

Romans 1:8-15

Romans 1:8 –

First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world.

4412 [e]	3303 [e]	2168 [e]	3588 [e]	2316 [e]	1473 [e]	1223 [e]	2424 [e]	5547 [e]	4012 [e]	3956 [e]	4771 [e]
Prōton	men	eucharistō	tō	Theō	mou	dia	Iēsou	Christou	peri	pantōn	hymōn
8	Πρῶτον	μὲν ,	εὐχαριστῶ	τῷ	Θεῷ	μου ,	διὰ	Ἰησοῦ	Χριστοῦ ,	περὶ	πάντων ὑμῶν ,
First	indeed	I thank	the	God	of me	through	Jesus	Christ	for	all	of you
Adv-S	Conj	V-PIA-1S	Art-DMS	N-DMS	PPro-G1S	Prep	N-GMS	N-GMS	Prep	Adj-GMP	PPro-G2P

3754 [e]	3588 [e]	4102 [e]	4771 [e]	2605 [e]	1722 [e]	3650 [e]	3588 [e]	2889 [e]
hoti	hē	pistis	hymōn	katangelletai	en	holō	tō	kosmō
ὅτι	ἡ	πίστις	ὑμῶν	καταγγέλλεται	ἐν	ὅλῳ	τῷ	κόσμῳ .
because	the	faith	of you	is being proclaimed	in	all	the	world
Conj	Art-NFS	N-NFS	PPro-G2P	V-PIMP-3S	Prep	Adj-DMS	Art-DMS	N-DMS

The word “first” gives the impression that Paul is beginning with a list but he never arrives at a “second.” Paul’s use of the word must then be “of primary importance” or “Let me begin. . .”

Paul offers thanks to “my” God “through” Jesus Christ.

- Paul recognizes God’s work among the Romans
- Paul recognizes God as his personal God. Paul identifies with his God.
- Paul uses the high priestly ministry of Jesus Christ to offer this thanks to God. Since Paul, a mere man, does not have access to God accept through Jesus Christ. Paul does not approach God because he is an apostle, because he is obedient, because he is chosen. Everything comes from God to us through Jesus and everything goes from us to God through Jesus.
- Hebrews 13:15, "Through Jesus, therefore, let us continually offer to God a sacrifice of praise - the fruit of lips that confess his name."

Paul is thankful for “all” the believers. Not the good ones, or the mature ones or the church leaders. He is thankful for every one of them that has placed faith in Christ.

Their “faith” is “announced” all over the world.

Paul does not say their “great” faith. The fact that there are people in Rome with faith in Jesus Christ is noteworthy enough that missionaries, apostles, pastors and believers everywhere have made note of this fact.

People are probably encouraged to accept Christ because even the citizens in the city of Rome have turned to Christ.

The phrase “the whole world” is probably a hyperbole and is focused on “the whole Christian world” that has been reached with the gospel.

Romans 1:9 -

For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you

3144 [e]	1063 [e]	1473 [e]	1510 [e]	3588 [e]	2316 [e]	3739 [e]	3000 [e]	1722 [e]	3588 [e]	4151 [e]	1473 [e]	1722 [e]
martyr	gar	mou	estin	ho	Theos	hō	latreuō	en	tō	pneumati	mou	en
9 μάρτυς	γάρ	μού	ἐστιν	ὁ	Θεός	, ᾧ	λατρεύω	ἐν	τῷ	πνεύματί	μου	ἐν
witness	indeed	my	is	-	God	whom	I serve	in	the	spirit	of me	in
N-NMS	Conj	PPro-G1S	V-PIA-3S	Art-NMS	N-NMS	RelPro-DMS	V-PIA-1S	Prep	Art-DNS	N-DNS	PPro-G1S	Prep

3588 [e]	2098 [e]	3588 [e]	5207 [e]	846 [e]	5613 [e]	89 [e]	3417 [e]	4771 [e]	4160 [e]
tō	euangeliō	tou	Huiou	autou	hōs	adialeiptōs	mneian	hymōn	poioumai
τῷ	εὐαγγελίῳ	τοῦ	Υἱοῦ	αὐτοῦ	, ὡς	ἀδιαλείπτως	μνείαν	ὑμῶν	ποιούμαι
the	gospel	of the	Son	of him	how	unceasingly	mention	of you	I make
Art-DNS	N-DNS	Art-GMS	N-GMS	PPro-GM3S	Adv	Adv	N-AFS	PPro-G2P	V-PIM-1S

“For” (left out of the NIV) gives more information concerning Paul’s prayer for the Romans.

