

Romans 1:1-5; CONCERNING PAUL.

- 1. His place in life:** servant & apostle. (1)
- 2. His story in life:** the gospel of Christ. (2-4)
- 3. His purpose in life:** to produce Salvation.
based on faithful obedience. (5)

Lesson 1 Slide 1



1:1 “Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God.”

Rudyard Kipling wrote:-

**“I keep six honest serving men
(they taught me all I knew.)**

**Their names are What and Why and When
and How and Where and Who.”**

**In approaching any book of the Bible
it is good to remember this little rhyme,
because it will impress upon us the importance
of first tackling the basic questions such as:-**

WHO was the writer? **To WHOM** was he writing?
WHEN did he write? From **WHERE** did he write?
WHAT did he write? and **WHY** did he write it?

The theme of the book is stated in 1:16-17;

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

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

Okay . . . let's begin with
chapter 1
by breaking it into
Three paragraphs.



I. INTRODUCTION & THEME (1-17;)

A. CONCERNING PAUL (1-5)

- 1. His place in life:** servant and apostle. (1)
- 2. His story in life:** the gospel of Christ. (2-4)
- 3. His purpose in life:** to produce Salvation based on faithful obedience. (5)

B. CONCERNING THE ROMANS. (6-15)

- 1. Paul's description** of them. (6-7)
- 2. Paul's report** of and **love** for them. (8)
- 3. Paul's deep desire** to visit them. (9-10)
- 4. Paul's reason** and eagerness to visit them. (11-15)

I. INTRODUCTION & THEME (1-17;)

C. CONCERNING THE GOSPEL (16-17;)

1. **Its respectability:** nothing to be ashamed of. (16a)
2. **Its nature:** the power of God to save. (16b;)
3. **Its aim:** “salvation” and “life”. (16c;)
4. **Its scope:** for everyone who believes. (16d;)
5. **Its content:** the revelation of God's righteousness through faith. (17;)

Romans 1:1-5;

1 Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God

2 the gospel He promised beforehand through his prophets in the Holy Scriptures.

3 regarding His Son, who as to his human nature was a descendant of David, 4 and who through the Spirit of holiness was declared with power to be the Son of God by His resurrection from the dead: Jesus Christ our Lord.

5 Through Him and for His name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.



Can you put the
opening paragraph
(1:1-5;)
into your own words?

Paul's
Letter
to the

ROMANS

For example:- Greeting.

Paul: a bond-servant...an apostle
I've been set apart for the gospel of God

The Gospel:

1. Promised through the prophets
2. Re: His Son...seed of David...resurrection declares it!
3. We received grace, apostleship to bring Gentiles to faith:
that includes you—the *called*...the *saints* of Jesus Christ.
4. grace and peace to all of you!

Pick out the important words to define:-

1 Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God

2 the gospel He promised beforehand through his prophets in the Holy Scriptures.

3 regarding his Son, who as to his human nature was a descendant of David.

**Paul, servant Christ Jesus,
called apostle set apart gospel God
promised beforehand
His prophets Holy Scriptures
His Son human nature
descendant of David.**

1:1 “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Saul

Bond
Servant.

ΠΑΥΛΟΣ	ΔΟΥΛΟΣ	ΙΗΣΟΥ
paulos	doulos	iEsou
PAUL	SLAVE	OF-JESUS

ΧΡΙΣΤΟΥ	ΚΛΗΤΟΣ	ΑΠΟΣΤΟΛΟΣ
christou	klEtos	apostolos
ANOINTED	CALLED	commissioner
Christ		apostle

ΑΦΩΡΙΣΜΕΝΟΣ	ΕΙΣ
aphOrismenos	eis
HAVING-been-FROM-definED	INTO
severed	

ΕΥΑΓΓΕΛΙΟΝ	ΘΕΟΥ
euaggelion	theou
WELL-MESSAGE	OF-God

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Paul describes himself in terms of his relationship to Jesus, his position of authority and his mission.



Paul introduces the concept that the gospel that reveals God’s scheme of redemption promised in prophecy has come, and now offers salvation to all who will accept and obey its terms.

1:1; "Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God."

The Addresser PAUL is the author by the Spirit of God.

Notice how the letter begins. It begins in what might be called THE TRADITIONAL MANNER. at least traditional and usual in THOSE days.

Whereas we start a letter by addressing the one to whom we are writing - for instance "Dear John." and we sign our name at the END of the letter, (for instance Yours sincerely, Graeme Morrison), this was completely reversed in N.T. Times.

The one receiving the letter did not need to go to the end of it to find the identity of the writer, because it was THERE – at the beginning, because the writer identified himself immediately. And that is what we see here. "Paul.

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

After naming himself, if the writer was not known to the people to whom he was writing, he might lay out his credentials – his references.

Of course, we all know this man?

The given name of the apostle was Saul, after his famous forbear and the first king of Israel.

Acts 13:9; 13:21; Phil 3:5;

Most of you will know that the name PAUL or PAULUS, as it would be in its original form, means “Little.”

Some scholars have suggested that it may have referred to his physical size. Of course, 2 Cor 10:10; might lead us to think that way.

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

**However In the days Paul lived,
all Roman citizens had three names.**

A Praenomen:- An individual received this at birth.

A Nomen:- A tribal name. In Rome over a 1,000 tribes could trace their ancestry back to a common origin.

Cognomen:- At first, the cognomen was given as a family nickname, usually referring to some outstanding feature in the individual

Crassus (Fat)

Longus (Tall)

Rufus (red)

Felix (Happy)

Paulus (Little)

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Perhaps Saul received his new name Paul in the same way as the other disciples were given their names **Mark 3:16-17**; If this is the case then it suggests why he came by the name. **2 Cor 12:12**;

12. “The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.”

The name makes sense when **the history** of the first Saul is remembered. **1 Sam 15:17**;

17. “Samuel said, “Is it not true, though you were little in your own eyes, you were made the head of the tribes of Israel? And the LORD anointed you king over Israel.”

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Paul was brought up a very orthodox and strict JEW, a Hebrew of the Hebrews, he calls himself – we should bear in mind that the Hebrews usually gave their children TWO names.

There would be a Jewish name, naturally; but along with that there would also be a GENTILE name, so that, when he was associating with non-Jews it would not be necessary for GENTILES to speak his JEWISH name.

His JEWISH name would be kept for use by members of his immediate family, or for close Jewish friends.

The first time we find SAUL OF TARSUS as he was originally called, using his GENTILE name, PAUL, is on the island of CYPRUS, when he is dealing with the Roman Governor.

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

A servant (DOULOS-slave.) Used by the Greeks to indicate the lowest kind of servant, **a BOND slave.** Phil 16; Tit 2:9; 1Tim 6:1;

One who is completely at His masters disposal. Rom 6:16-18; 1 Cor 6:19; From the verb **DEO** to bind one who's will and capacities belong to another.

DOULOS indicates someone who has been **BORN INTO SLAVERY** and who is bound to his master, now his **OWNER**, as long as he lives.

In other words, it indicates **a condition of BONDAGE WHICH CAN ONLY BE BROKEN BY DEATH.**

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

The DOULOS was completely submissive to his master's will, the interests of his master had to be placed FIRST in his life.

Indeed, the interests of his master were PARAMOUNT, they were the only concerns that mattered to him.

Paul is a servant of the KING OF KINGS.

As Christ's servant,

Paul gave himself wholly to the will of Christ.

As the Lord's slave he did God's will, not his own.

VINE says – “Paul intimates :-

1) That he had formerly been a bond slave of Satan.

2) That having been bought up by Christ he is now a willing slave to his new master.”

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

**He is in the absolute possession of the KURIOS.
(antithesis of DOULOS)**

**Paul's most common term for the Christ is "Lord"
The master who had undisputed possession
of a persons property.**

**Of Christ- He was no longer a slave to lust, drink money,
or sin, But a slave of the King of Kings
and Lord of Lords, JESUS,
and He is proud to be called a slave of His.**

**In the East the chief ministers of kings
were called ‘douloi,’ slaves . . .**

**This was seen as an honourable name, therefore,
showing the high authority which Paul possessed
in the kingdom of Christ, as one of his chief ministers.**

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Remember that in Roman times over 60 percent of the population were slaves and held very different positions in the land from business men to the one who takes away the rubbish.

If we go back to the O.T. to Joshua 1:1; we are told that Joshua was Moses MINISTER the word in HEBREW is the word “SHELIACH.”

In the last chapter of the book of Joshua 24:29; Joshua is called The SERVANT OF THE LORD. The same word is used - they both mean SLAVE.

