Romans 15:5-6

Romans 15:5-Paul Desires That The Spirit Cause The Romans To Continue Making It Their Habit Of Thinking The Same With One Another According To The Teaching Of The Lord Jesus

The apostle Paul in Romans 15:5 reveals his Spirit inspired desire that the Holy Spirit, who produces perseverance as well as encouragement, cause the Roman believers as a corporate unit to continue making it their habit of thinking the same with one another according to the teaching of the Lord Jesus.

Romans 15:5, “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus.”

“Now” is the “transitional” use of the post-positive conjunction de (δέ) (theh), which marks a transition to a new paragraph or section within the main division that appears in Romans 12:1-15:13. The conjunction marks a transition from a discussion in Romans 15:1-4, which instructs the strong to imitate Christ’s self-denial and self-sacrifice when conducting themselves in the presence of the weak to a discussion in Romans 15:5-12 regarding unity between Jew and Gentile.

The apostle Paul in Romans 15:1 issues both a command and a prohibition.

Romans 15:1, “Now, we who are strong are, as an eternal spiritual truth under obligation to patiently and sympathetically endure the weak’s scruples and in addition not please ourselves for our own benefit.”

The command reminds the strong that they are under obligation to patiently and sympathetically endure the scruples of the weak and the prohibition that they are not to please themselves for their own benefit. This idea is echoed in 1 Thessalonians 5:14 and Galatians 6:2.

1 Thessalonians 5:14, “And we urge you, brothers and sisters, admonish the undisciplined, comfort the discouraged, help the weak, be patient toward all.” (NET Bible)

Galatians 6:2, “Carry one another’s burdens, and in this way you will fulfill the law of Christ.” (NET Bible)

The apostle Paul in Romans 15:2 wants his readers who were strong to meditate upon the command in this verse to continue making it their habit of pleasing the weak for their benefit, for the purpose of that which is good in character, specifically, their edification, i.e. their spiritual growth.

Romans 15:2, “Each and every one of us without exception must continue to make it their habit of pleasing his neighbor for their benefit for the purpose of that which is good in character specifically, edification.”
This command does not mean that the strong are to conform to the scruples of the weak or that the strong are to let the weak control the local assembly since this would not further the spiritual growth of the weak. Rather, this command means that the strong are to refrain from exercising their freedom in Christ with respect to eating and drinking while in the presence of the weak for the purpose of their spiritual growth. The strong would hinder the spiritual growth of the weak by exercising their freedom since this would tempt the weak to live according to the convictions of the strong rather than their own and thus they would sin in their own mind and lose fellowship with God. Paul simply wants the strong to be considerate of the scruples of the weak by operating in God’s love, which involves self-denial and self-sacrifice for the benefit of the weak.

Romans 15:1-2 emphasizes with the strong that even though they have the freedom to eat unclean meats and drink wine offered in pagan sacrifices, they must be willing at all times to deny themselves of this freedom for the sake of their spiritual brother or sister in Christ who is weak. God’s love does insist upon its own rights but rather denies oneself of his rights for the sake of others. Paul taught this principle in all the churches.

1 Corinthians 10:23-33, “‘Everything is lawful,’ but not everything is beneficial. ‘Everything is lawful,’ but not everything builds others up. Do not seek your own good, but the good of the other person. Eat anything that is sold in the marketplace without questions of conscience, for the earth and its abundance are the Lord’s. If an unbeliever invites you to dinner and you want to go, eat whatever is served without asking questions of conscience. But if someone says to you, ‘This is from a sacrifice,’ do not eat, because of the one who told you and because of conscience - I do not mean yours but the other person’s. For why is my freedom being judged by another’s conscience? If I partake with thankfulness, why am I blamed for the food that I give thanks for? So whether you eat or drink, or whatever you do, do everything for the glory of God. Do not give offense to Jews or Greeks or to the church of God, just as I also try to please everyone in all things. I do not seek my own benefit, but the benefit of many, so that they may be saved.” (NET Bible)

Philippians 2:4, “Each of you should be concerned not only about your own interests, but about the interests of others as well.” (NET Bible)

Romans 15:3 presents the reason why the strong obey the command in Romans 15:2.

Romans 15:3, “Because, even the one and only Christ never pleased Himself for His own benefit on the contrary just as it stands written for all of eternity, ‘The insults from those who insult You fell upon Me.’”

The causal clause “because the one and only Christ never pleased Himself for His own benefit” speaks of the Lord Jesus Christ devotion to the Father’s will
for the sake of saving sinners. It speaks of His self-denial and self-sacrifice in order to execute the Father’s will by suffering a substitutionary spiritual and physical death on the cross in order to deliver sinful humanity from the sin nature, personal sins, real spiritual death, physical death, eternal condemnation, the devil and his cosmic system.

To support this causal clause Paul cites verbatim the Septuagint translation of Psalm 69:9b (68:10b in LXX). He uses this quotation to present Jesus Christ as the perfect example for the strong to follow of not pleasing oneself but the Father for the good of others.

The Lord Jesus Christ is their perfect example of self-denial and self-sacrifice as the governing principle when conduct themselves in the presence of the weak. Our Lord’s example teaches the strong to set aside one’s personal freedom and comfort to help those who are weak with respect to conviction grow to spiritual maturity.

Psalm 69:9 records David lamenting the fact that people were insulting God and that he was the victim of these insults as well. In this Psalm, King David laments his unjust treatment from men because of his devotion to God. In the same way and to an infinitely greater degree Jesus Christ suffered unjust treatment from sinners because of His devotion in doing the Father’s will. Sinners insulted God the Father and the Son became the victim of those insults Himself.

Paul does mention Christ bearing the wrath of God to bring sinners to God since this was not overtly apparent to sinners of course. Rather, he mentions Christ bearing the insults of men, which was clearly demonstrated and understood by all who witnessed His ministry and passion.

Just as David had a consuming zeal for the house of God, which resulted in his being the object of insults from those who hated the God of Israel, so Christ to an infinitely greater degree possess a consuming zeal for the Father’s house, which resulted in His being the object of insults from those who hated the Father. Therefore, if Christ could endure insults directed at the Father for the sake of saving sinners, the strong can certainly refrain from exercising their freedom with respect to eating and drinking while in the presence of the weak so as to build up the weak spiritually.

So Paul’s point in quoting this Psalm is to emphasize with the strong that if Jesus Christ Himself could deny self and self-sacrificially endure the humiliation of the cross to save souls, then certainly they can deny themselves and refrain from exercising their freedom with respect to food while in the presence of the weak.

Then, in Romans 15:4a, Paul reveals to the Romans that he cited Psalm 69:9 in Romans 15:3b as support for the statement in Romans 15:3a that Christ never pleased Himself for His own benefit because the Old Testament Scriptures were written for their instruction. He teaches that the purpose of this instruction in the
Old Testament Scriptures was so that by means of perseverance as well as by means of encouragement, which are both produced by the Scriptures, they may experience confidence that they have been blessed, are being blessed and will be blessed in the future.

Romans 15:4, “For you see, whatever was written in the past was written for our instruction in order that by means of perseverance, which is divine in quality and character as well as by means of encouragement, which is divine in quality and character, which are produced by the Scriptures we may experience confidence, which is divine in quality and character.”

Now, in Romans 15:5, Paul uses the conjunction de to mark a transition from a discussion in Romans 15:1-4, which instructs the strong to imitate Christ’s self-denial and self-sacrifice when conducting themselves in the presence of the weak to a discussion in Romans 15:5-12 regarding unity between and Jew and Gentile. We will translate de, “now.”

Romans 15:5, “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus.”

This statement in Romans 15:5 is technically not a prayer since it is not addressed specifically to the Father. In fact, the noun theos, “God” refers to the Holy Spirit. This is indicated by several statements.

First of all, in Romans 15:5, Paul teaches that God produces perseverance and encouragement. Then, in Romans 15:4, he teaches that the Scriptures produce perseverance and encouragement that is divine in quality and character

Romans 15:4, “For you see, whatever was written in the past was written for our instruction in order that by means of perseverance, which is divine in quality and character as well as by means of encouragement, which is divine in quality and character, which are produced by the Scriptures we may experience confidence, which is divine in quality and character.”

Also, 2 Peter 1:20-21 teaches that the Spirit inspired the Scriptures.

2 Peter 1:20-21, “Above all, you do well if you recognize this: No prophecy of scripture ever comes about by the prophet’s own imagination, for no prophecy was ever borne of human impulse; rather, men carried along by the Holy Spirit spoke from God.” (NET Bible)

Lastly, in Romans 15:6, Paul reveals that God’s (who we contend is the Spirit) purpose for producing unity among the Roman believers is so that they with one voice might glorify the Father.

Romans 15:6, “So that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.”

Therefore, theos in Romans 15:5 could not possibly be referring to the Father but rather the Spirit since He is the member of the Trinity whose function it is to
glorify the Son and thus by doing, He glorifies the Father. Consequently, the statement in Romans 15:5 is not technically a prayer. However, it is an intercessory prayer that Paul prayed. He is revealing the content of this prayer to encourage the Roman believers to maintain unity amongst themselves. So Paul is revealing his Spirit inspired desire for the Roman church as an indirect means of exhorting the Roman believers to maintain their unity.

He is not attempting to restore unity in Rome since his statements in Romans 1:8 and 15:14-15 implies clearly that there was unity in Rome and thus his statement in Romans 15:5 is designed to maintain this unity.

In Romans 15:14-15, Paul writes to the believers in Rome that he was convinced that they were full of goodness and filled with knowledge and able to admonish each other, thus, his teachings in this epistle would serve as a reminder to them.

Romans 15:14-15, “And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another. But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God.”

Therefore, Paul’s statements in Romans 15:14-15 make clear that the Roman believers were actually practicing everything Paul had prescribed in the epistle including the exhortation here in Romans 15:5.

Why would Paul say he is convinced that the Romans were full of goodness, filled with all knowledge and able to admonish one another if they were guilty of condemning one another with regards to non-essentials and there was disunity in Rome?

Furthermore, Paul wrote in Romans 1:8 that he gave thanks to the Father for them because their faith was being proclaimed everywhere throughout the Roman Empire.

Romans 1:8, “First and foremost indeed, I make it a habit to give thanks to my God through Jesus Christ concerning all of you because your faith is at the present time being proclaimed everywhere throughout the entire world.”

Why would Paul commend them here in Romans 1:8 if there was disunity in Rome, which would hurt their testimony to the unsaved in Rome?

Romans 15:5, “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus.”

“God” is the articular nominative masculine singular form of the noun theos (θεός) (thay-oce), which as we noted refers to the Spirit.

In theology, God the Holy Spirit is identified as the third Person of the Trinity. The word “Trinity” describes God as being one in essence but three coequal, co-
infinite, and coeternal Persons. Who are these three Persons? They are God the Father, God the Son and God the Holy Spirit.

Each member of the Trinity is in union with each other and all have the same divine nature with specific attributes or characteristics, which can be described. Each member of the Trinity, God the Father, God the Son, and God the Holy Spirit is a separate person who possesses these divine attributes individually. There is no member of the Trinity who is lower in rank to another member. Each member of the Trinity has a specific purpose related to the plan of God.

The Bible teaches us that each member of the Trinity has their own specific role that is not shared by the others. God the Father's role in the Trinity is as the source and planner of all things. God the Son's role in the Trinity is to carry out the plan of God. God the Holy Spirit reveals the Father's plan and provides the power to carry it out.

God the Holy Spirit is a Person not a thing (John 15:26; 16:7; 2 Cor. 13:14; 1 Pet. 1:2). The Holy Spirit is the unseen power of God. He reveals the Plan of God on earth and is the agent for executing the Christian way of life.


Titles related to God the Father: (1) “Spirit of God” (2) “Spirit of our God” (Gen. 1:2; Matt. 3:16; 1 Cor. 6:11) (3) “Spirit of your Father” (Matt. 10:20).

Titles related to God the Son: (1) “Spirit of Christ” (2) “Spirit of Jesus Christ” (Rom. 8:9; Phil. 1:19) (3) “Spirit of His Son” (Gal. 4:6) (4) “Spirit of the Lord” (Acts 5:9).

These titles do speak of an attribute because an attribute would not be designated by a personal pronoun such as “He,” “Him,” and “His.”

John 14:16-17, “I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.”

John 14:26, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

John 16:5-15, “But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’ But because I have said these things to you, sorrow has filled your heart. But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father
and you no longer see Me; and concerning judgment, because the ruler of this world has been judged. I have many more things to say to you, but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.”

God the Holy Spirit is a separate and distinct Person in the Godhead. He is called “Lord” in 2 Corinthians 3:17 just as God the Father and God the Son are.

2 Corinthians 3:17, “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.”

The Holy Spirit has the attributes of personality: (1) Intellect (1 C. 2:10-13; R. 8:27). (2) Emotion (Eph. 4:30; He. 10:29; Jam. 4:5). (3) Will (1 C. 12:11; Acts 16:6-11). (4) He has a mind, and therefore He thinks, searches and teaches.

1 Corinthians 2:10-13, “For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.”

Ephesians 4:30, “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”

1 Corinthians 12:11, “But one and the same Spirit works all these things, distributing to each one individually just as He wills.”


God the Holy Spirit is the divine author of the Word of God (2 Pet. 1:20-21).

