

From the Epistle of Paul the Apostle to the

ROMANS

The apostle Paul wrote this epistle to the Christians in Rome from Corinth, around the year A.D 56. It is his longest epistle and by many scholars it is considered as the constitutional charter of Christianity, since the whole Christian system with clarity, power and simplicity is expressed in it.

From the very beginning, Paul develops the theme that all people, whether they have undergone the preparatory spiritual education of the Jews, or not, like the heathen, are sinners and therefore they need God's Salvation. In Rom. 3:23 we read God's verdict on all humankind: **"for all have sinned, and come short of the glory of God"**. But this is followed by the joyful message of Salvation through faith in Jesus Christ: **"being justified freely by His grace through the redemption that is in Christ Jesus:"**. (Rom. 3:24.)

This epistle contains Paul's most powerful statement concerning Salvation: **"For I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation to every one that believeth; to the Jew first, and also to the Greek"**. (Rom. 1:16).

Romans 1:8: **"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world"**.

In the Greek text we read: "First, I thank my God through Jesus Christ for you all, that your faith **kataggelletai** (**καταγγέλλεται**) throughout the whole world".

"*Kataggelletai*": pp of the verb **kataggello** (**καταγγέλλω**), a compound verb from the prep. **kata** (**κατά**) and the verb **aggello** (**ἀγγέλλω**), which means to proclaim, to openly declare, to preach.

So, the verse in Romans 1:8 can be read as: **"First, I thank my God through Jesus Christ for you all, that your faith is being proclaimed throughout the whole world"**.

The Greek verb *kataggello* has been accurately translated in the following verses: Acts 4:2, 13:5, 13:38, 15:36, 17:13, 17:23. 1 Cor.2:1, 9:14 Phil. 1:16, 1:18 Col. 1:28.

The meaning has not been accurately conveyed in the following verses:

Acts 16:17: **"the same followed Paul and us, and cried saying, These men are the servants of the most high God, which show unto us (*kataggellousi*: openly preach to us) the way of salvation."**

Acts 16:21: **"..and teach (*kataggellousi*) customs, which are not lawful for us to receive,.."**

1 Cor.11:26 where we read: **"For as often as ye eat this bread, and drink this cup, ye do show (*kataggellete*: proclaim, openly declare to the visible and the invisible world) the Lord's death till He come"**.

Romans 2:4: **"or despisest thou the riches of His goodness and forbearance and longsuffering.."**

According to Collins dictionary someone who is longsuffering, patiently bears continual trouble or unhappiness, especially unhappiness caused by someone else.

Accordingly, longsuffering is a mainly passive quality of the human spirit.

The Greek word translated as long suffering is the word: **Makrothumia** (μακροθυμία): a compound word made out of **makros** (μακρός): long and **thumos** (θυμός): soul, spirit as the principle of life, feeling and thought, esp. of strong feeling and passion, temper.

"*Makrothumia*" is the ability to hold one's mind before yielding to an action or passion towards someone else.

"*Makrothumia*" is part of the fruit of the Holy Spirit that gives us the ability to have a great heart so that to be able to forgive the others waiting for their repentance and correction. It is not only a passive quality but a mainly active ability of man being indwelt by the Holy Spirit, by Which we can rule our spirit. Proverb 16:32: **"He that is slow to anger (Makrothumos) is better than the mighty; and he that ruleth his spirit than he that taketh a city"**.

Makrothumos (μακρόθυμος) is the person who has the power to avenge himself, yet refrains from the exercise of this power and has a heart big enough to forgive the others and to wait for their repentance and correction. The Lord Jesus Christ, nailed on the Cross of Calvary said: **"..Father, forgive them; for they know not what they do"**. Lk. 23:34.

Another word, with a meaning very close to "*makrothumia*" is: hupomene, from the verb **hupomeno**



"*Hupomeno*" is a compound verb made out of the prep. **hupo** (ὑπό): under, and the verb **meno** (μένω): to remain. So "*hupomeno*" means to remain under, to endure or sustain a load of miseries, adversities, persecutions or provocations, in faith and patience. (Mt. 10:22, 24:13, Rom. 12:12, 1Cor. 13:7, Heb.12:2, etc.).

Hupomone (ὑπομονή): hopeful endurance, patience towards things or circumstances, contrary to "*makrothumia*": to have a big heart towards people.

"*Hupomone*" is the work tribulations have on our inner man (Rom. 5:3) and is closely associated with hope (Rom. 5:3, 1Thess:1:3).

Romans 2:18: **"..and knowest His will, and approvest the things that are more excellent, being instructed out of the law;"**

In the Greek text we read: **"..and knowest His will and dokimazeis ta diapheronta (δοκιμάζεις τὰ διαφέροντα), being instructed out of the law;"**

"*Dokimazeis*": sg. 2nd pers. of the verb **dokimazo** (δοκιμάζω): to test, to discern, to distinguish, to approve after scrutiny.

