

Romans Chapter One

Introduction

1. Written around 57/58 AD.
2. We do not know who founded the church in Rome.
3. The membership was predominately Gentile.
4. Paul wrote this epistle in preparation for his intended upcoming visit (Rom. 15:14-17, 25).
5. It was written from Corinth, where Paul was involved with the collection of the relief of the Jewish Christians in Judea.
6. From Jerusalem he planned to travel to Rome, but he was arrested and finally made it to Rome by appealing to Caesar (Acts 25:11).
7. Perhaps Phoebe, who was a member of the church at Cenchrea, near Corinth (16:1) carried the letter to Rome.
8. The Roman epistle is more formal and systematic than in Paul's other letters.

The Greeting (vv. 1-7)

VERSE 1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for

the gospel of God (Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ [*nom.m.s. Paulos a cognomen meaning 'little' + nom.m.s. doulos slave + gen.m.s. Christos + nom.m.s. Jesus + adj.nom.m.s. kletos called + nom.m.s. apostolos + pf.pass.part.nom.m.s. aphorize set apart + prep eis to/for + noun acc.nt.s. euangelion Gospel + noun gen.m.s. theos*]),

VERSE 2 which He promised beforehand through His prophets in the holy

Scriptures (ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαι [*rel.pro. hos which + aor.dep.ind.3s. proepagnellomai promise beforehand; here and in 2 Cor. 9:5 + prep dia through + d.a.w/noun gen.m.p. prophetes prophet + pro.gen.m.s. autos his + prep en + noun loc.f.p. graphe Scripture + adj.loc.f.p. hagios holy*]),

VERSE 3 concerning His Son, who was born of the seed of David according to the

flesh (περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα [*prep peri + d.a.w/noun gen.m.s. huios son + pro.gen.m.s. autos + d.a.w/aor.dep.part.gen.m.s. ginomai*]

become; “was born” + *prep ek* + *noun gen.nt.s. sperma seed*; *descendant* + *noun gen.m.s. David* + *prep kata according* + *noun acc.f.s. sarz flesh*),

VERSE 4 who was declared the Son of God with power by the resurrection from

the dead, according to the [a] spirit of holiness, Jesus Christ our Lord (τοῦ

ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ

Χριστοῦ τοῦ κυρίου ἡμῶν [*d.a.w/aor.pass.part.gen.m.s. horizo decide, designate, appoint* +

noun gen.m.s. huios + *noun gen.m.s. theos* + *prep en* + *noun instr.f.s. dunamis power* + *prep*

kata + *noun acc.nt.s. pneuma spirit* + *noun gen.f.s. hagogune holiness* + *prep ek* + *noun abl.f.s.*

anastasis resurrection + *adj.abl.m.p. nekros dead* + *noun gen.m.s. Jesus* + *noun gen.m.s. Christ*

+ *d.a.w/noun gen.m.s. kurios lord* + *pro.gen.p. ego*]),

VERSE 5 through whom we have received grace and apostleship to bring about

the obedience of faith among all the Gentiles for His name's sake (δι' οὗ ἐλάβομεν

χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ

[*prep dia* + *rel.pro.gen.m.s. hos* + *aor.act.ind.1p. lambano receive* + *noun acc.f.s. charis grace*

+ *conj kai* + *noun acc.f.s. apostole apostleship* + *prep eis* + *noun acc.f.s. hupakoe obedience* +

noun gen.f.s. pistis faith + *prep en* “among” + *adj.loc.nt.p. pas all* + *d.a.w/noun loc.nt.p. ethnos*

“Gentiles” + *prep huper on behalf of* + *d.a.w/noun gen.nt.s. onoma name* + *pro.gen.m.s. autos*

his]),

VERSE 6 among whom you also are the called of Jesus Christ (ἐν οἷς ἐστε καὶ ὑμεῖς

κλητοὶ Ἰησοῦ Χριστοῦ [*prep en* + *pro.dat.nt.p. hos* + *pres.act.ind.2p. eimi* + *conj kai also* +

pro.nom.p. su + *adj.nom.m.p. kletos called* + *noun gen.m.s. Jesus* + *noun gen.m.s. Christos*]),

