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## **Romans 1:1-7**

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## 1. Original Text

### **A. Text from Hodges and Farstad’s *The Greek New Testament According to the Majority Text*:**

ΠΑΥΛΟΣ, δοῦλος <sup>ς</sup>Ἰησοῦ Χριστοῦ, <sup>2</sup> κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, 2 ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν Γραφαῖς Ἁγίαις, 3 περὶ τοῦ Υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, 4 τοῦ ὀρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ Πνεῦμα ἁγίωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, 5 δι’ οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ.

7 Πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις·

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

### **B. Apparatus from Hodges and Farstad’s *The Greek New Testament According to the Majority Text*:**

1 <sup>ς</sup> B vs M<sup>8</sup>A

## 2. Text-Critical Issues

Hodges and Farstad’s (1985) Apparatus indicates that the text, Ἰησοῦ Χριστοῦ, appears in the overwhelming majority of the manuscripts, including **Σ** (Sinaiticus) and A (Alexandrinus), but the transposition, Χριστοῦ Ἰησοῦ, appears in B (Vaticanus).

UBS4 indicates that the transposition in verse 1, Χριστοῦ Ἰησοῦ, is also supported by **Ϟ**<sup>10</sup> 81 it<sup>ar, mon</sup> vg<sup>ww, st</sup> arm<sup>ms</sup> Irenaeus<sup>lat</sup> Origen<sup>2/3</sup> Victorinus-Rome Ambrose<sup>2/3</sup> Augustine<sup>9/14</sup>. UBS4 favors the transposition, with certainty level [B]. (Aland et. al. 2001)

UBS4 also indicates a variant in verse 7: ἐν Ῥώμῃ is omitted in G it<sup>g</sup> Origen<sup>acc, to 1739</sup>.

UBS4 rejects the variant, with certainty level [A]. (Aland et. al. 2001)

NA27 also indicates minor spelling variations in verses 3 and 4. (Aland et. al. 1993)

The Center for New Testament Textual Studies' New Testament Critical Apparatus (CNTTS, 2010) shows minor variations in nomina sacra and minor spelling variations throughout the passage. It also shows that the words, ἀφορισμένος εἰς εὐαγγέλιον Θεοῦ, are missing from verse 1 in G (Boernerianus base text); the words, δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως, are missing from verse 5 in G; and the words, ἐν ἀγαπῇ, appear instead of the words, ἐν Ῥώμῃ ἀγαπητοῖς, in verse 7 in G.

My assessment is that none of these variants are significant, except for the transposition in the first verse. The two words are immediately adjacent; thus the question is whether to emphasize “Jesus” (i.e. Ἰησοῦ Χριστοῦ) or to emphasize “Christ” (i.e. Χριστοῦ Ἰησοῦ). The overwhelming majority of the manuscripts show Ἰησοῦ Χριστοῦ while B  $\mathfrak{P}^{10}$  81 it<sup>ar, mon</sup> vg<sup>ww, st</sup> arm<sup>ms</sup> Irenaeus<sup>lat</sup> Origen<sup>2/3</sup> Victorinus-Rome Ambrose<sup>2/3</sup> Augustine<sup>9/14</sup> show Χριστοῦ Ἰησοῦ.

According to Holmes, Tregelles (1857-1859) and NA28 show Χριστοῦ Ἰησοῦ. Westcott and Hort (1881) and Robinson and Pierpont (2005) show Ἰησοῦ Χριστοῦ. (Holmes, 2010)

In Hodges and Farstad (1985), the “Jesus Christ” order (i.e. Ἰησοῦ Χριστοῦ, Ἰησοῦ Χριστῶ, Ἰησοῦν Χριστον, and Ἰησοῦς Χριστος) appears 20 times in Romans and 111 times in the Pauline corpus as a whole, while the “Christ Jesus” order (i.e. Χριστοῦ Ἰησοῦ, Χριστῶ Ἰησοῦ, Χριστον Ἰησοῦν, and Χριστος Ἰησοῦς) appears 11 times in Romans and 69 times in the Pauline corpus as a whole.