"*Diapheronta*": ppt of the verb **diaphero** (διαφέρω): a compound verb made out of the prep. **dia** (διά : through), and the verb **phero** (φέρω : transport, bear apart) and means to be different from someone or something else, especially preeminently.

So the meaning of the above verse is: **"..and you are able to discern the things that are different"**. In other words you can discern the correct will of God.

In case someone, after been is able to distinguish between things that are different, chooses and approves the more excellent ones, that shows the logically expected consequence of his ability.

(see also Phil. 1:10).

Romans 5:2: "**..by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.**"

In the Greek text **Kauchometha (καυχώμεθα)**, pin of the verb **kauchaomai (καυχάομαι)** is used which means: to boast of doing, or being something. Also to vaunt in a good or bad sense.

If you boast, you talk about something that you have done or something that you own in a particular way that shows you are proud or pleased about it, usually excessively proud or pleased (Collins dict.).

Our only boasting before God is the Lord Jesus Christ, by Whom we have received the reconciliation with the Father.

The verb "*kauchaomai*" is a verb that is used many times in the Greek text. It has been correctly translated as "to boast" in the following verses:

Rom. 2:17, 2:23, 2 Cor. 7:14, 9:2, 10:8, 10:13, 10:15, 10:16, 11:16, Eph. 2:9.

It has been differently translated usually as "to glory" or "to rejoice" in the following verses:

Rom. 5:2, 5:3, 5:11, 1 Cor. 1:29, 1:31, 3:21, 4:7, 2 Cor. 5:12, 10:17, 11:12, 11:18, 11:30, 12:1, 12:5, 12:6, 12:9, 12:11, Gal. 6:13, 6:14, Phil. 3:3, 2 Thess. 1:4, Js. 1:9 and 4:16.

Particularly in this last verse we read: "**..But now ye rejoice in your boastings: all such rejoicing is evil.**"

In the Greek text we read: "**.. But now ye **kauchasthe (καυχᾶσθε)** : boast) in your **alazoneias (ἄλαζονείας** : arrogances, prides): all such **kauchesis (καύχησις** : boasting) is evil.**"

"*Kauchesis*": the act of boasting in a good or bad sense.

Correctly translated as such in : Rom. 3:27, 2 Cor. 7:14, 8:24, 9:4, 11:10, 11:17.

Differently translated, usually as rejoicing or glorying in the following verses: Rom. 15:17, 1 Cor. 15:31, 2 Cor. 1:12, 7:4, 1 Thess. 2:19, Js. 4:16

Kauchema (καύχημα) : the object of boasting, ground for boasting, a boast, a vaunt.

For example in Rom. 4:2 we read: "**For if Abraham were justified by works, he hath whereof to glory; but not before God.**"

In the Greek text we read: "**For if Abraham were justified by works, he hath a boast (*kauchema*); but not before God.**"

The word has not been correctly rendered in 1 Cor. 5:6, 9:15, 9:16, 2 Cor. 1:14, 5:12, Gal. 6:4, Phil. 1:26, 2:16 and Heb. 3:6.

In 2 Corinthians 9:3 has been correctly translated as boasting.

Katakauchaomai (κατακαυχάομαι) is a compound verb from the prep. **kata (κατά)** : against, and the verb **kauchaomai (καυχάομαι)** and means: to boast against someone or something.

In Romans 11:18 we find it rendered correctly as such: **"..boast not against (*me katakauchasthe*) the branches.."**.

In James 2:13 and 3:14 it has been differently translated.

For example in James 2:13 we read: **"..and mercy rejoiceth against judgment"**. In the Greek text we read: **"..and mercy boasts against (*katakauchatai*) judgment."**

Romans 8:10: **"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness"**.

In the Greek text instead of: "because of" the prep. **dia (διά)** is used which generally denotes the channel of an act. In this particular instance it means: "for"

So we read: **"And if Christ be in you, the body is dead for sin; but the Spirit is life for righteousness"**.

To be and live in Christ is to consider our members, which are upon the earth, as dead for sin. **"For ye are dead, and your life is hid with Christ in God."** Col. 3:3. and in verse 5: **"Mortify therefore your members which are upon the earth; fornication,..."**

Also in Rom.8:13 we read: " but if ye through the Spirit do mortify the deeds of the body, ye shall live".

Romans 8:20-21: **"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."**

In the Greek text the comma is not after the word "willingly" but after the verb "subjected". So the meaning changes substantially.