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 (πᾶσιν τοῖς οὖσιν ἐν

Ῥώμη ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ [*adj.dat.m.p. pas all + d.a.w/pres.act.part.dat.2nd p. eimi + prep en + noun loc.f.s. Rome + adj.loc.m.p. agapetos beloved + noun gen.m.s. theos + adj.loc.m.p. kletos called + loc.m.p. hagios saint + noun nom.f.s. charis grace + pro.dat.p. su + conj kai + noun nom.f.s. eirene peace + prep apo from + noun abl.m.s. theos + noun nom.m.s. pater father + pro.gen.p. ego + kai + noun nom.m.s. kurios + noun gen.m.s. Jesus + noun gen.m.s. Christ*]).

ANALYSIS: VERSES 1-7

1. This is Paul's most lengthy salutation, as he had never met them face to face.
2. He opens by designating himself as a bond-servant of Jesus Christ.
3. Slavery was wide-spread in the Roman Empire.
4. He asserts at the outset, his dependence on, and commitment to divine service.
5. As such he was functioning according to the Lord's will for his life.
6. His life was not his own.
7. Also, this designation indicates that Christ as the absolute authority over his life.
8. As a bond-servant his niche or calling is that of an apostle.
9. He met all the qualifications of this office, the primary one was that the individual had to be hand-picked by Jesus Christ (Acts 1:21 cf. 26:15f-16; 1 Cor. 9:1-2; 15:8; 2 Cor. 12:11-13; Gal. 1:1, 12, 18).
10. His appointment to the office invested him with authority over the Roman church (a part of his canon).
11. "Set apart for the gospel of God" is parallel to "called as an apostle."
12. The gospel (good news) is the message of salvation that Paul committed his life to and took the message of saving grace far and wide.
13. God is the author of the plan of salvation and Paul was committed to its defense and propagation.
14. We have in v. 1 two statements related to the decisive action of God and Paul's commitment to his assignment in God's plan.
15. Paul separated himself from all bonds of interest and all ambitions inimical to the ministry before him.
16. What he was separated to was a message that was not of his own derivation, but exclusively God's (cf. Mk. 1:14).
17. In v. 2 Paul draws attention to the fact that the gospel which was spreading throughout the Roman world was not some new message, but has been around since the dawn of mankind.
18. The promise of a savior was "promised beforehand through His (God's) prophets" and is fully documented "in the holy Scriptures."
19. The gospel Paul proclaimed has its roots in OT Scripture.
20. Paul will again and again appeal to this tradition as he develops his systematic presentation of God's plan in this letter.
21. Jesus appealed again and again to the writings of the prophets (cf. Lk. 24:25-32, 44-47).
22. The OT embodies the promise and the NT the fulfillment with the life, sufferings, death, burial, and glorification of Jesus Christ.

