expectation”.

- Now may the God who gives steadfastness and encouragement
 ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως
 - The same two words for “perseverance” (ὑπομονή, hupomonē) and “encouragement” (παρακλήσις, paraklēsis) are used here.
 - We will use the translation “steadfastness” for ὑπομονή (hupomonē) once again.
 - Notice that Paul points out that our steadfastness and encouragement come from God (through the instruction of the Scriptures).
- grant you to be of the same mind with one another in accordance with Christ Jesus,
 δῶη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,
 - The word “grant” is from δίδωμι (didōmi) which means “give”, “donate”, “bestow” or “grant”.
 - This word describes something being given out of generosity here.
 - The word “mind” is from φρονεῖν (phroneō) which means “think” or “set one’s mind on”.
 - We saw various forms of this verb in chapter 12 describing proper Christian thinking [Rom 12:16].
 - The phrase “with one another” refers to fellow believers here.
 - We should be likeminded with our brothers and sisters in Christ.
 - The phrase “according to” is the preposition κατὰ (kata) which means “according to” or “in accordance with”.
 - We will use “in accordance with” here.
- so that with one purpose you may with one voice glorify the God and Father of our Lord Jesus Christ.
 ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 - The phrase “so that” is ἵνα (hina) which introduces a purpose clause – the purpose of being of the same mind is to glorify God with one voice.
 - The phrase “with one accord” is ὁμοθυμαδόν (homothumadon) which means “with one mind/purpose”.
 - This word can mean “unanimously”, but Paul is describing the idea of singularity of purpose, so we will use the translation “with one purpose” here.
 - The phrase “one voice” is literally “one mouth”, but the idea of communication is clearly implied here [see Rom 10:8-10].
 - Paul identifies the object of glory as “the God and Father of our Lord Jesus Christ”, a term he uses often [2 Cor 1:3; 11:31; Col 1:3; Eph 1:3, 17].
 - Importantly, this term simultaneously highlights Jesus Christ as our Lord and that He is the eternal Son of God.

- Therefore, accept one another, just as Christ also accepted us to the glory of God.
 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ.
 - The word “Therefore” tells us that Paul is drawing a conclusion based on the preceding verses.
 - The vocabulary of this verse tells us that this is a conclusion based on all of Rom 14:1-15:6.
 - The words “accept” and “accepted” are from προσλαμβάνω (proslambanō) which means “take along” or “receive into one’s inner circle”.
 - This is the same word we saw in Rom 14:1-3.
 - Paul establishes a divine standard for our acceptance of one another here.
 - This is analogous to Christ’s exhortation to love one another [John 15:12].
 - As with the one purpose, one voice exhortation, the end goal here is to glorify God.
- Principles of Romans 15:1-7
 - The bearing of one another’s burdens is known as the Law of Christ [Gal 6:2].
 - Loving one another is known as the Royal Law [Jas 2:8] and represents the summing up of the commandments of the Mosaic Law [Rom 13:9-10].
 - Seeking after our own self-interests is incompatible with ἀγάπη love [1 Cor 13:5].
 - Instead, our goal should be to serve one another by building one another up which benefits the entire body of Christ [Rom 14:19; 1 Cor 12:25-26; Eph 4:11-16; 1 Thess 5:11].
 - Our Lord and Savior Jesus Christ gave us the greatest example of how to be a humble servant [John 4:34; Phil 2:5-8].
 - Paul and other believers of his time had the O.T. Scriptures for their instruction [1 Cor 10:1-11].
 - Today, we have the entire Bible (O.T. & N.T.) for our instruction [2 Tim 3:16-17] which, along with the ministry of the Holy Spirit, gives us everything pertaining to life and godliness [2 Pet 1:3].
 - The Scriptures, through the ministry of the Holy Spirit, teach us steadfastness in tribulation and provide encouragement which leads to an enduring hope [Rom 5:3-5 cf. 15:4-5].
 - As believers, we should be of the same mind, but only in as much as we are in accordance with the mind of Christ [1 Cor 2:16; Col 2:8].
 - Such like-mindedness allows for us to produce a unified testimony [Acts 4:32-33; Eph 4:4-6].
 - This type of unity within the body of Christ (even at the local church level) glorifies God the Father and the Lord Jesus Christ [John 17:4-11].
 - Given that we have been accepted in Christ, we ought to accept one another [Rom 12:10; 14:1-3].

