

## GLOSSARY FOR ROMANS 1-8

*'I' 'my' 'me' refer to the individual human being or believer. It is a convenient way of saying 'he or she' or 'they'. References are to Romans in TNIV. Translations may differ across versions. Verse references are given when a word occurs in Romans in only one location. Other terms that occur in Romans chapters 9-16 are explained in the relevant notes. This list does not replace a decent commentary!*

### **ABBA** *Abba (8:16)*

In Aramaic (the native language of Jesus and most of his disciples) this means 'Father'; it is the most intimate name children would use for their 'Daddy'. Jesus used it in the Garden of Gethsemane while pouring out his soul to his Father (Mk 14:36).

### **ACCESS** *prosagōgē (5:2)*

The right to come into the presence of a superior person (God, the Lord Jesus Christ) and to speak freely to him about my needs and desires, or simply to enjoy being with him. If access is granted, my sin or unworthiness is not taken into account or held against me in any way.

### **ADAM** *Adam (5:14)*

The traditional name of the first human being, who with his wife Eve committed the first act of disobedience to God and so passed on the state of sinfulness and alienation from God to all his descendants.

### **ADOPTION** *huiōthesia (lit. 'putting someone in the position of a trueborn son')*

- (1) God's work through the Holy Spirit, making a believer a fully privileged member of his kingdom family, as a trueborn son or daughter (see also INHERITANCE). This status is conferred upon me the moment I first believe in Christ, and is not withdrawn through subsequent sin.
- (2) The final realisation of 'sonship', when believers enter fully into their heavenly inheritance in glory. See REDEMPTION (2).
- (3) God's special choice of Israel as his own people.

### **ALL**

- (1) Everybody without exception.
- (2) Many; the majority.

### **APOSTLE** *apostolos*

One who is sent by Christ and who bears Christ's message and Christ's authority.

### **ATONEMENT** *katallagē (5:11)*

Another word for RECONCILIATION. Literally 'at-one-ment', or the healing of the relationship between previously rebellious humans and God. Achieved solely by Christ's death on the cross.

### **BAPTISM, BAPTISED** *baptizō (6:3)*

- (1) The voluntary one-off act of being 'dipped' in water to signify publicly that I have become a Christian believer. This is a powerful symbol of being cleansed and forgiven in respect of sin, and of having left one life behind and started another in Christ.
- (2) Behind every baptism there is also a strong sense of entering into Christ's own baptism as a human being under the law, and of becoming one with him in his death and resurrection.

### **BLESSING, BLESSED** *makarios, makarismos*

- (1) A wonderful gift from God.
- (2) A state of happiness.

### **BLOOD** *haima*

- (1) Life ended violently.
- (2) Jesus' crucifixion and death as a sacrifice for sins (see CRUCIFIXION senses 2 and 3).

### **BOASTING** *kauchēsis*

- (1) Arrogantly claiming an achievement or privilege as being to my credit, rather than to God's.
- (2) Gladly rejoicing (in a non-arrogant sense) in a situation God has brought about or permitted.

Sometimes translated 'glorying'.

### **BODY** *sōma*

- (1) The mortal frame, including the five senses, in which I exist physically on this earth.
- (2) My personality and character as a whole, by which I relate to God and others. The 'body of sin' or 'body of death' refers to the sinful human nature which rebels against God's rule and is destined for death.
- (3) The church, which is the 'body' of Christ on earth.

### **BROTHERS** *adelphoi*

Fellow-believers in Christ. Includes female believers, and is translated in TNIV as 'brothers and sisters'.

### **CHILDREN** *tekna*

- (1) Offspring in a physical sense.
- (2) 'Children of God' are spiritual offspring of God the Father. If I am a child of God, I am a full member of his kingdom family (see ADOPTION; INHERITANCE, HEIR).
- (3) The whole of God's family as it is going to be revealed in the kingdom of heaven. This, as Jesus warned, is not necessarily identical with the visible membership of Israel or of the church on earth.

### **CHOSEN, ELECT** *eklektos*

God is said to 'choose' or 'elect' individuals, or the Jewish race, to be his own special people. This is meant to be a comforting idea but it can cause some confusion. God clearly has the right to determine whom he wants to share eternity with him. This does not

override human choice; but it is meant to reassure the struggling believer that my decision to become a Christian isn't all my own idea. But then the question arises, what about the people whom God hasn't chosen? This, like PREDESTINATION, stretches us beyond the power of human reasoning. It is safe to assume that if I think I know the answer, I probably don't. All the same, if someone from the bottom of their heart asks God, 'Please choose me!', is God really likely to turn round and say 'Sorry, but I can't find your name on the list'?