2 Peter 1:20-21, “But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”
Forty days after His resurrection, the Lord Jesus Christ ascended into heaven and was seated at the right hand of the Father, He received power and authority and the title of *kurios*, “Lord” over history and creation. Ten days later on the day of Pentecost in June of 32 A.D., the Lord Jesus Christ sent the Holy Spirit to permanently indwell those who had exercised faith in Him for eternal salvation. On this day, the baptism of the Spirit first took place.

Jewish believers were the first to receive it and this event is recorded in Acts 2. It took place among Gentile believers not too long after this and is recorded in Acts 10. The Spirit proceeds from the Lord Jesus Christ to permanently indwell the sinner who trusts in the Lord Jesus as his Savior. There are several passages, which state that the Spirit proceeds from the Lord Jesus Christ.

John 14:16-17, “I will ask the Father, and He will give you another Helper, that He may be with you forever that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.”

John 14:26, “But the Helper, the Holy Spirit, *whom the Father will send in My name*, He will teach you all things, and bring to your remembrance all that I said to you.”

John 15:26-27, “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me and you will testify also, because you have been with Me from the beginning.”

John 16:5-7, “But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’ But because I have said these things to you, sorrow has filled your heart. But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.”

John 16:13-15, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.”

Acts 1:8, “but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

Acts 2:33, “Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.”
Romans 8:9-11, “However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”

1 John 3:23-24, “This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.”

1 John 4:12-13, “No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. By this we know that we abide in Him and He in us, because He has given us of His Spirit.”

God the Holy Spirit’s role in man’s salvation: (1) Common Grace: Makes the gospel understandable (John 16:7-11; 2 Cor. 2:14b). (2) Regeneration: Creates a human spirit at the moment of salvation (John 3:1-16). (3) Efficacious Grace: Makes the believer’s faith in Christ effective for salvation (2 Cor. 6:2; Eph. 2:8-9).

Seven Salvation Ministries of God the Holy Spirit: (1) Efficacious Grace: Makes faith in Jesus Christ effective for salvation (2 Cor. 6:1-2; Eph. 2:8-9). (2) Regeneration: Creates a human spirit for the purpose of the imputation of eternal life (John 3:1-16; Titus 3:5). (3) Baptism of the Spirit: Places every believer in union with Jesus Christ (John 7:37-39; 1 Cor. 12:13; Eph. 4:5; 1 Pet. 3:21). (4) Indwelling: Creates a temple for the indwelling of Jesus Christ (Rom. 8:11; 1 Cor. 3:16; 6:19-20; 2 Cor. 6:16). (5) Filling: Influences the soul of the believer in executing the plan of God for the church age (Eph. 5:18). (6) Sealing: Puts His stamp on the believer to guarantee their salvation (2 Cor. 1:22; Eph. 1:13; 4:30). (7) Distribution of Spiritual Gifts: Gives every believer a spiritual gift (1 Cor. 12:4-11).

God the Holy Spirit’s post-salvation ministries on behalf of the believer: (1) Empowers the believer to execute the plan of God (Jo. 14:16, 26; Ga. 5:16, 25; Eph. 5:18; Phlp. 2:13). (2) Reproduces Christ-like character in the believer (Ga. 4:19; 5:5, 16-23). (3) Teaches the believer the doctrines of Christ (Jo. 14:26; 1 Co. 2:10-16; 1 Jo. 2:20, 27). (4) Convicts the believer of sin (Jo. 16:7-11; Rm. 8:4-14; Eph. 4:30; 1 Th. 5:18). (5) Leads the believer in worshipping the Father (Jo. 4:24; Phlp. 3:3; Rm. 8:4-13). (6) Promotes spiritual maturity (Ga. 5:1-5; He. 5:11-6:6). (7) Applies truth to the believer’s experience (Jo. 14:26; Rm. 8:16; Eph. 6:18). (8) Gives power to the believer’s prayer life (Jo. 15:7; Eph. 6:18; Jude 20). (9) Promotes worship of God (Jo. 4:23-24; Eph. 5:18-21; Phlp. 3:3; Is. 59:1-2). (10) Gives capacity, burden and direction for witnessing (Ac. 1:8; 1 Th. 1:5). (11) Gives
capacity for ministry (1 Co. 1:12-14). (12) Provides fellowship for the believer (2 Co. 13:14; Phlp. 2:1).

God the Holy Spirit teaches the believer through the Word of God (John 14:26; 15:26). Several passages state that the believer is to give heed to what the Spirit is saying to the churches because of this spiritual principle that the Spirit takes the doctrines of Christ and makes them understandable to the believer. The Spirit speaks to the church through the communication of the Word of God.

Acts 21:11, “This is what the Holy Spirit says.”
Acts 28:25, “The Holy Spirit rightly spoke through Isaiah the prophet to your fathers.”

1 Corinthians 12:3, “Therefore I make known to you that no one speaking by the Spirit of God says, ‘Jesus is accursed’; and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.”

1 Timothy 4:1, “But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.”

Hebrews 3:7, “Therefore, just as the Holy Spirit says, ‘TODAY IF YOU HEAR HIS VOICE.’”

Revelation 2:11, “He who has an ear, let him hear what the Spirit says to the churches.”
Revelation 2:17, “He who has an ear, let him hear what the Spirit says to the churches.”
Revelation 2:7a, “He who has an ear, let him hear what the Spirit says to the churches.”
Revelation 3:6, “He who has an ear, let him hear what the Spirit says to the churches.”
Revelation 3:13, “He who has an ear, let him hear what the Spirit says to the churches.”
Revelation 3:22, “He who has an ear, let him hear what the Spirit says to the churches.”

The church age believer is totally dependent upon the Holy Spirit in order to attain Christ-likeness and as a result execute the plan of God (Gal. 5:5, 16; Eph. 3:16-17). He is the believer’s true teacher (John. 14:16-20, 26; 15:26; 16:7-16; 1 Co. 2:10-16; 2 Cor. 13:14; Ga. 5:5, 16-25; Eph. 3:16-19; 5:18; 1 Jo. 2:20-27). The Holy Spirit uses the Word of God to produce Christ-like character in the believer (Ga. 5:22-23; Phlp. 2:13). He takes the Word and empowers, guides and directs the believer in the process of executing the Father’s plan (Acts 8:29; Rm. 8:14, 26; Phlp. 3:3; 2 Per. 1:21; cf. Heb. 4:12). He calls attention sin in the life of the believer by taking the Word of God and using it to convict him (2 Tim. 3:16-17; Heb. 4:12; cf. Jo. 16:7-11; 1 Cor. 2:10-16; Eph. 4:30; 1 Thess. 5:19). Therefore,
the Holy Spirit is the Member of the Trinity Who reveals whether the believer is living in accordance with the doctrines of Christ or not (Jo. 16:7-16; Rm. 8:14).

God the Holy Spirit produces peace in the soul of the believer who applies the Word of God and in particular applies the doctrine of prayer.

Philippians 4:6-7, “At this very moment, all of you stop continuing to be anxious about absolutely anything, but rather, concerning anything at all by means of reverential prayer in the presence of the Father and by means of petition accompanied by the giving of thanks, let your specific detailed requests be repeatedly made known in the presence of the Father and as a result the peace produced by God the Holy Spirit, which is always superior to any and every human conception, will as a dogmatic statement of fact cause your hearts to be protected and as a result your thoughts by means of the doctrine of Christ Jesus.”

There are two types of sin committed by the unbeliever against God the Holy Spirit: (1) “Blasphemy” against the Spirit (Matt. 12:14-32) (2) “Resistance” of the Holy Spirit (Acts 7:51).

There are three sins by the believer against the Holy Spirit: (1) “Lying” to God the Holy Spirit (Acts 5:3) (2) “Grieving” the Holy Spirit (Eph. 4:30) (3) “Quenching” the Holy Spirit (1 Thess. 5:19).

The Disciple’s Study Bible presents the following summary note on the Holy Spirit, they writes, “The Spirit is not a possession we hold on to but a Person we love and obey. People must choose between the way of the flesh or sinful nature and the way of the Spirit. We should choose ‘the Spirit of life’ (Ro 8:2-note), ‘the Spirit’ (Ro 8:4-note), ‘the Spirit of Christ’ (Ro 8:9-note), ‘the Spirit of Him Who raised Jesus’ (God, Ro 8:11-note), ‘the Spirit of God’ (Ro 8:14-note), and ‘the Spirit of sonship’ (Ro 8:15-note). The Spirit gives life (Ro 8:2-note), peace (Ro 8:6-note), freedom (Ro 8:9-note), leadership (Ro 8:14-note), assurance (Ro 8:16-note), hope (Ro 8:23-note; Ro 8:24-note), and help (Ro 8:26-note). The Spirit is with all Christians (Ro 8:9-note, Ro 8:14-note). The Spirit makes Christians God's children and able to say ‘Father’ when we pray (Ro 8:15-note). The Spirit assures us that we are in fact God’s children (Ro 8:16-note), and that, even though we pass through much suffering, we will eventually share in the glory of Christ (Ro 8:17-note). With all this we remain free. We must choose to follow the Spirit, to live according to the Spirit (Ro 8:5-note), to set our minds on what the Spirit desires (Ro 8:5-note), to be controlled by the Spirit (Ro 8:9-note), to put to death the old way of life (Ro 8:13-note), and to be led by the Spirit (Ro 8:18-note). These phrases all refer to a serious commitment to live as Christians with the help of God's Spirit. This includes high moral standards (Ro 8:4-note) and more. Obeying the Spirit means a personal loyalty and obedience to Christ which expresses itself by following the leadership of the Spirit in all life's decisions. This is active
cooperation as well as passive yielding. The Spirit's work is not irresistible. The Spirit prefers to wait and allow us to obey His leadership freely. Paul's call to obey the Spirit makes no sense at all if the Spirit is only an impersonal power or force. The Spirit is personal, and this leads to the commands to respond to the Spirit in a fully personal manner.” (Disciple's Study Bible)

In Romans 15:5, the noun *theos* also functions as a nominative subject meaning that it is performing the action of the verb *didomi*, “who gives.” We will translate the expression *ho theos* (ὁ θεὸς), “God the Holy Spirit.”

Romans 15:5, “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus.”

“Perseverance” is the articular genitive feminine singular form of the noun *hupomone* (ὕπομονή) (ee-poe-moe-knee), which is used as it was in Romans 15:4 to denote perseverance.

The articular construction of the abstract noun *hupomone* is anaphoric indicating that the word was used in Romans 15:4 and that its meaning in that verse is being retained here in Romans 15:5. It also defines this good more closely and emphasizes the divine quality and character of this perseverance since it is derived from faith in the promises of Scripture.

The noun *hupomone* functions as a “genitive of product” meaning that the word is the product of the noun to which it stands related. Frequently, *theos*, as is the case here in Romans 15:5, will be the head noun and the genitive an abstract term, which is the case here with the abstract noun *hupomone*. Therefore, the noun *hupomone* functions as a genitive of product meaning that perseverance is produced by the Holy Spirit. We will translate *hupomone*, “who produces perseverance.”

“And” is the “adjunctive” use of the conjunction *kai* (καί) (kah), which introduces the noun *paraklesis*, “encouragement” that is produced by the Holy Spirit in the believer that is “in addition to” *hupomone*, “perseverance.” We will translate the word “as well as.”

“Encouragement” is the articular genitive feminine singular form of the noun *paraklesis* (παράκλησις) (pah-rak-klee-sees), which means “encouragement.”

The articular construction of the abstract noun *paraklesis* is anaphoric indicating that the word was used in Romans 15:4 and that its meaning is being retained here in Romans 15:5. It also defines this good more closely and emphasizes its divine quality and character since it is produced by the Spirit in the believer who exercises faith in the promises of Scripture.

The noun *paraklesis* also functions as a “genitive of product” meaning that the word is the product of the noun to which it stands related indicating that
encouragement is produced by the Holy Spirit. We will translate *paraklesis*, “who produces encouragement.”

Romans 15:5, “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus.”

“Who gives” is the third person singular aorist active optative form of the verb *didomi* (δίδωμι) (thee-thoe-mee), which means “to cause” and is used with the Holy Spirit as its subject and the Roman believers, both weak and strong as its object. This indicates that Paul desires that the Holy Spirit, who produces perseverance and encouragement in the believer through the Scriptures, “cause” the Roman believers to continue making it their habit of thinking the same.

The optative mood of the verb *didomi* is a voluntative optative expressing Paul’s desire that there would be unity among the believers in Rome. It was a Spirit inspired desire since Paul wrote Romans 15:5 under the inspiration of the Spirit and it was a desire that he expressed in prayer to the Father.

The aorist tense of the verb is a “constative” aorist describing in summary fashion the action of the Holy Spirit producing unity among the believers in Rome. The event portrayed is an indefinite period of time.

The active voice indicates that the Holy Spirit as the subject performs the action of producing unity among the Roman believers.

We will translate the verb *didomi*, “may cause.”

“You” is the dative second person plural personal pronoun *su* (σύ) (see), which refers to all the believers in Rome without exception as indicated by the expression *to auto phronein* (τὸ αὐτὸ φρονεῖν), “to be of the same mind.”

Further indicating this is that in Romans 14:1-15:4, Paul is attempting to maintain unity in Rome by teaching the weak and the strong to not condemn each other with regards to non-essentials and that the strong must operate in love and not abuse their freedom in the presence of the weak. The word functions as a dative of advantage indicating that the Roman believers will “benefit from” the Holy Spirit producing unity among them. We will translate *su*, “all of you for your benefit.”