In the Greek text we read: **"For the creation (*ktisis*) was made subject to vanity, not willingly but by reason of him who hath subjected it, in hope that the creation (*ktisis*) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."**

The creation was subjected to vanity and decay not willingly but because of Adam's disobedience (by reason of him who hath subjected it), in hope that it will be delivered from the bondage of corruption into the glorious liberty of the children of God.

Ktisis (κτίσις): creation, as also in verse 8:22.

Romans 8:22: **"For we know that the whole creation groaneth and travaileth in pain together until now"**.(KJV)

"For we know that the whole creation groans and labors with birth pangs until now".(NKJV)

In the Greek text the verb "*odino*" is used which depicts the birth pangs. The passage is accurately translated in the NKJV.

(see also Mt.24:8 and Mk.13:8).

Romans 10:2: **"For I bear them record that they have a zeal of God, but not according to knowledge"**.

In the Greek text the word **epignosis** (ἐπίγνωσις) is used.

"*Epignosis*" is a compound word from the prep. **epi** (ἐπί), meaning superimposition (over, upon, at, on..) and **gnosis** (γνῶσις): knowledge. It means not just simple knowledge but full discernment, clear and exact, conscious knowledge, complete understanding.

The steps for someone to be given complete understanding (*epignosis*) are highlighted in the epistle to Ephesians 1:15-17: "**Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge (*epignosis*) of Him.**"

It was not knowledge, that the religious zealots were lacking for, but it was the deep and complete understanding of the will of God.

(see also Eph. 1:17, 1Tim. 2:4 and introductory notes in Colossians).

Romans 10:17: "**So then faith cometh by hearing, and hearing by the word of God.**"

In the Greek text we read: "...**So then faith cometh by hearing, and hearing -*dia rhematos Theou*-**"

Dia (διὰ) a primary prep. denoting the channel of an act: by, through.

Rhematos (ρήματος): genitive, sg, of the word **rhema** (ῥῆμα).

"*Rhema*", stems from the verb **rheo** (ρέω): to flow. Denotes the expressed word, a word or phrase spoken or uttered.

Theou (Θεοῦ): genitive, sg, of **Theos** (Θεός): God.

Rhema of God, means the expression, utterance of the Word (*Logos*) of God.

By God's expressed Word (*rhema*) everything was created. We read in Hebrews 11:3: "**Through faith we understand that the worlds were framed by the word (rhema, in the Greek text) of God, so that things which are seen were not made of things which do appear.**"

By Christ's rhema everything is sustained. We read in Hebrews 1:3: "**Who (the Son) being the brightness of His glory, and the express image of His person, and upholding all things by the word (rhema in the Greek text) of His power,..**"

Lord's rhema stays for ever. We read in 1 Peter 1:25: "**But the word (rhema) of the Lord endureth for ever. And this is the word (rhema) which by the gospel is preached unto you.**"

For Adam, God took special care to form him with His hands from the dust of the ground, and breathed the breath of life into his nostrils; and man became a living soul. (Genesis 2:7). Likewise God made Eve from one of Adam's ribs. (Genesis 2:22).

God put man into the garden of Eden to enjoy the blessings of his obedience to Him or to suffer the explicitly expressed consequences of his disobedience. (Genesis 2:15-17).

Man was expected to understand, believe and accordingly act upon the EXPRESSED WORD OF GOD. During Jesus Christ's ministry on earth we see Him commanding natural forces (Mt. 8:26..), fish (Lk. 5:6),

diseases (Lk.4:39), even evil spirits (Mark 5:8..), but we never see Him commanding a human being in that way.

God wants to have fellowship with human beings through His expressed Word in the Holy Spirit. (In Spirit and in Truth). But in order this to happen the expressed word (rhema) must be understood, believed and acted upon. If and when these prerequisites are met, then and only then the written word: **"for not any rhema of God will be weak"** (Lk. 1:37, Greek text) will come to pass into one's life.

If virgin Mary, to whom angel Gabriel was sent to bring her the expressed word of God, had not followed these three steps (understand, believe and act upon this faith) then she would not have conceived the Word of God in her womb through the Holy Spirit. But she understood, believed and finally acted upon her faith, yielding herself to God by saying: **"Behold the handmaid of the Lord; be it unto me according to Thy word (rhema)"**.

Man lives by God's rhema as it is written **"Man shall not live by bread alone, but by every word (rhema) that proceedeth out of the mouth of God."** (Matthew 4:4).

Many people read or even study the word of God but their life does not become conformed to the life of Jesus Christ. They even become worse from what they had been before. This was the case with the Pharisees. Lord Jesus told them: **"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. And ye "will" not come to Me, that ye might have life."** (John 5:39-40). In these people the word of God remained a dead letter and not a quickened word (rhema).

The crucial point is man's will. If someone wants, or is ready to do God's will then the Holy Spirit opens up one's mind and heart in order to understand and also to believe the word of God (rhema). But if someone is not willing or has not yet reached that spiritual maturity to do God's Will, then the Holy Spirit waits until the circumstances mature.