It was the greatest joy of the life of Joshua to be the minister, or servant, or slave of MOSES, and to be the minister, servant, slave of God.

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

In the same way, then, it was the joy of the life of Paul, to be able to say that he was the SLAVE of Jesus Christ.

**We need to emphasize this:-
SLAVE OF JESUS CHRIST.**

Because he states that proudly. Paul wants everyone to know that he belongs to Jesus.

It is possible as we see that Paul is using the term in a manner unique to his office as an apostle. But that is not the impression we get in the New Testament.

See Acts 2:18; 4:29; Rom 1:1; 6:16, 17; 1Co 7:22; 2Co 4:5; Gal 1:10; Eph 6:6; Php 1:1; Col 4:12; 2Ti 2:24; Tit 1:1; Jas 1:1-2; 1Pet 2:16; 2Pet 1:1; Jude 1; Rev 1:1; 2:20; 7:3; 10:7; 11:18; 19:2; 19:5; 22:3, 6;)

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

History records that, during the time of the ROMAN EMPIRE, there were people who were known as SLAVES OF THE EMPEROR, and, although they were STILL SLAVES, there was an honour and a distinction attached to that title which made them proud to wear it.

This, quite clearly is how Paul felt about his bondage to the Lord Jesus.

The reason we can think like that is the fact that IT IS THE FIRST THING THAT HE MENTIONS.

Although it is also possible that Paul wants to help others to understand the idea of subjection, submission, subservience and service.

1:1; "Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God."

He does NOT say:-

**"Paul, an Apostle and servant of Jesus Christ", but rather,
"Paul a SLAVE of Jesus Christ, and a called Apostle."**

He places his SLAVERY before his APOSTLESHIP! And THAT is a fact which tells us a great deal about the man himself!

Many people, placed in positions of authority or responsibility, insist on others giving them the RECOGNITION to which they think they are entitled by reason of that position.

They wear their honours proudly and become VAIN.

With Paul it was NOT so. He accepted his position with thankfulness and gratitude, and he exercised his authority as an apostle ONLY when it was absolutely necessary. (example in Philemon 1:8-9;)

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Matt 25:25-28; Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them.”

“Not so with you. Instead, whoever wants to become great among you must be your servant,”

“and whoever wants to be first must be your slave, just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Called (KLEETOS-chosen-appointed.)

1Cor 9:16-17, Mat 10:1-2. Heb 3:1, Acts 9:15;

A MAIN POINT that Paul wants us to understand.

v1 Called an Apostle. (called to serve as.)

v6 Called of Jesus. (called to belong to.)

v7 Called as saints. (called to be set apart, sanctified.)

We shall see later:-

**Rom 8:28; Called according to His purpose.
(called for service.)**

Rom 8:30; Called, predestined.

(called to conform to His image.)

Rom 8:30; Called to be Justified.

(Salvation from sin.) 2 Thess 2:14;

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

And again **same thoughts are repeated** in 1 Corinthians:-

1:1; Called an Apostle. (called to serve as.)

1:2; Saints by calling. (called to be set apart –sanctified.)

1:9; called into fellowship.

(by the gospel called into a relationship.)

1:24; Those who are called. (saved and sanctified.)

1:26; Consider your calling. (chosen through the gospel.)

HOW are WE called?

2 Thess 2:14; Christians are called by the gospel.

We are **called like Moses, called by Gods message for the same purpose SERVICE. We are saved to serve.**

Because of how **others use and abuse the word CALLED!**

We are often too frightened to use it

just in case we are misunderstood.

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

**Called an Apostle (APOSTOLOS-one sent forth)
Acts 26:16-17; 1Cor 9:1; APO "from"; STELLO
"to send" "one sent". Does not tell who sends,
this has to be determined by usage and context.**

**Matt 10:2; - Christ's apostles;
Heb 3:1; Christ is God's apostle;
2 Cor 11:13; - False apostles;**

**Gal 1:19; – James the Lord's brother (not one of the twelve);
Acts 14:14; -Barnabas an apostle of the Church at Antioch;
2 Cor 8:23; The words apostle, elder, evangelist are not titles
but descriptions of a ministry or function or service.**

1:1; "Paul, a servant of Christ Jesus, called **an apostle** and set apart for the gospel of God."

Paul's APOSTLESHIP: Sent forth by Jesus Christ.
"one born out of due time." 1 Cor 9:1; Acts 26:16-17;

If you have the **R.S.V.**

There is nothing to tell you that those two words **"to be"** are **not in the original text.**

The Greek text says **"KLETOS APOSTOLOS,"** which means **CALLED APOSTLE.** You could say a called apostle, because **"KLETOS"** is an adjective and **"APOSTOLOS"** is a noun.

For instance, take the phrase **"an elected representative."**

The word **"representative"** is a **NOUN,**
and the word **"elected"** is an **adjective.**

And so, **Paul is NOT saying** that he is **"called an apostle",**
but rather **he is a CALLED APOSTLE.**

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

This emphasises that Paul did not decide to become an apostle, but rather that he was summoned - called – to take up this position, this responsibility, this office. Paul was CALLED, and he responded to that call.

You might even say that he was ELECTED to this task – set apart - chosen.

Gal 1:15; says, set apart before he was born.

Now THAT IS PREDESTINATION! because God had already PREDETERMINED WHAT THIS MAN SHOULD BE EVEN BEFORE HE WAS BORN. BUT! Do not make this say more than it does!

In other words, Paul felt he had been given a Task - NOT A TITLE!

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

ALL that this tells us is that, when Paul, of his own free will, accepted JESUS as the Christ, and obeyed the Gospel. God had already planned the work that Paul should do.

This is one of the mistakes made by those people who hold CALVIN'S doctrine of predestination.

The words PREDESTINATION, ELECTION and FOREORDINATION, in the true biblical sense, relate to WORK, to Tasks, to Service, NOT TO SALVATION.

PREDESTINATION.

Problems arise when we fail to recognize the difference between the meanings of such words as:-

Predestination, Foreordination, Foreknowledge, Providence, and Predetermination.

God is omniscient. There is nothing that He does not know. This means that He has '**Foreknowledge.**'

He does not impose His own will on us.

Because God has granted us free-will.

God knows in advance,

how we will exercise our freedom of choice and is able to '**provide before.**'

This is the meaning of the word '**Providence.**'

PREDESTINATION.

This is seen throughout the Scriptures.

For example:- In Gen 15; -(an amazing chapter)- God promises Abraham that he shall become the father of a great nation, when nothing seemed more unlikely.

But years later God acted '**providentially**' in order to create a great people. and through the story of Joseph, arranged for Abraham's descendants to enter Egypt, where this promise was fulfilled.

God can predestine both **good and bad men** in order to accomplish His purposes.

Dan 3:37; NEBUCHANEZZAR is told that God had given him his Kingdom.
Jer 25:9; God says:- "Nebuchadnezzar, the King of Babylon my servant!

PREDESTINATION.

Isa 44:28; “that says of **Cyrus**, He is My shepherd, and shall perform all My pleasure.”

Isa 45:1; “This says **YHVH to His anointed to CYRUS** whose right hand I have held to subdue nations before him.”

This was 140 years before Cyrus was known!

We see that **God ‘predestined’** these **two rulers**,
-(and there were others who were used in a similar manner)-
and **they served His purposes**,
but they were never approved of by God, and
they were never regarded as **‘righteous,’** as Abraham was.

**They were unrighteous men
whom God chose to use.**

PREDESTINATION.

Paul tells us that he was chosen to serve, before he was even born.

He could not possibly have know this, unless it had been revealed to him,

and **Gal 1:11**; records the occasion of that revelation.

Acts 26:15-18; Also records what was said to him when he was arrested on the road to Damascus.

It was this commission which, was **more fully explained** to him later, when he withdrew into Arabia.

PREDESTINATION.

These examples show that **God predestined men for Service** – not for salvation.

In His foreknowledge **God fore-ordained and predestined men for service.** He provided beforehand, choosing whom He would call, but that had nothing to do with salvation.

How we respond to the message of the Gospel is a decision for which **we are personally and individually responsible.**

Where salvation is involved, only when we decide to obey the Gospel does God's will come into play. God has 'predestined' (i.e. pre-determined) that **the saved "should be conformed to the image of His Son.** that He (the Son) may be the Firstborn among many brethren." **Rom 8:29;**

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

GOD had predestined - not the salvation of Paul, but the work that he should undertake once he had chosen to be saved.

THIS AGAIN, underlines the way that Paul felt about his apostleship. He did **not regard it so much as **a position to occupy but** rather **PROUDLY, as a TASK, a WORK** to be undertaken with gratitude and humility.**

In fact, Paul begins almost all of his letters by reminding his readers that he was an apostle.