- For I state that Christ has become a minister to the circumcision on behalf of the truth of God
λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ,
 - Paul uses the phrase “For I say” to introduce a new discussion.
 - He is making a statement, not voicing his opinion, so we will translate this “For I state”.
 - The phrase “has become” is the perfect, passive of γίνομαι (ginomai) which means “be” or “become”.
 - The perfect tense indicates a past completed action that has present ongoing results.
 - The word “servant” is from διάκονος (diakonos) which means “minister” or “servant”.
 - This is a unique usage of this word describing Christ as a ministering agent, not as a helper.
 - The word “to the circumcision” is literally “of the circumcision”.
 - Paul is describing the Jewish people by using a defining characteristic.
 - This is significant in connecting this to the previous passage (Rom 14:1-15:7) because getting circumcised versus not getting circumcised is a Romans 14 issue.
 - The phrase “the truth of God” refers to God’s word in general.
 - In this context, the O.T. promises made to Israel are specifically in view.
- to confirm the promises *given* to the fathers,
εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,
 - The word “confirm” is from βεβαιῶ (bebaioō) which means “confirm” or “establish”.
 - In this context, this word means to prove something to be true beyond all doubt.
 - The phrase “the promises *given* to the fathers” refers to the O.T. promises given to the Jewish patriarchs.
 - This includes promises which have been fulfilled in Christ’s first advent and those that will be fulfilled in His second advent.
- and that the Gentiles might glorify God for His mercy;
τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάζει τὸν θεόν,
 - The word “and” is the simple conjunction δὲ (de) indicating a continuation of the previous verse.
 - The problem is the syntax of this verse does not naturally connect back to the previous verse.
 - Although a bit awkward, the best way to take this is as a continuation of the main clause of the previous verse, “Christ has become a minister”.
 - To make this easier to read in the English, we will reword it slightly from the literal translation.
 - The phrase “for His mercy” is literally “for mercy”.
 - The context indicates that God’s mercy is in view.
 - The focus for the Jews is the covenantal promises, but for the Gentiles it is the mercy of God.

- as it is written, “THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME.”
καθὼς γέγραπται· διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν καὶ τῷ ὀνόματί σου ψαλῶ.
 - As we have seen many times before, Paul uses the phrase “it is written” to introduce an O.T. quote.
 - The O.T. verse quoted here is Psalm 18:49 (see also 2 Sam 22:50) which is a Psalm of David.
 - This is a Psalm celebrating his deliverance from the hands of Saul wherein David states that he will be a witness to the Gentiles.
- And again *the Scripture* says, “REJOICE, O GENTILES, WITH HIS PEOPLE.”
καὶ πάλιν λέγει· εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.
 - The phrase “Again he says” is literally “And again he/she/it says”.
 - Given that the quote which follows was written by Moses, not David, this refers to the Scripture.
 - Paul then quotes the first line of Deut 32:43.
 - This verse implores the Gentiles to celebrate (rejoice) together with the people of Israel.
- And again *the Scripture* says, “PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM.”
καὶ πάλιν· αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.
 - The phrase “And again” is an abbreviated version of the beginning of the previous verse, so we will translate this as “And again the Scripture says”.
 - Paul then quotes Psalm 117:1 which was written by an unknown author and encourages all people, including the Gentiles, to praise the Lord.
- And again Isaiah says, “THERE SHALL COME THE ROOT OF JESSE,”
καὶ πάλιν Ἰησαΐας λέγει· ἔσται ἡ ρίζα τοῦ Ἰεσσαὶ
 - This verse begins with the phrase “And again Isaiah says”.
 - Paul concludes his series of O.T. quotes with one from his favorite O.T. author - Isaiah.
 - Paul then quotes Isaiah 11:10 from the LXX.
 - He leaves off the opening phrase “Then in that day” and begins with the prophecy concerning Christ as a Jew – the Root of Jesse.
- “AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE.”
καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ’ αὐτῷ ἔθνη ἐλπιοῦσιν.
 - Paul continues the quote of Isaiah 11:10 from the LXX.
 - This portion of the verse shows that Christ will rule over the Gentiles who will have their hope in Him.

- Principles of Romans 15:8-12
 - During His 1st Advent, Jesus' initial mission was directed toward the Jews [Matt 15:24].
 - Even now after Christ has ascended and has been seated in heaven, He continues to serve the nation that rejected Him [Rom 15:8].
 - This is at the root of their provocation to jealousy [Deut 32:21; Rom 10:19-21; 11:11, 14].
 - In His present heavenly session, Jesus is actively uniting Jews and Gentiles [Eph 2:11-22].
 - During the Millennial Kingdom, Jesus will praise the Father among the Gentile nations (after He has conquered them) [Psalm 18:30-50].
 - The Law/Writings/Prophets tell of God's provision for Gentiles through the promises given to Israel.
 - The ultimate fulfillment of this is eschatological but is foreshadowed in the present blessings for both Jew and Gentile in the Body of Christ [Eph 2:14].
 - Therefore, believers today who were born Jewish should lovingly accept those who were born Gentile just as they have been accepted in Christ.
 - This acceptance should be reciprocal [Rom 15:7].