23. In verses 3 & 4 Paul introduces the reader to the Person of the gospel—"His Son, Jesus Christ."
24. God the Father and God the Son are coequal and coeternal, and occupy the highest plane.
25. The gospel is about the Person of God's Son.
26. Regarding God's Son, He "was born a descendant of David" which points to His humanity.
27. Essential to the gospel is Jesus ancestry.
28. This qualifies Him to be a king and He is the fulfillment of the Davidic Covenant which promised David that he would have a descendant that would occupy his throne and rule forever.
29. "According to the flesh" indicates that the Person of the gospel possessed true humanity.
30. This is documented in the genealogies in Matthew and Luke.
31. The birth of Jesus was the first historical beginning, and Jesus' resurrection is noted in v. 4.
32. In v. 4 Paul moves the narrative forward to the resurrection of "the Son of God."
33. Jesus' "resurrection from the dead" guaranteed for all time His status as "the Son of God."
34. The humanity of Christ is in the forefront here.
35. Again, the first historical beginning was the birth of David's messianic descendant, and the second historical beginning was the resurrection of Jesus' humanity.
36. This event secured forever His status as the Son of God.
37. His deity was never in question, only His humanity during the years of His incarnation.
38. Paul states that this unassailable status was accomplished "with power."
39. Just as Jesus' humanity was not just from any genetic stock, so His resurrection was "according to a spirit of holiness" (literal Greek).
40. The reference is not to God the Holy Spirit, but rather is to the deity of Christ.
41. Did not Jesus assert this truth on more than one occasion (see Jn. 2:19 & Jn. 10:17; cp. 6:39).
42. "Holiness" sponsored the resurrection of Jesus' humanity so that omnipotence (e.g., "power") would be pure.
43. +R and J is the watchdog of omnipotence.
44. Once Christ's humanity was raised from the dead He is "declared" (aor.pass.part. *horizon* designate).
45. This appointment is also mention in Acts 10:42 and 17:31.
46. Four titles are given in v. 4 with respect to the Person of the Gospel: "Son of God", "spirit of holiness", "Jesus Christ", and "Lord."
47. Furthermore, this ultimate celebrity is "our Lord."
48. This combination of titles in v. 4 is the subject of two historical events—the birth and resurrection of Jesus Christ—which identifies the Person of the Gospel.
49. The resurrection, ascension, and session were the process by which the Son of God incarnate was granted an investiture of authority and power to be head over all things.
50. One of the results of this was the appointment of apostles (v. 5).
51. Grace is the underlying factor through which certain individuals received "apostleship."
52. Paul was ever mindful of the grace by which he was appointed to the status of an apostle (1 Cor. 15:10; Gal. 1:15; 1 Tim. 1:13-16; 2 Tim. 1:9; Titus 3:5-7).
53. Paul's appointment was "to bring about the obedience of faith among all the Gentiles..."
54. "Faith" here is saving faith, and "obedience" recognizes that the salvation adjustment is contingent upon obeying the command to believe in Christ for eternal salvation.
55. In other words, obedience which consists of faith.

56. "Among the Gentiles" refers to Paul's primary audience (note Acts 18:6).
57. Paul during his lifetime took the Gospel as far as Spain (Rom. 15:24, 28).
58. What Paul does is "for His name's sake", that is, based on Christ's name that is above every name.
59. In v. 6 Paul includes the Roman believers as examples of his Gentile mission.
60. "The called" is a title for believers as all who are believers were called to salvation through the gospel message.
61. In v. 7a two more titles for believers "in Rome" are "beloved of God" and "saints."
62. The divine attribute of love is applied to believers in Paul's salutation "to all who are in Rome."
63. God loves His children as they are in Christ, God's beloved Son.
64. "Called" (or invited) describes them as those who responded by faith to the invitation to be participants in God's plan.
65. All believers are "saints" which indicates something set apart from the ordinary.
66. In v. 7b is the standard greeting in which Paul reminds them that "grace and peace" are theirs as well as the Source of grace and peace.
67. It flows from the members of the Godhead.
68. Grace and grace along is the basis for our relationship with God as His children and grace is ours during our time in Ph 2.
69. As saints they have both Ph1 peace (removal of the enmity between man and God) as well as Ph2 peace which depends of intake and application of BD.

Paul's Appreciation and Intentions Expressed (vv. 8-15)

VERSE 8 First, I thank my God through Jesus Christ for you all, because your

faith is being proclaimed throughout the whole world (Πρώτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ [*adv protos first + part men + pres.act.ind.1s. eucharisteo thank + d.a.w/gen.m.s. theos + pro.gen.s. ego + prep dia through + noun gen.m.s. Jesus + noun gen.m.s. Christ + prep peri concerning + adj.genm.p. pas + pro.gen.m.s. su + conj hoti because + d.a.noun nom.f.s. pistis faith + pro.gen.p. su + pres.pass.ind.3s. kataangelo proclaim + prep en + loc.m.s. holos whole + d.a.w/noun loc.m.s. kosmos*]).