Besides giving thanksgiving for their faith he will say in verse 10 is to visit them.

In other letters Paul also mentions praying for the recipients of his letter.

- 1) Consistency of his prayer
 - a. 1 Corinthians 1:4
 - b. Ephesians 1:16
 - c. Philippians 1:4
 - d. Colossians 1:3
 - e. 1 Thessalonians 1:2
 - f. 2 Thessalonians 1:3
 - g. Philemon 4
- 2) Concern for the readers
 - a. (same as above)
- 3) Desire for their spiritual growth
 - a. Ephesians 1:16b-19
 - b. Philippians 1:9-11
 - c. Colossians 1:9-11
 - d. Philemon 6

“God. . .is my witness”

Paul uses this “call to be a witness” formula at other places where it is important to him that his readers to know what he is saying is the absolute truth.

- a) 2 Corinthians 1:23 – “I call God as my witness that it was in order to spare you that I did not return to Corinth.”
- b) Philippians 1:8, “God can testify how I long for all of you with the affection of Christ Jesus.”
- c) 1 Thessalonians 2:5, 10 – “You know we never used flattery, nor did we put on a mask to cover up greed – God is our witness. . .

You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed.”

But before Paul finishes his “call to be a witness” formula he digresses to affirm the sincerity and the motive for his ministry and why he would even be motivated to come to Rome.

Paul’s motive for doing anything of service to the Romans (including his prayers) is because he says it is “God whom I serve with my whole heart in preaching the gospel of his Son”.

Motivation: Service to God and his Message - Paul stands before God motivated to serve
Production: The result is that Paul is preaching, praying and concerned about the Romans

Motivation is Vertical. toward God
Production is Horizontal toward people

Worldly religion will reverse these:

- a) Producing to please God
- b) Motivated by people’s opinion

If we are motivated by God we can serve people.

If we are motivated by people we cannot serve God nor will we be helpful to people.

Notice in the Greek instead of “with my whole heart” (NIV) it says

εν IN τω THE πνευματι SPIRIT μου OF ME"

αδιαλειπτως UNCEASINGLY (or, in the NIV "constantly")

". . . I remember you in my prayers."

- αδιαλειπτως - "without interruption, unceasingly, constantly" Used in Greek to refer to a cough.
- Here, and in verse 10 “always”, refers not to non-stop, constant prayer but to a consistent, disciplined practice of never failing to remember them in his prayers when he prays.
- This is speaking of a disciplined prayer life with set times of prayer and a consistent reference to the Romans in those consistent prayers.
- This does not mean that Paul never stops praying for the Romans every second of every minute (or once a minute, or once an hour, or once a day, or once a week, etc.)
- Paul uses this adverb “αδιαλειπτως” three other times and each time he is using it in reference to prayer:
 - 1 Thessalonians 1:2 – “We always thank God for all of you, mentioning you in our prayers. We continually remember before God . . .”
 - 1 Thessalonians 2:13 – “We also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe.”
 - 1 Thessalonians 5:17 – “Be joyful always; pray continually; give thanks in all circumstances, for this is God’s will for you in Christ Jesus.”

This could be translated:

“how constantly I make mention of you, always at my prayers asking. . .”

“how constantly I always make mention of you at my prayers, asking. . .”

The point is Paul is consistently praying for two things:

- For the Romans
- To visit the Romans

Romans 1:10 -

always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you.

3842 [e]	1909 [e]	3588 [e]	4335 [e]	1473 [e]	1189 [e]	1487 [e]	4459 [e]	2235 [e]	4218 [e]
pantote	epi	tōn	proseuchōn	mou	deomenos	ei	pōs	ēdē	pote
10 πάντοτε	ἐπὶ	τῶν	προσευχῶν	μου	δεόμενος	, εἴ	πως	ἤδη	ποτέ
always	upon	the	prayers	of me	imploring	if	perhaps	now	at last
Adv	Prep	Art-GFP	N-GFP	PPro-G1S	V-PPM/P-NMS	Conj	Adv	Adv	Adv