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

A survey of these reminders indicates that Paul was very careful to emphasize the origin of his call.

In four of his letters he affirms that his call was “by the will of God.”

(2 Cor 1:1; Eph 1:1; Col 1:1; 2 Tim 1:1;)

In another “through the will of God.” (1 Cor. 1:1;)

The original Apostles of Jesus had qualifications.

Acts 1:22; “So now another man must join us and be a witness that Jesus arose . This man must be one of those men who was part of our group during the whole time that the Lord Jesus was among us. It is necessary that this man has been with us from the time when John started to immerse people, until the day when Jesus was carried away from us.”

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Paul says 1 Cor 15:8-9; “And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, almost I am not worthy to be called an apostle, because I persecuted the church of God.”

Paul told Timothy that his call to be an apostle was “by the commandment of God our Saviour, and Lord Jesus Christ.” (1 Tim 1:1;)

Paul emphasized to the congregations of Galatia that he was an apostle “not of men, neither by man, but by Jesus Christ, and God the Father.” (Gal 1:1;)

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Gal 1:23; “But they had heard only, that he which persecuted us in times past now preaches the faith which he once tried to destroyed.”

Rom 15:16; “That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit.”

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Paul not only affirmed his apostleship but demonstrated his apostolic authority.

(1 Cor 2:5; 1 Thess 1:5;)

He told the Corinthians 2 Cor. 12:11b-12;:-

“Actually I should have been commended by you, for in no respect was I inferior to the most eminent apostles, even though I am a nobody.”

“All the marks characteristic of a true apostle have been at work among you: complete perseverance, signs, marvels, demonstrations of power.”

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

**Later in the letter to the Romans, Paul affirmed that he had preached “through mighty signs and wonders, by the power of the Spirit of God.”
(Rom 15:19a;)**

The point of all this is clear:- Because Paul Was a certified apostle, the things that he wrote were the commandments of the Lord. (1 Cor 14:37;)

That being the case, his words were not mere words of man's wisdom, but that which the Holy Spirit teaches. (1 Cor 2:10-16;)

Therefore, the Book of Romans should be regarded as an authoritative, sacred revelation from God.

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Paul's resume also indicates that he had been **set apart by God to preach the gospel**. The word **separate indicates exclusivity or segregation** (Matthew 13:49; 25:32; Luke 6:22; Acts 19:9;)

He told the Galatians that God had separated him from his mother's womb and called him by His grace. (Gal 1:15;) He recognized that he had **a ministry** as an apostle of Christ **to reveal Jesus to the world**. (Gal 1:16; 2 Cor 4:1; 5:18;)

The Gospel, that is, the “good news.”

“Originally, the word signified a reward for good tidings; later, the idea of reward dropped, and the word stood for **the good news itself**.”
[Vine's Expository Dictionary of Biblical Words.]

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

The term is often used to express collectively the **Gospel doctrines**; and “**preaching the Gospel**” is often used to include:-

Not only the **proclaiming** of the **good tidings**, but **teaching** men how to avail themselves of the offer of salvation, **the declaring of all the truths, precepts, promises, and threats of Christianity.**

An inscription has been found, dating from the year 9 B.C., in the reign of the **emperor AUGUSTUS** which relates to his birthday, and it states that:-

“the birthday of the god (i.e. AUGUSTUS) was, for the world, the beginning of tidings of joy on his account.”
(that is, **because of him.**)

AUGUSTUS considered himself the **GOSPEL OF GOD.**

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Paul tells us that he had been set apart for the GOSPEL OF GOD. Separated to the Gospel. The Gospel is the EVANGELION - the good news.

The gospel of God and the gospel of Christ are one and the same.

THE GOSPEL is another main theme of Paul.

v1 separated for the Gospel.

v9 I serve in the gospel.

v15 eager to preach the gospel.

v16 not ashamed / this book is about the gospel.

v 17 In the gospel is revealed the righteousness of God - Good news of the atoning death of Jesus for sinners.

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

In Gal 1:12; Paul says he did not learn the gospel from any man, yet he learned about Baptism from Ananias so baptism is not the gospel but the response to the gospel. The power is not in baptism.

The power of salvation is found in the Grace of God giving His Son.

The Power is in the Death and Burial and Resurrection.

The Power is in Jesus Blood shed on our behalf.

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

The GOSPEL -The GOOD NEWS about salvation from sin was promised through the agency of the prophets in the SCRIPTURES.

This stresses the importance of the scriptures; You will recall that one of the charges being made against him by his opponents was that he, in some way, rejected the scriptures. Paul affirms his belief in the ancient scriptures - the O.T. scriptures.

The gospel which Paul preached involved the death, burial, and resurrection of Jesus Christ. 1Cor 15:1-4;

Therefore, the gospel foreseen by the prophets included the death, burial, and resurrection of Jesus Christ.

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

Such being the case, **the Premillennial idea** that the **rejection** and **crucifixion** of Christ were **unexpected** hindrances to His desire to set up an earthly kingdom is shown to be **completely unbiblical.**

Although the prophets did not grasp the full significance and details of God's scheme of redemption. (1 Pet 1:10-12;)

They nonetheless predicted the death, burial, and resurrection of the Messiah. (Isa 53:1-12;)

Paul was set apart to preach this gospel of God.

1:1; "Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God."

What Paul says about his message –

The gospel of God. a) It is HIS message

b) Good news from and about God.

(1) Acts 20:24; "The gospel of the GRACE of God."

(2) Rom 1:9; "The gospel of His SON."

(3) Rom 2:16; "My (Paul's) gospel."

(4) 1 Cor 9:12; "The gospel of Christ."

(5) 2 Cor 4:4; "The gospel of the glory of Christ."

(6) Eph 6 15; "The gospel of peace."

(7) Matt 4:23; "The gospel of the Kingdom."

(8) Rev 14:6; "Eternal gospel."

1:1; “Paul, a servant of Christ Jesus, called an apostle and set apart for the gospel of God.”

The Gospel of God.

The genitive here is of source.

**The Gospel is not "about" God;
rather, it is "from" God.**

However, even more than that,

it was brought into effect by God.

Acts 2:23; 4:28; 10:42; Luke 22:22; Ephesians 1:11;

**God is its source in plan,
purpose, execution and revelation.**

2 Timothy 3:15-17;

1:2; “the gospel he promised beforehand through his prophets in the Holy Scriptures.”

Foretold

Ο	ΠΡΟΕΠΗΓΓΕΙΛΑΤΟ	ΔΙΑ
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WHICH	He-BEFORE-promisES	THRU
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WRITings	HOLY
scriptures	

Old
Testament

1:2; “the gospel he promised beforehand through his prophets in the Holy Scriptures.”

“PROMISED BEFORE HAND”:- Acts 2:16; 3:21-24; 8:34-35; 10:43; 13:27; Rom 3:21; 4:6-8; Gal 3:23-24; 1Pet 1:10-12; Heb 1:1-2;

**Jesus came to fulfill that which was spoken.
Lk 24:25-26,44.;**

**Paul boldly overstates His case when he says
“I am only saying what Moses said”
or “preaching what Moses preached.”
Acts 26:22-23;**

**The gospel according to Paul
was the subject of prophecy.**

1:2; “the gospel he promised beforehand through his prophets in the Holy Scriptures.”

Paul wanted the Jews know

that the very scriptures on which they relied promised the gospel which Paul preached.

Promised before hand through

His prophets in the Holy Scriptures.

a) Luke 1:55; Mary's song.

b) Gal 3:8; Paul's statement.

The prophets by the Holy Spirit revealed

both the general message of the Gospel plan.

(Genesis 12:3; 15:6; Exodus 14:30-31; Psalm 106:1-12; Isaiah 53:1; Daniel 6:23; Jonah 3:5; Habakkuk 2:4;)

And specific details of the eternal plan which would unfold.

(Luke 24:25-27, 44-48;)

1:2; “the gospel he promised beforehand through his prophets in the Holy Scriptures.”

However, **this promise of Christ** which was first **announced in the garden.** (Genesis 3:14-19;) Last prophesied by the bright promise of the rising Sun of Righteousness. (Malachi 4:2;)

This was so **revealed** that it could not be **fully understood until fully revealed** by the Holy Spirit in the Apostles of Christ. 1 Pet 1:7-12; Eph 3:1-5;

1:2; “the gospel he promised beforehand through his prophets in the Holy Scriptures.”

The “good news” of the Gospel is good, but it isn’t new. **The Gospel did not start with Jesus. It started long before in the Old Testament.**

It started with promises given through the prophets of God and which were set forth in the Scriptures.

