

Notes on the Greek New Testament
Week 105 – Romans 14:13-15:21

Day 521: Romans 14:13-18**Verses 13-23**

In verses 13-23 Paul addresses the strong. His key concern is that 'strong' believers should avoid being a 'stumbling block' to the weak. Rather, they should ensure that all is done to build others up.

Verse 13

Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

μηκετι no longer

ἀλληλων, οισ, ους one another

Paul plays on the verb κρίνω. The first occurrence means 'judge' while the second means 'determine.'

μαλλον adv rather, instead, more than that

τιθέναι Verb, pres act infin τιθημι place, set

προσκομμα, ατος n that which causes stumbling or offence

The imagery comes from the Old Testament (see esp. Isa 8:14 quoted in Rom 9:32).

σκανδαλον, ου n that which causes sin/offence

Cf. 1 Cor 8:9.

Verse 14

οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι· ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

οἶδα know, understand

πέπεισμαι Verb, perf pass indic, 1 s πειθω persuade; perf act & pass have confidence, be confident

οὔδεις, οὔδεμα, οὔδεν no one, nothing
κοινος, α, ον common, unclean
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"In a deft rhetorical move, Paul tries to get the strong to listen to him by conceding that they are right on the basic issue: 'No food is unclean in itself' (v.14). 'Unclean' translates κοινος (lit., common), which Jews used to describe things that, by virtue of their contact with the ordinary, secular world, were considered to be defiled." Moo.
Cf. Mark 7:18-19; Acts 10:9-23,28.

λογιζομαι reckon, count, suppose

ἐκεινος, η, ο that (one), he, she, it

All things are clean in themselves (cf. 1 Tim 4:4), but to the one who eats with an accusing conscience and without thanksgiving, such eating is sin (cf. v.23).

Verse 15

εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπείται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρωματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.

βρωμα, τος n food, solid food, meat
λυπεω pain, grieve, injure

The latter sense, 'injure' is the meaning here.

οὔκετι adv no longer, no more

περιπατεω walk, walk about, live

ἀπόλλυε Verb, pres act imperat, 2 s

ἀπολλυμι destroy, kill, lose

ἀπέθανεν Verb, aor act indic, 3s

ἀποθνησκω die

"If Christ loved the weak believer to the extent of laying down his life for his salvation, how alien to the demands of love is the refusal on the part of the strong to forego the use of a certain article of food when the religious interests of the one for whom Christ died are thereby imperilled." Murray.

Wright comments, "This powerful statement presumably means that one could risk betraying a 'weak' person into what was, for them, some form of idolatry, and that this could jeopardise their allegiance to Christ altogether, putting the 'strong' Christian at loggerheads with the Messiah himself, who has given his life for them."

Verse 16

μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

βλασφημεω speak against, speak against God, blaspheme

Many MSS read ἡμῶν rather than ὑμῶν. Metzger writes, "Either ὑμῶν or ἡμῶν makes good sense in the context. On the whole, however, the weight of external evidence appears to favour ὑμῶν."

ἀγαθος, η, ον good, useful, fitting

"This good thing" – probably referring to Christian freedom.

"Something may be 'good' for you, but the weaker Christian may call down a curse upon it – and perhaps, the implication may be, on you as well." Wright.

Verse 17

οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρώσις
καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη
καὶ χαρὰ ἐν πνεύματι ἁγίῳ·

For other instances of Paul's rare use of 'the Kingdom of God' see 1 Cor 4:20; 6:9-10; 15:24, 50; Gal 5:21; Eph 5:5; Col 1:13; 4:11; 1 Thess 2:12; 2 Thess 1:5; 2 Tim 4:1. But also note Paul's use of the verb βασιλεύω when speaking of the 'reign of grace' in Rom 5:12-21.

βρωσις, εως f food, eating, a meal
ποσις, εως f drinking, a drink
δικαιοσυνη, ης f righteousness, what is
right, what God requires

Used here of 'ethical' righteousness: living
rightly; behaviour pleasing to God.

εἰρηνη, ης f peace

"The strong are not wrong to think they have freedom to eat whatever they want. Rather, they are wrong for using that freedom without regard to the effect it may have on their weaker brothers and sisters – people for whom Christ died. The strong need a reordering of priorities, in which kingdom values take precedence over selfish interest and pleasure." Moo.

Wright sees a link here with the opening verses of Romans 5. He summarises Paul's thought as follows: "You must not cause your fellow Christian to suffer, possibly even to be lost altogether, by what you eat, because Rom 5:1-5 ('justified ... peace ... joy ... Holy Spirit') is the most important thing there is, and food and drink, by comparison, rate nowhere on the same scale."