2137 [e]	1722 [e]	3588 [e]	2307 [e]	3588 [e]	2316 [e]	2064 [e]	4314 [e]	4771 [e]
euodōthēsomai	en	tō	thelēmati	tou	Theou	elthein	pros	hymas
εὐδοκῶθήσομαι	ἐν	τῷ	θελήματι	τοῦ	Θεοῦ	, ἐλθεῖν	πρὸς	ὑμᾶς .
I will make a prosperous journey	by	the	will	-	of God	to come	to	you
V-FIP-1S	Prep	Art-DNS	N-DNS	Art-GMS	N-GMS	V-ANA	Prep	PPro-A2P

Romans 1:11 -

For I long to see you, that I may impart to you some spiritual gift to strengthen you—

1971 [e]	1063 [e]	3708 [e]	4771 [e]	2443 [e]	5100 [e]	3330 [e]	5486 [e]	4771 [e]	4152 [e]	1519 [e]	3588 [e]
epipothō	gar	idein	hymas	hina	ti	metadō	charisma	hymīn	pneumatikon	eis	to
11 ἐπιποθῶ	γάρ	ἰδεῖν	ὑμᾶς	, ἵνα	τι	μεταδῶ	χάρισμα	ὑμῖν	πνευματικόν	, εἰς	τὸ
I long	indeed	to see	you	that	some	I might impart	gift	to you	spiritual	to	the
V-PIA-1S	Conj	V-ANA	PPro-A2P	Conj	IPro-ANS	V-ASA-1S	N-ANS	PPro-D2P	Adj-ANS	Prep	Art-AN:

4741 [e]	4771 [e]
stērichthēnai	hymas
στηριχθῆναι	ὑμᾶς ;
strengthening	of you

Three reasons are listed in verses 11-15 for wanting to come to the Romans:

- Verse 11 – “to share some spiritual gift”
- Verse 13 – “to have a harvest”
- Verse 15 – “to preach the gospel”

“some spiritual gift” is not precisely known to us or even to Paul at the time of writing since he did not know what their needs were and what the Spirit would do until the moment when Paul was with the Romans. “Spiritual Gift” - 1 Peter 4:8-11; Romans 12:6-8

“Impart” is μεταδω means “to share with someone”

The Holy Spirit gives the gift and the Holy Spirit gives the manifestation:

1 Corinthians 12:7, 11, “Now to each one the manifestation of the Spirit is given for the common good. . . All these are the work of one and the same Spirit and he gives them to each one, just as he determines.”

Romans 1:12 -

that is, that we may be mutually encouraged by each other's faith, both yours and mine.

3778 [e]	1161 [e]	1510 [e]	4837 [e]	1722 [e]	4771 [e]	1223 [e]	3588 [e]	1722 [e]	240 [e]	4102 [e]
touto	de	estin	symparaklēthēnai	en	hymīn	dia	tēs	en	allēlois	pisteōs
12 τοῦτο	δέ	ἐστίν	, συμπαράκληθῆναι*	ἐν	ὑμῖν	, διὰ	τῆς	ἐν	ἀλλήλοις	πίστεως
that	moreover	is	to be encouraged together	among	you	through	the	among	one another	faith
DPro-NNS	Conj	V-PIA-3S	V-ANP	Prep	PPro-D2P	Prep	Art-GFS	Prep	RecPro-DMP	N-GFS

4771 [e]	5037 [e]	2532 [e]	1473 [e]
hymōn	te	kai	emou
ὑμῶν	τε	καὶ	ἐμοῦ
of you	both	and	of me
PPro-G2P	Conj	Conj	PPro-G1S

The phrase τοῦτο δε ἐστίν THAT IS:

- is used only here in the Greek NT.
- Implies that Paul is going to correct or clarify what he just said.
- Paul is wanting to clarify or expand his last statement “to make you strong” and add to it “that you and I may be mutually encouraged by each other’s faith.”

συμπαράκληθῆναι TO BE COMFORTED TOGETHER

- Aorist Infinitive Passive
- “to encourage together, to encourage mutually.”
- Paul mentions this again in 15:32, “so that by God’s will I may come to you with joy and together with you be refreshed.” ○ “refreshed” here means “to rest together, to refresh together” ○ Or could be translated, “I may rest and refresh my spirit with you.”