There are going to be many Old Testament figures mentioned in this epistle.

**Adam. Abraham. Isaac. Jacob. Esau.
Pharaoh. Moses. Hosea.**

1:2; “the gospel he promised beforehand through his prophets in the Holy Scriptures.”

God had announced something about the gospel in Genesis 3:15; That early promise stated that the seed of the woman would bruise the serpent's head.

It dimly pictures the crucifixion and resurrection of Christ.

Later on, a blessing was promised to the seed of Abraham (Gen 12:3;) This, too, alludes to the gospel. (see Gal 3:8;)

Christ brought "light to the Jewish people and to the Gentiles" through the preaching of the gospel. (see Acts 26:22-23;)

The promised gospel had to do with the remission of sins (Lk 24:46-47; Acts 2:38-39;) and eternal life. (Tit 1:2;)

1:2; “the gospel he promised beforehand through his prophets in the Holy Scriptures.”

In the present context, God's prophets are all who, in the OT, prophesied the Gospel:- Men such as Moses, David and Samuel. (See Psa 19:4; 68:11; Isa 40:2, 9; 42:4; 52:1; 7; Mic 4:2; Nah 1:15; Acts 3:24; Heb 1:1;)

Other predictions about Christ state that the Messiah would come out of Jacob. (Num 24:17;) Of the tribe of Judah. (Gen 49:10;) and Of the seed of David.

(compare 1Ki 2:45; 2Ch 21:7; Psa 132:17; Mt 1:1; Mk 12:35; Lu 3:31; Lu 20:41, 42; John 7:42; 2Tim 2:8; Rev 22:16;)

1:2; “the gospel he promised beforehand through his prophets in the Holy Scriptures.”

**"in the Holy Scriptures." Rom 3:21; 4:6-8;
The main purpose of the O.T.
was to point to the coming Messiah.**

**And prepare for the establishing of His kingdom,
and to be an example to us to learn from. Rom 15:4;**

**The good news is that God has kept His promises
that He gave through to the fathers through the prophets.
And because He has kept His promises in the past,
He will also continue to keep His promises.**

**See also Gen 3:15; Psalm 22;
Isaiah 53; Micah 5:2; Zech 9:9; etc.**



1:2; “the gospel he promised beforehand through his prophets in the Holy Scriptures.”

The gospel promise was likewise a promise of a new covenant (Jer 31:31-34;) In foretelling the gospel, various prophets "prophesied of the grace that would come to you." (1Pet 1:10;)

1:2; “the gospel he promised beforehand through his prophets in the Holy Scriptures.”

“The day will come, says the Lord, when I will make a new contract with the people of Israel and Judah.”

“It won't be like the one I made with their fathers when I took them by the hand to bring them out of the land of Egypt- a contract they broke, forcing me to reject them, says the Lord.”

“But this is the new contract I will make with them: I will inscribe my laws upon their hearts, so that they shall want to honour me; then they shall truly be my people and I will be their God.”

“At that time it will no longer be necessary to admonish one another to know the Lord. For everyone, both great and small, shall really know me then, says the Lord, and I will forgive and forget their sins.” **Jer 31:31-34;**

1:2; “the gospel he promised beforehand through his prophets in the Holy Scriptures.”

“For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:”

“And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.”

Hebrews 8:10-11;

Thus, the law was to be changed: Hebrews 7:12;

“For the priesthood being changed, there is made of necessity a change also of the law.”

“In the book of Romans alone there are 60 references to the O.T.”

1:2; “the gospel he promised beforehand through his prophets **in the Holy Scriptures.”**

The absence of the Greek article emphasizes **the nature of the Scriptures as being holy. God's holiness** passes on to whatever He has a direct connection.

The Scriptures are holy because they are **the product of God by the Holy Spirit.**

They are **holy because** they are able to **make holy those who believe and obey them.**

The NT Scriptures as well as those of the OT are holy. (see John 14:26; 16:13; 1Pet 1:16; 2Pet 1:20, 21; 3:16;)

Although not law for the church, Paul and other NT writers regarded OT Scriptures not only as holy but authoritative for the pre-church era.

Acts 17:2; Rom 4:3; 9:17, 28; 11:2; 1Cor 2:13; 2Cor 2:9 Gal 3:8, 22; 4:30; 2Th 2:13; 2Tim 3:16-17; see also Mt 21:42; 26:54; Mk 14:49; Jn 5:39; 7:38; 10:35; Acts 7:32; 17:2, 11; Jas 2:8;

Romans Introduction.

Rom 1:1-5; CONCERNING PAUL.

- 1. His place in life:** servant & apostle (1)
- 2. His story in life:** the gospel of Christ (2-4)
- 3. His purpose in life:** to produce Salvation based on faithful obedience (5)

Lesson 1 Slide 1

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Next in the series:-

Rom 1:3-5; Good news about Jesus

Romans 1:1-5; CONCERNING PAUL.

- 1. His place in life:** servant & apostle. (1)
- 2. His story in life:** the gospel of Christ. (2-4)
- 3. His purpose in life:** to produce Salvation.
based on faithful obedience. (5)

Lesson 2 Slide 63



**Romans 1:1-3-5; Introducing
the GOOD NEWS of Christ's person.**

His Person. (v3a)

Jesus, Messiah, Our Lord.

His Humanity. (v3b)

“Made of the seed of David.”

His Divine Nature. (4a)

Declared: Son of God with power.

His Spirit. (v4b)

His Resurrection. (v5a)

“By the Resurrection from the Dead.”

His Grace. (v5b)

“By whom we have received Grace.”

His Commission. (v5c)

“For obedience by faith among all nations.”

1:3; “regarding his Son, who as to his human nature was a descendant of David.”

**CONCERNING HIS SON - It is a personified message
PAUL WAS PREACHING NOT A WHAT, BUT A WHO!**

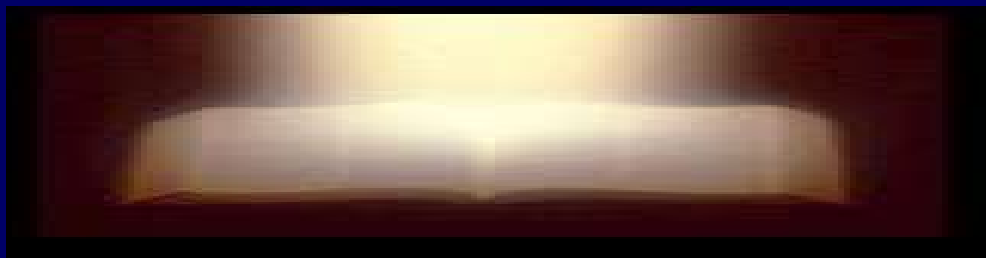
NOT A PLAN – But JESUS.

NOT A METHOD – But A PERSON.

NOT A SYSTEM – But THE CHRIST.

NOT A CODE – But the SAVIOUR.

1Cor 15:1-4; Acts 8:5,12,35; Col 1:15-20,28;



1:3; “regarding his Son, who as to his human nature was a descendant of David.”

It is the Gospel of God because it began in the mind of God.

It is the Gospel of Jesus because it centres on Jesus.

It is Paul's Gospel because he accepts the challenge God gave him to share the good news.

(Any Christian can share in this challenge!)

**There is a plan, there is a Church,
there is a system involved,
but their importance is entirely dependant
on their relation to Jesus.**

See Col 1:15-20; - The subject of the gospel is He, Him, through Him, for Him.

A person coming to be truly convinced about Jesus will have no problem with any command.

1 Cor 15:1-4; Acts 8:5,12,35;

1:3; “regarding his Son, who as to his human nature was a descendant of David.”

A principal established.

**The gospel is not a mere code of morality,
not a mere set of ethical principals.**

It is a message concerning 'Christ'.

You can have

Muhammadism without Muhammad.

Buddhism without Buddha.

Confucianism without Confucius.

**BUT NOT CHRISTIANITY
WITHOUT CHRIST.**

1:3; “regarding his Son, who as to his human nature was a descendant of David.”

The Gospel is concerned about **Jesus of Nazareth** the **Son of the Living God.** (Acts 8:37;)

There is **no "good news"** respecting the remission of sins **apart from Jesus of Nazareth.**
(John 14:6; 8:21-24;)

The preaching of Paul was in this respect circumscribed to **“Christ and Him crucified.”**
(I Cor 1:23; 2:2;) as **the agent and means of access to the grace of God.** (Rom 3:24; 5:15-21; Gal 2:21; 5:4; Eph 2:5-10; cf. John 1:17; Acts 15:11;)

To preach that salvation may be had by any other means or in another person is not the Gospel.
(2 Cor 11:3-4; Gal 1:6-7; 3:1;)

1:3; “regarding his Son, who as to his human nature was a descendant of David.”

