

John A. "Jack" Crabtree
 Romans, Portion One, section 1
 How My Perspective Would Look at the Early Paragraphs of Romans

<i>Paul proclaims the fact that—</i>	<i>In order to make the further point that—</i>	<i>In order to make the point that—</i>	<i>In order to finally make the point that—</i>	<i>With the implication that—</i>
[A] Human moral depravity is incurable and universal.	[B] Covenant obedience, whatever its significance and whatever its role, does not and cannot render a person deserving of the mercy of <i>dikaiosune</i> ; for a human being is too inherently evil to ever be worthy.	[C] No outward conformity to the demands of the Covenant can, under any circumstances, put a person in the position where his Covenant achievements render him deserving of mercy and <i>dikaiosune</i> ; and therefore it cannot make his <i>dikaiosune</i> more genuine, more sure, more certain, or better in any way.	[D] One is granted <i>dikaiosune</i> AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.	[E] If someone insists that no human being can be granted <i>dikaiosune</i> apart from living like a Jew, it calls into question whether he understands the true basis of one's <i>dikaiosune</i> and therefore calls into question whether he actually has <i>dikaiosune</i> .
[A] Jews will not be shown any favoritism.	[B] The position of Jewish privilege afforded by his unique relationship to the Mosaic Covenant does not put the Jew in a better or more advantageous position to receive the mercy of <i>dikaiosune</i> from God. When it comes to determining to which individuals God will show mercy, God does not make a distinction between Jew and Gentile, nor show any favoritism.	[C] Therefore, it cannot possibly be the case that outward conformity to the demands of the Mosaic Covenant makes a person's <i>dikaiosune</i> more genuine, more sure, or better in any way.	[D] One is granted <i>dikaiosune</i> AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.	[E] If someone insists that no human being can be granted <i>dikaiosune</i> apart from living like a Jew, it calls into question whether he understands the true basis of one's <i>dikaiosune</i> and therefore calls into question whether he actually has <i>dikaiosune</i> .

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[A] It is the inward condition of the heart, not the outward conformity of one's actions, in relationship to the Mosaic Covenant, that determines who is <i>dikaio</i> s in the eyes of God.	[B] Jewish outward conformity to the demands of the Mosaic Covenant does not put the Jew in a better or more advantageous position to receive the mercy of <i>dikaio</i> sune from God. It is a certain inner condition within the Jew that determines where he will be granted <i>dikaio</i> sune.	[C] Since it is the inward condition represented by acts of outward obedience and not by the outward obedience itself that determines whether one is <i>dikaio</i> s, then—so long as one genuinely has the requisite inward condition—it becomes irrelevant to his <i>dikaio</i> sune whether his outward conformity is complete and perfect. And it especially makes no difference whether one conforms to all the ritualistic demands of the Covenant.	[D] One is granted <i>dikaio</i> sune AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.	[E] If someone insists that no human being can be granted <i>dikaio</i> sune apart from living like a Jew, it calls into question whether he understands the true basis of one's <i>dikaio</i> sune and therefore calls into question whether he actually has <i>dikaio</i> sune.
[A] It is the <i>bona fide</i> quest to be good, and not the ability to recognize damnable behavior in others that determines who is <i>dikaio</i> s in God's eyes.	[B] The facility to apply the Covenant in judging the behavior of others is not enough for him to attain <i>dikaio</i> sune; consequently; rather it is the one who "does" the Covenant who will attain <i>dikaio</i> sune; "hearing" the Covenant is not adequate	[C] There is a right and proper way in which the Mosaic Covenant can provide the avenue whereby one can know that he will be granted the mercy of <i>dikaio</i> sune; it is when, from the inner realities of his heart, he is committed to striving to be the kind of good man that the Mosaic Covenant says one must be and when he strives to honor his creator in the way that the Mosaic Covenant says one should show honor to his creator. "Doing" the Mosaic Covenant is not the only way that one can reveal the requisite inward orientation toward God. Since Jesus, one does that through embracing the truth about Jesus.	[D] One is granted <i>dikaio</i> sune AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.	[E] If someone insists that no human being can be granted <i>dikaio</i> sune apart from living like a Jew, it calls into question whether he understands the true basis of one's <i>dikaio</i> sune and therefore calls into question whether he actually has <i>dikaio</i> sune.

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On my perspective, 25.5 <3:30> is the *telos* of the argument of the whole first section of Portion One: "He will declare the circumcision *dikaio*s by virtue of their belief, and he will declare the uncircumcision *dikaio*s in keeping with their belief."

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[A] A Gentile who “does” the Covenant is in a position to pass judgment on a Jew who does not “do” the Covenant.	[B] The position of Jewish privilege afforded by his unique relationship to the Mosaic Covenant does not put the Jew in a better or more advantageous position to receive the mercy of <i>dikaiosune</i> from God. When it comes to determining to which individuals God will show mercy, God does not make a distinction between Jew and Gentile, nor show any favoritism.	[C] Therefore, it cannot possibly be the case that outward conformity to the demands of the Mosaic Covenant makes a person’s <i>dikaiosune</i> more genuine, more sure, or better in any way.	[D] One is granted <i>dikaiosune</i> AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.	[E] If someone insists that no human being can be granted <i>dikaiosune</i> apart from living like a Jew, it calls into question whether he understands the true basis of one’s <i>dikaiosune</i> and therefore calls into question whether he actually has <i>dikaiosune</i> .
[A] A Gentile who “does” the Covenant will be considered <i>dikaios</i> by God.	[B] If a person “does” the Covenant, that person will attain <i>dikaiosune</i> , whether Jew or Gentile. The actual condition that actual individuals do in fact meet in order to attain <i>dikaiosune</i> is that they “do” the Covenant. Mere knowledge of the Covenant is not enough for <i>dikaiosune</i> .	[C] There is a right and proper way in which the Mosaic Covenant can provide the avenue whereby one can know that he will be granted the mercy of <i>dikaiosune</i> ; it is when, from the inner realities of his heart, he is committed to striving to be the kind of good man that the Mosaic Covenant says one must be and when he strives to honor his creator in the way that the Mosaic Covenant says one should show honor to his creator. “Doing” the Mosaic Covenant is not the only way that one can reveal the requisite inward orientation toward God. Since Jesus, one does that through embracing the truth about Jesus.	[D] One is granted <i>dikaiosune</i> AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.	[E] If someone insists that no human being can be granted <i>dikaiosune</i> apart from living like a Jew, it calls into question whether he understands the true basis of one’s <i>dikaiosune</i> and therefore calls into question whether he actually has <i>dikaiosune</i> .

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