Corrected translation thus far of Romans 15:5, “Now, may God the Holy Spirit who produces perseverance as well as who produces encouragement cause all of you for your benefit…”

Romans 15:5, “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus.”

“To be of the same mind” is composed of the articular accusative third person singular neuter form of the intensive personal pronoun *autos* (αὐτός) (off-toce),
“the same” and the present active infinitive form of the verb *phroneo* (φρονέω) (fro-neh-owe), “be of…mind.”

This is the eighth time that we have seen the verb *phroneo* in the Roman epistle (8:5; 11:20; 12:3 twice; 12:16 twice; 14:6). Here in Romans 15:5, the verb means “to think” and is used with the Holy Spirit as its subject and the Roman believers as its object.

The intensive personal pronoun *autos* refers to the Roman believers as a corporate unity and functions as an accusative direct object meaning that it is receiving the action of this verb *phroneo*.

The present tense of the verb *phroneo* is a “customary” present used to signal an ongoing state or specifically the continuation of an ongoing state. This indicates that Paul desires that the Holy Spirit cause the Roman believers “to continue making it their habit of” thinking the same.

The customary present and Paul’s statements in Romans 15:14-15 indicate that Paul’s readers in Rome were in fact already doing this thus he is simply reminding them here to continue doing so.

The active voice is “stative” indicating that the subject exists in the state indicated by the verb *phroneo*. The subject is the Roman believers as a corporate unit. Therefore, the “stative” active voice indicates that Paul desires that the Roman believers as a corporate unit would continue making it their habit of “existing in the state of” thinking the same.

The word functions as a complementary infinitive meaning it is completing the thought of the verb *didomi*.

Therefore, we will translate the expression *to auto phronein* (τὸ αὐτὸ φρονεῖν), “to continue making it your habit of thinking the same.”

Corrected translation thus far of Romans 15:5, “Now, may God the Holy Spirit who produces perseverance as well as who produces encouragement cause all of you for your benefit to continue making it your habit of thinking the same…”

Romans 15:5, “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus.”

“With one another” is composed of the preposition *en* (ἐν), “with” and the dative masculine plural form of the reciprocal pronoun *allelon* (ἄλλων) (ah-lee-loan), “another.”

The reciprocal pronoun *allelon* is used with reference to the Roman believer’s relationship with each other and denotes that there is to be a mutual exchange between the Roman believers in that they are to thinking the same with one another. This exchange between the Roman believers with each other is the proper, appropriate and obligatory response by them to each other since both all of them
were created by God, according to His image of God, redeemed at the Cross and fellow members of the body of Christ. This mutual exchange denotes experiencing the horizontal aspect of fellowship with other believers. However, this is the direct result of the Roman believers experiencing the vertical aspect of fellowship, namely, with God. This is accomplished by operating in God’s love towards one another and is an expression of that love.

In Romans 15:5, the preposition en is a marker of close personal association indicating that Paul’s desire is that the Holy Spirit would cause the Roman believers to continue making it their habit of thinking the same “with” one another. We will translate the prepositional phrase en allelois (ἐν ἀλληλοις), “with one another.”

Paul’s desire that the Roman believers continue making it their habit of thinking the same is accomplished by both the weak and the strong obeying the teaching of the Lord Jesus Christ since His teaching, which He exemplified and can be summarizes as loving God and one’s neighbor as oneself produces unity. The Spirit produces unity among believers when they learn and obey the teaching of the Lord Jesus Christ to love one another as He has loved them.

Corrected translation thus far of Romans 15:5, “Now, may God the Holy Spirit who produces perseverance as well as who produces encouragement cause all of you for your benefit to continue making it your habit of thinking the same with one another…”

Romans 15:5, “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus.”

“According to Christ Jesus” is composed of the preposition kata (κατά) (kah-tah), “according to” and the accusative masculine singular form of the noun Christos (Χριστός) (cree-stoce), “Christ” and the accusative masculine singular form of the noun Iesous (Ἰησοῦς) (yee-soose), “Jesus.”

The proper name Iesou, “Jesus” refers to the impeccable “humanity” of our Lord and Savior Jesus Christ. It emphasizes with the reader that the humanity of Christ in hypostatic union accomplished the victory for the believer over the sin nature.

The word functions as an “accusative in simple apposition” meaning that it stands in apposition to the proper noun Christos, “Christ” and clarifies for the reader that Jesus is the Christ. Since there were many in the first century who claimed to be the Messiah, the Christ, Paul clarifies for us who He is, namely, Jesus of Nazareth.

The proper name Christos designates the humanity of Jesus Christ as the promised Savior for all mankind who is unique as the incarnate Son of God and guided and empowered by the Spirit as the Servant of the Father. It emphasizes
that Jesus of Nazareth, the incarnate Son of God self-sacrificially delivered the believer from the sin nature, personal sins, the devil and his cosmic system, spiritual and physical death and eternal condemnation through His substitutionary spiritual and physical deaths and resurrection.

The proper name Christos functions as the object of the preposition kata, which functions semantically as a marker of conformity to a particular standard or policy.

There are many ideas put forth by expositors of this passage as to what this prepositional phrase “according to Christ Jesus” is referring to. Some say the person of Christ, others His example, some His will or the attitude of Christ in relation to others.

If the person of Christ is in view, then this would mean that Paul desires that the Holy Spirit cause the Roman believers to continue making it their habit of thinking the same according to the person of Christ Jesus, would be too ambiguous.

If the example of Christ is in view, then this would mean that Paul desires that the Holy Spirit cause the Roman believers to continue making it their habit of thinking the same according to the example of Christ Jesus, which is supported by Paul’s statement about the example of Christ in Romans 15:3.

If the will of Christ is in view, then this would mean that Paul desires that the Holy Spirit cause the Roman believers to continue making it their habit of thinking the same according to the will of Christ Jesus. This is would be a true statement since thinking according to the Lord’s will does result in glorifying the Father. However, when the will or plan of God is being addressed in the New Testament, the Father and not the Son or the Spirit is mentioned.

If the attitude of Christ is in view, then this would mean that Paul desires that the Holy Spirit cause the Roman believers to continue making it their habit of thinking the same according to the attitude of Christ Jesus. This has support from the context, in which Paul is addressing the attitude of the Roman believers in relation to each other. However, the Holy Spirit does not use the attitude of Christ to unified in believers in their thinking towards each other, though His imitating attitude is the basis for unity.

It would seem that the teaching of Christ makes much better sense. If the teaching of Christ is in view, then this would mean that Paul desires that the Holy Spirit cause the Roman believers to continue making it their habit of thinking the same according to the teaching of Christ Jesus. This interpretation is supported by the fact that the Holy Spirit inspired the Scriptures and the teaching of Christ. The Scriptures also teach that the Holy Spirit takes the teaching of Christ and reveals it to believers and guides them in the application of this teaching and reproduces Christ’s love in the believer when the believer obeys this teaching. Also, the teaching of the Lord Jesus as propagated by the apostles and recorded in the Greek
New Testament is the only means that the Holy Spirit uses to cause believers to think alike.

The attitude of Christ in relation to others is revealed by the Spirit through the teaching of the Lord Jesus and specifically through the Lord’s command to love one another as He has loved all men.

The Holy Spirit does not use the person or example of Christ or His will as the means by which He produces unified thinking among believers but rather His teaching is the means or the standard by which He does this. The believer can never know how to function like Christ in relation to others or His attitude in relation to others or His will or example except through the teaching of Christ as propagated by the apostles and recorded in the Greek New Testament. The teaching of the Lord and the apostles, which is now recorded in the Greek New Testament, reveals His attitude, the nature of His person and His example and will.

Therefore, in Romans 15:5, the prepositional phrase κατά Χριστόν Ἰησοῦν (kata Christon Iesoun) contains the figure of metonymy where the person of Christ is put for His teaching and thus should be translated “according to the teaching of Christ, who is Jesus.”

Completed corrected translation of Romans 15:5, “Now, may God the Holy Spirit who produces perseverance as well as encouragement cause all of you for your benefit to continue making it your habit of thinking the same with one another according to the teaching of Christ, who is Jesus.”

To summarize, Romans 15:5 begins a new paragraph within the main division that appears in Romans 12:1-15:13. It marks a transition from a discussion in Romans 15:1-4, which instructs the strong to imitate Christ’s self-denial and self-sacrifice when conducting themselves in the presence of the weak to a discussion in Romans 15:5-12 regarding unity between and Jew and Gentile.

The passage is not a prayer but rather Paul’s Spirit inspired desire that the Holy Spirit who produces perseverance and encouragement, cause the Roman believers as a corporate unit to continue making it their habit of thinking the same with one another according to the teaching of Christ, who is Jesus. Though it is not technically a prayer since the Father is not addressed by Paul, it is the content of Paul’s prayer for the Roman believers, which was revealed by him her to encourage the Romans.

The verse instructs the Roman believers that the teaching of Christ is the standard by which the Holy Spirit causes the Roman believers to think the same with one another. The Lord Jesus Christ taught His disciples to love one another as He loved them (John 13:34). Obedience to this teaching enables the Holy Spirit to cause believers to think the same with one another since He makes understandable the teaching of Christ and guides the believer in applying this teaching and reproduces the character of Christ in the believer who obeys this command.
Therefore, unity among believers is the direct result of believers obeying the Spirit who speaks to the believer through the teaching of the Lord Jesus.

The believer’s mental attitude must be based upon the teaching of the Lord Jesus, otherwise the Spirit can not unite believers since He unites believers in their thinking with one another according to the standards of the Lord Jesus Christ, which are revealed through His teaching. The believer is commanded to be filled with the Spirit in Ephesians 5:18 and to let the Word of Christ richly dwell in their soul in Colossians 3:16. They are synonymous since both bear the same results since the Holy Spirit inspired the Word of Christ. Ephesians 5:18 emphasizes the Spirit’s role in fellowship whereas Colossians 3:16 emphasizes the Word of God’s role. Both passages address the believer’s thinking. Believers can only think the same with one another or in other words can only be unified in their thinking if they are thinking like Christ and that can only happen if they are obeying the commands of Ephesians 5:18 and Colossians 3:16.

Paul has already made clear that the Lord Jesus taught that all foods are clean. Thus, in Romans 15:5, by teaching that unity of thinking among believers is the result of the Holy Spirit causing believers to think the same according to the teaching of Christ Jesus implies that the weak need to be further educated in the Word of Christ.

This call to unity by having the same attitude toward each other in Romans 15:5 echoes Romans 12:16.

Romans 12:16, “All of you continue to make it your habit to have the same attitude toward each other. Do not think arrogant thoughts but rather all of you continue to make it your habit to associate with those who are insignificant. All of you do not become wise in the opinion of yourselves.”

Paul in Romans 12:16 issues two commands and two prohibitions to the Roman believers. The first is to continue to make it their habit of having the same attitude towards each other. He then prohibits them from thinking arrogant thoughts about themselves. He then commands them to associate with those in the body of Christ who are considered insignificant in human society. Lastly, he prohibits them from becoming wise in their own opinion.

1 Corinthians 1:10, “I urge you, brothers and sisters, by the name of our Lord Jesus Christ, to agree together, to end your divisions, and to be united by the same mind and purpose.” (NET Bible)

2 Corinthians 13:11, “Finally, brothers and sisters, rejoice, set things right, be encouraged, agree with one another, live in peace, and the God of love and peace will be with you.” (NET Bible)

Ephesians 4:1-3, “I, therefore, the prisoner for the Lord, urge you to live worthily of the calling with which you have been called, with all humility
and gentleness, with patience, bearing with one another in love, making every effort to keep the unity of the Spirit in the bond of peace.” (NET Bible)

Philippians 2:1-4, “Therefore, if there is any encouragement in Christ, any comfort provided by love, any fellowship in the Spirit, any affection or mercy, complete my joy and be of the same mind, by having the same love, being united in spirit, and having one purpose. Instead of being motivated by selfish ambition or vanity, each of you should, in humility, be moved to treat one another as more important than yourself. Each of you should be concerned not only about your own interests, but about the interests of others as well.” (NET Bible)

Colossians 3:12-14, “Therefore, as the elect of God, holy and dearly loved, clothe yourselves with a heart of mercy, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if someone happens to have a complaint against anyone else. Just as the Lord has forgiven you, so you also forgive others. And to all these virtues add love, which is the perfect bond.” (NET Bible)

1 Peter 3:8, “Finally, all of you be harmonious, sympathetic, affectionate, compassionate, and humble.” (NET Bible)
Romans 15:6-The Romans Were To Unanimously, With One Voice Continue Making It Their Habit Of Glorifying The Father

In Romans 15:5, Paul reveals his Spirit inspired desire that the Holy Spirit, who produces perseverance as well as encouragement, would cause the Roman believers as a corporate unit to continue making it their habit of thinking the same with one another according to the teaching of the Lord Jesus. Romans 15:6 teaches that the purpose for this is that they may unanimously, with one voice, glorify the Father.

Romans 15:5-6, “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.”

“So that” is the conjunction hina (ήνα) (ee-nah), which is employed with the subjunctive mood of the verb doxazo, “you may glorify” in order to form a dependent adverbial purpose clause that emphasizes the “intention” of the action of the main verb in Romans 15:5, which is didomi, “may cause.” This indicates that the purpose of Paul’s Spirit inspired desire in Romans 15:5 that the Holy Spirit cause the Roman believers to continue making it their habit of thinking the same with one another according to the teaching of Christ Jesus is that they may glorify the Father with one voice. We will translate hina, “in order that.”

