

The book of **ROMANS**

FOUNDATIONS OF CHRISTIAN LIVING

SESSION 2 | ROMANS 1:2-4

ROMANS 1:1-4 | PAUL AND HIS GOSPEL, CONTINUED

VERSE 2

- **Promised before –**
 - How does this reconcile with Ephesians 3:2-5?
 - Either the Gospel was **in other ages not made known unto the sons of men** (Eph 3:5) or it was **promised afore by his prophets** (Rom. 1:2).
- There was *always* a **gospel of God**, from Genesis 3:15 onward. But "Paul's gospel," the gospel of Grace, was **in other ages not made known**, but was kept a mystery until revealed to Paul.
- The **gospel of God** spoken of by the prophets:
 - Spoke of the non-Hebrew nations being blessed (Gen. 12:3 and many others)
 - Spoke of the Messiah, who would be **made of the seed of David according to the flesh** (v. 4) and **declared to be the Son of God...by the resurrection** (v. 5), was all prophesied in the Hebrew Scriptures.
 - Rom 16:25-26 shows that the gospel of Paul ("**my gospel**") was **kept secret since the world began** but at the same time **is made manifest...by the scriptures of the prophets**. That is, the gospel of Paul is senseless without the foundation of the prophets.
- Does the Old Testament preach the same Gospel as Paul?
 - If so, was obedience to the Law a necessity?
 - What if a child was disobedient to parents? -Lv. 20:9
 - What if a man committed adultery? -Lv. 20:10
 - If so, were the sacrifices of the Old Testament meaningless?
 - Rom. 3:21: **but now** - are those words meaningless? Why is the Law compared to faith in v. 22?

VERSES 3-4

- **Made of the seed –**
 - Christ was both the seed of the woman (Gen 3:15), the **seed of David according to the flesh** and the seed of Abraham (Gal. 3:16).
 - That is, He fulfilled the promise of a Redeemer, the promise of an earthly King (yet future), and the promise of blessing all the nations of the earth (present and future).
- **declared to be the Son of God –**
 - The Greek word for **declared** is *horizo*, the same as the root word used in v. 1 where it is translated **separated**.
 - The boundary of Jesus' identity is **the Son of God**. Those who reject His status as **Son** are "out of bounds."
- **with power...** - The **spirit of holiness** was behind the **power** that **declared** [Him] **to be the Son of God**. The gospel of John speaks about the miracles which testify to His identity as **Son of God** (Jn 20:30-31).
- The **resurrection from the dead** was the ultimate declaration that Jesus was **the Son of God**. Peter used this argument on the Day of Pentecost - Acts 2:24-32.

ROMANS 1:5-6 | PAUL AND HIS MINISTRY

VERSE 5

- It is understandable how **we have received grace**, but how have we received **apostleship**?
 - Why the "we" instead of the singular "I"?
 - Because the word does not mean "you and I have become apostles," but rather, "you and I [the Romans] have an apostle, whereas once we did not."
 - Compare Matthew 10:5-6 to Rom. 1:5, especially **among all nations**.
- **for obedience to the faith** –
 - Literally the text says "for obedience of faith" not **to the faith**.
 - These words are astounding when taken in their full measure of truth. *There is only one obedience that is required for salvation: the obedience of faith.*

VERSE 6

- Do not confused **the called** with **the elect**. Those who are **the called** are believers (Jew and Gentile) in the age of grace.

ROMANS 1:7 | RECIPIENTS OF PAUL'S LETTER

- **Called to be saints** –
 - Note the italics in *to be*. As in v. 1, this is simply, *called Saints*.
 - Paul's letter is specifically addressed to Roman **saints**.
 - The majority view is that saints are all believers in Jesus Christ.
 - My view is that saints are first century Jewish believers. This makes very little application impact, but, if I am correct, the reader should look for the book of Romans to be *an explanation of the Gospel of grace to Jewish believers living among the gentiles*.
 - See note on **gentiles of v. 13** for explanation of how that verse does not conflict with the presupposition: (literally, among other *nations* or *ethnos*. The word "gentile" is an anachronism from the 14th century.)
- **Grace to you and peace** - Compare Acts 2:16-20, where Peter declares "judgment and war" rather than **grace and peace**. The only way to reconcile these is to recognize a dispensational change.