As for God's special choice of the Jewish people, this isn't because they deserve it more than other people, but because they are supposed to take the good news of God's mercy to the rest of the world. Paul grapples with the Jews' failure to do this in chs 9-11. Ultimately, there is only one person chosen by God the Father, and that is Christ. Therefore if we are chosen, it is because we are in Christ by faith. Problem solved? Probably not.

### **CHRIST** *Christos*

The Messiah, or the One whom the Jewish Scriptures (our Old Testament) anticipate as coming to bring in the kingdom of God and his reign over all the world. This Messiah is Lord [Ps 110], Son of God [Ps 2; Isa 9:6] and suffering Servant [Isa 53]. Those who acknowledge that Jesus of Nazareth is this kind of Messiah are called 'Christians'. Paul uses 'Jesus Christ' (27 times) and 'Christ Jesus' (5 times) interchangeably, though perhaps in 'Christ Jesus' there is a slight emphasis on his divinity over against his humanity. However, Paul uses 'Christ' on its own 35 times in Romans, as against 5 times for 'Jesus'.

### **CIRCUMCISION** *peritomē*

- (1) Cutting round the penis to remove the foreskin. A requirement of all Jewish males. A sign of consecration to obedience to God and his law.
- (2) Being a Jew by race.
- (3) Having a heart of obedience to God, because I love him and want to please him.

### **CONDEMNATION, CONDEMN** *katakrima, katakrinō*

A verdict of rejection due to unfitness. Sin renders me unfit to dwell in the presence of God. This sentence (of exclusion from God's holy presence) hangs over anyone who sins and is confirmed at the day of judgment. It is removed by the action of Christ in dying on the cross, when I accept it in faith.

### **CONSCIENCE** *suneidēsis*

An instinctive knowledge of right and wrong that does not depend upon knowing the law of God in scripture.

### **COUNT** see CREDIT

### **COVET** *epithumeō*

To desire sinfully. This isn't just casually thinking, 'Wouldn't it be nice if I had...' something or someone that was against God's declared will for me to have; it is giving way to that thought so that I actively plan and devise means to get the desired thing or person. The Tenth Commandment says, 'You shall not covet.' Like the First Commandment, it deals

with attitudes rather than actions. It tries to prevent me setting foot on the slippery slope that leads inevitably to sin. See also DESIRE.

### **CREATION** *ktisis*

- (1) The act of God in bringing matter, time and space into existence. The birth of the physical universe.
- (2) The physical universe itself.
- (3) A creature such as a human or animal.
- (4) The 'new creation' refers either to the new person in Christ brought into being by the action of the Spirit consequent on faith; or to the completely renovated creation (sense 2) which God has in store once the present mode of existence is wound up (see REDEMPTION 2).

### **CREDIT, COUNT, RECKON** *logizomai*

- (1) A financial term referring to the state of one's 'account' before God. My sin runs up a debit account which I am due to pay in full. However, if I am released from this debt through Jesus' death on the cross, there is no longer any payment to be made; and not only so, but Christ's own 'righteousness' or completely clear account is credited to me.
- (2) To 'count' or reckon' that something is the case is to take up a firm attitude based on God's sure promise, and to refuse to believe the opposite.

### **CROSS, CRUCIFIXION, CRUCIFY** *stauros, stauroō*

- (1) The Roman instrument of execution by which a condemned victim was pinioned by their hands and feet to a timber upright and crossbar, and left to suffer until they died.
- (2) The execution by this method of Jesus of Nazareth under Pontius Pilate at some time around AD (CE) 30.
- (3) The decisive overcoming and destroying of the guilt and power of sin through Jesus' cross.
- (4) Paul talks of 'our old self being crucified with him' because when we become joined to Christ by faith, the sinful self we once obeyed has received its death-blow on the cross, in sense 3.

### **DEATH** *thanatos*

- (1) The physical event which terminates a person's mortal life on earth.
- (2) The unresponsive state of the human soul in its relation to God, which entails deafness to his word, coldness towards his love and inability to keep his law from the heart or to live a life that pleases him.
- (3) Permanent exclusion from the life-giving love and presence of God, as a final punishment for unrepentant rebellion against him.
- (4) Being 'dead to sin' means being unresponsive to its promptings, as in sense 2. This does not mean that I cannot be tempted by sin or feel its seductive power, but that it does not have its old power to make me obey it.