Jesus, the Greek equivalent of the Hebrew Yeskua or Joshua which means Saviour or Deliverer.

This is the name which Gabriel announced would be given to Immanuel. (Matt 1:21; Luke 1:26-31;)

While the Word was with God and was God in the beginning. (John 1:1-3,14;)

Jesus was born in a stable in Bethlehem. (Luke 2:1-22;)

Jesus is the name of "the man," (I Tim 2:5;)
who offered Himself for our sins, (Heb 10:12;)
and entered into heaven as our high priest. (Heb 2:17-18; 4:14-16; 7:25-26;)

1:3; “regarding his Son, who as to his human nature was a descendant of David.”

The Christ is the Greek term adopted to convey the O.T. significance of the Hebrew title Messiah which means "anointed one."

It refers to the special servant of God whom He anointed to be Prophet, Priest and King.
(Psalms 2; 45; 89; 132; Isaiah 61: 1ff; cf. Luke 4:18; Daniel 9:25-26; John 1:35-51;)

It was He that would establish the Kingdom of Heaven and redeem Israel.
(Romans 11:26; Isaiah 59:20; Psalms 14:7; 110:2; Hebrews 1:8; I Thessalonians 1:10;)

Rom 1:3; "It is the Good News **about His Son**, Jesus, who came as a man, born into King David's royal family line." NLV

Our Lord, this is the word for "**Master**" and it is intended to convey **a sense of the authority** with which **Jesus** has been vested.

(Matt 28:18-20; 1 Cor 15:27; Eph 1:20-23;)

When Peter preached the first sermon he urged that the **Jews must recognize** that **Jesus was not only their Saviour but also their Sovereign.** (Acts 2:36;)

The Scriptures are emphatic that

Christ is the Saviour of all that obey Him. (Heb 5:9;)

Therefore, **saving faith is obedient faith.** (Gal 5:4).

If we truly **love** Jesus, we will **strive to be obedient in all things.** John 14:15, 23; 15:10; I John 5:1-2; cf. Exodus 20:6; Deuteronomy 5:10;)

Rom 1:3; "It is the Good News **about His Son, Jesus, who came as a man**, born into King David's royal family line." NLV

Paul immediately rivets his attention on Jesus Christ. **In one short phrase Paul encompasses:-**

- (1) **The Son;**
- (2) **Jesus;**
- (3) **Christ;**
- (4) **Our Lord;**
- (5) **The seed of David. (David's stock.)**

His humanity:- "as to his human nature was a descendant of David." - **Jesus was truly human.**

According to the flesh:- The **seed of David** (by promise. Psa 89:34f, Matt 4:2; 8:24; Jn 4:6; Mk 10:47;

Rom 1:3; “It is the Good News **about His Son, Jesus, who came as a man,** born into King David's royal family line.” NLV

CHRIST AS DAVID'S SEED. (A)

1. Samuel spoke to Saul that David was after God's heart and appointed ruler over God's people. (1Sam 13:14;)

2. David's seed and His kingdom to be set up after him. (2 Sam 7:12;)

3. His throne established forever a witness in heaven. (2 Sam 7:13; KJV; Heb 8:1;)

4. David's throne to all generations. (Ps 89:3-4;)

5. David's descendants to sit on his throne. (Psa 132:11-12;)

Rom 1:3; “It is the Good News **about His Son, Jesus, who came as a man,** born into King David's royal family line.” NLV

CHRIST AS DAVID'S SEED. (B)

1. God's servant David anointed with holy oil. (Ps 89:20;)

2. Messiah to reign on David's throne. (Isa 9:7)

3. A shoot from stem of Jesse. (Isa 11:1-2;)

4. Root of Jesse. (Isa 11:10;)

5. A righteous Branch. (Jer 23:5;)

Rom 1:3; “It is the Good News **about His Son, Jesus, who came as a man,** born into King David's royal family line.” NLV

CHRIST AS DAVID'S SEED. (C)

- 1. Gabriel to Mary:** The Lord God will give Him the throne of His father David. (Lk 1:32;)
- 2. Zacharias,** father of John: Has raised up a horn of salvation for us in the house of David His servant. (Lk 1:69;)
- 3. Paul preaching Jesus** from **Psalm 89:20;** I have found David the son of Jesse, a man after my own heart, who will do all My will. (Acts 13:22-23;)
- 4. Jesus:** I am the root and the offspring of David. (Rev 22:16;)

Rom 1:3; “It is the Good News **about His Son**, Jesus, who **came as a man**, born into King David's royal family line.” NLV

His Son:- Deity.

John 1:1-3; 5:18,10:33; Heb 4:14ff; Jn 20:28;

The Deity and humanity of Jesus are inextricably linked together in this passage.

The combination of Jesus as both Lord and seed of David was largely missed by the Jews.

Rom 1:3; “It is the Good News **about His Son**, Jesus, who **came as a man**, born into King David's royal family line.” NLV

Jesus devastated the Pharisees by asking them to **explain** how **the Christ** could both be the **son of David** and the **Lord of David**.

They were unable to answer him a word.
(Matt 22:41-46;)

Yet, **Paul knew** that the promise made to David in passages such as, 2 Sam 7:12-13, Psa 89:20-36; and Psa 132:11; was **fully realized in Jesus**.
(Matt 1:1; Acts 2:29-31; 13:22-23; 2 Tim. 2:8;)

According to the flesh, Jesus WAS the son of David.

Rom 1:3; "It is the Good News **about His Son**, Jesus, who **came as a man**, born into King David's royal family line." NLV

The word "**flesh**" in Rom 1:3; comes from the Greek word **sarx**, a word which is often **mistakenly translated "sinful nature"** in the New International Version.

Robert R. Taylor, Jr. aptly notes that "the NIV did not take **SARX** relative to Jesus and make it '**sinful nature**' as they did so erroneously with humanity in Rom. 7 and Rom. 8!

"They did not make Christ Calvinistic but called what Christ made -- humanity -- Calvinistic!"

Rom 1:3; “It is the Good News **about His Son, Jesus, who came as a man,** born into King David's royal family line.” NLV

There are two genealogies of Christ recorded in the N.T.

These have presented no small amount of trouble for commentators.

It seems that the simplest solution is to accept that **Matthew is recording Jesus' legal claim to the throne of David through His legal father Joseph.**

Luke is recording Jesus physical claim to the throne through His mother Mary.

The significance of this fact is revealed in the O.T.
in 2 Samuel 7:13; Psalm 89:1-4;
Psalm 16:8-11; Psalm 132:11;

Rom 1:3; “It is the Good News **about His Son**, Jesus, who **came as a man**, born into King David's royal family line.” NLV

Human side:- Matthew 1:1; –

“The book of the generation of Jesus Christ, the son of David, the son of Abraham.”

1 Chronicles 17:11; “And it shall come to pass, when your days be expired that you must go to be with your fathers, that **I will raise up your seed after you**, which shall be of your sons; and **I will establish his kingdom.**”

Acts 2:29-30; “Men and brethren, let me freely speak unto you of the patriarch **David, that he is both dead and buried**, and his sepulchre is with us unto this day.”

“Therefore being a prophet, and knowing that God had sworn with an oath to him, that **of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.**”

Rom 1:3-4; “It is the Good News **about His Son,** Jesus, who **came as a man,** born into King David's royal family line. Who through the Spirit of holiness was **declared with power** to be **the Son of God** by his **resurrection** from the dead: Jesus Christ our Lord.”

Concerning
the Son.

Who was born	A descendant of David	According to the flesh
Who was declared	The Son of God	According to the Spirit

God keeps His promises.

