

Romans 1:1

"Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God."

PAUL *Paulos* SLAVE *doulos* OF-ANOINTED *christos* JESUS *iesous* CALLED *kletos* COMMISSIONER
apostolos HAVING-BEEN-FROM *aphorizo* INTO *eis* WELL-MESSAGE *euaggelion* OF-God *theos*

The first 7 verses are one sentence in the Greek.

"Paul" is his Roman name. He began to use it when he began to work among the Gentiles on his first missionary trip. (Acts 13:9) Many Jews of this time had a Hebrew and a Roman name. Since Paul was born a Roman citizen in Tarsus he would have been given a Latin name also at birth. His full name would have been Saulos Paulos Benjamins.

Paul was the one entrusted with the mystery of Christ and the responsibility.

In Paul's other letters he identifies himself with others that are with him.

- 1 Corinthians – Sosthenes
- 2 Corinthians – Timothy
- Galatians – "all the brothers with me"
- Ephesians – (only Paul)
- Philippians – Timothy
- Colossians – Timothy
- 1 Thessalonians – Silas, Timothy
- 2 Thessalonians – Silas, Timothy
- 1 Timothy – (only Paul)
- 2 Timothy – (only Paul)
- Titus – (only Paul)

"servant" ("*doulos*") means slave or bondservant. It emphasizes bondage and that the slave belongs to another person. The Christian meaning meant complete devotion and does stress oppression.

God calls Abraham the same in Genesis 26:24,

"I am the God of your father Abraham. Do not be afraid, for I am with you. . . . for the sake of my servant Abraham."

1 Corinthians 3:5

*"What, after all, is Apollos? And what is Paul? Only servants (*diakonos* – our word deacon; a Greek word used for table waiters) through whom you came to believe – as the Lord has assigned to each his task."*

1 Corinthians 4:1

*"So then, men ought to regard us as servants (*huperetes* – an under rower, subordinate rower anyone who serves with hands: a servant in the NT times the word is used to refer to the officers and attendants of magistrates as -- of the officer who executes penalties of the attendants of a king, servants, retinue, the soldiers of a king, of the attendant of a synagogue of any one ministering or rendering service, anyone who aids another in any work, an assistant, of the preacher of the gospel.)"*

Joshua 1:2, *"Moses my servant is dead."*

Amos 3:7, *"Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets."*

Paul is putting himself in line with other great men and prophets of God.

One difference may be that in the OT they were servants of God, Paul considers himself a personal servant of Christ Jesus.

"**Christ**" is the Greek word "*christos*" ("anointed one") and is the word for Messiah. The OT foretold the Messiah would come. There were many priests, kings and prophets, but there would only be one man that filled the office of the Messiah.

"**Jesus**" is the name of the man or as Jesus called himself "the son of man." It was this man who was anointed to be the "anointed one" or the Christ, the Messiah.

"**Apostle**" identifies Paul's authority under Christ within the Church.

"*Doulos*" identifies Paul as a servant of Christ, but "**apostolos**" expresses Paul's position as the one who establishes the gospel and churches.

"*Apostolos*" means "one sent forth, someone who is sent, a messenger" ("*apo*, "from," *stello*, "to send").

The word apostle can refer in its general sense to every believer, "someone who is sent, a messenger."

The main use of the word in the NT is to refer to the twelve apostles called by Jesus: the eleven plus Matthias.

Paul would also be placed in this technical use of the word when it refers to this group. These thirteen were:

1. Called personally by Jesus
2. Encountered the resurrected Christ
3. Given direct revelation of God's word
4. Given power to heal and cast out demons (Matt.10:1)
5. Given signs to verify their teaching authority was from God (2 Cor. 12:12 – "The things that mark an apostle – signs, wonders and miracles – were done among you with great perseverance.")
6. Given revelation that became foundational to the church for the entire age (Eph. 2:20 – "... members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus as the chief cornerstone.")
7. Given authority over the church around the world and throughout the age

There are others who were also called apostles giving the word a wider reference.

