


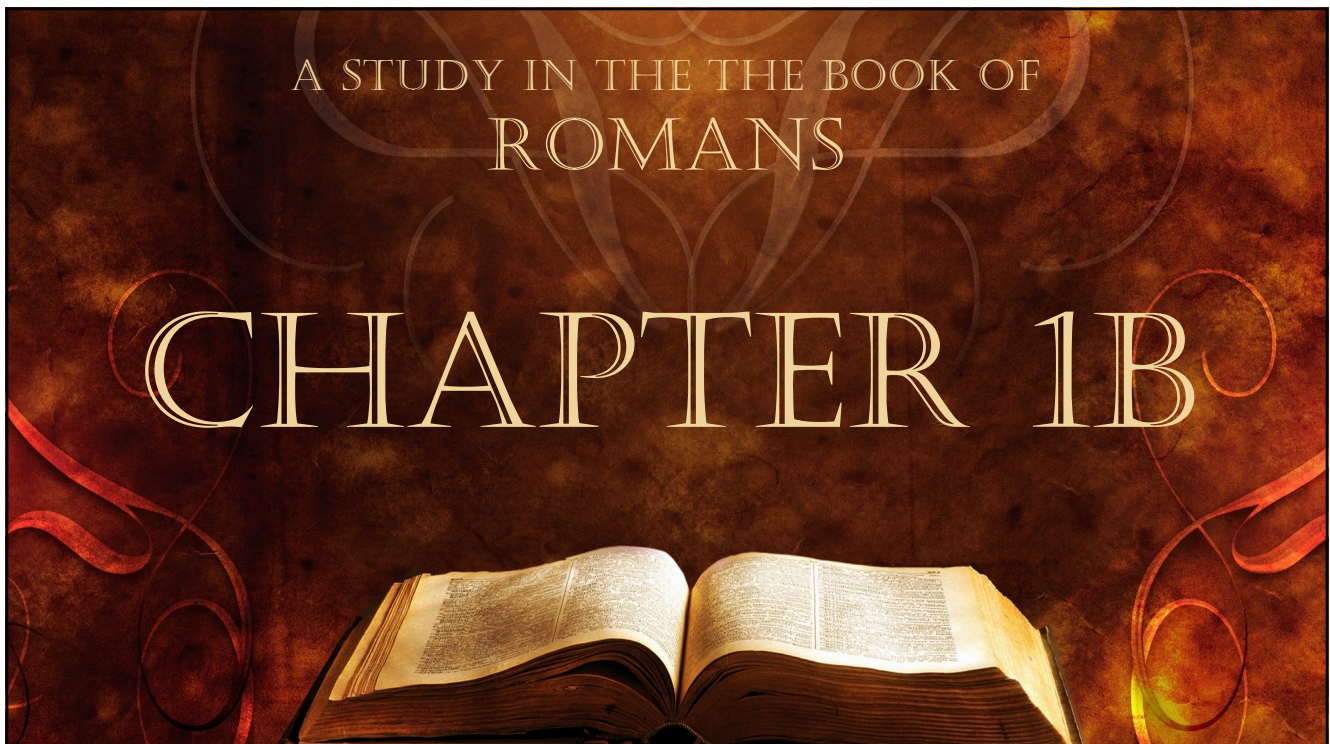
NT 2731 The Book of Romans
Chapters 1 – 8

 **MID-AMERICA**
SEMINARY • COLLEGE

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A STUDY IN THE THE BOOK OF
ROMANS

CHAPTER 1B



Q: Who Is... Romans 1:2–3

A: Jesus Christ

Runge

The Hypostatic Union of Christ

hypostasis (n.) **Greek** word meaning “substance” from *hypo* “under, beneath” (see hypo-) + *stasis* “a standing, a position.”

Jesus has two natures: one fully human and one fully divine. These two natures are united in one person in the God-man. The hypostatic union is the joining of the divine and the human in the one person of Jesus.

Chapter 1

Verse 4- *who was declared the Son of God with power according to the Spirit of holiness by the resurrection from the dead, Jesus Christ our Lord,*

the Son of God- The previous verse declared His humanity, and this verse declares His deity.