Verse 18

ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ
εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς
ἀνθρώποις.

Note the γὰρ which links to the previous
verses. The point is well picked up in the NIV.

εὐάρεστος, ον acceptable, pleasing
δοκιμος, ον approved, genuine, valued

Day 522: Romans 14:19-23**Verse 19**

ἄρα οὖν τὰ τῆς εἰρήνης διωκόμεν καὶ τὰ
τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους·

εἰρηνη, ης f peace
διωκω seek after, pursue, follow

Several good witnesses read δικαιομεν (⊗ A B G^{tr} ...) rather than δικαιωμεν. Metzger comments, "Despite the slightly superior uncial support for δικαιομεν, and despite the circumstance that elsewhere in Romans the phrase ἄρα οὖν is always followed by the indicative (5:18; 7:3,25; 8:12; 9:16,18, cf. 14:12), the Committee felt that, on the whole, the context here calls for the hortatory subjunctive (cf. the imperatives in vv 13 and 20)."

οἰκοδομη, ης f upbuilding,
encouragement
ἀλληλων, οις, ους one another

Cf. 1 Cor 14.

Verse 20

μη̄ ἕνεκεν βρωματος κατάλυε τὸ ἔργον τοῦ
θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ
ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθιοντι.

ἐνεκα (ἕνεκεν and εἵνεκεν) prep with gen
because of, for the sake of

βρωμα v.15

κατάλυω trans destroy, tear down

καθαρος, α, ον pure, clean, innocent

κακος, η, ον evil, wrong, harm

προσκομμα v.13

Does Paul here refer to the weak man who eats because he has been tripped up or to the strong who eats and causes offence – the offence then being the reason why it is evil to him? Moo thinks the reference is to eating by the strong "in such a way that spiritual harm comes to another believer." So also does Wright who says that this fits best with the following verse.

Verse 21

καλὸν τὸ μη̄ φαγεῖν κρέα μηδὲ πιεῖν οἶνον
μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.

καλος, η, ον good, right

φαγεῖν Verb, aor act infin ἐσθιω and ἐσθω

The use of the aorist seems to suggest that a
particular occasion is meant rather than vows
of continual abstinence.

κρέα Noun, acc pl κρεας, κρεατος n
meat

μηδε ... μηδε neither ... nor

πιεῖν Verb, aor act infin πινω drink

οἶνος, ου m wine

προσκοπτω stumble, take offence, be
offended

Verse 22

οὐ πίστιν [ἢν] ἔχεις κατὰ σεαυτὸν ἔχε
ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ κρίνων
ἑαυτὸν ἐν ᾧ δοκιμάζει·

σεαυτου, ης reflexive pronoun yourself
ἐνώπιον before, in the presence of

They have this conviction in the presence of
God and may not surrender it. But they are
not to brandish it to the destruction of others.

μακαριος, α, ον blessed, happy
ἑαυτος, ἑαυτη, ἑαυτον v.14
δοκιμαζω test, examine, approve

The thought is that the Christian should not
bring themselves into condemnation through
things they approve of.

Verse 23

ὁ δὲ διακρινόμενος ἐὰν φάγη
κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ
ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

διακρινω midd/pass doubt, hesitate, be in
two minds

Cf 4:20-21 which speaks about the faith of
Abraham.

φάγη Verb, aor act subj, 3 s ἐσθιω
κατακέκριται Verb, perf pass indic, 3 s
κατακρινω condemn, pass judgement
on

ἁμαρτια, ας f sin

"To doubt is not to sin; but to act on something
when one has serious doubts about it is to fall
under condemnation, because the action does
not flow from faith." Wright.

Ending of Romans

Some MSS include the doxology of 16:25-27
at this point in the epistle. Others include the
doxology both here and at the end of the
epistle. Origen reports that Marcion omitted
chapters 15 and 16 of Romans from his edition
of Paul's epistles: this may account for the
displacement of the doxology. Others suggest
that Paul may have issued the letter in two
forms; a shorter form may have omitted
chapter 16 or even chapters 15 and 16.

Day 523: Romans 15:1-6**Verse 1**

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

ὀφειλω owe, ought, must

Paul identifies himself explicitly with the
'strong' group.

δυνατος, η, ον possible, strong
ἀσθενημα, τος η weakness
ἀδυνατος, ον impossible, weak

Those areas where the 'weak' are lacking in
power.

