

5/2/10

Romans 1

Tonight we want to begin our verse by verse commentary on the book of Romans, as Paul teaches the gospel to the Romans.

The simple division given in the introduction of the letter will help to see the progression of Paul's treaties.

- I. The Doctrinal. Rom. 1-8
- II. The National/Prophetical. Rom. 9-11
- III. The Practical. Rom. 12-16

1:1-7 The introductory salutation and greeting.

1:1 The salutation gives the identity of Paul

- 1) The author of the letter is identified as Paul "Paulos" and means little.
 - * His Hebrew name Saul "Saoul" means desired or ask.
- 2) The position of Paul is identified as a servant of Jesus Christ.
 - a) The word servant is "doulos", a slave for life by one's own choice or born into slavery and his life id absorbed with his master's will.

b) The person of Jesus Christ identifies Paul's master, depicting His humanity and diety.

- 1) Jesus "Iesous" means "Yahweh is salvation", via the Incarnation.
 - 2) Christ "Christos", is a title meaning Anointed, Messiah.
- 3) Called to be an apostle. Acts 9
- a) Paul was called "kletos", on the Damascus Road. Acts 9
 - * He said he was called from his mother's womb. Gal. 1:15-16, Jer. 1:5
 - b) Paul was called to be an apostle "apostelo", meaning one sent out, just like Abraham and Moses.
 - 1) He was taught by Jesus for three years in Arabia and sent out to preach the gospel at Damascus, so King Aretus attempted to kill Paul. Gal. 1:17
 - 2) He fled to Jerusalem met Peter and James and preached the gospel, but the Jew tried to kill him. Gal. 1:18-19; Acts 9:26-29
 - 3) He then was sent up to Tarsus, his home-town for several years preaching the gospel. Acts 9:30; Gal. 1:21-24
 - 4) Then Barnabas sought Paul out and brought him to Antioch where they

taught the church for one year.

Acts 11:25-26

- 5) He went out on three mission to the Gentiles, preaching the gospel.

Acts 13, 15, 18

- 4) Separated to the gospel.

a) The word separate “aporizo”, means to mark off from others by boundaries for some purpose.

b) The gospel of God the Father, the good news to redeem sinners. good news, speaking of it’s content of His Son, Christ. vs. 9, 16

* No definite article is present stressing character and quality.

1:2 The identity of the gospel.

- 1) The gospel is not new, but promised in the Old Testament.

* The Father gave the promise. Gen. 3:15; 22:1-19; Nun. 21:4-9; (Jn. 3:14-15); 2Sam. 7:12-16; Is. 52:7; 53:1; Acts 2:14-21; 3:18; 4:11; Tit. 1:2

- 2) The agents were the prophets.

* Jn. 5:39, 1Pet. 1:10-12

- 3) The writings were God’s inspired word, the Scriptures.

* 1Tim. 3:16-17; 2Pet. 1:19-21

1:3-5 The identity of the Son.

1:3-4 *The content of the gospel is Jesus.*

- 1) The gospel of God is about God’s Son, Jesus Christ our Lord. vs. 3a

a) Jesus is His earthly name, as we said and means Yaheweh is salvation from the Hebrew name Joshua, indicating His humanity.

b) Christ is the title of anointed or Messiah, indicating His deity.

c) Lord “Kurios”, is His title Master, owner of his followers.

- 2) The gospel of God declares and confirms Jesus was born of the seed of David according to the flesh. vs. 3b

* 2Sam. 7:12-15; Matt. 1; Lk. 3; Jn. 1:1; 14; Gal. 4:4; Phil. 2:6-7; 2Tim. 2:8; 1:4

- 3) The gospel of God verifies Jesus to be the Son of God with power. vs. 4

a) According to the Spirit of holiness, meaning Jesus’ divine nature a direct contrast to according to the flesh in verse 3.

b) By the resurrection of the dead, out from the dead, as the first-fruits of all that would follow, if they believed in Him. 1Cor. 15:23

1:5-6 *The authority of Jesus, in view of the gospel.*

- 1) Jesus is the mediator to receive grace and apostleship for obedience to the faith, the truth of the gospel. vs. 5
* If God saves you, He enables you to obey!
- 2) Jesus is the only mediator, “for all nations”. for His name. vs. 5
* Jn. 14:6; Acts 4:12; 1Tim. 2:5
- 3) Jesus called the Romans through this gospel. vs. 5

1:7 The greeting provides the identity of the readers.