“Faith” here may refer to the faith that comes with the gift. Not salvation faith, and not the doctrine of core beliefs called “the faith” but the faith (vision, purpose, manifestation) that comes with each individual gift

Romans 1:13 -

I do not want you to be unaware, brothers,[c] that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles.

	3756 [e]	2309 [e]	1161 [e]	4771 [e]	50 [e]	80 [e]	3754 [e]	4178 [e]	4388 [e]	2064 [e]	4314 [e]	4771 [e]	
	ou	thelō	de	hymas	agnoein	adelphoi	hoti	pollakis	proethemēn	elthein	pros	hymas	
13	οὐ	θέλω	δὲ	ὑμᾶς	ἀγνοεῖν	, ἀδελφοί	, ὅτι	πολλάκις	προεθέμην	ἐλθεῖν	πρὸς	ὑμᾶς	,
	not	I do want	moreover	you	to be ignorant	brothers	that	many times	I purposed	to come	to	you	
	Adv	V-PIA-1S	Conj	PPro-A2P	V-PNA	N-VMP	Conj	Adv	V-AIM-1S	V-ANA	Prep	PPro-A2P	

2532 [e]	2967 [e]	891 [e]	3588 [e]	1204 [e]	2443 [e]	5100 [e]	2590 [e]	2192 [e]	2532 [e]	1722 [e]	4771 [e]	2531 [e]
kai	ekōlythēn	achri	tou	deuro	hina	tina	karpon	schō	kai	en	hymīn	kathōs
καὶ	ἐκωλύθη	, ἄχρι	τοῦ	δεῦρο	, ἵνα	τινὰ	καρπὸν	σχῶ	καὶ	ἐν	ὑμῖν	, καθὼς
and	was hindered	until	the	present	that	some	fruit	I might have	also	among	you	as
Conj	V-AIP-1S	Prep	Art-GMS	Adv	Conj	IPro-AMS	N-AMS	V-ASA-1S	Conj	Prep	PPro-D2P	Adv

2532 [e]	1722 [e]	3588 [e]	3062 [e]	1484 [e]
kai	en	tois	loipois	ethnesin
καὶ	ἐν	τοῖς	λοιποῖς	ἔθνεσιν
even	among	the	other	Gentiles
Conj	Prep	Art-DNP	Adj-DNP	N-DNP

Paul has wanted to visit (verse 11), has prayed to visit (verse 10) Paul says here in verse 13 that he had made plans to visit Rome.

Notice the use of the “ignorant” formula – “I do not want you to be unaware (ignorant), **brothers.**” This phrase is used by Paul when he wants to disclose or reveal information.

This is also used in:

- Romans 11:25, “I do not want you to be ignorant of this mystery, **brothers.** . . . Israel has experienced a hardening in part until the full number of Gentiles has come in.”
- 1 Corinthians 10:1, “For I do not want you to be ignorant of the fact, **brothers** . . . (then Paul lists a series of OT events) . . . These things happened to them as examples and were written down as warnings for us on whom the fulfillment of the ages has come.”
- 1 Corinthians 12:1, “Now about spiritual gifts, **brothers,** I do not want you to be ignorant.”
- 2 Corinthians 1:8, “We do not want you to be uninformed, **brothers,** about the hardships we suffered in the province of Asia.”
- 1 Thessalonians 4:13, “**Brothers,** we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have not hope.”

Paul wants to have a harvest among the Romans with his apostolic gift. This would come in two basic ways:

- a) Evangelizing the Roman people and bringing in new believers
- b) Strengthening those who are currently members of the body of believers.

Paul then closes with a statement of apostolic confidence that agrees with God’s call on his life, “a harvest among you, just as I have had among the other Gentiles.”

- Paul knows his gift and knows the result of using that gift.
- In verse 12 Paul is confident of the mutual benefit he and the Romans would share from each other, but here he is focusing on their benefit from his visit.