βασταζω carry, bear, endure

Cf. Gal 6:2. "The strong are actively and
lovingly to assume the burden that the weak
are not able to carry for themselves,
moderating their own conduct to identify as
much as possible with them." Moo. It means
far more than 'put up with.'

The language here is similar to that used of the
Suffering Servant, cf. particularly Matt 8:17.

ἀρεσκω please, seek to please

Verse 2

ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ
ἀγαθὸν πρὸς οἰκοδομήν·

ἕκαστος, η, ον each, every
πλησιον neighbour, fellow man.
ἀγαθος, η, ον good, useful, fitting
οικοδομη, ης f upbuilding,
encouragement

It is this consideration which must govern our
actions towards our brothers and sisters.

Wright comments, "This is, clearly, what the
love spoken of in 12:3-13 and 13:8-10 looks
like at street level."

Verse 3

καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν·
ἀλλὰ καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν
ὀνειδιζόντων σε ἐπέπεσαν ἐπ' ἐμέ.

The thought here is parallel to that in
Philippians 2.

ἤρεσεν Verb, aor act indic, 3 s ἀρεσκω
γέγραπται Verb, perf pass indic, 3 s γραφω
ὀνειδισμος, ου m reproach, insult, abuse
ὀνειδιζω reproach, insult, abuse
σε Pronoun, acc s ου
ἐπιπιπτω fall upon, come upon

Cf. Ps 69:6. This psalm is often quoted
Messianically in the NT, cf. Matt 27:34; Jn
2:17; 15:25; Acts 1:20; Rom 11:9. The insults
or reproaches mentioned in the Psalm are
levelled against God. Paul assumes "that this
great poem of the suffering and vindication of
the righteous Israelite found its ultimate
embodiment in Israel's Messiah and his
crucifixion." Wright. Cf. Phil 2:6-8.

Verse 4

ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν
 διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς
 ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν
 γραφῶν τὴν ἐλπίδα ἔχωμεν.

ὅσος, η, ον as much as, how much
 προεγράφη Verb, aor pass indic, 3s
 προγραφο write beforehand
 ἡμετερος, α, ον our
 διδασκαλια, ας f teaching, doctrine,
 instruction
 ὑπομονη, ης f patience, endurance
 παρακλησις, εως f encouragement,
 counsel
 γραφη, ης f writing, Scripture
 ἐλπις, ιδος f hope, ground of hope

Wright comments on this verse, "This ... echoes 5:1-5, ascribing to Scripture what is there effected through the Spirit on the basis of God's work of justification... The Scriptures, and their multiple interpretations of the Messiah's suffering, give God's people hope; and in that context (vv. 5-6) they will be able to think the same way and to glorify God together."

Verse 5

ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς
 παρακλήσεως δῶη ὑμῖν τὸ αὐτὸ φρονεῖν
 ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,

δῶη Verb, aor act opt, 3 s διδομι
 φρονεω think, have in mind
 ἀλληλων, οις, ους one another

A unity of mind and heart, rooted in union with and conformity to Christ, leads to praise (v.6).

Verse 6

ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε
 τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ.

ὁμοθυμαδον adv with one mind, together

"Only when believers cease to quarrel with one another and speak with one heart and voice will they be able to praise God as they should." Moo.

Wright expresses it the other way around, saying, "The object of coming to a common mind (ὁμοθυμαδὸν *homothymadon*), a word found frequently in the early chapters of Acts (e.g., 1:14; 2:46; 4:24; 5:12; 7:57), is thereby to come to a common worship, literally 'with one mouth.'"

εἷς, μια, ἐν one, a, an, single
 στομα, τος n mouth, utterance, voice
 δοξαζω praise, honour, glorify, exalt
 πατηρ, πατρος m father

Day 524: Romans 15:7-13**Verse 7**

Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς
 καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς, εἰς
 δόξαν τοῦ θεοῦ.

Cf. 14:1.

διο therefore, for this reason

Paul is concluding his plea for unity in the Roman church.

προσλαμβανομαι welcome, accept,
 receive

ἀλληλων, οις, ους one another

καθως probably means more here than 'in the same way;' here it probably has a causal sense.

προσελάβετο Verb, aor midd dep indic, 3 s
 προσλαμβανομαι

Some MSS read ἡμας rather than ὑμας.

δοξα, ης f glory

εἰς δόξαν τοῦ θεοῦ has in view the glorifying of God in praise and worship. Wright comments, "The verse forms a typically Pauline paragraph-opening, containing the various elements that will then be developed."