1. Acts 14:4,14, Barnabas and Paul
2. Rom. 16:7 of Andronicus and Junias
3. 2 Cor. 8:23 two unnamed brethren are called 'apostles of the churches'
4. Phil. 2:25 Epaphroditus is referred to as 'your apostle.' NIV – "who is also your messenger" is literally in the Greek "your apostle (NIV – "messenger") and minister (minister is "leitourgon"- a public minister, a servant of the state, a minister, servant, military laborers, one busied with holy things, a priest, the servants of a king.
5. 1 Thess. 2:6 of Paul, Silas and Timothy

Verses describing the unique position of the 12 apostles:

Matt. 16:17-19; 19:28; Luke 22:29, 30; John 16:12-14; 20:21-23; Acts 1:2-8, 15-26; Ephesians 2:20.

Verses describing the qualifications for an apostle:

John 15:16, 27; Acts 1:21; 2:32; 3:15; 10:39-41; 26:16,17; 1 Corinthians 9:1, 2; 15:8;
II Corinthians 12:11-13; Galatians 1:1, 12

Paul was "**called**" an apostle. The Greek does not have "to be" in it. So it says "a called apostle"

It was never in his mind something he had earned or attained.

There are many kinds of apostles: "self-appointed apostles", "man ordained apostles", "vocational apostles".

Paul was "a called apostle".

This word form usually has the passive meaning. The word "called" means designated and set apart.

“Set Apart” means “to mark off, to separate by a boundary.”

It is a perfect passive participle indicates that this was done to Paul without his assistance.

Paul had set himself apart to be a Pharisee, but God set him apart for the gospel.

The word “Pharisee” means separated one” and comes from the same root as the word translated “set apart”.

The Pharisees were set apart by men and by tradition.

Paul uses this verb in Galatians 1:15 and says that he was set apart “from birth”.

No man making a vocational choice in Paul’s situation as an Apostle.

Acts 9:15, The Lord said to Ananias concerning Paul,

“This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel.”

The idea of the believer being separated is often in the negative context.

We think of being separated from the world, from sin, from certain activities, etc.

Paul is separated to something. He was separated “to” the gospel.

“Gospel” means “good news”. “Gospel” is the word *“euaggelion”*. This word was a common word.

“Euangelion” was used to describe good information concerning the reigning emperor. For example, the announcement that an heir of the Caesar was born or had taken his throne would be preceded by saying “Euangelion”, or “good news”. It was “good news” or “gospel” when an emperor had a son.

A quote from 9 BC referring to day when their emperor Caesar Augustus was born says:

“the birthday of the god was for the world the beginning of tidings of joy on his account.”

Paul was separated not just to preach the gospel but to the gospel itself. He was a gospel man.

He was called to preach but more he was called to be consumed with the gospel.

The gospel was to be his life not only his message.

“God” - “the gospel of God”.

Especially in the city of Rome where the Caesars ruled Paul wanted to let the Romans know that he was set apart for the “euangelion” of God.

The good, favorable message of God.

Emphasis is on where the gospel originates.

Romans 1:2

ο WHICH	προεπηγγειλατο BEFORE HE PROMISED
δια των THROUGH	προφητων αυτου HIS PROPHETS
εν IN	γραφαις WRITINGS
	αγιας HOLY

“The gospel he promised beforehand through his prophets in the Holy Scriptures”

The gospel was not new nor was it a new message.

The gospel was promised and recorded in the Old Testament

Jesus appealed to the Old Testament to validate his message Luke 24:25-32, 44-47

The apostles continued this practice of calling on the OT to defend their message.

All of Paul’s major themes in this book will be backed up with OT scriptures and examples.

The difference is that in the OT the gospel was PROMISED and BELIEVED, but in the NT the gospel has been fulfilled and its application to our lives is a REALITY for those who BELIEVE.

“**Beforehand**” is added to the “promise” is redundant but is used to emphasize that the gospel was a promise before it was a reality. There is a temporal sequence of events that take place in God’s plan. This concept of God’s promise in the past and it being followed by temporal events is a theme throughout Romans.