“With one accord” is the adverb homothumadon (ὁμοθυμαδόν) (owe-moe-thee-mah-thone). This adverb appears in classical Greek from the time of Aristotle (4th century B.C.) and means “with one accord” in the sense of a common agreement of mind or purpose.

The word occurs 36 times in the Septuagint and usually translates the Hebrew term yachadh, “together, in union.” It appears thirteen times in Job referring to his “three friends” and his “calamities” (2:11; 3:18; 6:2; 9:32; 16:10; 17:16; 19:12; 21:26; 24:4; 24:17; 31:38; 34:15; 40:13).

The adverb appears 11 times in the Greek New Testament where it is used 10 times in Acts and once in Romans 15:6 and in each instance the word means “with one accord.”

The Analytical Greek Lexicon Revised lists the following meanings, “with one mind, with one accord, unanimously, Acts 1:14; Romans 15:6; together, at one, at the same time, Acts 2:1, 46; 4:24” (Page 288).

Louw and Nida defines *homothumadon*, “pertaining to mutual consent or agreement—‘with one mind, by common consent, unanimously’” (31.23) (Greek-English Lexicon of the New Testament Based upon Semantic Domains).

Analytical Lexicon of the Greek New Testament is “an adverb; of action agreed on unanimously with one mind, with one purpose, by common consent” (Page 281).

In Romans 15:6, the adverb *homothumadon* is used of the Roman believers and is modifying the verb *doxazo*, “*may glorify*” and means “unanimously” the Roman believers were to glorify the Father. The adverb “unanimously” denotes “being of one mind.” That the word means “unanimously” is indicated by the context since in Romans 15:5, Paul’s Spirit inspired desire was that the Holy Spirit cause the Roman believers as a corporate unit to continue making it their habit of *thinking* the same with one another according to the teaching of Christ Jesus.

**Romans 15:5**, “Now, may God the Holy Spirit who produces perseverance as well as encouragement cause all of you for your benefit to continue making it your habit of *thinking* the same with one another according to the teaching of Christ, who is Jesus.”

Therefore, unity of thought among believers is based upon the teaching of the Lord Jesus Christ, which could be summarized as loving God with one’s entire being and loving each other as He has loved all men and believers. This unity of thought is expressed verbally as indicated by the prepositional phrase to follow, *en heni stomati*, “*with one voice,*” which is also modifying the verb *doxazo*, “*may glorify.*”

Paul mentions thinking first before verbally glorifying God to teach that thought precedes word and action. If the thinking of believers is in agreement with the teaching of the Lord Jesus Christ, then they will be able to glorify God with their words and actions. However, if their thinking is not in agreement with the teaching of the Lord Jesus Christ, then they will not be able to glorify God with their words and actions even if they do attempt to glorify Him with their words and actions since a person’s thought is seen only by God and men can deceive with their words and actions. Christians are involved in hypocrisy if they attempt to glorify God with their words and actions and yet are not thinking like Christ by bringing their thoughts into obedience to the Spirit who speaks to the believer through the teaching of the Word of Christ.

In Romans 8:5-6, Paul describes the mechanics of obeying the command in Ephesians 5:18 to be filled with the Spirit and emphasizes the importance of the believer thinking properly in submission to the Spirit rather than the sin nature. In Romans 8:5, Paul teaches that those Christians who are in submission to the sin nature, occupy their minds with the desires of the sin nature whereas those who are in submission to the Spirit occupy their minds with desires of the Spirit.
Romans 8:5, “For you see those who at any time exist in the state of being in submission to the flesh are, as an eternal spiritual truth, preoccupied with the things produced by the flesh. However, those in submission to the Spirit, the things produced by the Spirit.”

Paul in Romans 8:6 teaches that the mind-set produced by the sin nature is temporal spiritual death, i.e. loss of fellowship with God whereas the mind-set produced by the Spirit is life, i.e. experiencing eternal life and peace.

Romans 8:6, “In fact, the mind-set produced by the flesh is, as an eternal spiritual truth temporal spiritual death. However, the mind-set produced by the Spirit is, as an eternal spiritual truth life as well as peace.”

In Romans 8:5-6, Paul taught that when the believer is preoccupied in his or her thinking with the godly desires produced by the Spirit, which would produces in them a mind-set, which gives them the capacity to obey the Law, then they are under the influence of the Spirit or filled with the Spirit. Paul teaches in Romans 8:5-6 that the believer whose mental attitude is produced by the sin nature as a result of being preoccupied with the desires produced by the sin nature will experience loss of fellowship with God. While on the other hand, the believer whose mental attitude is produced by the Spirit as a result of being preoccupied with the desires produced by the Spirit will experience eternal life and peace and thus fellowship with God.

Paul in Romans 8:5-6 is in effect, describing how to be filled with the Spirit, which is commanded of the believer in Ephesians 5:18.

Ephesians 5:18: “And do not permit yourselves to get into the habit of being drunk with wine because that is non-sensical behavior, but rather permit yourselves on a habitual basis to be influenced by means of the Spirit.”

This obedience to the Spirit also constitutes obeying the command to let the Word of Christ richly dwell in your soul.

Colossians 3:16, “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.”

This obedience enables the Spirit to reproduce the character of Christ in the believer.

Galatians 5:22-23, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”

If you recall, in Romans 12:1, the apostle Paul appealed to his Christian readers in Rome on the basis of the merciful acts of the Father on their behalf to offer their bodies as a sacrifice-alive, holy, extremely pleasing to the Father, which their reasonable service to the Father.
Romans 12:1, “Therefore, I appeal to each and every one of you spiritual brothers and sisters on the basis of the merciful acts produced by God the Father to offer your bodies as a sacrifice-alive, holy, extremely pleasing and beneficial to God the Father, which is your reasonable service.”

Then, in Romans 12:2, Paul prohibited his Christian readers in Rome from being conformed to the standards of the cosmic system of Satan.

Romans 12:2a, “Consequently, do not conform your behavior in accordance with the standards of this age.”

He then issued a command on the heels of this prohibition to be transformed in their character into the image of Christ by the renewing of their minds. He teaches that this transformation of the believer’s character into the image of Christ by renovating their mind accomplishes what the Father intended in that it provides the believer the capacity to discern what the will of God is with regards to any situation.

Romans 12:2b, “On the contrary, permit yourselves to be transformed by renovating your mind in order that each and every one of you may discern what is, as an eternal spiritual truth, God the Father’s will, that which is good as well as extremely pleasing and in addition perfect.”

In Romans 12:3, Paul forbid his readers from thinking more highly of themselves than they were obligated to think.

Romans 12:3a, “In fact, by means of the spiritual gift, which was assigned to me for the benefit of myself and others I say for the benefit of each and every person, namely those who are at this particular time living among all of you not to think more highly of oneself than what one is, as an eternal spiritual truth, obligated to think.”

In contrast to this he commanded that they think properly about themselves, which is accomplished by obeying the command in Romans 12:2 to renovate one’s mind. Thinking properly about themselves would be consistent with the objective standard that the Father distributed to each believer by which they can accurately and objectively form an opinion of themselves, namely justifying faith.

Romans 12:3b, “On the contrary, make it a habit to think so that you think properly about yourselves consistent with the objective standard God the Father distributed to each and every person without exception for their benefit, namely justifying faith.”

This renovation of the believer’s manner of thinking is referred to in Romans 8:5-6 and is called submission to the Spirit. This renovation of the believer’s manner of thinking is referred to in Romans 8:5-6 and is called submission to the Spirit.

Romans 8:1-4, “Therefore, there is now, as an eternal spiritual truth, never any condemnation, none whatsoever for the benefit of those in union with
Christ who is Jesus. Because, the life-giving Spirit’s authoritative power, by means of (the death and resurrection of) Christ, who is Jesus, has set you free from the sin nature’s authoritative power as well as spiritual death’s. Because with reference to the Law’s inability in which it was always powerless through the flesh, God the Father accomplished by sending His own Son in the likeness of sinful flesh. In fact, with regards to the sin nature, He (the Father) executed the sin nature by means of His (Son’s) human nature. In order that the Law’s righteous requirement would be fulfilled in us, those of us who are not, as an eternal spiritual truth, conducting our lives in submission to the flesh but rather in submission to the Spirit.”

“Righteous requirement” is the noun dikaioma (δικαιόμα) (dik-ah-yo-mah), which means, “righteous requirement” and refers to perfect obedience, which the Law requires (See Galatians 3:10-12).

“Who are not conducting our lives” is composed of the negative particle me (μη) (may), “not” and the verb peripateo (περιπατέω) (per-ee-pat-e-o), “who are conducting our lives.”

The verb peripateo is used in a figurative sense for the believer’s conduct or the manner in which he or she lives their life. It is used in relation to both the sin nature and the Spirit in order to contrast the Christian conducting his life according to the sin nature with that of the Spirit. The negative particle me is used to negate the idea of the verb peripateo and denies the idea that the righteous requirement of the Law is fulfilled in an experiential sense in those Christians who conduct their lives according to the sin nature.

“In submission to the flesh” is composed of the preposition kata (κατά) (kat-ah), “according to” and the noun sarx (σάρξ) (sarx), “the flesh.”

In Romans 8:4, the noun sarx refers to the sin nature from the perspective of its location in the Christian, which is how the word was used in Romans 6:19, 7:5, 18, 25 and 8:3.

“In submission to the Spirit” is composed of the preposition kata (κατά) (kat-ah), “according to” and the noun pneuma (πνεῦμα), “the Spirit.”

The noun pneuma refers to the Holy Spirit. The root meaning of kata is “down,” which in our present context suggests submission to authority. The preposition kata is employed with the accusative form of the noun sarx, “flesh” and the noun pneuma, “Spirit” denoting conformity or submission to a particular authority. Therefore, Paul is saying with this preposition that the righteous requirement of the Law is being fulfilled experientially in those Christians who are not conducting their lives “in submission to” the sin nature but “in submission to” the Spirit.
Now, it is important to understand that it is possible for a Christian to have his life governed by his sin nature in an “experiential” sense. Evidence that a Christian’s life is being governed by the old sin nature in an experiential sense is that he is out of fellowship with God. He is grieving, quenching or lying to the Spirit, which is why there are commands in the Word of God prohibiting such sins.

**Ephesians 4:30, “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”**

**1 Thessalonians 5:19, “Do not quench the Spirit.”**

**Acts 5:3, “But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land?’”**

The Christian who is not walking by the Spirit is not obeying the voice of the Spirit, which is heard through the communication of the Word of God.

**Hebrew 3:7-11, “Therefore, just as the Holy Spirit says, ‘TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, WHERE YOUR FATHERS TRIED Me BY TESTING Me, AND SAW MY WORKS FOR FORTY YEARS. THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS; S I SWEAR IN MY WRATH, ‘THEY SHALL NOT ENTER MY REST.’”**

In Galatians 5:19-21, Paul lists the different manifestations of a Christian being governed by the old sin nature, which indicate he is not walking in submission to the Spirit.

**Galatians 5:19-21, “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.”**

The unbeliever perpetually is governed by the Spirit whereas a Christian can immediately stop being governed by the sin nature by confessing his sins to the Father according to 1 John 1:9 and then maintaining that fellowship through obedience to the voice of the Spirit, which is heard in the Word of God.

**1 John 1:9, “If any of us does confess our sins, then, He [God the Father] is faithful and just with the result that He forgives us our sins and He purifies us from each and every wrongdoing.”**

**2 Corinthians 10:3-5, “For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying**
speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.”

 Ephesians 5:18, “And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.”

 Colossians 3:16, “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.”

 The only way an unbeliever can stop being governed by the sin nature is to accept by faith Jesus Christ as their Savior. Therefore, Paul is saying in Romans 8:4 to the Christians in Rome that the Father’s purpose for sacrificing His Son on the Cross was so that the righteous requirement of the Law would be fulfilled in Christians experientially. Specifically, it would be fulfilled in those Christians who are not conducting their lives in submission to the sin nature but rather in submission to the Spirit.

 The Scriptures teach that the believer is to walk or live his life on earth by faith in the Word of God and not by sight.

 2 Corinthians 5:7, “for we walk by faith, not by sight.”

 Just as the Christian received the Lord Jesus as his Savior by exercising faith in Him for eternal salvation, so after salvation he is to live by the same principle of faith (Compare Ephesians 2:8-9 with Colossians 2:5-7).

 In the book of Ephesians, Paul discusses the believer’s conduct quite a bit (Ephesians 4:1-3; 17-5:2). Like, the apostle Paul, the apostle John also addresses the conduct of believers (1 John 1:5:2-2). Conducting one’s life in submission to the Spirit not only demands the confession of sin when necessary to be restored to fellowship and maintaining that fellowship by bringing one’s thoughts into obedience to the Spirit but it also demands being sensitive to the voice of the Spirit.

 How does one identify the voice of the Spirit? How can we be sure what we hear is from God? First, God would never tell you to get involved in any activity or relationship that is inconsistent with the teaching of His Word. Second, if it conflicts with human viewpoint, it is probably from God. Third, it would be against God’s divine character and nature to tell you to do anything that gratifies the old Adamic sin nature. Fourth, if it challenges your faith, it may be designed to build a stronger relationship with Him. Lastly, if it involves risk, God often times call us to be courageous.