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 (μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιῶμαι [*noun nom.m.s. martus witness + conj gar for + pro.gen.m.s. ego + pres.act.ind.3s. eimi + d.a.w/noun nom.m.s. theos + rel.pro.loc.m.s. hos + pres.act.ind.1s. latreuo serve, worship + prep en + d.a.w/noun loc.nt.s. pneuma spirit + pro.gen.m.s. ego + prep en + d.a.w/noun loc.nt.s. euangelion gospel + d.a.w/noun gen.m.s. huios son + pro.gen.m.s. autos his + conj hos + adv. adialeipos constantly + noun acc.f.s. mneia mention + pro.gen.p. su + pres.midd.ind.1s. poieo "make"*]),

VERSE 10 always in my prayers making request, if perhaps now at last by the will

of God I may succeed in coming to you (πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος εἴ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς [*adv pantote always + prep epi + d.a.w/noun gen.f.p. proseuche prayer + prep gen.s. ego + pres.dep.part.nom.m.s. deomai ask, implore + part. ei if + adv pos somehow + adv ede at last + adv pote when +*

fut.pass.ind.1s. euodoomai be possible + prep en + d.a.w.noun loc.nt.s. thelema will + d.a.w/gen.m.s. theos + aor.act.infin. erchomai come + prep pros + pro.acc.m.p. su]).

VERSE 11 For I long to see you so that I may impart some spiritual gift to you,

that you may be established (ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς [*pres.act.ind.1s. epipotheo long for + conj gar for + aor.act.infin. eidos see + pro.acc.m.p. su + conj hina that + ad.acc.nts. tis some + aor.act.subj.1s. metadidomi share, impart + noun acc.nt.s charisma gift + pro.dat.p. su + adj.acc.nt.s. pneumatikos spiritual + prep eis + d.a.w/aor.pass.infin. sterizo establish + prep acc.p. su*]);

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 (τοῦτο δὲ ἐστὶν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ [*pro.nom.nt.s houtos + conj de + pres.act.ind.3s. eimi + aor.pass.infin. sumparakaleomai be encouraged mutually; 1x + prep en + pro.dat.p. su + prep dia + d.a.w/noun gen.f.s. pistis + prep en + pro.loc.m.p. allelon one another + pro.gen.p. su + conj. te both + conj. kai and + pro.gen.s. ego "mine"*]).

VERSE 13 I do not want you to be unaware, brethren, that often I have planned to

come to you (and have been prevented so far) [οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο [*neg ou not + pres.act.ind.1s. thelo + conj de + pro.acc.p. su + pres.act.infin. agnoeo unaware + noun voc.m.p. adelphos + conj hoti + adv. pollakis often + aor.mid.ind.1s. protithemai to plan + aor.act.infin. erchomai come + prep pros + pro.acc.p. su + conj. kai + aor.pass.ind.1s. koluo hinder + prep achri until + d.a.gen.s. + adv. deuro come; "so far"*]

so that I may obtain some fruit among you also, even as among the rest of the Gentiles [ἵνα τινὰ καρπὸν

σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν [*conj. hina so that + adj.acc.m.s. tis some + noun acc.m.s. karpos fruit + aor.act.subj.1s. echo have + conj. kai also + prep en + pro.loc.p. su + adv. kathos just as + conj. kai + prep en + d.a.w/adj. loc.nt.p. loipos rest + noun loc.nt.p. ethnos Gentiles*]).

VERSE 14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish (Ἑλλησὶν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί [*noun dat.m.p. Hellen Greek + part. te both + conj kai and + adj.dat.m.p. barbaros + adj.dat.m.p. sophos wise, learned + part te + conj kai + adj.dat.m.p. anoetis foolish; uneducated + pres.act.ind.1s. eimi*]).

VERSE 15 So, for my part, I am eager to preach the gospel to you also who are in Rome (οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι [*adv. houto so + d.a.w/adj.nom.nt.s. prothumos eagerness + pro.acc.s. ego + conj kai also + pro.dat.p. su + d.a.dat.m.p. "who" + prep en + noun loc.f.s. Rome + aor.mid.infin. euangelizo proclaim good news*]).

