

# Romans Introduction Part 4 – Chapter 1

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**Romans 1:1-12** *Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, <sup>2</sup> which he promised beforehand through his prophets in the holy Scriptures, <sup>3</sup> concerning his Son, who was descended from David according to the flesh <sup>4</sup> and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, <sup>5</sup> through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, <sup>6</sup> including you who are called to belong to Jesus Christ,*

## Dissection:

### Romans 1:1-12

*Paul*, the words are coming through the mind of Paul, the person writing this is Tertius, which we find from **Romans 16:22** “*I, Tertius, who wrote down this letter, greet you in the Lord.*” And we believe that Paul is inspired as he states in **2 Timothy 3:16-17**: *All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup> that the man of God may be complete, equipped for every good work.* We believe in the “verbal/plenary inspiration of scripture:

1. Verbal means every word – of the original language and text, not the KJV. It means that every word of Scripture is God-given. The idea is that every single word in the Bible is there because God wanted it there. There are no exceptions.
2. Plenary means fully authoritative. It means that “all parts” of the Bible are divinely authoritative. This includes such things as the genealogies of the Old Testament. All parts of the Bible are of divine origin.

We believe this because of the strong supporting evidence within and outside of scripture. But what if it was provable beyond a shadow of a doubt through existing overwhelming and irrefutable evidence? – Remember, we are saved by faith, not intellectual conversion or convincing.

*a servant of Christ Jesus*, ‘servant’ interpreted here is the Greek word *duolos*. *Doulos* is a Greek word in the Bible that has only one true historical option for accurate translation into English, which is slave. It literally means **to be owned by someone for a lifetime**. ... Paul will present that people are either slaves to sin, resulting in death, or slaves of God, resulting in eternal life. It will also be clear that Paul always speaks personally from this point of view – he can’t imagine a different way to live.

*called to be an apostle*, important to convey his authority in his writings.

*set apart for the gospel of God*, this is why he states in **Galatians 1:15-16** “*But when He who had set me apart even from my mother’s womb and called me through His grace was pleased <sup>16</sup> to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,*”

**Verse 2: which he promised beforehand through his prophets in the holy Scriptures,** - God promised the good news of Jesus through the prophets in the Old Testament:

**Prophecy: Genesis 12:3**

*"I will bless those who bless you,  
and whoever curses you I will curse;  
and all peoples on earth  
will be blessed through you"*

**Fulfillment: Acts 3:25-26**

*"And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed.' When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways"*

**Prophecy: Genesis 17:19**

*"Then God said, 'Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him'"*

**Fulfillment: Romans 9:7**

*"Nor because they are his descendants are they all Abraham's children. On the contrary, 'It is through Isaac that your offspring will be reckoned'"*

**Prophecy: Genesis 28:14**

*"Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring"*

**Fulfillment: Jacob is part of Jesus' genealogy in Luke 3:34**

*"the son of Jacob,  
the son of Isaac, the son of Abraham,  
the son of Terah, the son of Nahor"*

**Prophecy: Isaiah 7:14**

*"Therefore, the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel"*

**Fulfillment: Luke 1:35**

*"The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God"*

**Prophecy: Hosea 11:1**

*"When Israel was a child, I loved him,  
and out of Egypt I called my son"*

**Fulfillment: Matthew 2:14-15**

*"So he [Joseph] got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: 'Out of Egypt I called my son'"*

**Prophecy: Micah 5:2**

*"But you, Bethlehem Ephrathah,  
though you are small among the clans of Judah,  
out of you will come for me  
one who will be ruler over Israel,  
whose origins are from of old,  
from ancient times."*

**Fulfillment: Matthew 2:4-6**

*"When he had called together all the people's chief priests and teachers of the law, he asked them where the Messiah was to be born. 'In Bethlehem in Judea,' they replied, 'for this is what the prophet has written:*

*"But you, Bethlehem, in the land of Judah,  
are by no means least among the rulers of Judah;  
for out of you will come a ruler  
who will shepherd my people Israel."*

**Prophecy: Exodus 12:5**

*"The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats"*

**Fulfillment: Hebrews 9:14**

*"How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!"*

**Prophecy: Psalm 8:5-6**

*"You have made them a little lower than the angels  
and crowned them with glory and honor.  
You made them rulers over the works of your hands;  
you put everything under their feet"*