Rom 1:3; “It is the Good News **about His Son**, Jesus, who **came as a man**, born into King David's royal family line.” NLV

Divine side:- Matthew 1:21-23; “And she shall bring forth a son, and **you shall call his name JESUS:** for **He shall save his people from their sins.** 22 Now all this was done, **that it might be fulfilled** which was spoken of the Lord by the prophet,”

“saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name **Emmanuel, which being interpreted is, God with us.** also Luke 1:35;

Matthew 17:5; “While he yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; listen to Him.**”

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

ΤΟΥ tou	ΟΠΙΘΕΝΤΟΣ horisthentos	ΥΙΟΥ huiou	ΘΕΟΥ theou
THE	One-BEING-definED one-being-designated	SON	OF-God

ΕΝ en	ΔΥΝΑΜΕΙ dunamei	ΚΑΤΑ kata	ΠΝΕΥΜΑ pneuma
IN	ABILITY power	according-to	spirit

ΑΓΙΩΣΥΝΗΣ hagiOsunEs	ΕΞ ex	ΑΝΑΤΑΞΕΩΣ anastaseOs
OF-HOLY-TOGETHERness of-holiness	OUT	OF-UP-STANDIng of-resurrection

ΝΕΚΡΩΝ nekrOn	ΙΗΣΟΥ iEsou	ΧΡΙΣΤΟΥ christou	ΤΟΥ tou
OF-DEAD-ones of-dead-ones	JESUS	ANOINTED Christ	THE

ΚΥΡΙΟΥ kuriou	ΗΜΩΝ hEmOn
Master Lord	OF-US

Pick out the important words to define.

4 “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead:

Jesus Christ our Lord.”

5 “Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

who? through Spirit of holiness

declared with power Son of God

resurrection dead (Physical /Spiritual?)

Jesus Christ Lord.

grace apostleship call

Gentiles obedience faith.

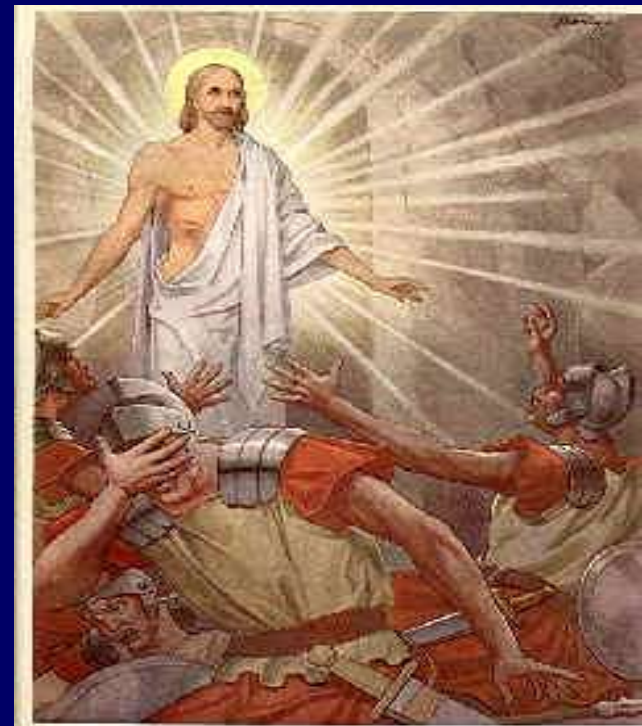
Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

The contrast in verses 3 and 4 is between **the human and the divine nature of Jesus.**

As to His **human nature**, He was **the son of David**; as to His **divine nature**, He was the **Son of God.**”

The Message of the Gospel Concerns God’s Son.

The promised saviour came in human flesh, born of a descendant of David and proven to be the Son of God by His resurrection from the dead. (1:3-4;)



The Resurrection

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

Paul here turns his attention to Jesus as the Son of God.

During His earthly ministry Jesus had given ample demonstration of His Deity.

The signs and wonders which He did caused many to recognize that Jesus was no ordinary prophet.
(John 3:2; 6:1-14; 20:30-31;)

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

1. Prophesied. Ps 16:10-11; 49:15; 71:20; Hos 13:14;

2. Predicted by Christ. Mt 16:21; Mk 8:31;

3. The power that raised Christ was **within** Him. (John 2:19; 10:17-18; see Acts 2:24;)

4. Christ's resurrection representative of general resurrection (1Cor 15:22, 23).

5. Christ's resurrection not temporary
(Rom 6:9; Rev 1:18;)

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

Although **Jesus** had provided these signs, the **Pharisees** and **Sadducees** came requesting that Jesus would show them a **sign from Heaven** which would prove His claim to be the Son of God. (Matt 12:38;)

After **rebuking** them for **their hypocrisy** and **unbelief**, Jesus told them that **no sign** would be given but **the sign of the prophet Jonah**. (Matt. 12:39;)

He proceeded to explain that **He would be in the heart of the earth for three days and nights** just as **Jonah** had been in the heart of a great fish **for three days and nights**. (Matt. 12:40;)

Jesus regarded His resurrection as a declaration of His Deity.

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

So Paul affirms that by his resurrection from the dead." (**Decisively declared.**)

Jesus always had Deity. John 1:1-2; Col 2:9;

But the resurrection proved conclusively His Deity.

John 2:19-22; John 14:6;

The resurrection was the CENTRE in apostolic preaching.

Acts 2:23-24, 32; 3:15; 4:10;

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

The **"spirit of holiness"** mentioned in Rom 1:4; Some say is not a reference to the Holy Spirit, but rather to **"the nature and attributes of Christ as a Divine being."**

See Ch 8:11; The Holy Spirit Raised Christ.

This **disagreement** comes from **demanding an antithesis, (contrast)** between “according to the **flesh**” and “according to the **Spirit** of holiness.”

It is this **assumed antithesis** which **introduces the difficulty** to the passage.

Rom 1:4; "and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord."

The idea is that "**Spirit of holiness**" is speaking about the "**inner, divine man of Christ**" and is not speaking about the Holy Spirit who is Deity.

Without going into detail, the whole approach is **demanding by the Calvinistic assumption** regarding the **sinfulness of flesh** as found in the **concept** of all being **guilty of being born with original sin of Adam.**

The better interpretation is the third person of Deity **the Holy Spirit.** The question then becomes:

"How did the Holy Spirit declare the Son ship of Christ by the resurrection?"

The key is that this declaration was "with power."

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

The power associated with the Holy Spirit is that promised by Christ coming with the inauguration of the Messianic kingdom on Pentecost.

(Mark 9:1; Luke 24:49; Acts 1:8;)

Thus, when Christ assumed His place as high priest on David's throne He sent forth the Holy Spirit which signified His having received His authority over all things and to the church. (Acts 2:33; Acts 5:31-32;)

No clearer declaration of His Son ship could be made. (See: Tyndale N.T. Commentary, An Introduction and Commentary/ by FF Bruce, pp. 72-73).

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

Acts 2:32; The Holy Spirit is connected to the resurrection eye witnesses.

Jesus in John 15 /16/17; promised that the Spirit would come on the Apostles.

Jesus must be now at the right hand of God therefore proven / declared to be with power.

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

John 10:17-18; “Therefore does my Father love me, because **I lay down my life, that I might take it again.**

18 No man takes it from me, but I lay it down of myself. I have power to lay it down, and **I have power to take it again.**

This commandment have I received of my Father.”

1 Cor 15:1-4; “Moreover, brethren, I declare unto you **the gospel which I preached unto you,** which also you have received, and wherein you stand; **By which also you are saved,** if you keep in memory what I preached unto you, unless you have believed in vain.”

3 “For I delivered unto you first of all that which I also received, how that **Christ died for our sins** according to the scriptures;

4 And that **he was buried, and that he rose again the third day according to the scriptures.”**

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

Acts 17:30-31; “`But now, overlooking the times of ignorance, God is telling everyone everywhere that they must repent,”

“God has set a day when **He will judge the whole world.** He will be fair, using a man to do this. **He chose this man a long time ago.** God proved it to everyone by **raising that man from death!**”

Rev 5:12; “They shouted: **The Lamb who was killed** is worthy to receive power, wealth, wisdom, strength, honour, glory, and praise!”

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

Acts 13:29-33; “And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. **But God raised him from the dead:**

“for many days he appeared to those who had accompanied him from Galilee to Jerusalem: and it is these same companions of his who are now his witnesses before our people.”

“We have come here to tell you the good news that the promise made to our ancestors has come about.”

“God has fulfilled it to their children by raising Jesus from the dead. As scripture says in the 2nd Psalm: You are my son: today I have begotten you.”

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection of the dead: Jesus Christ our Lord.”

The Greek does not say the resurrection **"from"** the dead (which is usual) but the resurrection **"of the dead"**. It would seem here that Paul is **including the resurrection of all** in the resurrection of our Lord. (see 1 Corinthians 15:20ff).

The resurrection tells us that God has accepted the work of Christ on the cross on sinful man's behalf. It tells us that in the end right prevails over evil.

It tells us of the full defeat of all hellish powers / whether they are visible governments or invisible powers.

It tells us of the glorious hope extended to all men and women of everlasting life and fellowship with God.

In this passage it points out the Godhood of Jesus Christ.

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

The resurrection of Jesus is what gave the disciples hope.