Three prepositional phrases:

- *with power-* from God
- *according to the Spirit of holiness-* by the Holy Spirit
- *by the resurrection from the dead-* the proof of His deity

Chapter 1

Verse 5- *through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles in behalf of His name,*

There is a universal scope to the gospel. Jews and Gentiles have access to salvation.

the obedience of faith- Obedience is the true measure of a person's faith. Faith and obedience go inextricably together. Only in obedience is there faith (Mounce). Paul is clear that he is not speaking about obedience to the law of Moses but to faith in Christ for salvation.

Chapter 1

Verse 6- *among whom you also are the called of Jesus Christ;*

you also are the called- Paul has been writing about himself and the gospel, and now he turns his attention to the Christians in Rome. Since he is called to be an apostle, and they are called as well, he has the right to instruct them even though he has not met them yet.

called- (*klētoi* from *klesis*) invited to salvation in Jesus Christ.

Chapter 1

Verse 7- *to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.*

are beloved of God in Rome- Paul is continuing to describe those to whom he is writing. This is the end of one sentence (vv. 1-7). This introduction is Paul's longest greeting (prescript) to his longest letter.

Chapter 1

Verse 8- *First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the world.*

I thank my God – This begins Paul’s introduction. His habit was to begin his letters with a word of thanks to God, a specific prayer, and a personal message to the recipients. He thanked God for the Romans, and he rejoiced that news of their faith had spread all over the world, probably meaning throughout the Roman Empire.

Ten of Paul’s thirteen epistles open with some form of “I thank my God” (Rom 1:8; 1 Cor 1:4; Phil 1:3; Col 1:3; 1 Thess. 1:2; 2 Thess. 1:3; 2 Tim 1:3; Phlm 4) or “Praise be to God” (2 Cor 1:3).

Chapter 1

Verse 9- *For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you,*

preaching of the gospel of His Son- Gospel preaching centers on the gospel of Jesus Christ and is a result of prayer.

is my witness- Paul declares that God will support his claim about his unceasing prayer for the Roman Christians.

Chapter 1

Verse 10- *always in my prayers requesting if perhaps now, at last by the will of God, I will succeed in coming to you.*

I will succeed in coming to you- Paul reveals what the focus of his prayer has been- that God would allow him to come to the Romans.

This is a model pattern for us in prayer- Ask God, stating that our petition is dependent upon His will. Three answers always come: Yes, No, Wait. In Paul's case, it seems that he wanted to come to them earlier, but the Lord wouldn't allow it.

Chapter 1

Verse 11- *For I long to see you so that I may impart some spiritual gift to you, that you may be established;*

I may impart some spiritual gift to you- It could be that Paul is referring to the gift of the Spirit through laying on of holy (apostolic) hands (Acts 8:17-18). Probably, Paul wants to use his spiritual gifts to strengthen the Roman Christians (evangelism?)

that you may be established- A visit to Rome would not be for personal advantage or pleasure (Mounce). It would serve to strengthen the faith of those who recently had turned from idols to serve the living God (cf. 1 Thess. 1:9).

Chapter 1

Verse 12- *that is, that I may be encouraged together with you while among you, each of us by the other's faith, both yours and mine.*

may be encouraged together- Paul's encouragement would be mutual. Paul and the Roman Christians would be encouraged by each other's faith. Seeing the faith of other believers acted out encourages and challenges us. It reconfirms what we know to be true and helps to renew our commitment to continue in the "obedience of faith" (Romans 1:5, Hebrews 10:24-25).

Chapter 1

Verse 13- *I do not want you to be unaware, brothers and sisters, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also just as among the rest of the Gentiles.*

to be unaware- (agnoein) – Paul uses this phrase elsewhere also (Rom. 11:25; 1 Cor. 10:1; 12:1; 2 Cor. 1:8; 1 Thess. 4:13). He wants the Christians in Rome to know that he meant to come to them earlier, but God prevented him from doing so because of his missionary work elsewhere. The purpose of his visit was evangelistic- so that more Gentiles would come to know Christ.

Chapter 1

Verse 14- *I am under obligation both to Greeks and to the uncultured, both to the wise and to the foolish.*

Greeks and to the uncultured- Paul owed a debt, not just people from Greece, but all Gentiles. Those who did not speak Greek were considered uncultured as they were not part of Hellenistic culture.

the wise and to the foolish- This is another way of expressing what he just said through a couplet.