ANALYSIS: VERSES 8-15

1. In these verses Paul states his appreciation and intentions for the believers in Rome.
2. He begins (“First”) by informing them of how thankful to God he is for their faith (+ vol).
3. The basis for his thankfulness is the news of their attachment to Christ has spread throughout the Roman world.
4. This new development over against the Roman paganism centered in the capital city was being talked about throughout the empire (v. 8).
5. So early on the Christian faith had taken root in Caesar’s backyard, and this generated talk far and wide.
6. In vv. 9 & 10 Paul informs them of his “unceasing” prayers on their behalf.
7. He appeals to God as his witness to the fact of his persistent prayers for the Roman saints.
8. Paul assures them in the only way he can of his genuine interest in their well being.
9. He appeals to God as his witness as this is the only One who would really be able to verify his concern for them.
10. The appeal to God as witness is strengthened by the phrase “whom I serve in my spirit” which is a reference to Paul’s human spirit.
11. The human spirit, to be distinguished from the living soul, is the repository of doctrine, and this deposit enabled him to proclaim the gospel of God’s Son.

12. What we have here is an oath, and Paul from time to time appealed to God as his witness (2 Cor. 1:23; Gal. 1:20; 1Thess. 2:5).
13. In this connection he informs them that he has been in persistent intercessory prayer that God would make it possible for him to visit the church in Rome (v. 10).
14. He recognizes the fact that God's will determines the timing and the circumstances of a hoped for visit.
15. Paul cannot prove his concern for them so he appeals to God as his only witness.
16. There could be no other witness to his private prayers.
17. Paul's service in the gospel was from the doctrine in his human spirit and one of its manifestations was incessant prayer on behalf of the Roman Christians.
18. His prayer petition is noted in the words "if perhaps now at last by the will of God I may succeed in coming to you."
19. Paul entertained a specific desire which he made the subject of incessant prayer, a desire of which he had no direct divine revelation (e.g., that it was God's directive will).
20. The fulfillment of his desire had been frustrated to date, but he informs them that he did not give up on his desire to visit them in person.
21. He knew his desire was in line with his apostolic calling.
22. He resigns himself as to the timing and circumstances.
23. As it turned out he eventually arrived in Rome a prisoner but once there he was permitted to teach all who visited him (Acts 28:30).
24. In verses 11 & 12 Paul articulates the underlying motivation for such a visit.
25. He states it as "that I might impart to you some spiritual gift, so that you might be established" (v. 11).
26. The indirect or indefinite reference to his gift as an apostle is intended as genuine modesty.
27. Also it was perhaps as to the exact expression his gift would manifest itself (the miraculous versus the more generic).
28. What is known is that the final effect would be to establish them in the faith.
29. Paul is modest and does not flaunt his office and personality.
30. His sensitivity and humility is noted in v. 12.
31. This is further brought out where he tells them that the visit would not be one-sided in terms of mutual encouragement.
32. "By the other's faith, both yours and mine" references the positive volition and its fruits of believers and their spiritual leader.
33. In v. 13a Paul wants to dispel any doubts as to his desire to be with them (For "I don't want you to be ignorant/unaware" note also Rom. 11:25; 1 Cor. 10:1; 12:1; 2 Cor. 1:8; 1Thess. 4:13).
34. In vv. 10-11 Paul informed them of his intense desire and persistent prayers that he might come to Rome.
35. In v. 13a he now informs that not only was it his strong desire, but that he had made repeated attempts to do so, but these were all frustrated.
36. This frustration is referred in 15:22 as well.
37. Neither here nor in Acts is any clues given as to the nature of these frustrations.
38. In v. 13b he presents another motivation for a visit and that has to do with evangelization of the unsaved in Rome.
39. "That I might obtain some fruit among you also" where fruit is used of new converts (cp. Jn. 4:35).