1 Peter 1:3; “All honour to God,
the God and Father of our Lord Jesus Christ;
for it is his boundless mercy that has
given us the privilege of being born again,”

“so that we are now members of God's own
family. Now **we live in the hope** of eternal life
because Christ rose again from the dead.”

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

The resurrection of Jesus Christ is the cornerstone of His Deity and is the basis of the promises we see connected thereto.

Paul places great emphasis on the resurrection of Jesus.

Not that the resurrection MADE Him God's Son, but that the resurrection demonstrated and without any doubt showed that Jesus had the power and authority that He claimed.

Before He had been the Son in weakness:-

Phil 2:5-9, 2Cor 13:4;

Now in Power:-

Eph 1:19-22; Acts 2:36; Mat 28:18; 12:38;

Rom 1:4; “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

JESUS:- JAH human name.

Transliteration of Joshua = Yahweh is salvation.

The CHRIST:- CHRISTOS, Heb – MESSIAH.

**Thus shown to be the Christ (Messiah),
and Lord (King of His Kingdom).**



**All miraculous testimony (signs)
was the work of the Holy Spirit.**

Rom 1:5; "Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith."

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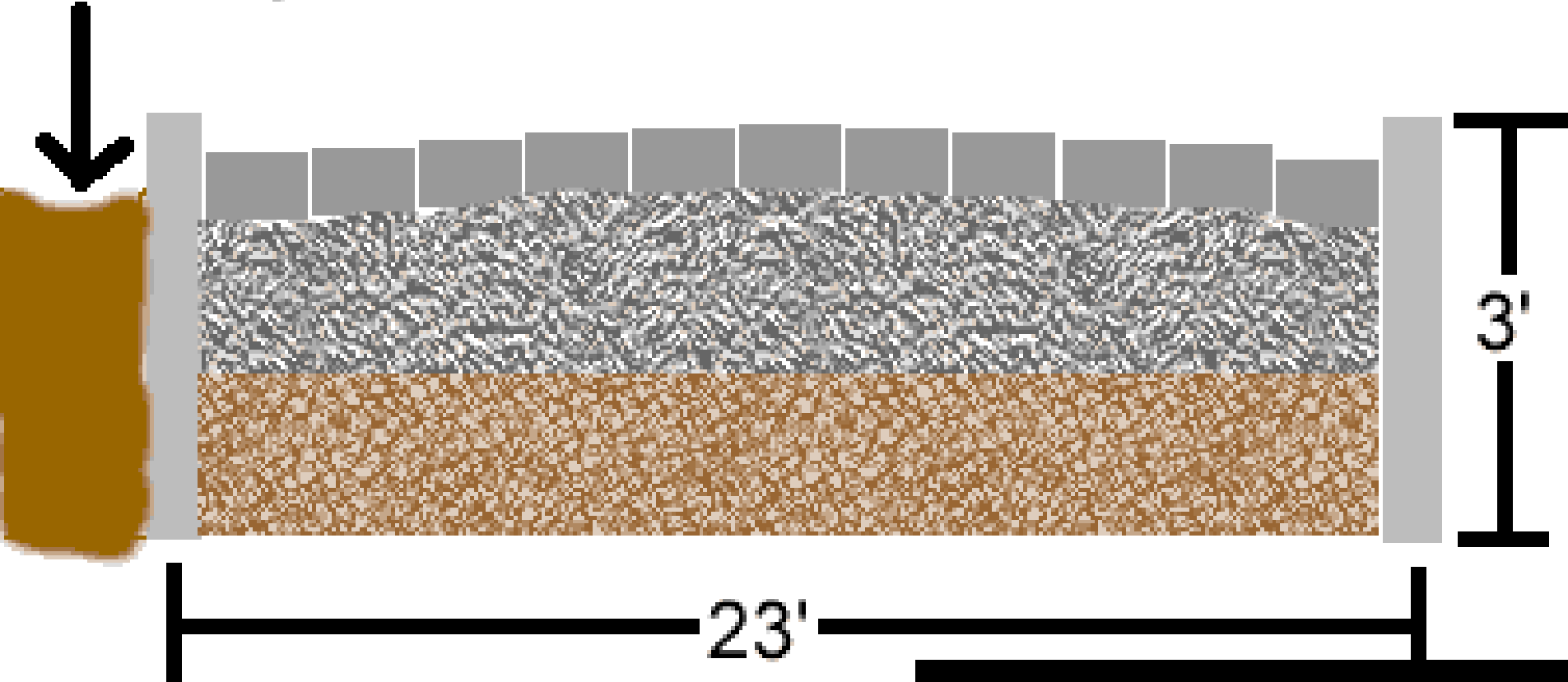
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Paving Stones

Pebbles and Gravel

Foundation Large Stones and Sand

How a Roman Road was Built

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

“For His name,” that is, for the sake of His name. **“Name”** does not refer just to the name **“Jesus”** but rather **to all that is signified by that “name.”**

It is the **person Christ Jesus** in His deeds and His offices.

In this expression **“the name”** is **the cause** for the **activity** described:- **obedience**

Paul affirms that God's choice of Him to be an apostle to the Gentiles was certainly not for his own glory, but rather **the glory of the Son whose sacrifice made their salvation possible.** 2 Cor 10:13;

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

It's for his **"name's"** sake that Paul is to labour unto obedience among all the nations. The **"name"** in scripture **stands for the person** (Thayer, 447) and **all that that person stands for and believes in.**

When one is baptized in the name of Jesus he is baptized accepting His authority and wishes. **We are to live our lives doing whatever we do in word or in deed in the name of Christ. (Col 3:17;)**

Christ himself claimed to do all His works in the name of the Father. (John 10:25;)

All that Paul is and does is for the name of Christ. That is, it is for Christ. **"For Christ"** is the phrase that sums up Paul's life best.

Rom 1:5; "Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith."

That name, **Jesus the Christ**, is the name at which every knee will bow and it is that name which every tongue will confess. It is a name which will never be forgotten.

It is the only name under heaven and given among men whereby we can be saved. (Acts 4:12;) It is the name which the Holy Spirit leads men to confess as Lord. (1 Cor 12:3;)

The Holy Spirit never leads people to continually talk about Him (the Spirit) nor does he lead people to continually talk about their experiences.

It was Jesus Himself who said the Spirit would "not speak of Himself, but whatsoever things He hears that shall He speak. He shall take of mine and declare it unto you..." (Jhn 16:13ff).

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

There is something **wrong** with a movement that **makes the Spirit** the centre of everything when the Spirit (as the Bible clearly reveals) **makes Jesus the centre of everything.**

There is something **wrong** with a movement which makes **the experience of the believer** the centre when in the New Testament those who were moved by **the Spirit made the experience of Jesus the centre of everything.**

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

THE PURPOSE OF PAUL'S MINISTRY.

To share the **grace** he has received. Gal 2:9;

Grace is demonstrated in different ways:-

1. We are **saved by Grace** - Eph 2:8; (God's son was a gift.)
2. There is a **Grace of giving.** - 2 Cor 8:1ff;
3. A **Grace of serving.** - 1 Cor 15:1ff;
4. A **Grace of teaching.** - Tit 2:11-12;
5. There is a **Grace in which we stand** today-Rom 5:1;

Paul reminds the Romans that **he received grace** and apostleship from the same Risen Redeemer of whom he has just spoken.

His reception of this **grace** and apostleship **was for the purpose of securing obedience to the faith among all nations for the glory of God.**

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

"We have received GRACE and APOSTLESHIP."

M. Lard. "The word **grace (favour)** denotes **all that Paul had received in becoming a Christian.**
But it denotes nothing peculiar to him."

“It is the term apostle which denotes where in he was discussed, the one term simply ranks him among Christians, giving him **no superiority** over them; the other ranks him among apostles and makes him **their equal.**”

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

Paul joined the other apostles **as authoritative spokesman** and representative of Jesus with the **mission of bringing the gospel to all people.**

Here Paul refers to his **separation to the Gospel** by the **Lord Jesus Christ.** (Acts 26:16-18;) He uses the editorial **"we"** of himself and the other apostles.

The grace which they received from Christ is **not justification through grace** which has appeared to all.
(Titus 2:11;)

But rather the favour of God upon them in making them apostles.
(Eph 3:8; Gal 2:9; I Cor 3:10; Rom 12:6; 15:15;)

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

Paul’s special assignment was to bring the gospel to the Gentiles, that they too might have a relationship with God and so incorporate them into the Church / Family / Kingdom of God.

This is accomplished as we see the grace of God through the love of Christ and respond in faithful obedience to the good news of the gospel.

If I appreciate that Jesus has been good to ME we all sin we need to understand grace and want to share it.