Verse 8

λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι
 περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ
 βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,

διακονος, ου m & f servant, minister
 γεγενῆσθαι Verb, perf pas infin γινομαι
 περιτομη, ης f circumcision, those
 circumcised, Jews

ἀληθεια, ας f truth

"The Messiah became a servant to the circumcision [i.e., of ethnic Israel] in order to confirm God's truthfulness [i.e., his faithfulness to his promises]." Cf. 3:4, 7. The following two clauses are "parallel and consequential" Wright.

βεβαιωω confirm, verify

ἐπαγγελια, ας f promise

Jesus came as a servant, particularly of the Jews. He came to fulfil the promise made to Abraham, Isaac and Jacob, promises of which circumcision was the seal. However, these promises did not concern the Jews alone but involved also the Gentiles (v.9). "It is by bringing Israel's history to its climax that God, through the Messiah, has opened the way of mercy to all nations." Wright.

Verse 9

τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν·
καθως γέγραπται, Διὰ τοῦτο
ἔξομολογήσομαί σοι ἐν ἔθνεσιν, καὶ τῷ
ὀνοματί σου ψαλῶ.

ἔθνος, ους n nation, people; τα ἑ.

Gentiles

ἐλεος, ους n mercy, compassion

δοξάζω praise, honour, glorify

"Paul is still conscious of making his final appeal to the community. The Messiah became a servant to the circumcision – so you Gentile Christians should love and serve your Jewish brothers and sisters in the Messiah, and not look down on them; and this was in order that the Gentiles should join with God's ancient people in united praise – so you Jewish Christians should celebrate the fact that you have people of every race joining with you in the messianic community." Wright.

γέγραπται Verb, perf pass indic, 3 s γραφω

ὁμολογεω confess, declare, give thanks

ὄνομα, τος n name, title, person

ψαλῶ Verb, fut act indic, 1 s ψαλλω

sing, sing a hymn of praise, sing

praises

Paul supplies a series of texts demonstrating God's purpose to bring glory to himself among all nations. These texts are from Ps 18:49; Dt 32:43; Ps 117:1; Is 11:10, i.e. the quotations are from the Law, the Prophets and the Writings – every section of the OT Scriptures.

Wright comments, "As Richard Hays has persuasively argued, the opening citation from Ps 18:49 (17:50 LXX), when read in the wider context of that psalm, is intended not simply as a messianic prophecy now fulfilled, but as a statement of the embodiment, in Jesus the Messiah, of the pattern of suffering and vindication through which (as the next verse says) God's salvation and mercy are poured out, not least 'upon God's Messiah, to David and his seed for ever' (Ps 17:51 LXX). The citation thus ties in both with the mention of mercy in the earlier part of v. 9 and with the explicitly Davidic statement in v. 12, while itself making the central point that the Messiah himself, understood as the one praying in this psalm, is standing there, surrounded by Gentiles, singing God's praises." (see R. B. Hays, *Echoes of Scripture in the Letters of Paul*).

Verse 10

καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ
τοῦ λαοῦ αὐτοῦ.

παλιν again, once more

εὐφράνθητε Verb, aor pass imperat, 2 pl

εὐφραίνω pass be glad, rejoice

λαος, ου m people, a people

λαος is often used to signify the people of Israel.

Verse 11

καὶ πάλιν, Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν
κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες
οἱ λαοί.

αἰνεω praise

ἐπαινεσάτωσαν Verb, aor act imperat, 3 pl

ἐπαινεω commend, praise

The call for the whole world to join in the praise of God "was and is the challenge of Jewish monotheism." Wright.

Verse 12

καὶ πάλιν Ἰησοῦς λέγει, Ἔσται ἡ ῥίζα
τοῦ Ἰησοῦ, καὶ ὁ ἀνιστάμενος ἄρχειν
ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.

ἔσται Verb, fut indic, 2 s εἶμι

ῥίζα, ης f root, source, descendant

Cf. Rev 5:5; 22:16.

ἀνιστημι midd rise, stand up, come back
to life

ἄρχω rule, govern

Paul intends a reference to Jesus' resurrection, cf. 1:4. "The idea of a risen Messiah 'ruling the nations' is, further, packed with explosive implications, especially in a letter to Rome whose own emperor claimed to rule the nations. Paul, we may suppose, has had this verse of Isaiah in mind throughout the whole letter, waiting to produce it as the final move in his entire argument." Wright.