The truth is that the gospel is for every one of every race.

Chapter 1

Verse 15- *So, for my part, I am eager to preach the gospel to you also who are in Rome.*

eager- (*prothumos*- ready in spirit) Jesus Himself gave Paul the mission to preach about Christ to Gentiles from all nations after his Damascus road conversion

Acts 9:15: *But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel.*

Chapter 1

Verse 16- *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

not ashamed- We are sometimes afraid of what people think, and so we keep silent- *not Paul-* ever.

This verse is the theme of the letter and of the New Testament as a whole.

the power of God- Not only is salvation God's idea, but He also provides the power for it to happen. Not just forgiveness of sin, but the full scope of forgiveness of sin caused by Adam's fall.

Chapter 1

Verse 16- *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

the Jew first and also to the Greek- This is the divinely planned historical order. God's plan for salvation doesn't change for Israel and then the Gentiles, but Israel is His chosen nation and because of their unbelief, the gospel was promised to all people.

The gospel was never meant to be just for one nation (Gen. 12:3; 22:18; Ps. 72; 87; Isa. 60:1-3; 61:1-3).

Chapter 1

Verse 17- *For in it the righteousness of God is revealed from faith to faith; as it is written: "But the righteous one will live by faith."*

the righteousness of God- Paul uses the definite article to show that God's righteousness is actual righteousness.

from faith to faith- Our salvation is from start to finish by faith. It is not by works or adherence to the law that we are saved.

"But the righteous one will live by faith." - Paul quotes Habakkuk 2:4 to show this is not a new idea: "The righteous shall live by his faith."

Chapter 1

Verse 18- *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth in unrighteousness,*

wrath of God- This verse begins a section (vv. 18-32) describing God's attitude toward human sinfulness. It explains the importance of salvation- From what do we need to be saved?

God's wrath (vengeance) has been revealed throughout history-

The flood (Gen. 6-8), Sodom and Gomorrah (Gen. 19), the plagues upon Egypt (Exod. 6-12), and the bowls of wrath (Rev. 16).

Chapter 1

Verse 18- *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth in unrighteousness,*

people- both Jews and Gentiles

suppress the truth in unrighteousness- (katechontōn- kata- down + echo- to hold) They don't believe because they don't want to. The problem is not that truth is unavailable; the problem is that truth is being suppressed.

Chapter 1

Verse 19- *because that which is known about God is evident within them; for God made it evident to them.*

God made it evident to them- Special revelation vs. natural revelation

Special revelation- Supernatural communication from God given to humanity. Either oral or in written form. (2 Timothy 3:16)

Natural (general) revelation- Truth about God that can be discerned by looking at the world around us and by looking within ourselves. (Psalm 19:1-4)

Chapter 1

Verse 20- *For since the creation of the world His invisible attributes, that is, His eternal power and divine nature, have been clearly perceived, being understood by what has been made, so that they are without excuse.*

God cannot be seen- Scripture teaches that God is invisible.

- *John 1:18- "God himself no one has ever seen."*
- *Col. 1:15- "(the Son of his love, who is) the image of the invisible God"*
- *1 Tim. 1:17- "the King of the ages, the imperishable, invisible, only God"*
- *Hebrews 11:27- "... seeing him who is invisible"*

Chapter 1

Verse 20- *For since the creation of the world His invisible attributes, that is, His eternal power and divine nature, have been clearly perceived, being understood by what has been made, so that they are without excuse.*

clearly perceived- It is possible for human eyes to see the invisible attributes of God through creation. If we do not see God from what we can see in natural revelation without perverting it, we are without excuse.

In natural revelation, God reveals Himself outwardly in the creation and inwardly in conscience.

Chapter 1

Verse 20- *For since the creation of the world His invisible attributes, that is, His eternal power and divine nature, have been clearly perceived, being understood by what has been made, so that they are without excuse.*

clearly perceived- (kathoratai) To be perceived with the physical eye (used on here in the New Testament). Some things are invisible, yet some things are able to be seen, so we are without excuse.