Read: Romans 3:21 Romans 4:3 Romans 4:6-7

“**Prophets**” would refer to more than the men known as prophets but to all who spoke of the gospel in the Old Testament including Adam, Seth, Noah, Abraham, David, etc.

Romans 1:3

περι του	CONCERNING	υιου	SON	αυτου	HIS	του	WHO
γενομενου	CAME	εκ {OF [THE]	σπερματος	SEED			
δαυιδ	OF DAVID	κατα	ACCORDING TO [THE]			σαρκα	FLESH

“**regarding his Son, who as to his human nature was a descendant of David**”

The phrase “regarding” or “concerning” is used to introduce the focus onto the son. The focus on the Son is going to be used to point out three things in the next two verses:

1. his divine origin. (This point is clouded, if not lost, in the NIV)
2. his coming from David and so being the Messiah
3. his appointment as the reigning Son of God/Son of Man

Paul’s use of “**son**” to describe Jesus is important here because it is rare in his writings being used only 17 times to refer to Jesus. He uses it to draw attention to Jesus’ relationship to God.

Notice in the Greek the word “*genomenou*” translated “**came**” or “**has come.**”

This is not the usual word for “give birth”.

This verb is describing a “coming” into the flesh by the preexistent Son of God.

Jesus coming was more than a natural birth. It was the “**becoming**” of the Son into flesh.

Also: “become” “take place” “happen”. This birth occurred.

Linguistic Key:

“The verb indicates a change in existence and focuses on the Son of God coming into human existence.”

The next point describes what flesh he came in.

It was the flesh “**of the seed of David**”.

“**Flesh**” or “*sarka*” is a term used by Paul to describe the human experience.

It means more than “body”. It refers to the entire person.

The hypostatic union was more than the Son walking around in a body.

The Son became a whole and complete man. A full human.

Romans 1:4

του WHO ὁρισθεντος WAS MARKED OUT υιου SON
θεου OF GOD εν IN δυναμει POWER κατα ACCORDING TO
[THE] πνευμα SPIRIT αγιωσυνης OF HOLINESS
εξ BY αναστασεως RESURRECTION νεκρων OF [THE] DEAD
ησου JESUS χριστου CHRIST του OUR κυριου ημων LORD

“and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

ὁρισθεντος, “*horisthentos*” (from “horizo”) or “marked out” or “declared” or “designated”

Linguistic Key: “*Aorist Passive – to mark out the boundary, to decree, to appoint, to designate.*”

Vincent: “*It means to designate one for something, to nominate, to instate. There is an antithesis between born (verse 3) and declared.*”

Does this mean that:

1. God proved that Jesus was his son by resurrecting him?
2. God made Jesus his son by resurrecting him?
3. God gave the son back his place in glory?
4. God appointed the eternal son of God who had become a human to a new position?

This same word “horizo” refers to Christ’s appointment as judge of all:

- Acts 10:42
- Acts 17:31

Jesus was the Son of God in weakness (in the flesh) during his earthly ministry (**phase one** – suffering servant) At the resurrection Jesus entered into **phase two** of the Messiah’s ministry. He received his appointment as judge of all men and ruler of God’s kingdom. Jesus became the Son of God in power (again, in the flesh).

“with power” is literally “in power”.

He was declared or installed into his position “mightily” or “in a striking and triumphant manner” at his resurrection.

“From the dead” is actually **“of the dead”**

“From the dead” requires that the preposition “ek” (“from”) be in the text.

The correct translation is “resurrection of the dead”

See Philippians 3:11 -

ει πως IF BY ANY MEANS καταντησω I MAY ARRIVE
εις AT την THE εξαναστασιν RESURRECTION
των OF THE νεκρων DEAD.

See Colossians 1:28, 29, Christ’s energy is powerfully working in Paul in his ministry.

After his resurrection Christ became a life giving spirit as in 1 Corinthians 15:45.

Christ’s resurrection “from” the dead was in our reality the resurrection “of” the dead.

We have been raised with Christ.

Ephesians 2:5, 6, “God. . .made us alive with Christ . . .and God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, . . .”

Christ is the first fruits of all who will experience his resurrection 1 Corinthians 15:20,21.