**DESIRE** *epithumeō*

See also COVET. Desire may be good or bad – it may be equivalent to greed that makes an idol of someone or something, so that to possess them takes on an obsessive urgency; or it may be to set my heart on something like holiness, or heaven, which I long to find fulfilled in my own experience.

**FAITH** *pistis*

- (1) Belief or trust in someone or something, resulting in acceptance of their word and practical obedience to their will.
- (2) 'Saving faith', which is the opening of an unbeliever's heart and will to the message of the gospel, and which is ultimately the sovereign work of God [ch 11] even though it may involve a human soul in a considerable struggle in respect to one's understanding of the issues, assessment of the cost and humbling of personal pride.
- (3) A body of teaching or set of beliefs.
- (4) Personal faithfulness or reliability.

**FATHER** *Patēr, patēr*

- (1) The title of God, the first person of the Trinity.
- (2) The person who stands at the head of a family or race, such as Abraham (whose name means 'father of nations').

**FIRSTFRUITS** *aparchē*

- (1) The initial produce of a crop or harvest.
- (2) A foretaste, e.g. of the full experience of the Spirit.
- (3) The first person in a line of people.

**FLESH** *sarx*

- (1) The equivalent of BODY senses 1 and 2.
- (2) The disobedient principle or mainspring of my basic human nature, which casts off obedience to God and replaces it with obedience to sin and selfish inclinations. Sometimes translated as my 'old self', 'old nature' or 'sinful nature'. Adjective: 'fleshly', 'carnal' or 'unspiritual.'

**FRUIT, HARVEST, BENEFIT** *karpos*

- (1) The effect of sin, or the Holy Spirit, in my own life and character.
- (2) The effect of my life on other people.
- (3) People being turned to Christ or built up in their faith, as a result of preaching and prayer.

**GENTILES** *ethnē*

Comes from the word for 'nations'. All who are not Jewish by birth. Some Gentiles were 'Godfearers' who adopted Jewish traditions and attended synagogue. The Roman church certainly included Gentiles; indeed, they may have been in a majority since all Jews were expelled from Rome by the emperor Claudius in AD 49, but returned in 54 at Nero's accession. See also GREEK.

**GIFT** *dōrea, charisma*

- (1) A free and unmerited present (of grace, forgiveness etc) from God, to be received with gratitude.
- (2) (Translating *charisma*) A God-given ability to help fellow-believers in a particular way.

**GLORY, GLORIFY** *doxa*

- (1) God's own radiant presence, which reveals him as he really is and which excites the praise and wonder of every created being. God's 'glory' is fully shared by the ascended Lord Jesus Christ, so Jesus himself is said to be 'in glory' at God's right hand.
- (2) The heavenly state of being in God's presence for evermore.
- (3) To 'give glory to' or 'glorify' God is to give wholehearted praise and credit to God alone.
- (4) We will be 'glorified' when our transformation into Christ's likeness is complete and we enter into the full enjoyment of our heavenly inheritance.

**GOD** *Theos, theos*

- (1) The one and only God, Creator of the universe, Father of human beings and Judge of all.
- (2) The Trinity, three Persons in one, Father, Son and Holy Spirit – the word 'Trinity' as such is not used anywhere in the Bible, but God's Triune nature is clearly observable in Romans in passages such as 1:4, 5:1-5, 8:1-4, 8:9-11, 8:14-17, and in ch 15.

**GOSPEL** *euangelion*

The message of good news about the saving action of God in Jesus Christ, which demands a decisive response from the hearer.

**GRACE** *charis*

- (1) The undeserved love of God towards a sinful person, resulting in (a) full forgiveness and (b) spiritual strength.
- (2) It can also [ch 12] indicate a specific gift or talent given by God's Spirit to an individual for the upbuilding of the church.
- (3) When God gives 'graciously' it is without any corresponding merit on my part.

**GREEK** *Hellēn*

- (1) People who are Greek by race or who speak the Greek language.
- (2) All those who are not Jewish by birth. Includes Romans. Same as GENTILES.

**HEART** *kardia*

A person's real being, as opposed to their outward appearance. The place where I hold my attitudes and make my decisions.

**HEAVEN** *ouranos*

The holy place which is the special dwelling of God.