 Our fellowship with God is comprised of four-steps: (1) communication, which requires that we listen to God the Holy Spirit, (2) comprehension, which requires that we understand what the Spirit communicates, (3) confidence, which requires that we trust in what the Spirit communicates, and (4) change, which requires that we be transformed by what the Spirit communicates.
Without this process of communication, there simply cannot be any real spiritual change in the life of man. As a result, God is deeply concerned with how well we listen, when we do listen.

Romans 8:5, “For you see those who at any time exist in the state of being in submission to the flesh are, as an eternal spiritual truth, preoccupied with the things produced by the flesh. However, those in submission to the Spirit, the things produced by the Spirit.”

“For you see” is the “explanatory” use of the conjunction gar (γάρ), which introduces a first in a series of statements contained in Romans 8:5-8 that “explain” the appositional clause at the end of Romans 8:4, “who do not conduct their lives in submission to the flesh but in submission to the Spirit.”

“Those who at any time exist in the state of being in submission to the flesh” refers to those Christians who at any time exist in the state of being in submission to the sin nature.

“Are, as an eternal spiritual truth, preoccupied with” is the verb phroneo (φρονέω) (fron-eh-o), which means, “to be preoccupied with” the desires of the sin nature in the sense of concentrating and having one’s thought patterns focused upon the desires of the sin nature to the exclusion of the will of God or what God desires.

To be “preoccupied” means to be “completely engrossed in thought, absorbed.” In Romans 8:5, the verb phroneo is used in relation to both the sin nature and the Spirit. In relation to the sin nature, it means to be “preoccupied with” the desires of the sin nature to the exclusion of the will of God. In Romans 8:5, when used in relation to the Spirit, phroneo means to be “preoccupied with” the desires of the Spirit.

Paul used it in a similar fashion in Colossians 3:2 where he commanded the Colossian believers to be “preoccupied with” the things above and not on the things that are on the earth meaning be occupied with your position in Christ where you are seated at the right hand of God (cf. Colossians 3:1).

Colossians 3:2, “Set your mind on the things above, not on the things that are on earth.”

Therefore, in Romans 8:5, the verb phroneo means, “to be preoccupied with” and is used in relation to both the desires of the sin nature and the desires of the Spirit.

Romans 8:5, “For you see those who at any time exist in the state of being in submission to the flesh are, as an eternal spiritual truth, preoccupied with the things produced by the flesh. However, those in submission to the Spirit, the things produced by the Spirit.”

“The things” is the definite article ho (ὁ) (ho), which refers to the “desires” or in other words, the various lust patterns of the flesh, i.e. the indwelling Adamic sin.
nature. It refers not only to sexual lust but also power lust, approbation lust, social lust, monetary lust, materialism lust, inordinate ambition resulting in inordinate competition, revenge lust, criminal lust, chemical lust, crusader lust, and pleasure lust.

At the heart of such lusts is the desire to live independently of the will of God. Paul could have used the word *epithumia* as he did in Romans 1:24 and 6:12 to denote these various lust patterns or desires of the sin nature. Instead, he simply employs the substantive use of the definite article since he wants the reader to focus on the conflict that takes place in them between the sin nature and the Spirit rather than these various lust patterns or desires.

Galatians 5:24, “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.”

1 Peter 2:11, “Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.”

“Produced by the flesh” is the noun *sarx* (σάρξ) (sarx), which refers to the sin nature from the perspective of its location in the Christian.

The noun *sarx* functions as a “genitive of production” meaning that these “things,” i.e. “desires,” or “various lust patterns” are “produced” by the sin nature. So Paul is saying in Romans 8:5 that those Christians who are submitting to the sin nature are preoccupied with the desires “produced by” the sin nature and which wage war against the Christian’s soul and new nature.

Romans 8:5, “For you see those who at any time exist in the state of being in submission to the flesh are, as an eternal spiritual truth, preoccupied with the things produced by the flesh. However, those in submission to the Spirit, the things produced by the Spirit.”

“Those in submission to the Spirit, the things produced by the Spirit” refers to those Christians who at any time exist in the state of being in submission to the Spirit. A Christian who is living in submission to the Spirit is submitting to the desires of the Spirit and is appropriating by faith through the power of the Spirit the teaching in Romans 6 that he has been crucified with Christ, died with Christ and has been raised with Christ. A Christian who is preoccupied with his position in Christ will be preoccupied with the desires of the Spirit. Paul is teaching an absolute in Romans 8:5 in the sense that the Christian who is preoccupied with his position in Christ, will not sin but if he is preoccupied with the desires of the sin nature, he will sin.

Romans 8:5, “For you see those who at any time exist in the state of being in submission to the flesh are, as an eternal spiritual truth, preoccupied with the things produced by the flesh. However, those in submission to the Spirit, the things produced by the Spirit.”
“The things produced by the Spirit” is the definite article *ho* (ὁ) (ho), which refers to the Spirit producing in the believer the desire to minister to the body of Christ, to experience fellowship, to learn and apply the Word of God, to pray, to worship God, to witness and grow to spiritual maturity and become like Christ. So Paul is saying in Romans 8:5 that those Christians who are submitting to the Spirit are preoccupied with the desires produced by the Spirit. The Spirit desires that the Christian take part in ministering to the body of Christ, experience fellowship, learn and apply the Word of God, pray, worship God, witness and grow to spiritual maturity and become like Christ.

The Holy Spirit “produces” these desires in the believer. Therefore, He “produces” in the believer the desire to minister to the body of Christ, to experience fellowship, to learn and apply the Word of God, to pray, to worship God, to witness and grow to spiritual maturity and become like Christ.

After the Christian has been declared justified through faith in Christ, the Spirit not only produces these desires in the Christian but He also empowers the Christian to fulfill these godly desires through various ministries on their behalf that are designed to conform him into the image of Christ.

Romans 8:6, “In fact, the mind-set produced by the flesh is, as an eternal spiritual truth temporal spiritual death. However, the mind-set produced by the Spirit is, as an eternal spiritual truth life as well as peace.”

“In fact” is the “emphatic” or “intensifying” use of the post-positive conjunction *gar* (γὰρ), which introduces a statement that advances upon Paul’s statement in Romans 8:5 and intensifies it. In Romans 8:5, Paul teaches that those Christians who are in submission to the sin nature, occupy their minds with the desires of the sin nature whereas those who are in submission to the Spirit occupied their minds with desires of the Spirit.

Now, in Romans 8:6, Paul’s statement advances upon his statement in verse 5 and intensifies what it means to be in submission to the sin nature and what it means to be in submission to the Spirit as a Christian. In verse 5, he taught that the result of submitting to the sin nature is the occupation of one’s mind with the sinful desires produced by the sin nature whereas in contrast to this he teaches that the result of submitting to the Spirit is the occupation of one’s mind with the godly desires produced by the Spirit.

Now, in verse 6, he is going to advance upon this statement in verse 5 and intensify it in the sense that he is going to present the ultimate result of submitting to the sin nature in contrast with that of submitting to the Spirit.

Romans 8:6, “In fact, the mind-set produced by the flesh is, as an eternal spiritual truth temporal spiritual death. However, the mind-set produced by the Spirit is, as an eternal spiritual truth life as well as peace.”
“The mind-set” is the noun *phronema* (φρόνημα) (fron-ay-mah), refers to the Christian’s “mind-set” or “state of mind” or “mental attitude” and is used in relation to both the sin nature and the Spirit.

“Produced by the flesh” is the noun *sarx* (σάρξ) (sarx), which refers to the sin nature from the perspective of its location in the Christian.

The noun *sarx* functions as a “genitive of production” meaning that this “mind-set” or “state of mind” is “produced” by the sin nature. It is produced by the sin nature because Paul taught in Romans 8:5 that those Christians submitting to the sin nature are preoccupied in their thinking with the desires produced by the sin nature. Therefore, the mind-set “produced by” the sin nature is the direct result of the Christian being preoccupied with the desires produced by the sin nature, which culminates in a loss of fellowship with God.

**Romans 8:6**, “In fact, the mind-set produced by the flesh is, as an eternal spiritual truth temporal spiritual death. However, the mind-set produced by the Spirit is, as an eternal spiritual truth life as well as peace.”

“Temporal spiritual death” is the noun *thanatos* (θάνατος) (than-at-os), which refers to “temporal spiritual death” or in other words, “loss of fellowship” with God. As we noted in detail, Paul is speaking in the context of the Christian’s sanctification. Therefore, since “real spiritual death” is used exclusively for the unbeliever and “temporal spiritual death” is used exclusively of the Christian, the latter is being referred to here by Paul in Romans 8:6.

“Temporal spiritual death” or “loss of fellowship” with God takes place when the believer commits mental, verbal or overt acts of sin as a result of obeying the desires of the sin nature.

**Romans 8:6**, “In fact, the mind-set produced by the flesh is, as an eternal spiritual truth temporal spiritual death. However, the mind-set produced by the Spirit is, as an eternal spiritual truth life as well as peace.”

“However” is the “adversative” use of the conjunction *de* (δὲ) (deh), which introduces a statement that presents a contrast with Paul’s statement that the mind-set produced by the sin nature is as an eternal spiritual truth, temporal spiritual death.

“The mind-set” is the noun *phronema* (φρόνημα) (fron-ay-mah), which once again means, “mind set” but this time it is used in relation to the Spirit, which functions as a genitive of production indicating that this mind-set is “produced by” the Spirit.

“Produced by the Spirit” is the noun *pneuma* (πνεῦμα), which refers to the Holy Spirit. The noun *pneuma* functions as a “genitive of production” meaning that this “mind-set” or “state of mind” is “produced” by the Spirit. It is produced by the sin nature because Paul taught in Romans 8:5 that those Christians submitting to
the Spirit are preoccupied in their thinking with the desires produced by the Spirit. Therefore, the mind-set “produced by” the Spirit is the direct result of the Christian being preoccupied with the desires produced by Spirit, which results in experiencing eternal life and the peace of God.

Romans 8:6, “In fact, the mind-set produced by the flesh is, as an eternal spiritual truth temporal spiritual death. However, the mind-set produced by the Spirit is, as an eternal spiritual truth life as well as peace.”

“Life” is the noun zoe (ζωή) (dzo-ay), which refers to experiencing eternal life when the believer possesses a mind-set produced by the Spirit that is the direct result of being preoccupied with the desires of the Spirit.

“Peace” is the noun eirene (εἰρήνη) (i-ray-nay), which refers to experiencing the permanent and eternal peace treaty that God established between Himself and the justified sinner through the death of His Son and became their personal possession forever, the moment they were declared justified by Him through faith in Christ.

Therefore, in Romans 8:6, the noun eirene refers to the peace of God that the believer can experience by having a mind-set produced by the Spirit as a result of being preoccupied with the desires produced by the Spirit. These desires would include fellowship, learning and applying the Word of God, executing the Father’s will, unity, serving, and praying.

Therefore, we can see from Paul’s statements here in Romans 8:5-6 and that experiencing fellowship with God and losing that fellowship is based upon the believer’s mental attitude. The believer whose mental attitude is produced by the sin nature as a result of being preoccupied with the desires produced by the sin nature will experience loss of fellowship with God. While on the other hand, the believer whose mental attitude is produced by the Spirit as a result of being preoccupied with the desires produced by the Spirit will experience eternal life and peace and thus fellowship with God.

The development of Christ-like character begins with the way we think, conforming our thoughts to the mind of Christ.

Proverbs 23:7, “For as he thinks within himself, so he is.”

This renovation of the believer’s thought process is experiencing fellowship with God. This renovation of the believer’s thought process, which constitutes fellowship, is maintained by bringing one’s thoughts into obedience to the teaching of Jesus Christ. This constitutes obeying the commands of Ephesians 5:18 to be influenced by means of the Spirit and Colossians 3:16 to let the Word of Christ richly dwell in your soul.

The commands are synonymous, since each bears the same results: fellowship with the Father. They are also synonymous because they both produce the results.
Also, they are synonymous with each other because the Spirit inspires the Scriptures (2 Peter 1:20-21) and gives understanding to them (John 16:13-16).

2 Corinthians 10:3-5, “For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.”

Ephesians 5:18-21, “And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father and be subject to one another in the fear of Christ.”

Colossians 3:16, “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.”

The Christians cannot “walk” according to the Spirit if he is not “filled” with the Spirit. The filling has to do with the mental attitude of the believer whereas walking has to do with his conduct. This is indicated by meaning of the verb pleroo in Ephesians 5:18 translated “filling,” which we will note.

The believer cannot walk by the Spirit unless he is filled with the Spirit. They are two sides of the same coin. “Walking” according to the Spirit has to do with the believer’s conduct, i.e. his words and actions whereas the “filling” of the Spirit has to do with the believer’s mental attitude.

Since one’s mental attitude will determine one’s words and actions, we can infer that the walking by the Spirit is contingent upon being filled with the Spirit.

“Filled” in Ephesians 5:18 is in the passive voice while “walk” in Galatians 5:16 is in the active voice. The idea of “filled” meaning “influence” and the passive voice suggest the concept of submission to the Spirit. The believer is to volitionally continue to release control of his life to the Spirit. He is allowed to take control and make Christ at home in the believer’s life (Eph. 3:16-17).

In the filling of the Spirit we give up the right to run our lives, thus we submit to His authority. The filling of the Spirit is very much parallel with Romans 6:12-13.

The active voice plus the basic meaning of the word “walk” places stress on actively choosing to conduct oneself by trusting in the Spirit. Both, the filling and walking by the Spirit are two sides of the same coin, and each has a different focus.