ἐλπίζω hope, hope for, hope in, expect

Verse 13

ὁ δὲ θεὸς τῆς ἐλπίδος πληρωσαὶ ὑμᾶς
πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν,
εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν
δυνάμει πνεύματος ἁγίου.

ἐλπεις, ιδος f hope, ground of hope

πληρωσαὶ Verb, aor act opt, 3 s πληρωω

fill, make full

εἰρηνη, ης f peace

πιστεω believe (in), have faith (in)

"The 'joy' and 'peace' he wants them to experience are two of the essential values of God's kingdom that Paul has encouraged the strong to make a priority (14:17). The Holy Spirit, by whose 'power' the Christians in Rome will be able to 'overflow with hope,' is the third of the kingdom essentials listed in 14:17. Only when Jew and Gentile at Rome rejoice together in their *common* hope will they be able to praise God as he wants to be praised – with the united hearts and voices of a *community* of believers." Moo.

"What the community needs is precisely that eschatological perspective on their present life that is supplied in 12:2 and 13:11-14: in other words ... in order to be the people they are called to be in the present, they need a constant and lively sense of God's promised and assured future." Wright.

περισσεύω increase, abound; cause to increase, cause to abound
δυνάμει Noun, dat s δυνάμις

Day 525: Romans 15:14-21

Verse 14

Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἔγω περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης [τῆς] γνώσεως, δυνάμενοι καὶ ἀλλήλους νοθετεῖν.

πέπεισμαι Verb, perf pass indic, 1 s πειθω
perf act & pass have confidence, be confident

Note the emphatic use of αὐτός –
αὐτός ἔγω 'I myself'
αὐτοὶ ... ἐστε 'you yourselves are'

μεστος, η, ον full
ἀγαθωσύνη, ης f goodness
πεπληρωμένοι Verb, perf pass ptc, m nom
pl πληρωω fill, make full, accomplish
γνώσις, εως f knowledge, understanding
ἀλλήλων, οἰς, οὐς one another
νοθετεω instruct, teach, warn

"Paul, in other words, did not need to write to them because they were in bad shape, but because his apostolic vocation demanded that for his new phase of work they should be brought in as partners." Wright.

Verse 15

τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ

τολμηροτερος, α, ον more boldly

Neuter of adjective used adverbially.

ἔγραψα is an epistolary aorist.

μερος, οὐς n part, in part, partly
ἐπαναμιμνήσκω remind, remind again
χάρις, ἰτος f grace

Paul views his ministry as an unmerited gift from God – an act of grace.

δοθεῖσάν Verb, aor pass ptc, f acc s διδωμι

Verse 16

εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱερουροῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.

λειτουργος, ου m servant, minister
ἔθνη nom & acc pl ἔθνος, οὐς n nation
ἱερουργεω serve as a priest

Paul pictures his ministry in terms of the making of a priestly offering. "His task has been to ensure that when the sacrificial offerings are brought before God – the sacrificial offerings that consist precisely of the Gentile world itself – they are pleasing to God because they have been made by the Holy Spirit." Wright.

εὐαγγέλιον, ου n good news, gospel
γένηται Verb, aor subj, 3 s γινομαι
προσφορα, ας f offering, sacrifice, gift

Cf. Is 66:20.

εὐπρόσδεκτος, ον acceptable
ἡγιασμένη Verb, perf pass ptc, f nom s
ἁγιαζω sanctify, set apart as sacred
to God, consecrate

ἡγιασμένη ἐν πνεύματι ἁγίῳ stands in apposition with εὐπρόσδεκτος.

Verse 17

ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·

καυχῆσις, εως f boasting, ground for boasting

"Because God is the One who has given Paul this service, he can legitimately 'glory' in it (v.17). Glorifying or boasting in something can be wrong when we are trying to take credit for our own achievement (cf. 2:17,23; 3:27; 4:2-3), but it is appropriate when it is the product of God's own work (cf. 5:2,3,11)." Moo.

τὰ πρὸς τὸν θεόν has priestly overtones, cf. Heb 2:17.

Verse 18

οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ
κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς
ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ,

τολμαῶ **dare, be brave**

λαλεῶ **speak, talk**

κατειργάσατο Verb, aor midd dep indic, 3 s
κατεργάζομαι **do, accomplish**

Paul's point is twofold:

- i) He would not dare to boast of this if it were not Christ's work;
- ii) He would not dare glory in it if it were not a work that Christ was performing *through him*.