- 1) They are residing in Rome.
- 2) They are beloved of God.
- 4) They are called to be saints “hagios”, the root word means holy, “hagios”.
- 5) The greeting declared them to be recipients of grace “charis”, unmerited favor for life, the common Greek greeting.
- 6) The greeting also declared them to be recipients of peace “eirene”, from the root “eiro” to join, identifying the reconciliation of the believer with God, having the benefit tranquility, harmony and rest for the situations of life, the common Hebrew greeting. Phil 4:6-7
- 7) The greeting was on behalf of God the Father and the Lord Jesus Christ, the First and Second persons of the Godhead.

1:8-15 The concern and intent to visit the Romans.

1:8 The thanksgiving of Paul to God for their Christian witness.

- 1) He says “my God”, a personal relation.
- 2) He indicates the chain of command through Jesus Christ.
- 3) He indicates their bold witness throughout the Roman Empire.

1:9-10 The ongoing commitment of Paul to pray for them.

- 1) Paul called God as his witness, who he served with his revived spirit in the Gospel of His Son. vs. 9a-b
* He often called God to be his witness. 2Cor. 1:23; Phil 1:8; 1Thes. 2:5, 10
- 2) Paul stated his unceasing intercession for them, always. vs. 9c
- 3) Paul also prayed that God might allow him to come to them, according to His will. vs. 10

1:11-12 The expressed desire of Paul to come to them at Rome.

- 1) He longed to see them. vs. 11a
- 2) He wanted to bless them spiritually, to strengthen them. vs. 11b-c
- 3) He wanted to be also blessed by them spiritually, as they shared the same mutual faith. vs. 12

1:13 The difficulty of in the past of coming to Rome.

- 1) Paul declares that often he planned to go to Rome, but was hindered. vs. 13a-c
* He does not say how, as in Thessalonians by Satan. 2Thes. 2:18
- 2) Paul desired to have some fruit among them, as other gentiles. vs. 13d-e

1:14 The perspective of Paul as a debtor to all men to preach the gospel.

- 1) To the Greek and the barbarian, those who did not speak Greek.
* Woe to me if I do not preach the gospel!
- 2) To the wise and the unwise.
* Paul considered himself not worthy to be called an apostle due to his persecution of the church before his conversion. 1Cor. 15:9

1:15 The eagerness of Paul to preach at Rome.

- 1) He had a passion for the lost.
- 2) He had a passion to preach at Rome.
* His passion had not diminished through the years.

1:16-17 **The theme of the letter to the Romans**

1:16 The proclamation of Paul of not being ashamed of the gospel of Christ.

- 1) Paul's reason for not being embarrassed of the gospel is that it is the power of God unto salvation,
 - a) He did not think the gospel was inferior to the knowledge of the day.
 - b) He did not feel he was inferior or uneducated in proclaiming the gospel.
- 2) Paul's personal invitation is to all who will believe.
 - a) To the Jew first, in terms of priority time, chronologically, not race or national importance.
 - b) Then to the Greek, the Gentile world.

1:17 The proclamation of Paul revealing the provision of the gospel for man to be reconciled with God.

- 1) The righteousness of God is revealed, from faith, the revelation of God.
* Not works or work of righteousness. Tit. 3:5
- 2) The quotation is from the prophet Habakkuk, "the just shall live by faith." Hab. 2:4
* Habakkuk is the prophet quoted three times in the New Testament. Rom. 1:17; Gal. 3:1; Heb. 10:38

1:18-32 The proclamation of the wrath of God.

1:18 The wrath of God is for their rebellion against His word.

- 1) The wrath of God is demanded by His holiness and his holiness demands His wrath, for He dwells in a light that is unapproachable. 1Tim. 6:16
- 2) This wrath is righteous anger against sin, which describes God's attitude about sin. Matt. 3:7, Rom. 12:19
* The word for wrath is "orge" signifying indignation that has risen gradually and become more settled, indicating the patience of God with sinners, not "thumos", a panting rage of anger.
- 3) This wrath is revealed from heaven against all ungodliness "asebeia", irreverence towards God and unrighteousness of men "adikia" injustice, who suppress the truth in unrighteousness.
 - a) The word suppress "katecho," means to hinder, hold back or press down.
 - b) The manner is in unrighteousness. "adikia", injustice by twisting, distorting and restraining it.
 - c) They misrepresent the words true intent.
 - d) They do not allow it to reach others.

1:19-20 The wrath of God is due to man's rejection of what may be known of God to affirm His existence through natural or general revelation.

- 1) Paul is saying God has openly revealed this evidence "in them", being created after His image and likeness. vs. 19
- 2) Creation, the physical visible universe reveals God's eternal power and Godhead or divinity which are invisible. vs. 20
* The heavens declare the glory of God. Ps. 19:1-6
- 3) Conscience. Rom. 2:14-15
- 4) History is these two is from the beginning of time.
* Conclusive evidence declares man guilty before God.