“Jesus Christ, our Lord” was true during his ministry, but now that he has been appointed he is our ruler and our king.

Hebrews 1
Acts 13:32
Psalms 2

Romans 1:5

δι BY	ου WHOM	ελαβομεν WE RECEIVED	
χαριν GRACE	και AND	αποστολην APOSTLESHIP	εις UNTO
υπακοην OBEDIENCE		πιστεως OF FAITH	εν AMONG
πασιν ALL	τοις THE	εθνεσιν NATIONS	υπερ IN BEHALF
του OF		ονοματος αυτου HIS NAME	

“Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

“We” seems to be Paul referring to himself without having to say “I”. (a literary plural)
He could be referring to himself and the other apostles, but this thought is never continued.
He could be referring to himself and the Roman believers, but verse 6 speaks of them as having been the ones called.

It then appears in the context that he is speaking of two things. Paul has received two things:

1. grace of conversion (salvation)
2. grace of apostleship (service)

The purpose for Paul being given grace and apostleship are now identified with three prepositional phrases:

1. “unto”(εις) denotes purpose – Paul had received grace and was an apostle to “bring about” obedience of faith.
2. “among” (εν) - this identifies where he was to work. “Among the nations or Gentiles.
3. “for the sake of his name” (υπερ) - identifies Paul’s motivation. The focus of Paul’s ministry was to promote the name (which represents the persons character and position) of Jesus. Paul did not minister for personal gain or for the benefit of people. Paul executed his ministry “for the sake of his name.”

“Obedience of faith” can basically mean two things:

1. “Obedience that springs from faith” – this stresses commitment that is seen in the believers life after they have been saved. Obedience then is a product of faith.
2. “Obedience which is by faith” – this stresses that having “faith” is obedience
 - a. Romans 1:8, “ your faith is being reported all over the world.”
 - b. Romans 16:19, “Everyone has heard about your obedience, so I am full of joy over you”
 - c. Romans 10:16, “Not all the Israelites accepted the good news.”
 - d. Romans 10:16, “Isaiah says, ‘Who has believed our message.’”
 - e. Romans 11:23, “If they do not persist in unbelief, they will be grafted in”

- f. Romans 11:30, “Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, . . .”
- g. 1 Thessalonians 1:8, “He will punish those who do not know God and do not obey the gospel of our Lord Jesus.”
- h. Romans 2:8, “But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”
- i. 2 Thessalonians 3:14,15, “If anyone does not obey our instruction in this letter, take special note of him. . .do not regard him as an enemy, but warn him as a brother.”

If a person obeys the gospel it means they accept Jesus Christ as Lord. This submission is obedience. This places you in the kingdom of God and the family of the saved. It is logical and common sense that from that point on you will pursue an obedient lifestyle before the king. If a person disobeys God after salvation they have still been obedient but are not living out what is in their hearts. They are living contrary to the convictions that are in them, the Holy Spirit and in the Word.

Romans 1:6

εν AMONG	οις WHOM	εστε ARE	και ALSO
υμεις YOU (plural)	κλητοι CALLED	ιησου OF JESUS	χριστου CHRIST

“And you also are among those who are called to belong to Jesus Christ.”

This verse is connected to the previous verse through the word “gentiles” or “nations”. Paul is telling them that they fall within his commission from God. He has a word for them.

Just like Paul was called to be an apostle, these Roman Christians have been called to Jesus Christ.

Romans 1:7

πασιν TO ALL	τοις THOSE WHO		
ουσιν ARE	εν IN	ρωμη ROME	αγαπητοις BELOVED
θεου OF GOD	κλητοις CALLED	αγιοις SAINTS	χαρις GRACE
υμιν TO YOU	και AND	ειρηνη PEACE	απο FROM
θεου GOD	πατρος OUR	ημων FATHER	και AND
κυριου LORD	ιησου JESUS	χριστου CHRIST	

In this verse Paul returns to the standard of writing that letters commonly had at their opening.

“**beloved**” and “**called**” are both OT words for Israel.

“**Saints**” is a word used 38 times by Paul referring to the people’s standing in Christ not their behavior.