This was for example the case with Lord's disciples, as we read it in Luke 9:44-45:

Soon after the Lord Jesus Christ had delivered a young boy from an unclean spirit and while all were amazed at the mighty power of God, He told His disciples: **"Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying (rhema), and it was hid from them, that they perceived it not: and they feared to ask Him of that saying (rhema)"**.

So we see in this case that the expressed Word of God (rhema) was actively concealed from His own disciples, because the hour had not yet come to fully realize it. The Lord Himself opened up their understanding, as we read in Luke 24:44-45: **"And He said unto them. These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures."**

The Lord Jesus had also said to His disciples: **"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth:"** John 16:12-13.

Finally in Romans chapter 10 we read of the righteousness based on faith. In verse 8 we read: **"The word (rhema) is nigh thee, even in thy mouth, and in thy heart: that is, the word (rhema) of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."**

Romans 10:18: "**Their sound went into all the earth, and their words unto the ends of the world**".

In the Greek text, at the place of the word "sound", the word **phthoggos (φθόγγος)** is used. "*Phthoggos*" stems from the verb "*phtheggomai*: To utter a clear and distinct sound, to proclaim. This verb is akin to the word "*pheggos*": brilliancy, light (**phos - φῶς**).

By using the word "*phthoggos*" here, the Word of God denotes that the whole creation clearly and explicitly proclaims God's glory, wisdom and providence. (see also Psalm 19:4).

Romans 11:7: "**What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.**"

also in Romans 11:25: "**For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**"

In the Greek text instead of "were blinded" and "blindness" the verb **eporothesan (ἐπωρώθησαν)**, aop of the verb **poroo (πωρώω)** and the noun **porosis (πώρωσις)** are used.

"*Poroo*" from **poros (πόρος)** which is a piece of stone taken off from a bigger one. It means to harden like a stone, to become insensitive and callous. Applied in a spiritual sense to the hearts (Mk. 6:52, 8:17, Jn. 12:40, Eph.4:18), or the minds of people (2 Cor. 3:14) means that they are hardened, petrified, and consequently insensitive and "blind" to the understanding of the Will of God.

It is accurately translated in the NKJV as "hardness" and "hardening".

(see also Eph. 4:18).

Romans 11:30-32: "**For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all.**"

In the above passage instead of the: "not believed" and "unbelief", **epeithesate (ἐπειθήσατε)**: aop of the verb **apeitheo (ἀπειθέω)** and the noun "*apeitheia*" are used.

"*Apeitheo*" from the negative "a": without, and **peitho (πείθω)**: to persuade. It is synonymous to "*disobey*". It is stronger than "not to believe" and refers more to the inward condition which resists faith. As a result we have the "sons of apeitheias" that is of disobedience. (Eph.2:2, Col.3:6.).

Apeitheia (ἀπειθεία) is synonymous to "disobedience"

In the above passage instead of "through", "in" should be used as more becoming to the meaning.

According to the above we read: "**For as ye in times past disobeyed God, yet have now obtained mercy in their disobedience: even so have these also now disobeyed, that in your mercy they also may obtain mercy. For God hath concluded them all in disobedience, that He might have mercy upon all.**"

Romans 16:1: "**I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchreae:**"

In the Greek text the word translated as "servant" is: **diakonon (δῆκονον)**, properly translated as "deaconess".

The word stems from the verb **diakoneo (διακονέω)**, which is a compound verb made out of the prep. **dia (δια)**: through and **koneo (κονέω)**: regulate, set in order.

A deacon or a deaconess is a special person in the church, responsible for the order of the material things, and serves in menial duties.

A deacon must have the same characteristics as a bishop, as Paul writes to Timothy: **"Likewise must the deacons be grave..."** 1Tim.3:8.

The use of the word "servant" for the translation of the word "*diaconos*" in this particular instance, may cause misunderstanding concerning the pertinent duties and responsibilities in the church, since the same word is used, in the English translations, as an attribute to Paul, Timothy, Peter, or James.

"Paul and Timothy the servants of Jesus Christ" Phil. 1:1.

"Paul a servant of God" Tit. 1:1.

"James, a servant of God and of the Lord Jesus Christ" Js. 1:1.

"Simon Peter, a servant and an apostle of Jesus Christ". 2 Pet. 1:1.

Here the word translated as "servant" is: **doulos (δούλος)**: slave, bondservant and means the one who is in a permanent relation of servitude to his lord. It is derived from the verb **deo (δέω)**: bind.

So, according to the above we read verse 16:1: **"I commend unto you Phoebe our sister, which is a deaconess of the church which is at Cenchreae"**.

(see also Mk. 10:43-45).