

# Romans 1:1-15 - Greeting

<sup>1</sup> Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God <sup>2</sup> which He promised before through His prophets in the Holy Scriptures, <sup>3</sup> concerning His Son Jesus Christ our Lord, who [<sup>a</sup>]was born of the seed of David according to the flesh, <sup>4</sup> *and* declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. <sup>5</sup> Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, <sup>6</sup> among whom you also are the called of Jesus Christ;

<sup>7</sup> 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.

<sup>8</sup> First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. <sup>9</sup> For God is my witness, whom I serve [<sup>b</sup>]with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, <sup>10</sup> making request if, by some means, now at last I may find a way in the will of God to come to you. <sup>11</sup> For I long to see you, that I may impart to you some spiritual gift, so that you may be established— <sup>12</sup> that is, that I may be encouraged together with you by the mutual faith both of you and me.

<sup>13</sup> 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. <sup>14</sup> I am a debtor both to Greeks and to barbarians, both to wise and to unwise. <sup>15</sup> So, as much as is in me, *I am* ready to preach the gospel to you who are in Rome also.

## Romans 1:1

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

- He always starts his epistles with his name. That's the custom of those days when writing a letter, and he is organized in that.
- He also always ties himself to Christ somehow and gives himself a title that relates him to Christ: Servant of Christ, Apostle of Christ, etc.
- He calls himself a servant CALLED to be an apostle
- Separated: Consecrated
  - The one who is consecrated to service understands his role is to deliver the message of the Gospel of the Lord
- Gospel: Not talking about the written gospel - it hasn't been written yet!
  - The message of the Lord Jesus Christ

## Romans 1:2

<sup>2</sup> which He promised before through His prophets in the Holy Scriptures,

- The message of the Gospel didn't START in the New Testament - but is clear in the Old Testament, although it was hidden from their closed eyes and dim minds.
- The Father promised through His prophets
  - Isaiah: "He will be born of a virgin and shall be called Immanuel"
  - Isaiah talking about the sufferings and passions
  - Micah: ""But you, Bethlehem Ephrathah,  
*Though* you are little among the thousands of Judah,  
Yet out of you shall come forth to Me  
The One to be Ruler in Israel,  
Whose goings forth *are* from of old,  
From everlasting."
  - Daniel: "I was watching in the night visions,  
And behold, *One* like the Son of Man,  
Coming with the clouds of heaven!  
He came to the Ancient of Days,  
And they brought Him near before Him"
- The Old Testament is full of references about the Lord Jesus Christ
  - As Man and also as God
  - As sinless and also as human under weakness and pain
  - These things can't be reconciled except in the person of the Lord Jesus Christ

## Romans 1:3

<sup>3</sup> concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, <sup>4</sup> and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

- The whole point of the Gospel is to know the Son - the Lord Jesus Christ - and what He did for us.
- Who was born of the seed of David according to the flesh
  - "born" - In Arabic: "sara"
  - "sara" is different from "woled" because it implies that He was already there before He was born
  - Same word as "The Word became Flesh" in John 1 "al kalema sara gasadan"
  - "sara" is not "changed into" - No! - Christ exists before all ages; Light of Light and True God of True God.
  - He took Flesh means that he took on with His Divine Nature, the Human Nature.
    - Imagine a man who has his factory, and there's a problem, so his son tells him "I will take care of it." The son wears the clothes of a factory worker, but he is still the son of his father; he is still the heir; but he became ("sara") a worker and added to what he already has.
  - Christ is existent before the Virgin Mary... but His birth according to the flesh is dependent on the Virgin Mary! He is the Son of David
  - The angel told her that the "Holy One" to be "born from her" is the Son of God. Only God can be called "Holy One." And only man can be "born from her."
- And declared to be the Son of God with power

- When the Lord was incarnate, and walked on the earth and tested and suffered and beaten and crucified - no one could fathom or comprehend His divinity. How could the One True God live like us and be beaten and suffer? But when was His Divinity clear? When He raised Himself from the dead. There is no one who can raise himself from the dead.
- Declared is "ta 3ayan" in Arabic - this is unclear in Arabic. "Ta 3ayan" means he was appointed or he was assigned - does that mean He wasn't Son of God and He became Son of God? God Forbid.
  - So the better word in Arabic is not "ta 3ayan" but "ta bayana" or "zahara" (was shown/declared)
- He is 100% Man and also 100% God. He is One Person and One Nature that is compounded of two natures. "His Divinity parted not from His Humanity for a single moment."
  - All of the attributes of the Divinity are present in Him
    - Do wonders
    - Raise the dead
    - Authority over creation
    - Authority over demons
    - Authority over illness
    - Move the whole world
  - All of the attributes of the Humanity are present in Him.
    - Sleep
    - Eat
    - Get hungry
    - Feel sadness
- He is co-essential with us - sharing the same human nature
- With power
  - He is the Son of God, but it wasn't clear-cut.
  - When He healed the man-born-blind, it was clear that He's God... but not as strong as the Resurrection.
  - When He cast out demons by His own will, it was clear He isn't a regular person...
  - When He controlled nature by His word, that's clearly not the work of man.
  - But the strongest demonstration of the Divinity of the Lord Jesus is His Resurrection.
- One Nature out of Two Natures (Divinity and Humanity)
  - Christ is our God
  - Jesus is God Incarnate
  - This confuses those who are not believers
    - If He's ONLY a man, a prophet, righteous, etc... then what's the difference between Him and King David, Moses, the prophets, etc.
    - Only God can save
    - Analogy: A man (a king, even) has children and he tells them don't go far away because sometimes there are earthquakes and the ground splits, and if you're far away during the earthquake and the ground splits between us, you won't be able to return and you will die. One day, the

children go and play far away, and there's an earthquake and the ground splits and they are separated from their father. If he was simply a man or a king, that is the end of it. But because he is a father, because he is love and he loves them, he will do whatever it takes to get them back. So he went to their side, and attached them to himself and brought them back - but they have to hold on.

- We are in the world and we sway this way and that and we are all deserving of death - but because God is Love, He was incarnate for us. He came and became like us and took our nature and made it His own. And told us to attach ourselves to Him. If He didn't love us, then He would stay in heaven and watch.
- According to the Spirit of Holiness
  - The Holy Spirit witnessed to the Lord Jesus being
  - Sin is not original to our nature

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