

Contrasting States (Vv. 7-10)

VERSE 7 to those who by perseverance in doing good seek for glory and honor

and immortality, eternal life (τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον [*d.a.dat.m.p.* “to those” + *part. men* + *prep kata* = with reference to + *noun acc.f.s hupomone* patience + *noun gen.nt.s ergon* work, deed + *adj.gen.nt.s. agathos* good + *noun acc.f.s. doxa* glory + *conj kai* + *noun acc.f.s time* honor + *conj kai* + *noun acc.f.s. aphtharsia* immortality + *pres.act.part.dat.m.p. zeteo* seek; goes with 1st work in the sentence—the *def.art.* “to those” + *noun acc.f.s. zoe* life + *adj.acc.f.s. aionios* eternal]);

VERSE 8 but to those who are selfishly ambitious and do not obey the truth, but

obey unrighteousness, wrath and indignation (τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ θυμός [*def.art.dat.m.p.* “to those” + *conj de* but + *prep ek* + *noun gen.f.s. reitheia* selfish ambition + *conj kai* + *pres.act.part.dat.m.p. apeitheo* disobey; “do not obey” + *d.a.w/noun dat.f.s. aletheia* truth + *pres.pass.part.dat.m.p. peitho* obey + *conj de* but + *d.a.w/noun dat.f.s. adikia* unrighteousness + *noun nom.f.s. orge* wrath + *conj kai* + *noun nom.m.s. thumos* rage; “indignation”]).

VERSE 9 There will be tribulation and distress for every soul of man who does

[the] evil, of the Jew first and also of the Greek (θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρώτον καὶ Ἕλλημος [*noun nom.f.s. thilphis* tribulation + *conj kai* + *noun nom.f.s. stenochoria* distress, calamity + *prep epi* upon + *noun acc.f.s. psuche* soul + *noun gen.m.s. anthropos* + *d.a.w/pres.dep.part.gen.m.s. katergazomai* accomplish, bring about; “who does” + *d.a.w/adj.acc.nt.s. kakos* evil + *adj.gen.m.s. Jew* + *part. te* both + *adv. protos* first + *conj kai* + *noun gen.m.s. Hellen*]),

VERSE 10 but glory and honor and peace to everyone who does good, to the Jew

first and also to the Greek (δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν,

Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι [*noun nom.f.s. doxa glory + conj de but + conj kai + noun nom.f.s. time honor + conj kai + noun nom.f.s. eirene peace + adj.dat.m.s. pas everyone + d.a.w/pres.dep.part.dat.m.s. ergazomai accomplish; “does” + d.a.w/adj.acc.nt.s agathos good + adj.dat.m.s. Jew + part. te + adv. proton + conj kai + noun dat.m.s. Hellen*]).

ANALYSIS: VERSES 7-10

1. In verses 7 & 8 Paul presents two distinct categories of men.
2. The human race volitionally exists in two categories—those who are positive (seekers) at God-consciousness, and those who are negative at God-consciousness.
3. In v. 7 is the former and in v. 8 the latter.
4. Paul describes the former as those who “seek.”
5. “Those who ...in doing good” does not refer to believers as they already have eternal life.
6. A parallel term Paul used to describe pre-salvation positive volition is groping in Acts 17:27 (“that they would seek God, if perhaps they might grope [aor.act.opt.3p. *pselaphao* to feel around; cp. Lk. 24:39; 1 Jn. 1:1] for Him and find Him, though He is not far from each of us:”].
7. God established nationalism to segregate the human race as the best possible social condition for fallen man to find God (Acts 17:26).
8. God who is omniscient and omnipresent knows who is a seeker, and who is not.
9. In Acts 17 the subject is clearly man in the pre-salvation condition.
10. Also, the witness of those who have come to Christ confirms pre-salvation seeking/groping.
11. Positive volition at God-conscious is characterized in v. 7 by a certain kind of patience.
12. Seekers do not ultimately give up on God whatever His plan might be for their ultimate well-being.
13. Such individuals often try various approaches, but persevere when they come to a dead-end.
14. The phrase “who by perseverance in doing good” is the action necessary to gain God’s approbation.
15. Even in great despair they retain “perseverance” (*hupomone*), which can be described as a desire to gain “glory and honor and immortality.”
16. The reward of their aspiration will not be denied.
17. They seek a lasting glory that God alone can bestow; they seek “honor” which is divine approbation, and they seek immortality (*aphtharsia* at 1 Cor. 15:42, 50, 53, 54; Eph. 6:24; 2 Tim. 1:10), which perpetuates it all forever.
18. “Those who by perseverance in doing good seek” (pres.part. *zeteo*) eventually gain “eternal life.”
19. “In doing good” (gen.nt.s. *ergon* + adj.gen.nt.s. *agathos*) is some action that will gain E.L.
20. That action is the fulfillment of the command to believe in Jesus Christ (cf. Jn. 6:29 “Jesus answered and said to them, ‘This is the work of God, that you believe in Him whom He has sent.’”).
21. All genuine seekers (defined as those who a + at God-consciousness) will be preserved to a Gospel hearing.