40. This is reinforced by the words “even as among the rest of the Gentiles” which refers to Paul’s ministry in other places (cp. 1 Cor. 9:19-22).
41. Also, this understanding of v. 13 is further established in Paul’s declaration as to the objects of his evangelization in v. 14.
42. His “obligation” (Gk. ὀφειλέτης) to preach the gospel is inclusive of all classes of humanity.
43. He illustrates this by presenting two sets of contrasting pairs.
44. He is not being inclusive of all the class distinctions, but merely illustrative (for instance there is free and slaves, and Jew and Greek in v. 16).
45. The fruit he refers to does not exclude anyone regardless of their racial (1st pair) or education (2nd pair).
46. The gospel is for all apart from any discrimination.
47. Greeks and Barbarians are both a racial and a cultural distinction.
48. Greeks represent not just a race, but here a culture; hence Greco-Roman Empire.
49. Barbarians were those who were living in the empire, but who were looked down upon based on a lack of sophisticated culture.
50. In a city like Rome the general population included not just natives from Italy and Greece, but Africans and Germanic people.
51. In the second pair the contrast is between those with a higher education (“the wise”) and those who were uneducated, maybe even illiterate (“the foolish”).
52. Paul, by divine appointment, was obligated to one and all.
53. Having asserted his obligation to proclaim the good news to all, in verse 15 he applies the principle to his maiden visit to the people living in Rome.
54. He is “eager to preach the gospel” to all who are in Rome, including believers and all others.

An Affirmation of Confidence (vv. 16-17)

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 (γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι [*neg ou + conj gar + pres.dep.ind. 1s. epaischunomai be ashamed + d.a.w/noun nom.acc.nt.s. euangelion gospel + noun nom.f.s. dunamis power + conj gar + gen.m.s. theos + pres.act.ind.3s. eimi + prep eis + noun acc.f.s. soteria + adj.dat.m.s. pas + d.a.w/pres.act.part.dat.m.s. pisteuo believe + adj.dat.m.s. Ioudais Jew + part te also + adv protos first + conj kai also + noun dat.m.s. Hellen Greek*]).

VERSE 17 For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH (δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται [*noun nom.f.s. dikaisoune righteousness + conj gar + noun gen.m.s. theos + prep en + pro.dat.nt.s autos + pres.pass.ind.3s. apokalupto reveal + prep ek + noun abl.f.s. pistis + prep eis + noun acc.f.s. pistis + conj kathos just as + perf.pass.ind.3s. grapho + conj de but + d.a.w/adj.nom.m.s. dikaios righteous + prep ek + noun abl.f.s. pistis + fut.mid.ind.3s. zao live*])."

ANALYSIS: VERSES 16-17

1. Before Paul enters into a detailed expose of the plan of salvation, he asserts his total confidence in the gospel message.
2. His resolution to come to Rome and proclaim the good news of eternal salvation is without reservation.
3. He begins in v. 16 with a negative affirmation of faith.
4. "I am not ashamed" should be viewed in light of the culture within Rome, the seat of world power of this pagan empire.
5. In Rome the gospel would be especially held in contempt as it condemned all the cherished beliefs of their pagan culture.
6. Roman pride would not appreciate this message.
7. Roman culture tolerated a vast variety of beliefs as long as they were not a threat to Roman rule.

8. This message would come under attack, which included ridicule, as the Person of the gospel was crucified under a Roman official.
9. This message is held in contempt by the wise of this world (1 Cor. 1:18, 23-25).
10. Next Paul states his reason for not being ashamed of the gospel.
11. He is not ashamed because the gospel, and only the gospel message, is where the regenerating power of God is unleashed when a person believes in the Person of the gospel.
12. The salvation Paul speaks of is deliverance from the sentence of condemnation to life eternal.
13. God's power is to be understood in the doctrine of regeneration (new birth).
14. This power to save is reserved for "everyone who believes" in Christ.
15. This is what Paul told the Philippian warden when he asked Paul what he needed to do to be saved (Acts 16:31).
16. When a person believes God's power is exercised providing the individual with eternal life forever.
17. There are no exceptions to this principle.
18. The expression "to the Jew first" refers to the historical process in which the gospel was first proclaimed in Jerusalem and Judea.
19. After that, it was Paul's practice upon entering a new city to first proclaim the gospel in the local synagogue (Acts 13ff.; 14:1; 17:1, 10, 17; 18:6, 8, 19, 26; 19:8; by contrast 22:19).
20. The other reason for this priority in the early apostolic era (c. 70 AD) was the fact that the Jewish people had a special role in bringing the Savior into the world (cf. Jn. 4:22 "salvation of the Jews").
21. This fact of "the Jew first" is asserted in Acts 13:46.
22. "And also to the Greek" is a cultural designation more than a racial designation.
23. In v. 17 Paul elucidates v. 16 with its declaration that the gospel is the power of God for salvation.
24. Specifically, that God's power to save is linked to a revelation of the divine attribute of righteousness (+R).
25. The provision of eternal salvation in no way whatsoever violates the divine attribute of +R.
26. When a person is evangelized that person learns that Christ suffered for the sins of all humanity, thus propitiating God's righteousness. 1
27. The person who exercises faith (believes) is credited with +R (doctrine of justification) and that in turn frees God to impute eternal life to those who believe.
28. God could not sponsor a system of salvation that violates His moral attributes of +R and Justice.
29. The first use of faith is saving faith (Ph 1), and the second use refers to Ph 2 faith.
30. "In it" refers to the gospel, and in the gospel message is in the details regarding how God is free to save those who believe.
31. "The righteousness of God" refers to what was required so that God was free to save anyone who exercises faith in the Person of the gospel.
32. The quotation from Hab. 2:4 documents from the OT that the righteous person is the one who "SHALL LIVE BY FAITH."
33. The first step is to believe under gospel hearing to gain E.L. and the second step is to maintain a life walking by faith.
34. Apart from faith it is impossible to please God (Heb. 11:6; cp. 11:13),

