

¹ Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God

“Separated to the gospel of God” ---- Paul / **Acts 9:1-22 (Acts 22:12-16 & Acts 26:12-18)**
Paul & Barnabas sent on preaching mission (**Acts 13:1-3**)

² which He promised before through His prophets in the Holy Scriptures,

Prophets prophesied of the gospel age --- **Luke 24:44-49, Acts 3:24-26 & 1st Peter 1:9-12**
Example of Timothy = **2nd Timothy 3:15** --- Past warning to Jews = **John 5:38-40**

³ concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,

⁴ and declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Verses 3-4 the Humanity (born of the seed of David according to the flesh) and Deity of our Lord (The Son of God with power according to the Spirit of holiness, by the resurrection of the dead)

Also see: **Psalm 2:7/Acts 13:33 --- John 1:1-14 --- John 17:5 --- Matthew 1:22-23**

⁵ Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,

“obedience to the faith” --- Source of Faith (Romans 10:17) Obeyed from the heart that form of doctrine (**Romans 6:16-18/doctrine of Christ 2nd John 9**) Obedience to the faith (**Romans 16:26**)
Positive examples: priests (**Acts 6:7**) Thessalonians (**1st Thessalonians 2:13**)
Negative example (**Acts 13:46**)

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

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

“called to be saints”

The word "saint" is from the Greek word *hagios* and W.E. Vines states, (b) it is used of men and things (see below) in so far as they are devoted to God. Indeed the quality, as attributed to God, is often presented in a way which involves divine demands upon the conduct of believers. These are called *hagioi*, "saints" i.e. "sanctified" or "holy" ones.

This sainthood is not an attainment. it is a state into which God in grace calls men: yet believers are called to sanctify themselves (consistently with their calling, 2 Tim. 1 :9). cleansing themselves from all defilement, forsaking sin, living a "holy" manner of life, 1 Pet. 1: 15; 2 Pet. 3: 11, and experiencing fellowship with God in His Holiness.

Vine's Expository Dictionary of Biblical Words p. 308

⁸ First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

Paul's praise of the brethren at Rome = “your faith is spoken of throughout the whole world”

⁹ For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers,

¹⁰ making request if, by some means, now at last I may find a way in the will of God to come to you.

¹¹ For I long to see you, that I may impart to you some spiritual gift, so that you may be established—

Desire of Paul “impart to you some spiritual gift that you may be established”

¹² that is, that I may be encouraged together with you by the mutual faith both of you and me.

¹³ Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles.

¹⁴ I am a debtor both to Greeks and to barbarians, both to wise and to unwise.

Romans 1:14 (NIV) I am obligated both to Greeks and non-Greeks, both to the wise and the foolish.

BARBARIAN Originally referred to stammering, stuttering, or any form of unintelligible sounds. Even the repeated syllable “bar-bar” mimics this. The term “barbarian” came to be synonymous with “foreigner,” one who did not speak Greek, or one who was not a Greek. The Septuagint or earliest Greek translation translated [Ps. 114:1](#) using “barbarian” for “a people of strange language.” In the NT “barbarian” occurs six times. Paul uses the term twice in [1 Cor. 14:11](#) where he deals with the problem of unintelligible speech in the church. The more common use of “barbarian” seems related to those who spoke a foreign language, especially other than Greek. Paul’s description of the islanders of Melita ([Acts 28:2,4](#)) as barbarians meant only that they did not speak Greek. With the rise of the Greek Empire, there was the tendency to include all who were not privy to this language and culture as barbarians. Thus, Paul makes the distinction between Greek and non-Greek in [Rom. 1:14](#). Also, in [Col. 3:11](#), “barbarians” are distinguished from the Greeks. As the Romans came to power and absorbed the Greek culture, they removed themselves from barbarian classification. The term came to be a reproach during the Persian wars and in time was associated with those who were crude and contemptible. See [Gentile](#); [Greeks](#); [Hellenist](#).
C. Kenny Cooper
Holman Illustrated Bible Dictionary.