**Fulfillment: Hebrews 2:5-9**

*"It is not to angels that he has subjected the world to come, about which we are speaking. But there is a place where someone has testified:*

*'What is mankind that you are mindful of them,  
a son of man that you care for him?  
You made them a little lower than the angels;  
you crowned them with glory and honor  
and put everything under their feet.'*

*"In putting everything under them, God left nothing that is not subject to them. Yet at present we do not see everything subject to them. But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone"*

**Prophecy: Psalm 40:6-8**

*"Sacrifice and offering you did not desire—  
but my ears you have opened—  
burnt offerings and sin offerings you did not require.  
Then I said, "Here I am, I have come—  
it is written about me in the scroll.  
I desire to do your will, my God;  
your law is within my heart"*

**Fulfillment: Hebrews 10:5-10**

*"Therefore, when Christ came into the world, he said:*

*'Sacrifice and offering you did not desire,  
but a body you prepared for me;  
with burnt offerings and sin offerings  
you were not pleased.'*

*"Then I said, 'Here I am—it is written about me in the scroll—  
I have come to do your will, my God.'"*

*"First he said, 'Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them'—though they were offered in accordance with the law. Then he said, 'Here I am, I have come to do your will.' He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all" (Hebrews 10:5–10).*

**Prophecy: Isaiah 6:9-10**

*"He said, 'Go and tell this people:*

*"Be ever hearing, but never understanding;  
be ever seeing, but never perceiving.'  
Make the heart of this people calloused;  
make their ears dull  
and close their eyes.*

*Otherwise they might see with their eyes,  
hear with their ears,  
understand with their hearts,  
and turn and be healed'" (Isaiah 6:9–10).*

**Fulfillment: Matthew 13:13-15**

*"This is why I speak to them in parables:*

*'Though seeing, they do not see;  
though hearing, they do not hear or understand.*

*In them is fulfilled the prophecy of Isaiah:*

*"You will be ever hearing but never understanding;  
you will be ever seeing but never perceiving.*

*For this people's **heart has become calloused**;*

*they hardly hear with their ears,  
and **they have closed their eyes**.*

*Otherwise they might see with their eyes,  
hear with their ears,  
understand with their hearts  
and turn, and I would heal them""*

**Prophecy: Isaiah 9:1-2**

*"Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honor Galilee of the nations, by the Way of the Sea, beyond the Jordan—*

*The people walking in darkness  
have seen a great light;  
on those living in the land of deep darkness  
a light has dawned"*

**Fulfillment: Matthew 4:12-17**

*"When Jesus heard that John had been put in prison, he withdrew to Galilee. Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali—to fulfill what was said through the prophet Isaiah:*

*'Land of Zebulun and land of Naphtali,  
the Way of the Sea, beyond the Jordan,  
Galilee of the Gentiles—  
the people living in darkness  
have seen a great light;  
on those living in the land of the shadow of death  
a light has dawned.'*

*"From that time on Jesus began to preach, 'Repent, for the kingdom of heaven has come near'"*

**Remember also from John 1:43-49:**

*The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." <sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." <sup>46</sup> Nathanael said to him, "**Can anything good come out of Nazareth?**" Philip said to him, "Come and see." <sup>47</sup> Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" <sup>48</sup> Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." <sup>49</sup> Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!"*

**Verse 3:** *(Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, <sup>2</sup>which he promised beforehand through his prophets in the holy Scriptures) **concerning his Son, who was descended from David according to the flesh***

**Prophecy: 2 Samuel 7:12-13**

*"When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, **your own flesh and blood**, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever"*

**Fulfillment: Matthew 1:1**

"This is the genealogy of Jesus the Messiah the son of David, the son of Abraham" (Matthew 1:1)

**Verse 4:** *and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,*

**Ellicotts Commentary:** According to the spirit of holiness—In antithesis to “according to the flesh,” and therefore coming where we should expect “in His divine nature.” And yet there is a difference, the precise shade of which is not easy to define.