- **Abound in Hope and Goodness [15:13-14]**

- Now may the God who gives hope fill you with all joy and peace in believing,
Ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν,
 - The phrase “may fill” is from πληρῶω (plēroō) which means “fill” or “fulfill”.
 - This verb is in the somewhat rare optative mood which indicates a desire that something be true.
 - The phrase “the God of hope” is essentially the same phrase we saw back in verse 5 regarding steadfastness and encouragement.
 - We will use a similar translation here.
 - The word “hope” builds upon the previous verses and describes the confident expectation that believers can have based upon God’s promises and His mercy.
 - The words “joy” and “peace” describe spiritual blessings which God also gives to believers.
 - Our joy often comes from the sheer delight we have in anticipation of our hopes being fulfilled.
 - Likewise, peace of soul results from the assurance that God will fulfill those hopes.
 - Such peace of soul will also facilitate a peace (acceptance) among believers.
 - The phrase “in believing” involves a present, active infinitive of πιστεύω (pisteuō).
 - This describes an ongoing faith as opposed to the moment when we first believed and were saved.
- so that you will be enriched with hope by the power of the Holy Spirit.
εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.
 - The word “abound” is from περισσεύω (perisseuō) which means “abound” or “overflow”.
 - This describes having a wealth of hope, not more hope than we could ever need or use.
 - The phrase “by the power of the Holy Spirit” tells us the source of our hope, joy and peace.
 - The personal ministry of the Holy Spirit is one of the blessings that God predestined for the Church.
 - Many outlines and commentaries end the section on Paul’s discussion about the Church here.
 - I believe the following verse fits well with this verse and forms a more logical conclusion.
- And concerning you, my brethren, I myself also have become convinced that you yourselves are full of goodness,
Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης,
 - The phrase “concerning you, my brethren” tells us that Paul is addressing Christians in Rome directly, but there is indirect application for all Christians.
 - Paul uses the phrases “I myself” and “you yourselves” to indicate that this is a very personal message to the church at Rome.
 - The phrase “am convinced” is from πείθω (peithō) which means “persuade” or “convince” – it is a perfect meaning “have become convinced”.

- The word “full” is from μεστός (mestos) which means “full” or “filled”.
- This word was used negatively back in Rom 1:29.
- The word “goodness” is from ἀγαθωσύνη (agathōsunē) which means “goodness”.
- This word describes a quality that is expressed.
- This word is never used outside of the Bible and Paul is the only N.T. author to use it [Gal 5:22; Eph 5:9; 2 Thess 1:11].
- having been filled with all knowledge and able also to admonish one another.
πεπληρωμένοι πάσης [τῆς] γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.
 - The word “filled” is a perfect passive participle of πληρώω (plērōō) which means “full” or “filled”.
 - Given that this is in the perfect, we will translate this “having been filled”.
 - There is a text question as to whether or not the definite article τῆς (tēs) belongs here.
 - This is in the middle of the phrase “all knowledge” and the meaning is unchanged either way.
 - The word “knowledge” is from γνῶσις (gnōsis) which means “knowledge” or “what is known”.
 - Here this word refers to knowledge of the gospel and the Christian walk which follows.
 - The word “admonish” is from νουθετέω (noutheteō) which means “admonish”, “warn” or “instruct”.
 - Here this word describes instructing others through warnings or admonishment [1 Thess 5:12-14].
- Principles of Romans 15:13-14
 - We are saved by grace through faith, and we should walk by grace through faith [Eph 2:8-10; Col 2:6; 2 Cor 5:7].
 - We are born again to a living hope [1 Pet 1:3] and can be made rich in hope through the Spirit [Rom 5:1-5] yielding joy in anticipation of the gracious fulfillment of our hope [Rom 8:24-25; 1 Pet 1:13].
 - Although the believers in Rome needed to be established in their faith [Rom 1:8-12], they were full of hope, joy, peace and goodness, and they were able to admonish one another.
 - The ability to minister to one another within a local assembly is important for the growth of the entire body [Eph 4:14-16; Col 2:18-19].
 - Fulfilling the one another admonishments in the N.T. is indicative of a healthy local church assembly [Rom 12:10, 16; 13:8; 14:13, 19; 15:5, 7, 14; 16:16; 1 Cor 11:33; 12:25; 16:20; 2 Cor 13:12; Gal 5:13; 6:2; Eph 4:2, 32; 5:21; Phil 2:3; Col 3:9, 13; 1 Thess 3:12; 4:9, 18; 5:11, 15; 2 Thess 1:3; Heb 10:24; Jas 4:11; 5:9, 16; 1 Pet 1:22; 4:9; 5:5, 14; 1 John 1:7; 3:11, 23; 4:7, 11, 12; 2 John 5].