God wants me (us) to bring that message of grace to others that they may come to the obedience of faith.

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

Some discussion exists as to whether the phrase **"obedience to the faith."** (KJV)

Means **obedience to the system of faith, as revealed in the New Testament, or an obedience which springs from faith.**

The ASV renders the phrase **"unto obedience of faith."** At the close of the book, the phrase appears again and is translated by the KJV, **"for the obedience of faith"** (Rom 16:26;).

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship **to call** people from among all the Gentiles **to the obedience that comes from faith.**”

ΔΙ	ΟΥ	ΕΛΑΒΟΜΕΝ	ΧΑΡΙΝ	ΚΑΙ	ΑΠΟΣΤΟΛΗΝ	ΕΙΣ	ΥΠΑΚΟΗΝ	ΠΙΣΤΕΩΣ	ΕΝ	ΠΑΣΙΝ	ΤΟΙΣ	ΕΘΝΕΣΙΝ
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huper	tou	onomatos	autou
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Rom 16:26; But now is made manifest, and **by the scriptures** of the prophets, according to the commandment of the everlasting God, made known **to all nations for the obedience of faith:**

ΦΑΝΕΡΩΘΕΝΤΟΣ	ΔΕ	ΝΥΝ	ΔΙΑ	ΤΕ	ΓΡΑΦΩΝ	ΠΡΟΦΗΤΙΚΩΝ	ΚΑΤ	ΕΠΙΤΑΓΗΝ	ΤΟΥ	ΑΙΩΝΙΟΥ	ΘΕΟΥ	ΕΙΣ
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hupakoEn	pisteOs	eis	panta	ta	ethnE	gnOristhentos
obedience	OF-BELIEF	INTO	ALL	THE	NATIONS	BEING-KNOWizED
	of-faith					being-made-known

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

A.T. Robertson says:- “that it is an obedience which springs from faith.”

J. W. McGarvey agrees, writing that “the aim of that apostleship, or the purpose from which **he is sent, is to produce** among all nations, i.e. the Gentiles, **that obedience to the will of God which results from faith, or belief, in Jesus Christ.**”

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

Obey/obedience seen in Romans!

Many of the proponents of the **grace only movement** are attempting to use Romans to further their cause.

Any teaching that includes or stresses man’s necessary response in obedience is, to them, false and denies God’s grace.

Yet here in Rom 1:5; As Paul begins his letter he speaks of the obedience of faith “By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name”

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the **obedience that comes from faith.**”

“Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But **unto them** that are **contentious, and do not obey the truth**, but obey unrighteousness, indignation and wrath, tribulation and anguish....”
(Rom 2:6-9;)

“Do you not know that **when you present yourselves** to someone as slaves for obedience, **you are slaves of the one whom you obey**, either of sin resulting in death, or of obedience resulting in righteousness?” (Rom 6:16;)

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

“But God be thanked, that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, you became the servants of righteousness.” (Rom 6:17-18;)

“However, not everyone has obeyed the Good News. Isaiah said, Lord , who believed our report?”
Rom 10:16;

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to **the obedience that comes from faith.**”

“For **the report of your obedience** has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and innocent in what is evil.” **Rom 16:19;**

This secret has now been made clear through the prophetic writings. The eternal God ordered this, so that when it becomes known, **all nations will believe it and obey. Rom 16:26;**

It is evident in the language of Paul in Romans that **“obey”** and **“obedience”** are **set forth as essential and necessary to man’s salvation** and in no way presented as opposing **God’s saving grace.**

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

Howard Winters offers support in defence of the idea that speaking of obedience to the faith, the gospel, is under consideration.

He writes:- "Our faith comes from hearing the faith which was once delivered to the saints.

Rom 10:17; Jude 1:3; Jn 20:30-31.

“Obedience to the faith is therefore responding in faithful obedience to the gospel. (Rom 6:16-18;)”

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

FAITH v5 obedience of.
v8 your faith.
v12 benefit mutual faith.

That **Paul’s faith** would help **their faith** if he could just rub shoulders with, and work along side them.

Rom 1:17; believing / comprehensive / all inclusive faith, **makes us righteous through Christ’s blood** by our growing in understanding through faith **of all that Jesus has done for us.**

Not just teaching it but living it, loving it, talking about it, and sharing it.

Rom 1:5; "Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith."

"obedience of faith" - Could mean –obedience which is faith – **God only wants faith – living faith**
Or **obedience to THE FAITH** footnote ASV
THE is specific Acts 6:7; teaching, doctrine.

Paul is saying obedience which **GROWS**
out of the source of Faith:- THE GOSPEL.

UNTO obedience of Faith, UNTO is the Gospel which is who is Jesus and what has Jesus done for us if we understand that we will be willing to follow Him.

"faith" here understood objectively **must refer to the Gospel.** (cf. Acts 6:7; Ephesians 4:5,13; I Timothy 3:9; 5:8; 2 Timothy 4:7; Revelation 14:12;)

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

The GOSPEL is the MESSAGE ABOUT JESUS that CALLS us To Have Faith in Him and that Faith will cause us to be obedient to Him.

Perhaps **James Boyd** sums it up best:-

“The truth can be seen in either presentation.”

“Whether the phrase is emphasizing how one must obey **"the faith"** (the system of faith, the gospel plan, the religion of Christ), or whether one must possess the **kind of faith (belief) that obeys.**”

“In either instance **obedience is made essential and stressed at the start and finish of Romans.**”

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

To bring about the obedience of Faith,

Paul had a mission from God to reach the gentiles, therefore we see him striving to carry out that mission to bring about a personal Faith. Rom 10:17;

**Not the Gospel itself,
but the result of the Gospel.**

Acts 6:7; Rom 6:17; 16:26;

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

The GOSPEL is one of Paul’s main themes.

1:1; Set apart for the GOSPEL.

1:9; Serve in the GOSPEL.

1:15; Ready to preach the GOSPEL.

1:16; Not ashamed of the GOSPEL.

1:16; for IT (the GOSPEL) is the POWER of God.

The gospel generates the faith that brings understanding and obedience.

Baptism is not the gospel

it is the response to it

The power is in the message of the grace of God as seen in Christ’s sacrifice on the cross.

Rom 1:5; "Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith."

"The obedience of faith" does not refer to one isolated act such as baptism, **but to a way of life.**

"Repentance and Baptism established a pattern of obedience which is to be maintained throughout life"

Rom 6:17; "whole heartedly **obeyed the form (TUPOS) -model- pattern-** of teaching."

**NOT because we have to
but because we WANT to.**

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

W.E.VINE:- “The metaphor is that of a cast or frame into which molten metal is poured.

The gospel is the MOULD, those who are obedient to its teaching become conformed to Christ whom it presents.” We are to be conformed to HIS image.

“among all the Gentiles.”

- ETHNE = 'Gentiles' 'heathen'.

Paul was the apostle to the Gentiles.

Gal 1:15-16; 2:8-9;

“called to belong to Jesus Christ.” - DOULOS

1 Cor 6:19-20;

What Paul says about his audience v 6-9;

Rom 1:5; “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

**Paul was saved despite his sin
in order to serve.**

Why was Jesus so good to Paul?

So that Paul could **declare the Grace of God – UNTO** (for the purpose of bringing about the obedience of Faith among the nations.)
(Acts 26:15-18; Galatians 1:16; 3:8;)

IN asserting this authority Paul is laying the **groundwork** for the principle theme of this letter. (Romans 1:16-17; 2:11; 3:21-30;)

Rom 1:5; How can you recognize true faith?

“14 What good is it, my brothers, if a man claims to have faith but has no deeds?

Can such faith save him?”

“20 You foolish man, do you want evidence that faith without deeds is useless”

You see that a person is justified by what he does and not by faith alone.”

James 2:14-26;

“So you also, when you have done everything you were told to do, should say,

‘We are unworthy servants; we have only done our duty.’” (NIV) Luke 17:10;

Discussion questions.

v1; From this verse, list three things Paul says about himself?

A.

v2-6; Search these verses for some things that Paul says about his message?

A.

v2-6; Of whose seed was Jesus made according to the flesh?

A.

Discussion questions

v4; How was Jesus declared to be the Son of God?

A.

v5; What was the objective of Paul's apostleship?

A.

Romans Introduction.

Rom 1:1-5; CONCERNING PAUL.

- 1. His place in life:** servant & apostle (1)
- 2. His story in life:** the gospel of Christ (2-4)
- 3. His purpose in life:** to produce Salvation based on faithful obedience (5)

Lesson 2 Slide 63

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Next in the series:-

Rom 1:6-17; God's Power to Save.