ὑπακοή, ἡς f **obedience**

Cf. Rom 1:5, where Paul describes his calling in terms of being used to bring the Gentiles into the obedience of faith ὑπακοὴν πιστεως.

Verse 19

ἐν δυνάμει σημείων καὶ τεράτων, ἐν
δυνάμει πνεύματος [θεοῦ]· ὥστε με ἀπὸ
Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ
Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον
τοῦ Χριστοῦ,

δυνάμει Noun, dat s δυναμις
σημειον, ου n **miraculous sign, sign,
miracle**

τερας, ατος n **wonder, object of wonder**

"'Signs and wonders' (NIV 'miracles') is standard biblical terminology for miraculous acts that accompany and give credence to God's Word. The phrase is especially prominent in Old Testament descriptions of the Exodus (e.g., Ex 7:3,9; 11:9-10; Deut 4:34; Ps 78:43) and in the book of Acts (e.g., Acts 2:22,43; 4:30; 5:12; 14:3; 15:12). Paul perhaps uses this expression to signal his importance in salvation history. God works miracles through him because he is God's 'point man' to open up the Gentile world to the gospel." Moo.

B and one or two other sources omit θεου while many MSS read πνεύματος ἁγίου rather than πνευματος θεου.

ὥστε **so that, with the result that**
κύκλῳ adv **in a circle, round, round about**
μέχρι **until, to, to the extent, as far as**
πεπληρωκέναι Verb, perf act infin πληρω
v.14

"Paul has brought to the divinely ordained climax his commission to plant thriving, self-reproducing churches throughout the region he has described. He is now, therefore, in a position to move on." Moo.

Verse 20

οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι
οὐχ ὅπου ἄνομιάσθη Χριστός, ἵνα μὴ ἐπ'
ἄλλότριον θεμέλιον οἰκοδομῶ,

οὕτως **thus, in this way**

φιλοτιμεομαι **make it one's ambition,
endeavour, aspire**

εὐαγγελίζω act. and midd **proclaim the
good news**

ὅπου adv. **where**

ὀνομαζω **name, call; pass be known**

ἄλλοτριος, α, ον **belonging to another**

θεμελιος, ου m **foundation**

οἰκοδομεω **build, build up**

"There is nothing wrong with building on someone else's foundations. Significant ministers like Apollos did just that (see 1 Cor 3:3-11). But this is not the job God has given Paul. He sees himself carrying out the commission given to the servant of the Lord in Isaiah 52:15, revealing the good news to people who have not been told before and who have not heard before (Rom 15:21)." Moo.

Verse 21

ἀλλὰ καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη
περὶ αὐτοῦ ὄψονται, καὶ οἱ οὐκ
ἀκηκόασιν συνήσουσιν.

γέγραπται Verb, perf pass indic, 3 s γραφω

Cf. Isa 52:13-15.

ἀνηγγέλη Verb, aor pass indic, 3 s

ἀναγγελλω **tell, proclaim, preach**

ὄψονται Verb, fut midd dep indic, 3 pl

ὄραω trans **see, observe, perceive**

ἀκηκόασιν Verb, perf act indic, 3 pl ἀκουω

συνήσουσιν Verb, fut indic, 3 pl συνιημι
understand, comprehend

Post Section Note

In the above verses we see something of Paul's view of his missionary calling and his strategy in pursuing it. Paul saw himself to have a mission to the whole inhabited earth – to the Nations (Gentiles). He is under obligation to proclaim the message to all (cf. 1:14). Paul describes his mission as extending from Jerusalem, even though he had not preached there, since Jerusalem is the place from which the Gospel first spread. Although Paul had not preached in every town and village throughout the areas he mentions, he had preached in key centers throughout the region and had planted churches:

- i) Philippi in Macedonia – of which Illyricum was also a region (Phil 4:15);
- ii) Thessalonica in Macedonia and Achaia (1 Thess 1:7f);

iii) Corinth in Achaia (1 Cor 16:15; 2 Cor 1:1);
iv) Ephesus in Asia (Rom 16:5; 1 Cor 16:19).
Having planted churches in key centers, Paul expected the Gospel to be propagated from these and so he considered these areas 'evangelised' and was keen to move on to a new areas where no-one had yet worked – such as Spain (15:24). This was Paul's missionary strategy. (On this, see particularly Roland Allen, *Missionary Methods: St. Paul's or Ours?*)
In all this, Paul's driving motive was his conviction concerning the universal Lordship of Christ (Phil 2:6-11, cf. Rom 1:11). Paul's mission was to declare Christ's lordship and to call upon every knee to bow to him.