Romans 1:14 -

I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

1672 [e]	5037 [e]	2532 [e]	915 [e]	4680 [e]	5037 [e]	2532 [e]	453 [e]	3781 [e]	1510 [e]
Hellēsin	te	kai	Barbarois	sophois	te	kai	anoētois	opheiletēs	eimi
14 Ἐλλῆσιν	τε	καὶ	Βαρβάροις	, σοφοῖς	τε	καὶ	ἀνοήτοις	, ὀφειλέτης	εἰμί .
to Greeks	both	and	to barbarians	to [the] wise	both	and	[the] foolish	a debtor	I am
N-DMP	Conj	Conj	Adj-DMP	Adj-DMP	Conj	Conj	Adj-DMP	N-NMS	V-PIA-1S

From the garden of Eden the gospel was for everyone:

- Male and female – Adam and Eve heard the promise
- Wicked – Noah preached before the flood
- Canaanites – Abraham’s friends Aner and Mamre
- Egyptians – Many left with Moses to go to the promise land
- Assyrians – Jonah went to Nineveh
- Babylonians – Daniel with Nebuchadnezzar
- Sinners – Jesus taught the sinners and tax collectors
- Samaritans – Jesus and the Samaritan woman
- Romans – Cornelius and others

Peter says at Cornelius’s, *“I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him”* (Acts 10:34,35)

Jesus plan was that through the church that the whole world would hear the gospel: *“You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”* (Acts 1:8)

“Greeks and Barbarians”

- Notice it is not “Jews and Gentiles” but “Greeks and Barbarians”
- This is an ethnic difference
- “Barbarian”
 - referred to people who did not speak Greek
 - since they did not speak Greek they did not have access to Greek knowledge and education.
 - The word “barbarian” comes from the way the languages sounded to the Greeks: “bar, bar, bar”.
 - It is an onomatopoeic word that sounds like what it is supposed to define.
 - Many “barbarians” were intelligent, educated and cultured, but not in Greek.
 - The word is much more negative today than it was for Paul, although it did refer to “inferior” cultures.
 - The NIV translates it as “non-greeks” which captures the meaning of “barbarian” in that they were not educated with the Greeks.
 - Greeks would include Jews among the barbarians. Paul, Philo and Josephus never did. Paul clarifies himself with the next statement.

“Wise and Unintelligent”

- Paul is not thinking of an ethnic difference
- Paul is thinking about the difference between cultures and educational levels

In the world of this day the Greek language and the Greek culture had access to all of the historical, scientific, poetic, philosophical and drama of the past.

Anyone outside the Greek culture or without the Greek language would not be considered educated or exposed to knowledge.

Even the Romans themselves had to have a Greek education.

Paul understood the gospel was for the very educated Greeks or for the uneducated barbarians. From the universities to the streets Paul would take the gospel. In the church of Rome there were:

- a) Greeks and Barbarians
- b) Wise and Unintelligent

“Debtor” or “I am obligated”

- This refers to one who owes a debt.
- It was a binding obligation in the ancient world.

Paul owed them nothing personally. But, because of his coming to Christ and being placed in the body of Christ, Paul has been given an obligation. If he is going to do what he is suppose to do as a member of the church he is in debt with no way to get out but to continue to go to the world with the gospel.

1 Corinthians 9:16-17

*"Yet (Greek: εαν γαρ "For If") when I preach the gospel, I cannot boast, for I am **compelled** to preach. Woe to me if I do not preach the gospel! If (εἰ 1st class condition) I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me."*

	1437 [e]	1063 [e]	2097 [e]		3756 [e]	1510 [e]	1473 [e]	2745 [e]	318 [e]	1063 [e]	1473 [e]	1945 [e]		
	ean	gar	euangelizōmai		ouk	estin	moi	kauchēma	anankē	gar	moi	epikeitai		
16	ἐὰν	γὰρ	εὐαγγελίζωμαι	,	οὐκ	ἔστιν	μοι	καύχημα	;	ἀνάγκη	γάρ	μοι	ἐπικείται	:
	if	indeed	I preach the gospel		nothing	there is	to me	boasting		for necessity	indeed	me	is laid upon	
	Conj	Conj	V-PSM-1S		Adv	V-PIA-3S	PPro-D1S	N-NNS		N-NFS	Conj	PPro-D1S	V-PIM/P-3S	

	3759 [e]	1063 [e]	1473 [e]	1510 [e]	1437 [e]	3361 [e]	2097 [e]							
	ouai	gar	moi	estin	ean	mē	euangelisōmai							
	οὐαὶ	γάρ	μοί	ἔστιν	,	ἐὰν	μὴ	εὐαγγελίσωμαι	.					
	woe	however	to me	be	if	not	I should preach the gospel							
I	Conj	PPro-D1S	V-PIA-3S	Conj	Adv	V-ASM-1S								