Bringing one’s thoughts into obedience to Christ is being “filled” or more accurately “influenced” by the Spirit whereas “walking” according to the Spirit is the conduct that flows from this influence. Therefore, obedience to the Word of
God will result in both being filled with the Spirit and walking according to the Spirit since obedience is essential to both.

Therefore, after confessing our sins, we are to obey the Word of God and, in particular, we are commanded to bring our thoughts into obedience to Christ, which constitutes obeying the commands to be filled with the Spirit (Eph 5:18) and to let the Word of Christ richly dwell in our souls (Col 3:16). Both will result in us experiencing fellowship with God.

The commands, “be filled by means of the Spirit” and “let the Word of Christ richly dwell within you,” are synonymous because the Holy Spirit speaks to the believer through the communication of the Word of God regarding the Father’s character and nature, will, provision for doing His will, and consequences for not doing His will (Rev 2:7, 11, 17, 29).

Therefore, in Romans 15:6, the adverb homothumadon is used of the Roman believers and means “with one mind” the Roman believers were to glorify the Father. That the word means “with one mind” is indicated by the context since in Romans 15:5, Paul’s Spirit inspired desire was that the Holy Spirit cause the Roman believers as a corporate unit to continue making it their habit of thinking the same with one another according to the teaching of Christ Jesus.

Romans 15:6, “So that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.”

“You may glorify” is the second person plural present active subjunctive form of the verb doxazo (δοξάζω) (thock-sah-zoe), which means “to glorify” God in the sense of worshipping Him since Paul is emphasizing the Romans thinking the same according to the teaching of Christ and verbalizing this unity of thought. He is not speaking of the Roman believers glorifying the Father in the sense of manifesting His character and nature, i.e. His love with each other, though in Romans 14:13-15:4 he emphasized with the strong their need to operate in divine love toward the weak. Rather, he is speaking of the Roman believers glorifying the Father in the sense of worshipping the Father since he is speaking in the context of the Roman believers being unified in thought by conforming their thinking to the teaching of the Lord Jesus Christ and worship begins with thinking.

This worship of the Father through unity of thought manifests itself verbally as Paul says with the phrase “with one voice” and will manifest itself in conduct, i.e. the believer’s words and actions. This stands in stark contrast to the unregenerate who Paul teaches us in Romans chapter one do not worship God the Father because of their unregenerate way of thinking.

Romans 1:18-21, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His
invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.”

The causal clause “for even though they knew God, they did not honor Him as God or given thanks” explains why the entire human race is without excuse before the Supreme Court of heaven, which is that they have no adequate defense as a result of observing and comprehending God’s revelation of Himself in creation.

“Even though they knew” is the verb ginosko (γινώσκω) (ghin-oce-ko), which in context means, “to acquire an objective experiential knowledge” of God. The verb ginosko refers to an objective experiential knowledge of God in the sense that the human race is not only objectively aware of Him through the observation of His creation but also they have in fact experienced His wisdom, power, and love in every moment of their existence. Instead, they failed to acknowledge Him even though it has been Him that has enriched, sustained and provided for them all their lives.

“They did not honor” is composed of the objective negative adverb ouch (οὐχ), which means, “never” and the verb doxazo (δοξάζω), which in context means, “to worship.”

Even though the entire human race has observed through creation God’s invisible attributes, eternal power and divine nature they did not possess an attitude of deep respect and awe for God. Even though the entire human has observed through creation God’s invisible attributes, eternal power and divine nature, they never responded and esteemed the excellence of the Person of God as manifested through His attributes. Even though the entire human race has observed through creation God’s invisible attributes, eternal power and divine nature, they never possessed an overwhelming feeling of reverence, admiration for God. Even though God revealed Himself through creation to the entire human race, they did not manifest an attitude of deep reverence, respect and awe of God.

“Give thanks” is the verb eucharisteo (εὐχαριστέω) (yoo-khar-is-the-o), which in context means that the human race never gave thanks and showed their appreciation to God for who and what He is and what He accomplished through creation and what He had done for them.

Psalm 9:1, “I will give thanks to the LORD with all my heart; I will tell of all Your wonders.”
Romans 1:21, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.”

The adversative clause “but they became futile in their speculations and their foolish heart was darkened” presents a contrast to worshipping and thanking God in response to God’s revelation of Himself through creation.

“They became futile” is the verb mataioo (ματαίον) (mat-ah-yo-o), which in the passive voice means, “to be given over to worthlessness, think about idle, worthless, foolish things.”

“In their speculations” is composed of the preposition en (ἐν), “in” and the noun dialogismos (διαλογισμός) (dee-al-og-is-mos), which means, “thinking through by personal thought, deliberation and inward reasoning.”

The passive voice of the verb mataioo indicates that the human race as the subject received the action of becoming ignorant from God in the sense that God gave them over to thinking about worthless and vain things as a result of rejecting worshipping Him as the Creator.

Psalm 10:4, “The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, ‘There is no God.’”

This principle of God giving man over to believing what is false will be illustrated during the tribulation period when God will give the unbeliever over to a deluding influence so as to be deceived by antichrist.

2 Thessalonians 2:11-12, “For this reason God will send upon them a deluding influence so that they will believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.”

In Ephesians 4:17-19, Paul discusses the vain lifestyle of the unbeliever.

Ephesians 4:17-19, “So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.”

“In the futility of their mind” refers to the fact that the unbeliever consumes himself in the pursuit of goals that are purely selfish, in the accumulation of that which is temporary and in looking for satisfaction in that which is intrinsically deceptive and disappointing.

The unbeliever makes plans and resolves everything based upon his own thinking and thus becomes his own authority and follows his own thinking to its ultimate result of futility, aimlessness and meaninglessness. The unbeliever is self-
centered and empty since a life apart from a relationship with Christ is a life of futility.

**Ecclesiastes 1:14**, “I have seen all the works which have been done under the sun, and behold, all is vanity and striving after wind.”

The unbeliever is futile in his thinking because Satan has deceived him.

**2 Corinthians 4:3-4**, “And even if our gospel is veiled, it is veiled to those who are perishing in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.”

“**Being darkened in their understanding**” refers to the fact that they have been deceived by Satan and are totally and completely ignorant of divine viewpoint, which is characterized in the Scriptures as “light.”

“**Hardness of heart**” means that the unbeliever is totally unresponsive to God because they refuse to accept the truth of God as revealed by the Spirit in the Person and Work of Jesus Christ.

“**Having become callous**” refers to the fact that the unbeliever is insensitive to the things of God as a result of rejecting the truth of God as it is revealed not only in creation but also in the gospel of Jesus Christ.

The phrase “**have given themselves over to sensuality for the practice of every kind of impurity with greediness**” signifies that the unbeliever is involved in all types of immorality as a result of being unresponsive and insensitive to the truth of God as found in the Gospel of Jesus Christ.

**Romans 1:21**, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.”

“**Heart**” is the noun kardia (καρδια) (kar-dee-ah), which refers to the dominant lobe of the soul, the right lobe and is the mental activity or function of the psyche, “soul.”

“**Foolish**” is the adjective asunetos (ἀσυνετός) (as-oon-ay-tos), which means, “without understanding, stupid” and pertains to a lack of capacity for insight and understanding and is the result of failing to properly use one’s mental capacity. Therefore, as a result of rejecting God’s revelation of Himself in creation and worshipping God as Creator, the heart of each member of the human race lacks capacity for insight and understanding and fails to properly use their mental capacity.

**1 Corinthians 3:20**, “For the wisdom of this world is foolishness before God. For it is written, ‘He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS.’”
“Was darkened” is the verb skotizomai (σκότιζομαι) (skot-id-zo), which is used in a figurative sense to describe the mental and spiritual incapacity of unregenerate human beings to understand the truth of God as revealed in creation.

1 Corinthians 2:14, “But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.”

Worshipping the Father is the appropriate response by men to the manifestation of His character and nature in creation and in the Person and Work of Jesus Christ.

Warren Wiersbe defines worship, “Worship is the believer’s response of all that they are –mind, emotions, will and body-to what God is and says and does. This response has its mystical side in subjective experience and its practical side in objective obedience to God’s revealed will. Worship is a loving response that’s balanced by the fear of the Lord, and it is a deepening response as the believer comes to know God better” (Real Worship, 26).

Psalm 95:6-7, “Come, let us worship and bow down, let us kneel before the LORD our Maker. For He is our God, and we are the people of His pasture and the sheep of His hand.”

Worship is adoring contemplation of the Lord and is the act of paying honor and reverence to Him and affection for Him and flows from love and where there is little love, there is little worship. It is the loving ascription of praise to the Lord in gratitude and appreciation for who and what He is, both in Himself and in His ways and in His work on the Cross for us. It is the bowing of the soul and spirit in deep humility and reverence before the Lord.

Psalm 2:11-12, “Worship the LORD with reverence and rejoice with trembling. Do homage to the Son that He not become angry, and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!”

Psalm 29:2, “Ascribe to the LORD the glory due to His name; Worship the LORD in holy array.”

Worship of the Lord involves “reverence” for Him, which is an attitude of deep respect and awe for Him.

Worship of the Lord also involves “respect” for Him, which is to esteem the excellence of His Person as manifested through His attributes such as love, faithfulness, mercy, compassion, justice, righteousness, truth, omnipotence, omnipresence, omniscience, immutability, and sovereignty.

Worship of the Lord involves “awe” of Him, which means we are to possess an overwhelming feeling of reverence, admiration for Him.

Worship of the Lord also involves “wonder” towards Him, which refers to being filled with admiration, amazement and awe of Him and reaches right into our
hearts and shakes us up and enriches our lives and overwhelms us with an emotion that is a mixture of gratitude, adoration, reverence, fear and love for Him.

Warren Wiersbe writes, “True wonder reaches right into your heart and mind and shakes you up. It not only has depth, it has value; it enriches your life. Wonder is not cheap amusement that brings a smile to your face. It is an encounter with reality, with God, which brings awe to your heart. You’re overwhelmed with an emotion that is a mixture of gratitude, adoration, reverence, fear-and love. You’re not looking for explanations; you’re lost in the wonder of God” (Real Worship, page 43, Baker Books).

Worshipping the Lord is adoring contemplation of Him as He has been revealed by the Holy Spirit in the Scriptures and is also the loving ascription of praise to Him for what He is, both in Himself, His Work on the Cross and in His ways and is the bowing of the soul and spirit in deep humility and reverence before Him. The believer is to worship the Father spiritually by means of truth, i.e. the Word of God.

John 4:23-24, “But an hour is coming and now is when the true worshippers, will worship the Father spiritually, yes, by means of truth. In fact, the Father intensely desires such worshippers of Himself. God, as to His nature, is spirit and those worshipping Him must worship spiritually, yes, by means of truth.”

The Church’s destiny is to worship the Lord, as revealed in Revelation 4-5.

Revelation 4:8-11, “And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, ‘HOLY, HOLY, HOLY IS THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME.’ And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, ‘Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.’”

Revelation 5:11-14, “Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, ‘Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.’ And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, to Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.
And the four living creatures kept saying, ‘Amen.’ And the elders fell down and worshiped.”

Therefore, in Romans 15:6, the verb *doxazo* means “to glorify” God in the sense of worshipping Him since Paul is speaking in the context of the Roman believers being unified in thought by conforming their thinking to the teaching of the Lord Jesus Christ and worship begins with thinking.

The second person plural form of the verb refers to the Roman believers, both weak and strong, Jew and Gentile as a corporate unit.

The present tense of the verb is a “customary” present used to signal an ongoing state or specifically the continuation of an ongoing state. This indicates that Paul desires that the Spirit cause the Romans to continue making it their habit of thinking the same with one another according to the teaching of Christ in order that with one mind, with one voice, they may “continue making it their habit of” glorifying the Father in the sense of worshipping Him. The customary present and Paul’s statements in Romans 15:14-15 indicate that Paul’s readers in Rome were in fact already doing this thus he is simply reminding them here to continue doing so.

The active voice is “stative” indicating that the subject exists in the state indicated by the verb *doxazo*. The subject is the Roman believers as a corporate unit. This indicates that Paul desires that the Spirit cause the Romans to continue making it their habit of thinking the same with one another according to the teaching of Christ in order that with one mind, with one voice, they may “exist in the state of” continuing to make it their habit of glorifying the Father.

The subjunctive mood of the verb is employed with the conjunction *hina*, “in order that” to form a dependent adverbial purpose clause that emphasizes the “intention” of the action of the main verb in Romans 15:5, which is *didomi*, “may cause.” This indicates that the purpose of Paul’s Spirit inspired desire in Romans 15:5 that the Holy Spirit cause the Roman believers to continue making it their habit of thinking the same with one another according to the teaching of Christ Jesus is that they may glorify the Father with one voice.

We will translate *doxazo*, “all of you may continue making it a habit of glorifying.”

Romans 15:6, “So that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.”

“With one voice” is composed of the preposition *en* (ἐν), “with” and the dative neuter singular form of the adjective *heis* (ἕις) (eece), “one” and the dative neuter singular form of the noun *stoma* (στόμα) (stowe-mah), “voice.”