1:21 The wrath of God is due to man acting contrary to the knowledge he possess about God.

- 1) The rejection of God was about what was known about God by creation, therefore failed in giving God due glory and unthankful for Him and the evidence about Him. vs. 21a-d
- 2) The outcome resulted in the thoughts of man becoming empty and vain as to the things of God, as well as their hearts becoming darker as to their spiritual

ability to discernment the things of God.
vs. 21e-f

* “This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart.” Eph. 4:17-18

1:22-23 The proclamation of man's wisdom revealed only his stupidity as he corrupted the image of the invisible God to idolatrous images of His creation. Ps. 115:1-8

- 1) Paul reveals that the vain and distorted view man has about himself is self-defeating, “professing to be wise.” vs. 22a
- 2) Paul reveals the self-deception of man about himself, “they became fools”. vs. 22b
- 3) Paul reveals man corrupted the image of God to images of God’s creation, inferior to man. vs. 23

1:24-25 The giving up of man by God to their uncleanness, the impurities of their lustfulness.

- 1) The source is the heart of man. Jer. 17:9; Matt. 15:18-19
- 2) The uncleanness was to dishonor their own bodies among themselves. vs. 24
 - * Sexual rites were part of the idolatrous worship in the groves of the old Testament, even as Aaron shaped the golden calf and the rose up to play sexually. Ex. 32
- 3) The guilty ones are those who exchanged “the truth” for “the lie”, and those who serve the creature rather than the Creator who is to be spoken of well forever more. vs. 25
 - a) Both “the truth” and “the lie” have the article, the lie of Satan against the word of God!

1:26-27 The giving up of man by God to vile passions was a result of their degraded ungoverned condition of dishonor and disgrace.

- 1) Their women substituted or replaced the natural use of sexual relationships with men for sexual relationships with women which is against nature. vs. 26
 - a) Lev. 18:22-25; 20:13
 - b) Four times it is mentioned that they change God’s intended design. vs. 23, 25, 26, 27

- 2) Their men likewise substituted the woman for other men performing acts that are out of form and shameful with God's design. vs. 27a-d
- 3) Their just compensation and reward is the natural consequences of their perversion for deviating from God's order. vs. 27e
 - a) Redefining God's design.
 - b) Reversing God's function for the woman.
 - c) Resulting in confusion and disorder in society.

1:28-29a The giving up of man by God to debased minds was due to their refusal to approve God as God despite the full and complete knowledge they possessed about God.

- 1) The word debased "adokimos" means not standing the test, not approved.
- 2) The result being that they do things that are not fitting "katheko", appropriate to the glory and the created purpose of God for man. vs. 28
- 3) The phrase being filled "pleroo" and means filled to the top, the ongoing life they live in sin to the fullest.
 - * This is the perfect participle, past completed action with present results.

1:29b-31 The list of man's depravity.

- 1) The list is one of many in the New Testament which describes the potential of man in his human depravity apart from God.
- 2) The list begins with the misuse and abuse of the most sacred gift between a husband and wife, sexual immorality which is fornication, dealing with every aspect of sexuality not just intercourse.
 - * The word pornography comes from it.
 - a) Wickedness means an inclination to evil and taking pleasure.
 - b) Covetousness means a desire to have what someone else has.
 - c) Maliciousness means a disposition to injure and get revenge.
 - d) Full of envy means jealousy for what others have.
 - e) Murder is the taking of a life.
 - f) Strife is arguing always.
 - g) Deceit is to disguise the truth so as to be fooled.
 - h) Evil-minded means to hurt others just for pleasure.
 - i) Whisperers means gossipers and slanderers in secret.
 - j) Backbiters means to speak evil of one to another.
 - k) Haters of God is a reference to one God.

- l) Violent is uncontrollable destructive outbursts.
- m) Proud refers to the arrogance of man in self-confidence.
- n) Boasters is self exaltation of their achievement and abilities.
- o) Inventors of evil things refers to anything that discredits God or man and corrupt man.
- p) Disobedient to parents means unruly and unsubmitive to the most natural authority.
- q) Undiscerning means without understanding.
- r) Untrustworthy means a person not of his word, literally not of covenant.
- s) Unloving means without natural affection regarding the family.
- t) Unforgiving refers to refusing to release a person when their is genuine repentance and holds a grudge.
- u) Unmerciful means having a lack a compassion and pity for those who are downtrodden.

1:32 These individuals have knowledge of God's righteous standard and judgment and they not only do these things but approve these practices by other