	1487 [e]	1063 [e]	1635 [e]	3778 [e]	4238 [e]	3408 [e]	2192 [e]	1487 [e]	1161 [e]	210 [e]	3622 [e]			
	ei	gar	hekōn	touto	prassō	misthon	echō	ei	de	akōn	oikonomian			
17	εἰ	γὰρ	ἐκὼν	τοῦτο	πράσσω	,	μισθὸν	ἔχω	;	εἰ	δὲ	ἄκων	,	οἰκονομίαν
	if	indeed	willingly	this	I do		a reward	I have		if	however	unwillingly		a stewardship
	Conj	Conj	Adj-NMS	DPro-ANS	V-PIA-1S		N-AMS	V-PIA-1S		Conj	Conj	Adj-NMS		N-AFS

- "Yet" and "if" is in the 3rd class condition and means it is possibility
- "compelled" is used to translate three words ἀνάγκη, γαρ, επικείται.
- These two words are translated like this in Rotherham's: "For, if I be telling the glad-message, it is, with me, no matter of boasting; **for, necessity, upon me, lieth**,--for it is, Woe to me, if I should not be telling the gladmessage."
- ἀνάγκη of "compelled" does not mean fate. It means compulsion, necessity, distress, tribulation.
- επικείται of "compelled" means "to place upon, to lie upon." It is a verb in the Present Indicative Passive:

- Present Tense - this shows continuing relevance to Paul's situation. It could be translated then as "Presses upon me"
- Indicative Mood - the mood of reality. It means the event actually occurred as indicated
- Passive Voice - the subject receives the action of the verb

There were times Paul did the ministry when he liked doing it. But, like everything in life there were times he did not want to do it. Paul didn't quit the ministry because he knew it was his obligation. It was not like going to work on a Monday. We go to work for a pay check. Paul went to the ministry because it was his fulfilling the obligation God had given him. Glamour, wealth, power, pride can all corrupt the true motivation for the ministry.

Paul had an obligation to the Romans who wanted to hear the gospel just like anyone would have an obligation if they saw someone in a wreck or saw a house on fire. They needed to hear the truth.

- Some people will ask for it. So you stop and help.
- Some people don't ask. They don't know their house is on fire. So do you stop and help or do you figure they would ask for help if they wanted?

Four Classes of "If" in Greek:

1st – If and it is true "If you are the Son of God. . ." (Mt. 4:3)

2nd – If and it is not true "When the Pharisee who had invited him saw this, he said to himself, 'If this man were a prophet, . . .'" (Lk.7:39)

3rd – If and I don't know "All this I will give you. . .if you will bow down and worship me." (Mt. 4:9)

4th – If and I wish it were, but it is not "If you are the Christ, tell us." (Luke 22:67)

Romans 1:15 -

So I am eager to preach the gospel to you also who are in Rome.

3779 [e]	3588 [e]	2596 [e]	1473 [e]	4289 [e]	2532 [e]	4771 [e]	3588 [e]	1722 [e]	4516 [e]	2097 [e]
houtōs	to	kat'	eme	prothymon	kai	hymīn	tois	en	Rhōmē	euangelisasthai
15 οὕτως	τὸ	κατ'	ἐμὲ ,	πρόθυμον	καὶ	ὑμῖν	τοῖς	ἐν	Ῥώμῃ ,	εὐαγγελίσασθαι .
so	-	as to	me [there is]	readiness	also	to you	who [are]	in	Rome	to preach the gospel
Adv	Art-NNS	Prep	PPro-A1S	Adj-NNS	Conj	PPro-D2P	Art-DMP	Prep	N-DFS	V-ANM

προθυμον means "ready, willing eager."

Concerning this "obligation" to preach the gospel, Paul says he was ready and eager to go to the Romans. It was more than an obligation for him to speak to the Romans.

It was a privilege. It was a great opportunity. He wanted to do it.

We read earlier that he was determined to speak in Rome. He had even planned on coming many times.

Paul, 57-62 AD

Prison in Caesarea 57-59 AD

Trip to Rome & Ship Wreck 59 AD

Prison in Rome 60-62 AD

Acts 27:1 - 28:16