The noun *stoma* refers to that organ of the human body that gives one the capacity for speaking. In Romans 15:6, it is used in relation to the Romans believers as a corporate unit glorifying the Father with their voices whether through speaking or singing. The word is modified by the adjective *heis*, “one.”
which pertains to that which is united as one in contrast with being divided. It emphasizes that Paul’s Spirit inspired desire is that the Roman believers glorify the Father unanimously with “one” voice in the sense of worshipping Him with their speech and singing. Thus, it emphasizes the concept of unity in that Paul wants the Roman believers to be united with each other in worshipping the Father.

The preposition en functions as a marker of means and the noun stoma functions as a “dative instrumental of means.” This denotes that “with” one voice, the Roman believers as a corporate unit were to glorify the Father in the sense of worshipping Him through their speech or singing.

Therefore, we will translate the prepositional phrase en heni stomati (ἐν ἕνι στόματι), “with one voice.”

In John 17:20-24, our Lord’s intercession for all future believers. The Lord prayed for unity among believers. The unity of the Church, experientially, must spring from the common eternal life that is imparted to all believers through regeneration, i.e. their spiritual birth, and then be manifested by their common love for Christ and for one another as they face a hostile world together. The unity of the Son and the Father is manifested in the deep, intimate love that each sustains for the other, by perfect obedience on the part of Jesus Christ, and by a perfect response on the part of the Father.

John 17:20-24, “I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. The glory, which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.”

The person and finished work of the Lord Jesus Christ on the cross, and His glory, are the true basis for unity. Unity is a critical issue in Christianity.

Psalm 133:1, “Behold, how good and how pleasant it is for brothers to dwell together in unity!”

The Scriptures teach the Church the concept of unity by way of several analogies: (1) the last Adam and New Creation analogy, (2) the head and the body analogy, (3) the great Shepherd and sheep analogy, (4) the vine and the branches analogy, (5) the chief cornerstone and the stones of the building analogy, (6) the Great High Priest and royal priesthood analogy, (7) the Bridegroom and bride analogy, and (8) the King of kings and royal family of God analogy.
God, Himself, is a union of three co-equal, co-infinite, and co-eternal persons, functioning as a unit, a team with one perfect will, purpose, and plan in mind, united through an inherent and divine love, enjoying a perfect harmonious friendship, fellowship, and rapport with one another.

Unity is accomplished positionally in the Church, through the Baptism of the Spirit, which takes place at the moment of salvation, when the omnipotence of God the Holy Spirit enters the believer into union with Jesus Christ and, thus, identifies the believer with Christ positionally in His death and resurrection. After conversion, unity is accomplished experientially in the body of Christ by applying the Word of Christ, which in turn enables God the Holy Spirit to produce and maintain unity experientially.

Ephesians 4:1-3, “Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.”

God’s love is the perfect bond of unity.

Colossians 3:14, “Beyond all these things put on love, which is the perfect bond of unity.”

The unity of believers reflects the Father’s love (Rom. 12:16; 1 Cor. 1:10). If Christian unity was so important to our Lord, and it was, then it should be important to us.

Corrected translation thus far of Romans 15:5-6, “Now, may God the Holy Spirit who produces perseverance as well as encouragement cause all of you for your benefit to continue making it your habit of thinking the same with one another according to the teaching of Christ, who is Jesus in order that unanimously, with one voice, all of you may continue making it a habit of glorifying…”

Romans 15:6, “So that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.”

“The God” is the articular accusative masculine singular form of the noun theos (θεός) (thay-oce), which refers to the Father since the articular construction of this noun in the New Testament commonly signifies the first member of the Trinity unless otherwise indicated by the context and the word is modified by pater, “Father.”

The word functions as an accusative direct object meaning that it is receiving the action of the verb doxazo indicating that the Father is the object of the Roman believers’ worship. It indicates that Paul desires that the Spirit cause the Romans to continue making it their habit of thinking the same with one another according to the teaching of Christ in order that with one mind, with one voice, they may
continue making it their habit of glorifying the Father in the sense of worshipping Him.

The noun theos is used here in relation to the Lord Jesus Christ indicating to the reader that the Father is the God of Jesus Christ, which is confirmed in Matthew 27:46, Mark 15:34 and Ephesians 1:17 and would emphasize the humanity of Christ and that He is the perfect revelation of the Father (John 1:18). We will translate the word “the God.”

Corrected translation thus far of Romans 15:5-6, “Now, may God the Holy Spirit who produces perseverance as well as encouragement cause all of you for your benefit to continue making it your habit of thinking the same with one another according to the teaching of Christ, who is Jesus in order that unanimously, with one voice, all of you may continue making it a habit of glorifying the God…”

Romans 15:6, “So that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.”

“And” is the “connective” use of the conjunction kai (καί) (kah), which introduces an additional relationship that the Father as with the Lord Jesus Christ. The noun theos, “the God” emphasizes that the Father is Jesus Christ’s God whereas pater, “Father” emphasizes that Jesus Christ shares the same nature as the Father and thus emphasizes His deity. Together these two nouns when used in relation to Jesus Christ emphasize His hypostatic union in that He is undiminished deity and true sinless humanity in one person forever.

The fact that Paul says that God is the Father of Jesus Christ indicates that our Lord shares the same nature as the Father.

John 5:16-18, “Now because Jesus was doing these things on the Sabbath, the Jewish leaders began persecuting him. So he told them, ‘My Father is working until now, and I too am working.’ For this reason the Jewish leaders were trying even harder to kill him, because not only was he breaking the Sabbath, but he was also calling God his own Father, thus making himself equal with God.” (NET Bible)

Corrected translation thus far of Romans 15:5-6, “Now, may God the Holy Spirit who produces perseverance as well as encouragement cause all of you for your benefit to continue making it your habit of thinking the same with one another according to the teaching of Christ, who is Jesus in order that unanimously, with one voice, all of you may continue making it a habit of glorifying the God and…”

Romans 15:6, “So that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.”

“Father” is the accusative masculine singular form of the noun pater (πατήρ) (pah-tear-ed).
Pater basically denotes a “father” in classical Greek and is used of: (1) Literal father (Homer, Odyssey, 1, 94). (2) The patriarch of the family (Josephus Antiquities 14, 255).

The word is used in the plural of forefathers and ancestors generally (Homer Iliad 6, 209). In a figurative sense the word is used as a title of honor for, or a respectful means of addressing, a venerable old man (Homer, Iliad, 24, 362), and also to indicate spiritual or intellectual fatherhood. Thus a philosopher may be called the “father” of his followers (Epictetus, Dissertationes, 3, 22, 81 f.), and in the mystery religions the one who conducts the ceremony of initiation can be described as “father” of the newly initiated (Apuleius, Metamorphoses, 11, 25, 7).

In ordinary Greek use pater means first the father of a family and occasionally the grandfather, who is usually pappos (Josephus Antiquities 7, 180) can be called pater (Philo Som. I, 166), also the great-grandfather (Hb. 7:10). This use is possible because pater even in the singular can reach further back and be used for “forefather, progenitor.”

Forefather can then be taken spiritually as the initiator of an occupation, trend, or group, Gn. 4:20 f. pater, then, does not have to denote blood relationship and its projection into the past. The word can also be used of the representative of a stage of life: “the old or honorable man.” He can be called “father” because he reminds us of our physical father, (Homer, Iliad, 24, 503 f.), whose contemporary he is, Ps.-Phocylides V, 221, thus pater is a term of respect in addressing the aged and honorable, (Homer, Odyssey, 7, 28; Iliad 24, 362).

The word was used of the following: (1) Literal father as head of the house (2) Of Zeus (3) Respectful term for addressing elders (4) Metaphorically of a father, author (5) Title of a grade in the mysteries of Mithras (6) In plural, forefathers, parents, parent-nation (7) Of teachers (8) Of God as Creator (9) In Plato, of good (10) Of the fatherhood of God.

Both the concept and standing of the father are part of the patriarchal structure of antiquity and are oriented toward the idea of household, family and dominion. The father is the protector, nourisher, and helper.

From the time of Homer the biological father, forefather, and ancestor of a race are called pater (Iliad, 6, 209), though both the teacher in one’s philosophical education (Epictetus, Diss. 3, 22, 81 ff.) and the mystagogue within a cult (Apuleius Met. 11, 25, 7) can be called “father.”

As a metaphor pater is used of the king and of God. The use of the name father for God in the religions of the ancient orient and classical Greece and Rome is always based upon mythical ideas of an original act of begetting and the natural, physical descent of all men from God. Thus, the god El of Ugarit is called “father of mankind”, the Babylonian moon-god Sin is “father and begetter of gods and
men”, and in Greece Zeus (from Homer onwards) is called “father of men and gods”.

In Egypt the Pharaoh is regarded in a special way as the son of God in a physical sense. The name of father expresses above all God’s absolute authority, demanding obedience but at the same time his merciful love, goodness and care.

The appropriate attitude of man should be recognition of total and absolute dependence on God and childlike trust and love towards God. The idea of the fatherhood of God is given a philosophical interpretation in Plato and the Stoics.

Plato, in his cosmological elaboration of the father idea, emphasizes the creator relationship of God, the “universal father”, to the entire cosmos (Tim. 28c, 41a). According to Stoic teaching, God’s authority as father pervades the cosmos. He is creator, father and sustainer of mankind, who are his children, related to him (Epictetus, Dissertationes, 1.9.7).

In the ancient mystery cults the regeneration and deification of the initiate is seen as an act of begetting by the deity; hence the latter is invoked in prayer as “Father”. The Gnostics describe the supreme God as the father, or first father but yet there is no personal relationship between God and man.

The Old Testament uses the word father predominately in a secular sense (1180 times), and occasionally in a religious sense (15 times). *Pater* is used for the Hebrew term `ah (אָבָה). As in the case of the Old Testament, so in the literature of ancient Palestinian Judaism, we may note a marked reserve in the use of the word in a religious sense. Not until the literature of Diaspora Judaism do we find more frequent use of the name “Father” in reference to God.

God is only rarely recognized as Father in the Old Testament. Physical fatherhood is the gift and command of the Creator (Gn. 1:28). The father is head of the family, his house (cf. Jos. 24:15b), and an authority, which must be respected under all circumstances (Ex. 20:12; 21:15, 17; Prov. 23:22). He is to feed, protect and educate his family. He is the family priest (Ex. 12:3 f.) and teacher (Ex. 12:26 f.; 13:14 ff.; Dt. 6:7, 20 ff.; 32:7, 46; Is. 38:19. The father is responsible for seeing that family life is in accordance with the covenant, and that the children receive doctrinal teaching.

Earlier generations of Israel are called “the fathers” (Ps. 22:4; 106:7), as are outstanding men of God of previous ages (Sir. 44:1 ff.), and particularly the patriarchs Abraham, Isaac and Jacob, the bearers and mediators of the covenant promises of God (Jos. 24:3; 1 Ch. 29:18).

Father is used as a title of honor for a priest (Jdg. 17:10; 18:19), and for a prophet (2 Kg. 6:21; 13:14). It also expresses a spiritual relationship (2 Kg. 2:12).

The term was used of the respected scribes. The metaphor of father and child is occasionally applied to the relationship between a teacher of the Torah and his pupil.
**Pater** in the Greek New Testament appears 414 times. It occurs regularly in the normal literal understanding (Lk. 1:59; Mk. 9:24). The plural form of the word also stands as a semi technical term for the ancestors of the Jews (Lk. 6:26; Acts 3:13; 5:30; Rm. 15:8; Heb. 3:9).

The range of meaning of *pater*, father, in the New Testament corresponds to that of `*ab* and *pater* in the Old Testament. In contrast to the Old Testament, which uses the name of Father only very occasionally for God, the number of examples of *pater* in the religious sense in the New Testament (245 times) far exceeds the number of those in a secular sense (157 times).

In the New Testament *pater* can designate the following: (1) Of the immediate (male) ancestor (2) Forefather, ancestor, progenitor: of Abraham (3) Of spiritual fatherhood (4) An honorary title or a form of respectful address (5) As a designation of the older male members of a church (6) Generation (s) of deceased Christians (7) Visible heroes in the OT (8) The prototype of a group or the founder of a class of persons (9) As the originator and ruler (10) A title for the 1st Person of the Trinity (11) Of the devil as father of (unregenerate) Jews (12) Members of the Sanhedrin.

Vine's Expository Dictionary of Biblical Words, “*Pater*, from a root signifying ‘a nourisher, protector, upholder’ (Lat., pater, Eng., ‘father,’ are akin), is used (a) of the nearest ancestor, e. g., Matt 2:22; (b) of a more remote ancestor, the progenitor of the people, a ‘forefather,’ e. g., Matt 3:9; 23:30; 1 Cor 10:1; the patriarchs, 2 Peter 3:4; (c) one advanced in the knowledge of Christ, 1 John 2:13; (d) metaphorically, of the originator of a family or company of persons animated by the same spirit as himself, as of Abraham, Rom 4:11,12,16,17,18, or of Satan, John 8:38,41,44; (e) of one who, as a preacher of the gospel and a teacher, stands in a ‘father's’ place, caring for his spiritual children, 1 Cor 4:15 (not the same as a mere title of honor, which the Lord prohibited, Matt 23:9); (f) of the members of the Sanhedrin, as of those who exercised religious authority over others, Acts 7:2; 22:1; (g) of God in relation to those who have been born anew (John 1:12,13), and so are believers, Eph 2:18; 4:6 (cf. 2 Cor 6:18), and imitators of their ‘Father,’ Matt 5:45,48; 6:1,4,6,8,9, etc. Christ never associated Himself with them by using the personal pronoun ‘our’; He always used the singular, ‘My Father,’ His relationship being unoriginated and essential, whereas theirs is by grace and regeneration, e. g., Matt 11:27; 25:34; John 20:17; Rev 2:27; 3:5,21; so the apostles spoke of God as the ‘Father’ of the Lord Jesus Christ, e. g., Rom 15:6; 2 Cor 1:3; 11:31; Eph 1:3; Heb 1:5; 1 Peter 1:3; Rev 1:6; (h) of God, as the ‘Father’ of lights, i. e., the Source or Giver of whatsoever provides illumination, physical and spiritual, James 1:17; of mercies, 2 Cor 1:3; of glory, Eph 1:17; (i) of God, as Creator, Heb 12:9 (cf. Zech 12:1). Note: Whereas the everlasting power and divinity of God are manifest in creation, His ‘Fatherhood’ in spiritual relationship through faith is the subject of
NT revelation, and waited for the presence on earth of the Son, Matt 11:27; John 17:25. The spiritual relationship is not universal, John 8:42,44 (cf. John 8:12 and Gal 3:26).”