35. Ph 2 faith is tied to learning and applying BD (Rom. 10:17 “So faith comes from hearing, and hearing by the word of God.”).
36. Ph 1 faith is apart from works (Rom. 3:28 “For we maintain that a man is justified by faith apart from the works of the Law.”).

Gentiles Indicted (vv. 18-32)

What They Knew, and What They Repudiated (18-20)

VERSE 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness

(Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ’ οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων [*pres.pass.ind.3s. apokalupto reveal + conj gar + noun nom.f.s. orge wrath + noun gen.m.s. theos + prep apo + noun abl.m.s. ouranos + prep epi upon; “against” + adj.acc.f.s. pas all + noun acc.f.s. asebeia ungodliness + conj kai + noun acc.f.s. adikia injustice, unrighteousness + noun gen.m.p. anthropos + d.a.w/pres.act.part.gen.m.p. katecho suppress + d.a.w/noun acc.f.s. aletheia truth + prep en + noun loc.f.s.adikia*]),

VERSE 19 because that which is known about God is evident within them; for

God made it evident to them (διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφάνέρωσεν [*conj dioti because + d.a.w/adj.nom.nt.s. gnostos known + d.a.w/noun gen.m.s. theos + adj.nom.nt.s. phaneros evident + pres.act.ind.3s. eimi + prep en + pro.loc..m.p. autos + d.a.w/noun nom.m.s. theos + conj gar + pro.loc.m.p. autos + aor.act.ind.3s. phaneroo reveal, make known, make evident*]).

VERSE 20 For since the creation of the world His invisible attributes (τὰ γὰρ ἀόρατα

αὐτοῦ ἀπὸ κτίσεως κόσμου [*d.a.w/adj.nom.nt.p. aoratos invisible; of God see Col. 1:15; Titus 1:17; Heb. 11:27 + conj gar + pro.gen.m.s. autos + prep apo + noun gen.f.s. ktisis creation*]),

His eternal power and divine nature [ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης, [*d.a.w/adj.nom.f.s. aidios eternal + part. te + pro.gen.m.s. autos + noun nom.f.s. dunamis power*]],

have been clearly seen, being understood through what has been made

[τοῖς ποιήμασιν νοούμενα καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης, [*d.a.w/noun dat.nt.p. poima what is made; “what has been made” + pres.pass.part.nom.nt.p. voeo perceive*]

“being understood” + *pres.pass.ind.3s. kathoreo perceive clearly*; “haven been clearly seen”),
so that they are without excuse [εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους [*prep eis +*
d.a.w/pres.act.infin. eimi + pro.acc.m.p. autos + adj.acc.m.p. anapologetos without excuse; also
at 2:1]).

ANALYSIS: VERSES 18-20

1.