What are we to understand by the “spirit of holiness”? Are we to regard it as simply the same as the “Holy Spirit”? Not quite. Or are we to look upon it as corresponding to “the flesh,” as “spirit” and “flesh” correspond in man? Again, not quite—or not only. The spirit of Christ is human, for Christ took upon Him our nature in all its parts. It is human; and yet it is in it more especially that the divinity resides. It is in it that the “Godhead dwells bodily,” and the presence of the Godhead is seen in the peculiar and exceptional “holiness” by which it is characterized.

The “spirit,” therefore, or that portion of His being to which Paul gives the name, in Christ, is the connecting-link between the human and the divine, and shares alike in both. It is the divine “enshrined” in the human, or the human penetrated and energized by the divine.

**Cambridge Bible Commentary:** “According to the Spirit of holiness” phrase presents two questions:

1. What is “the Spirit of Holiness”?
2. What is meant by “according to”?

We take them in order.

A. “The Spirit of Holiness” must mean either a

1. Holy Advocate,
2. The sacred Human Spirit of Christ
3. His Deity regarded as Spirit.

The reference here seems to be to the Advocate throughout this Epistle. He is very frequently referred to, in a way which makes an initial reference here highly probable; and the expression “Holy Spirit” is so closely akin to “Spirit of Holiness” that any reference of the words other than that to the Advocate would need special evidence; and such evidence can hardly be found in Paul’s writings.

B. The words “according to” may refer to the Advocate also. The present passage will thus mean: “He was declared to be the Son of God, with power, (even as the Holy Ghost foretold,) in consequence of the resurrection.”

**Verse 5:** *through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, <sup>6</sup> including you who are called to belong to Jesus Christ,*

"We" here means, not Christians generally, but Paul himself (though probably, as also in all other cases where he similarly uses this plural, with the intention of including others, here his fellow-apostles); for the "grace" spoken of is evidently from what follows a special grace for the apostolic office to which he had been called.

Then Paul denotes the purpose of his apostleship, which is to bring men everywhere, of whatever race, to believe and obey the gospel; not to a belief in it only, but to the obedience which comes of faith, or which faith renders.

<sup>7</sup> *To all those in Rome who are loved by God and called to be saints:*

*Grace to you and peace from God our Father and the Lord Jesus Christ.*

*Longing to Go to Rome*

<sup>8</sup> *First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. <sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you <sup>10</sup> always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. <sup>11</sup> For I long to see you, that I may impart to you some spiritual gift to strengthen you— <sup>12</sup> that is, that we may be mutually encouraged by each other's faith, both yours and mine. <sup>13</sup> I do not want you to be unaware, brothers, 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. <sup>14</sup> I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. <sup>15</sup> So I am eager to preach the gospel to you also who are in Rome.*

# ROMANS

## THE GOSPEL

Introduction — Personal (1:1–17)	<b>Saving the Sinner</b>	<b>Concerning Israel</b>	<b>Concerning Christian Conduct</b>	Conclusion — Relational (15:14–16:27)	
	<u>Depravity of humanity</u> <u>Grace of God</u> <u>Justification by faith</u> <u>Sanctification through the Spirit</u> <u>Security of the saint</u>	<u>Divine sovereignty and human will</u> Past, present, and future <u>of the nation</u>	<u>Social</u> <u>Civil</u> <u>Personal</u>		
	<i>CHAPTERS</i> 1:18–8:39	<i>CHAPTERS</i> 9–11	<i>CHAPTERS</i> 12:1–15:13		
<b>Emphasis</b>	Doctrinal	National	Practical		
<b>Response</b>	Faith	Hope	Love		
<b>Doctrine of God</b>	Wrath	Righteousness	Glory	Grace	
<b>Doctrine of Humanity</b>	Fallen	Dead	Saved	Struggling	Freed
<b>Doctrine of Sin</b>	Exposed	Conquered	Explained	Forgiven	
<b>Scope</b>	Dead in sin	Dead to sin	Peace with God	Love for others	
<b>Theme</b>	God's righteousness is given to those who put their faith in Jesus Christ.				
<b>Key Verses</b>	1:16–17				
<b>Christ in Romans</b>	Jesus is the focus of the gospel and the means of salvation by God's grace apart from works (1:1–4, 16–17).				