**HEIR** *klēronomos*

- (1) One who is legally entitled to inherit. If I am a child of God, I stand to receive the rich inheritance which he has promised all who believe in Christ. I am an heir now by faith, but I may have to wait for the full enjoyment of the inheritance.
- (2) Being a 'co-heir with Christ' means that I inherit all that he inherits.

**HOLINESS** (also SANCTIFICATION) *hagiasmos*

- (1) The state of being without sin, or being Christlike.
- (2) The process of becoming like Christ.

**HOLY PEOPLE** *hagioi*

- (1) God's own people.
- (2) Christian believers in a particular locality. Also translated SAINTS.

**HOPE** *elpis*

A firm belief, amounting to certainty, that something promised by God is going to happen.

**IN CHRIST** *en Christō*

Joined to Christ by faith, through the work of the Holy Spirit. Often translated 'united with Christ.'

**INTERCEDE, MAKE INTERCESSION** *entunchanō*

- (1) To pray for other people or situations.
- (2) The special work of the Lord Jesus after his ascension, in praying for his people at the right hand of the throne of God.
- (3) The work of the Spirit in taking our inarticulate prayers and turning them into requests that are in line with God's will.

**INWARD, INNER BEING** *esō anthrōpos (7:22)*

The person I am at heart. Usually contrasted with 'outward'.

**JUDGE, JUDGMENT** *krino, krisis, dikaiōma*

- (1) To think or consider, rightly or wrongly.
- (2) To make a correct and just decision based on impartial assessment of all the evidence.
- (3) God's 'judgment' is due to take place at the end of time, when all human beings will be fairly assessed on the record of their lives.

See also CONDEMNATION.

**JUSTIFICATION, JUSTIFY** *dikaiōsis, dikaiōō*

See RIGHTEOUSNESS. When God 'justifies' a person, he declares them 'not guilty' in respect of any wrong they might have done, be doing or ever be going to do in the future. This is not just a legal fiddle – God actually confers the status of 'righteous' on a sinful person, because they have put their faith in Christ and so exchanged their 'unrightness' for his 'rightness'. Thus not only does God remain completely just (because my sin has received its punishment on the cross of Christ), but my life-record in God's sight does not include any sin whatsoever. No wonder Paul calls this good news!

**LAW** *nomos*

- (1) God's standard of holiness as it applies to human beings, affecting not only the outward actions but also the inward mindset and orientation of the heart.
- (2) The detailed code of religion and morality revealed by God to Moses, firstly in the Ten Commandments and then in the Deuteronomic code.
- (3) The way spiritual things operate, e.g. 'the law of sin and death' and 'the law of the Spirit of Christ' [8:2].

**LIFE** *zōē* (sometimes *bios*, but only in sense (1))

- (1) Physical life by which I exist on the earth, in breathing, moving and responding to stimuli. Often referred to as 'this life'.
- (2) Quality of life, including enjoyment, fulfilment and satisfaction or their opposites.
- (3) Spiritual life, enabling me to relate naturally to God and to be responsive to him through his Spirit.
- (4) Eternal life, in which the believer enters into the possession (immediate) and direct experience (ultimate) of God's love, presence and joy. Often referred to as 'the life to come'.

**LORD** *Kyrios*

- (1) A title belonging to God alone, signifying that he is the only one who rightfully claims the full acknowledgement and obedience of every human being.
- (2) A title conferred on Jesus, implying that he has Divine status. The earliest Christian confession of faith probably consisted of the words 'Jesus is Lord' [10:9, 1 Cor 12:3, Phil 2:11].
- (3) A respectful way of addressing a man, which carries no implication of divine status.

**LOVE** *agapē*

- (1) God's love, perfectly expressing his character and issuing in compassion, forgiveness, mercy and grace.
- (2) The above qualities shown by Christian believers to one another.
- (3) The above qualities extended by Christians to those who are not (yet) Christians, and even to enemies.

*Agapē* is not a feeling or emotion but a willed attitude of the heart and mind. It is a work of the Spirit of Jesus in me, which enables me to love God and others as Christ himself did.

**MIND** *phronēma, phroneō*

A person's attitudes, intentions, 'mindset'. Not just the intellectual part of me, but my will and emotions as well.

**NATION, THE NATIONS** *ethnē*

See GENTILES.

**NATURE, NATURAL** *phusis*

- (1) The way the created world and creatures are designed to operate.
- (2) The way a human being chooses to operate in disobedience to the will of God. Opposite to 'spiritual'. See FLESH sense 2.