¹⁵ So, as much as is in me, *I am* ready to preach the gospel to you who are in Rome also.

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

God calls through the gospel = **Acts 2:39/2nd Thessalonians 2:14**
One is born again as he or she is purified in obeying the truth (**John 17:17**) **1st Peter 1:22-25**
The seed of the Kingdom is the word of God (**Luke 8:11**)
On the day of Pentecost those who gladly received the word were saved (**Acts 2:37-42**)
Also see: **Acts 8:4, Acts 8:35-39, Acts 11:14, 2nd Timothy 4:2 & James 1:21-25**

¹⁷ For in it the righteousness of God is revealed from faith to faith; as it is written, "*The just shall live by faith.*"

“For in it (The gospel **Romans 1:16**) the righteousness of God is revealed from faith to faith”
Also see: **Philippians 3:9, Matthew 6:33, Acts 10:34-35 & 2nd Timothy 3:16**

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

¹⁹ because what may be known of God is manifest in them, for God has shown *it* to them.

²⁰ For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

See: **Psalm 19:1, Psalm 33:6-9, Job 38:4 & Acts 14:15-17**

Godhead

Romans 1:20 (ESV) For his invisible attributes, namely, his eternal power and **divine nature**, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

Romans 1:20 (NASB) For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

Romans 1:20 (NIV) For since the creation of the world God's invisible qualities--his eternal power and **divine nature**--have been clearly seen, being understood from what has been made, so that men are without excuse.

²¹ because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

²² Professing to be wise, they became fools,

22 Professing to be wise, in self-justifying pride, **they became fools**. The Greek for “fools” is a derivative of *moros*, from whence we get “moron” (cf. 1 Cor. 1:18ff.). This is a sharp, cutting statement, indicating Paul’s contempt for the following conduct.

Reading Romans By, Robert F. Turner pg. 26-27

²³ and changed the glory of the incorruptible God into an image made like corruptible man--and birds and four-footed animals and creeping things.

²⁴ Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,

²⁵ who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Their whole system of speculations and their doctrines pertaining to the worship of idols is here called a "lie." It is strange that men will deliberately turn from the truth to a lie, but that is what anyone does who turns from God to human wisdom. And the mind of man must become densely ignorant before it can consent to worship man and beasts rather than the Creator. But such conduct detracts nothing from God's glory. Whether we worship or not, he "is blessed forever." The "Amen" is added as a strong affirmation--so let it be.

PAUL’S LETTER TO THE SAINTS AT ROME by, Robertson L. Whiteside pg. 35

²⁶ For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

²⁷ Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

See: **Leviticus 18:22, Leviticus 20:13, 1st Corinthians 6:9-11, 2nd Peter 2:6-8 (Genesis 19)
Jude 7 (Genesis 19)**

²⁸ And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;

²⁹ being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers,

³⁰ backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,

³¹ undiscerning, untrustworthy, unloving, unforgiving, unmerciful;

³² who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Romans 1:32 (NASB) and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Questions Romans 1

1. When was Paul separated to the gospel of God?
2. What was promised before through the prophets?
3. How is the humanity and Deity of Jesus described?
4. Where does it speak of the obedience to the faith and why is this so important to share with others?
5. Who is being identified as a saint and how is this different from how the word saint is commonly used today?

Questions Romans 1

6. How do we know that the faith of the Romans had an impact upon others?
7. Why did Paul desire to go to Rome?
8. To whom did Paul feel that he was a debtor, and what can we learn from this?
9. Why is it so important for one not to be ashamed of the gospel?
10. Who will be subject to God's wrath?
11. Where is the phrase "so that they are without excuse," and explain this phrase in its context.
12. How does Robertson L. Whiteside explain verse 25?
13. What verse or verses would you use from the book of Romans to show that God does not approve the homosexual lifestyle?
 - a. List other scriptures that also address this topic.
14. What happens when one chooses not to retain God in their knowledge?
15. What will you remember about Romans chapter one? Why?