The Analytical Greek Lexicon Revised (page 312): (1) A father (2) Specially used of God, as the Father of man by creation, preservation (3) Peculiarly as the Father of our Lord Jesus Christ (4) The founder of a race, remote progenitor, forefather, ancestor (5) An elder, senior, father in age (6) A spiritual father (7) Father by origination (8) Used as an appellation of honor.

The New Thayer’s Greek-English Lexicon (pages 494-495): (1) Generator or male ancestor (2) A more remote ancestor, the founder of a race or tribe, progenitor of a people, forefather (3) One advanced in years (4) Metaphorically, originator or transmitter of anything (5) One who stands in a father’s place and looks after another in a paternal way (6) A title of honor, teachers, the members of the Sanhedrin (7) God is called the Father of all rational and intelligent beings, whether angels or men (8) Of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as the stern judge of sinners but revere Him as their reconciled and loving Father (9) The Father of Jesus Christ.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature-Third Edition: (1) the immediate biological ancestor, parent (2) one from whom one is descended and generally at least several generations removed, forefather, ancestor, progenitor, forebear (3) one who provides moral and intellectual upbringing, father (4) a title of respectful address, father (5) revered deceased persons with whom one shares beliefs or traditions, fathers, ancestors (6) the supreme deity, who is responsible for the origin and care of all that exists, Father, Parent (Pages 787-788).
Analytical Lexicon of the Greek New Testament lists the following: father (1) literally (a) as an immediate male ancestor (b) as a more remote or racial ancestor (fore) father, progenitor (2) as a title for God (a) as the creator and sovereign ruler of all (b) as the Father of Jesus Christ (c) as the Father of Christians (3) figuratively (a) of spiritual fatherhood (b) as a title of honor and respect (c) as the first of a class of persons, archetype, founder (d) of the devil as the first of the class of persons who partake of his nature as murderers, liars, etc. leader, archetype, model (Page 303).

The command to honor father and mother appears throughout the New Testament (Mt. 15:4; Mk. 7:10; Eph. 6:2). The patriarch Abraham was called in Judaism “Father, Abraham.” He was also revered and honored in the Christian church as a model of faith and is used as an example of one who took God at His Word and trusted in His promises (Lk. 16:24, 30; Acts 7:2; Jam. 2:21; cf. Jn. 8:39, 53, 56; Rm. 4; Heb. 11).

Abraham acquired the righteousness of God by trusting in God at the moment of salvation and after salvation he persevered and trusted in the promises of God even though he failed many times.

The noun pater appears primarily in the Greek New Testament in reference to the first Person of the Trinity. The humanity of Christ always addressed God as Abba an intimate term for “Father.” The Jews never called addressed God as Father thus making our Lord’s ministry totally different and unique from the Pharisees.

God the Father is the recipient of prayer from believers (Eph. 3:14) and God the Son (Lk. 22:42; 23:34, 46). The Lord Jesus taught His disciples to pray to the Father (Lk. 11:2). The Father is the source and giver of all that illuminates and is therefore called the Father of lights (Jam. 1:17). He is called the Father of mercy (2 Co. 1:3) and of glory (Eph. 1:17).

The Scriptures teach that God is the Father of humanity of Christ in hypostatic union (Rm. 15:6). The incarnate Son of God addressed God in prayer as pater, “Father” (Mt. 7:11; 28:19; Mk. 11:25; Mt. 7:21; 12:50; 16:17; Mk. 13:32; 14:36; Lk. 22:29, 42; Jn. 5:17, 43; 17). By addressing the God as Father, the Lord Jesus Christ was putting Himself on a par with God or equal to God (Jn. 5:18).

The Lord Jesus Christ, the God-Man is subordinate to the Father in His humanity but co-infinite, co-equal and co-eternal with both the Father and the Spirit. Paul adopted pater as a title of God, “our Father” (Rm. 1:7; 1 C. 1:3; 2 C. 1:2; Eph. 1:2; Phlp. 1:2).

God is the Father of all believers who are sons of God through regeneration (Jn. 1:12-13; Rm. 8:15; Gal. 3:26-28; 4:6; Eph. 2:18). Regeneration takes place at the moment of salvation when a person expresses faith alone in Christ alone (Jn. 3:16-17, 36; Acts 16:31; Gal. 3:26-28). Those who are sons of God through regeneration
are considered by God to be His children as a result of honoring His Son by accepting the Son as Savior. The Father deals with believers as a father in the natural realm would deal with his children (1 Th. 2:11; Heb. 12:4-13).

Unlike the Greek philosophers of the ancient world and of modern 21st century society, the New Testament considers only those who have accepted Christ as Savior as children of God.

Unbelievers are considered children of the devil and are designated “sons of disobedience” (Eph. 2:2; 5:6; Col. 3:6; cf. Jn. 8:44). It is true that as Creator, God is Father of all but in terms of relationship and fellowship, He is the Father of only believers who have been born into the royal family of God through faith in the Lord Jesus Christ (Heb. 12:7, 9). One cannot claim to have or know experientially the Father without the Son (1 Jn. 2:22-23; 2 Jn. 9; cf. Jn. 8).

God the Father's role in the Trinity is as the source and planner of all things. God the Son's role in the Trinity is to carry out the plan of God the Father. God the Holy Spirit reveals the Father's plan and provides the power to carry it out.

The doctrine of the Trinity that God is three Persons, but one divine essence. God the Father, God the Son and God the Holy Spirit are co-equal, co-infinite and co-eternal.

The attributes of the Father: (1) Sovereign (Mt. 6:10). (2) Righteousness (Jn. 17:25). (3) Justice (Rm. 3:24-26) (4) Love (Rm. 5:8; Jn. 3:16) (5) Eternal life (Jn. 1:1; 17:2-3). (6) Omnisiscience (Mt. 6:8). (7) Omnipresence (Eph. 4:6). (8) Omnipotence (Mk. 14:36a). (9) Immutability (Jam. 1:17). (10) Veracity (Jn. 7:28).

God the Father is the author and planner of salvation. He is the author of the divine decrees.

God the Father is responsible for the five Great Imputations in human history: (1) Human life (real imputation) (Gn. 2:7). (2) Adam’s sin (real imputation) (Rm. 5:18a). (3) Personal sins to Christ (judicial) (2 Co. 5:21). (4) Eternal life (real) (Rm. 5:17). (5) Divine righteousness (judicial) (Rm. 5:16).

The Bible teaches that the father is head over the family. God the Father is head over all creation and His Royal Family (1 Cor. 8:6).

The title “Father” emphasizes the absolute authority that the First Person of the Trinity has over all creation. The First Person of the Trinity is the author of the divine plan for humanity (Eph. 1).

Ephesians 4:6, “One God and Father of all (believers) who is over all (sovereign) and through all (omnipresent) and in all (indwelling of the Father).”

God the Father is the Father of the Lord Jesus Christ. The First Person of the Trinity is called “the God and Father of our Lord Jesus Christ” (2 Cor. 1:3; 11:31; Eph. 1:3; Col. 1:3; 1 Pet. 1:3). This title indicates the relationship between Christ and the Father.
The Lord Jesus Christ reveals the Father to man and is most important part of the Father's plan (John 1:14; 2 Cor. 4:6; Eph. 3:11; Heb. 1:2).

John 1:18, “No man has seen God (the Father) at any time; the only begotten God (the Lord Jesus Christ), who is in the bosom of the Father, He (the Lord Jesus Christ) has explained Him (God the Father).”

This relationship has existed from eternity past in the divine decree (John 17:5, 24). The Lord Jesus Christ though equal with God the Father took a subordinate role to accomplish the plan of salvation (Phil. 2:6).

God the Father is the Father of all believers and is not the Father of unbelievers. The Father indwells each and every believer as a guarantee that He will provide for us (John 14:23; Eph. 4:6).

God the Father is the personal grantor of blessings for both time and eternity (eternal inheritance). God the Father receives the believer back into fellowship when he acknowledges his to Him in the name of the Lord Jesus Christ (1 John 1:9).

The believer has eternal security and cannot lose his salvation, once a son, always a son. Sin after salvation prevents the believer from having fellowship with God but this fellowship is restored through the application of 1 John 1:9 and Psalm 32:5.

The Scriptures teach that God the Father is responsible for electing and predestinating the believer (Eph. 1:3-14; Rm. 8:28-39). The purpose of electing and predestinating the believer is to conform the believer into the image of God the Son (Rm. 8:28). He justifies the one who expresses faith alone in Christ alone and sanctifies and glorifies the believer (Rm. 8:28-39).

God the Father took part in the resurrection of Christ. By means of His omnipotence, the Father sent back our Lord’s human spirit to the body in the grave (Acts 2:24; Rom. 6:4; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 1 Pet. 1:21).

In Romans 15:6, the noun *pater* means “Father” and refers to God the Father and is used in relation to the Lord Jesus Christ emphasizing His equality with the Father since He is God as well. The word functions as an accusative direct object meaning that it is receiving the action of the verb *doxazo* indicating that the Father is the object of the Roman believers were worship. We will translate the word “Father.”

Corrected translation thus far of Romans 15:5-6, “Now, may God the Holy Spirit who produces perseverance as well as encouragement cause all of you for your benefit to continue making it your habit of thinking the same with one another according to the teaching of Christ, who is Jesus in order that unanimously, with one voice, all of you may continue making it a habit of glorifying the God and Father…”
Romans 15:6, “So that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.”

“Of our Lord” is composed of the genitive first person plural form of the personal pronoun ego (ἐγώ) (eh-go), “our” and the articular genitive masculine singular form of the noun kuriōs (κύριος) ((ker-dee-oce), “Lord.”

The noun kuriōs indicates the following: (1) Jesus of Nazareth’s equality with the Father and the Spirit. (2) His joint-rulership with the Father over the entire cosmos. (3) His highest ranking position as Chief Administrator in the divine government. (4) His absolute sovereign authority as Ruler over all creation and every creature. (5) His strategic victory over Satan and the kingdom of darkness in the angelic conflict.

In His deity, Jesus Christ is “Lord” (See Luke 20:42), however in His human nature He received this title as a result of His obedience to the Father’s will, which called for Him to suffer a spiritual and physical death on the cross as a substitute for every member of the human race-past, present and future (See Philippians 2:5-11).

The noun kuriōs functions as a “genitive of relationship” indicating the familial relationship between the Lord Jesus Christ and the Father.

The genitive first person plural form of the personal pronoun ego, which is humon refers to Paul and his fellow Christians in Rome.

The definite article preceding the noun kuriōs is used with the personal pronoun humon, “our” to denote possession.

“Jesus” is the genitive masculine singular form of the proper name Iesous (Ἰησοῦς) (yee-soose), which refers to the human nature of the incarnate Son of God, Jesus of Nazareth. The proper name Iesous functions as a “genitive of simple apposition” meaning that it stands in apposition to the articular genitive form of the noun kuriōs, “Lord” and simply clarifies who is Lord here, namely Jesus of Nazareth who is the Christ.

“Christ” is the genitive masculine singular form of the proper name Christos (Χριστός) (cree-stoce), which is a technical word designating the humanity of our Lord as the promised Savior for all mankind who is unique as the incarnate Son of God and totally and completely guided and empowered by the Spirit as the Servant of the Father. It functions as a “genitive of simple apposition” meaning that it is “clarifying” for Paul’s readers, which Jesus Paul is speaking of since the name “Jesus” was common in the Palestine in the first century.

Therefore, we will translate the expression tou kuriou hemon Iesou Christou (τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ), “of our Lord, namely Jesus, who is the Christ.”

Completed corrected translation of Romans 15:5-6, “Now, may God the Holy Spirit who produces perseverance as well as encouragement cause all of you...”
for your benefit to continue making it your habit of thinking the same with one another according to the teaching of Christ, who is Jesus in order that unanimously, with one voice, all of you may continue making it a habit of glorifying the God and Father of our Lord, namely, Jesus, who is the Christ.”

To summarize in Romans 15:5, Paul reveals his Spirit inspired desire that the Holy Spirit, who produces perseverance as well as encouragement, would cause the Roman believers as a corporate unit to continue making it their habit of thinking the same with one another according to the teaching of the Lord Jesus. Romans 15:6 presents the purpose of this desire, which is that the Roman believers would unanimously, with one voice, continue making it their habit of glorifying the God and Father of our Lord Jesus Christ in the sense of worshipping Him.