(3) For 'old nature' see below.

**OLD NATURE, OLD SELF** *palaios anthrōpos*

The sinful and selfish personality we all inherit as human beings. Unless we are in Christ, joined to him by faith, we remain like this until we die. When we put our trust in Christ, we become new people with a Christ-nature that is equipped to resist sin; we do not however lose the 'old nature' until we die, so there is a continual tension between the two natures. This is why we need to 'live by faith' (1:17), continually trusting Christ.

**OFFER, PRESENT** *parhistēmi*

When I 'offer' or 'present' myself to someone or something, I give up the right to my own possession of myself, and hand myself over to the new owner. To offer myself to Christ instead of to sin requires a change of attitude (see REPENTANCE) and a definite act of faith. This is both a once-for-all decision and a continuing frame of mind. It does not depend on how I feel on a given day.

**PATTERN** *tupos*

- (1) A similar outline to something or someone coming later. Adam is a 'pattern' or 'type' of Christ in that both are 'heads of humanity', Adam starting off the old sinful human race, and Christ starting off the new, redeemed and righteous human race.
- (2) An outline of teaching or instruction.

**PEACE** (See also RECONCILIATION) *eirēnē*

- (1) The absence of hostility between two parties or groups. In relation to God, it is a believer's relationship with God, in which I enter into the full friendship and welcome of God. This is achieved through the action of Christ in dying upon the cross. It is appropriated (made personal to me) through faith.
- (2) The peace of mind, heart and soul which I experience due to having a settled relationship of friendship with God and acceptance by him.

**PERSEVERANCE** *hupomonē*

Patient endurance of suffering, opposition etc.

**PROPHETS** *prophētai*

- (1) The books of the Major and Minor Prophets in the Old Testament.
- (2) The Old Testament writers, apart from the Law (the first five books, called the Pentateuch).

**PREDESTINED** *hōrismenos*

Chosen by God from before time to belong to him in Christ. See CHOSEN.

**RECONCILIATION, RECONCILE** (See also PEACE) [ch 5] *katallagē*

Friendship between former enemies. This means that all hostility has come to an end, differences have been settled and a new relationship exists. In terms of my relationship with God, he has ceased from his hostility to me due to my wilful sin, and I have ceased from my hostility to him due to that same wilful sin. This is achieved not by some act I

have done which placates God's displeasure, but by the action of Christ in dying upon the cross.

**REDEMPTION** *apolutrōsis*

- (1) Release from the slavery of sin, achieved solely by Christ's death on the cross.
- (2) Final release of the whole creation, including the children of God, from the shackles of mortality, decay, frustration, grief and evil of any kind.

**REIGN** *basileuō*

- (1) To be sovereign or absolute Lord.
- (2) To have supreme power over someone and to cause them to do one's command, willingly or unwillingly.

**REPENTANCE** *metanoia* (2:4)

A change of mind which causes me to turn away from sin to Christ. This requires humility to acknowledge that I am wrong and God is right.

**RESURRECTION** *anastasis*

- (1) The historical event when Jesus Christ rose from death, vacated the tomb and appeared to his disciples on the third day after experiencing death by crucifixion.
- (2) The event still (for us) in the future, when everyone who has ever lived will emerge from the sleep of death to come before God in his capacity as the just Judge of all people.

**REVELATION, REVEAL** *apokalupsis*

- (1) Truth about God that cannot be discovered purely by human reasoning, because it depends on God to make it known to humans (usually through scripture).
- (2) A state of affairs, such as the 'new creation', which is awaiting the moment of denouement.

**RIGHTEOUSNESS** *dikaïosunē*

This is the most important single word in Romans. It is what Romans is all about, as long as we recognise that Paul considers it as inseparable from Jesus Christ.

- (1) God's attributes of holiness, goodness, justice and faithfulness.
- (2) The state of being in a right relationship with God, with all sin forgiven and all liability cancelled.
- (3) The standard of ethical goodness and holiness which God requires from every human being and which is given full expression in the Law (see LAW).

Jesus the Son of God has always had the righteousness which consists in a perfect relationship with God the Father. When he became incarnate, this righteousness was tested to the utmost yet never failed; he always fulfilled the law and never sinned. Consequently he and he alone has perfect acceptability with God. On the cross he made a full exchange of his righteousness with our sin, so that he stood in our place as our representative and substitute. As the sin of the world was transferred to him, so his righteousness was transferred potentially to anyone in the world and actually to everyone who accepts it by faith. Through faith in him, and through correspondingly being 'in Christ'

by his Spirit, I share and partake in the righteousness of Jesus. (See IN CHRIST and SPIRIT.)