22. The rest who are negative at God-consciousness are characterized as being “selfishly ambitious” (*eritheia* selfishness, selfish rivalry, selfish ambition; 7x: 2 Cor. 12:20; Gal. 5:20; Phil. 1:17; 2:3; Jam. 3:14, 16).
23. Those negative at God-consciousness (presented in chapter one as rejecting the witness of creation) are described in verse 8 as “those who do not obey the truth.”
24. The “truth” refers to the witness of creation, and the desire to know the Creator.
25. Instead of the truth, these types adopt a viewpoint which is in contradiction to “the truth” (a man-made religion, a philosophy, materialist, do-gooder, atheist, evolutionists, communist, etc.).
26. They obey something—“unrighteousness” which falls short of the divine standard.
27. “Wrath and indignation” parallel “glory and honor and immorality” in v. 7.
28. For the unbeliever there is only the prospect of unrestrained and unrelieved wrath forever in the LOF.
29. “Indignation” (*thumos*), though not essentially different from “wrath”, reflects the violence of it.
30. The two terms serve to emphasize the reality and intensity of the divine displeasure upon unbelievers at the last judgment.
31. Verses 7 & 8 go together and show the end result of those “who by patience seek the good thing” and “those who are selfishly ambitious”, respectively.
32. Verse 9 & 10 present in reverse order the two categories of verses 7 & 8.
33. Verse 8 sets forth the divine retribution upon “those who do not obey the truth” from God’s perspective, while verse 9 views eternal punishment from the perspective of unbelievers suffering in the afterlife.
34. “Wrath” corresponds to “tribulation” and “indignation” corresponds to “distress (*stenochoria* at Rom. 8:35; 2 Cor. 6:4; 12:10).”
35. The misery of eternal punishment is said to be “for every soul of man who does [the] evil (the def.art is present here in the Gk.).
36. “Selfishly ambitious” parallels “every soul of man who does [the] evil.”
37. “The evil” is negative volition at God-consciousness (e.g. “suppress the truth in unrighteousness”).
38. The unbeliever will receive a resurrection body (Jn. 5:29) and suffer body and soul in the LOF.
39. The unbeliever first suffers the miseries of hell prior to his resurrection (Matt. 5:29; 10:28).
40. What then is more important to the individual than his soul (Mk. 8:36)?
41. The “soul of man” refers the ‘real you’—the immortal person in which volition resides.
42. The priority of the Jew refers to eternal condemnation as well as evangelization (“to the Jew first”).
43. This runs counter to the conceit of the Jew who thinks just because of his race he is exempt from the judgment against the Gentiles.
44. The Jew’s historical privilege and priority magnifies the weight of his retribution.
45. We who have believed in Jesus Christ for eternal salvation have fled for refuge from God’s wrath (Heb. 6:18).
46. In v. 10 Paul comes back to the eternal blessedness of “everyone who does [the] good” (also has the def.art).
47. Note the contrasting parallel between “every soul of man who does [the] evil” (refuses to line up with truth) and “to everyone who does [the] good.”

48. Paul repeats the two designations of blessed of v. 7—“glory and honor” and substitutes “peace” for “immortality/eternal life.”
49. Peace is taken here in its widest sense of reconciliation and inner peace extending from Ph 2 on into Ph 3.
50. “The good” refers to the salvation adjustment as per Jn. 6:27-29.
51. “The evil” refers to negative volition at God-consciousness and Gospel hearing.
52. Paul repeats the formula “to the Jew first and also to the Greek.”