**SALVATION, SAVE** *sotēria, sōzō*

Rescue from sin and its dire consequences. This is something that only God can do, and he does it through Christ, to be made operative by faith. Three aspects of salvation:

- (1) I have been saved once for all from the penalty of sin by Christ's work on the cross;
- (2) I am being saved now from the power of sin by the work of the Spirit in my heart;
- (3) I will be saved one day from the presence of sin by the reign of Christ for all eternity.

**SHAME** *aischunē*

- (1) Discredit before God and the company of heaven.
- (2) Discredit in the eyes of the world.

**SIN** *hamartia, parabasis, etc*

- (1) A specific act, thought or intention which is contrary to the revealed will of God.
- (2) The attitude of basic hostility to God's will which characterises the unbeliever, and which generates sins in sense 1.
- (3) A personified force of evil which brings the unbeliever, or the unwilling believer [ch 7], into a state of slavery to sin in senses 1 and 2.

In 8:3 Paul uses the remarkable phrase 'to be a sin offering' to describe the purpose for which God sent his Son.

**SLAVERY, SLAVE** *doulos*

- (1) A person obliged to work for a human master or mistress and bound by law to obey them. Slaves had few legal or personal rights and were generally considered to belong to their masters and to be totally dependent on them for all things needful. This was the accepted Roman system on which economics and society depended. Slaves were not necessarily ill-treated and could gain their freedom through faithful service or the gracious decision of their masters.
- (2) Paul calls himself a 'slave of Jesus Christ' in the sense that he was both totally available for and fully dependent on Jesus' direction and command, for whatever work, service or endurance he might require. In Paul's usage there is also a sense of devotion and gratitude, because in reality Christ has set him free from the demands of sin and law.

**SPIRIT** *Pneuma, pneuma*

- (1) With a capital 'S': the Holy Spirit, who is one of the three Persons of God. In Romans he is called 'the Spirit' 'the Spirit of God' 'the Spirit of Christ'. He enters and indwells all who trust in Christ and who call Jesus Lord. Not only does he communicate all the benefits that belong to us in Christ, he energises and enables the fragile believer to bear fruit for God and to endure under pressure. One of his particular works is to assist me in prayer, interpreting the mind of God and interceding within me when I don't know what to ask for.

- (2) With a small 's': a person's inner being which has the capacity to respond to the things of God. Sometimes this is the same as my 'heart' or 'soul' or 'mind', sometimes it is distinct.

**SUFFERING** *pathēma, paschō, thlipsis*

An unpleasant personal experience such as physical pain, grief, rejection or humiliation. Sometimes translated 'tribulation'.

**TRANSGRESSION, TRESPASS** *parabasis*

Breaking a particular law or rule; stepping across a forbidden boundary line. See SIN.

**UNGODLY, UNGODLINESS** *asebeia*

Having an attitude or doing acts that are hostile to God and contrary to his will and character. A failure or refusal to honour God as he should be honoured.

**WEAKNESS** *asthenēs, -eia, -eō*

Sometimes translated 'infirmity'.

- (1) Inability to grasp or understand the things of God. This is a feature of my 'old nature' and it includes the inability to love God as I should. or to keep his law from my heart.
- (2) Inability to resist temptation.
- (3) Inability to pray properly.

To overcome these weaknesses I need the work of the Spirit in my life.

**WORKS** *erga*

- (1) Deeds of any kind.
- (2) 'Works of the law' usually refer to external attempts to keep God's law, which originate from the need to justify myself, rather than to please God from the heart.

**WORLD** *kosmos*

- (1) The created universe, consisting of earth, sun, moon and stars.
- (2) All human beings.
- (3) Sinful society, which seeks to exist independently of God and to cast off his will and suppress the knowledge of him.

**WORSHIP** *sebazomai, latreuō*

To serve and honour someone (or something) with a religious devotion.

**WRATH** *orgē*

- (1) The deep displeasure and settled antipathy of God towards sin and evil of any kind, arising from his unalterable character of holiness.
- (2) The outworking of this displeasure on 'the day of judgment', resulting in the sentence of death (sense 3) for those who unrepentantly resist his declared will.

**WRITTEN CODE** see LAW