In the Lexham Press representation of NA28 (Holmes, 2010), the “Jesus Christ” order (i.e. Ἰησοῦ Χριστοῦ, Ἰησοῦ Χριστῶ, Ἰησοῦν Χριστον, and Ἰησοῦς Χριστος) appears 16 times in Romans and 78 times in the Pauline corpus as a whole, while the “Christ Jesus” order (i.e. Χριστοῦ Ἰησοῦ, Χριστῶ Ἰησοῦ, Χριστον Ἰησοῦν, and Χριστος Ἰησοῦς) appears 14 times in Romans and 86 times in the Pauline corpus as a whole.

I generally give greater weight to the Byzantine manuscripts than do the modern critical editions. Therefore, on balance, I conclude that Ἰησοῦ Χριστοῦ is preferable in verse 1.

### **3. Literal Translation**

<sup>1</sup>PAUL, a slave of Jesus Christ, called to be an apostle, being 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, who came of the seed of David according to flesh; <sup>4</sup>and was declared to be the Son of God with power, according to the Spirit of holiness, by resurrection of the dead, Jesus Christ our Lord: <sup>5</sup>Through whom we received grace and apostleship, for obedience to the faith among all the nations, for His name: <sup>6</sup>Among whom you all are also the called of Jesus Christ: <sup>7</sup>To all those 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.

### **4. Dynamic-Equivalent Translation**

<sup>1</sup>Paul, a slave of Jesus Christ, called to be an apostle, and set apart for the gospel of God: <sup>2</sup>which He had promised before through His prophets in the Holy Scriptures <sup>3</sup>regarding His Son, who as to His humanity, was a descendant of David, <sup>4</sup>and who through the Spirit of holiness with power was declared to be the Son of God by His resurrection from the dead: Jesus Christ our Lord. <sup>5</sup>Through Him and for His name, we have received grace and apostleship to call people

from among all the Gentiles for obedience to the faith. <sup>6</sup>All of you are also among those who are the called of Jesus Christ. <sup>7</sup>To all who are in Rome, who are the beloved of God, who are called to be saints: Grace and peace to you from God our Father and from the Lord Jesus Christ.

(See item “2. Text-Critical Issues” above for the reasoning behind the decision to use “Jesus Christ” rather than “Christ Jesus” in verse 1).

## **5. Historical Considerations**

Having been written in 56 or 57 A. D., during the earlier part of the reign of Nero Caesar (54-68 A.D.), this Epistle would have arrived in Rome prior to the great fire of 64 A. D., and thus before Nero’s concerted efforts at blaming and persecuting the Christians shortly thereafter.

The Jews, including Priscilla and Aquila (and probably including some who were Christians as well) had been expelled from Rome (cf. Acts 18:2) in 49 A. D. by Claudius Caesar (41-54 A. D.). Since Paul greets Priscilla and Aquila at the end of this Epistle (Romans 16:3), it seems clear that a return from Claudius’ expulsion had subsequently occurred.

Thus, the Epistle may have arrived in Rome during a period of comparative tranquility for the Jews and Christians of that city.

## **6. Place of Text in Redemptive-History (Biblical Theology)**

Romans 1:1-7 provides the culmination of the scriptures’ pronouncements on the person of Jesus Christ, i.e. with the clear statement that He is both God and man in one person.

Prophecies, promises and statements concerning the person of the Messiah (Hebrew = מָשִׁיחַ = the anointed one, Greek = Χριστός = Christ) abound throughout the scriptures, beginning with the protoevangel in Genesis 3:15 (it shall bruise thy head, and thou shalt bruise his heel), that the

bruising would be for our transgressions (Isaiah 53:5), that He would be born of a virgin (Isaiah 7:14) in Bethlehem (Micah 5:2), that He would preach the good news (Isaiah 61:1-2; cf. Luke 4:18-19), that He would be patient during His suffering (Isaiah 53:7-9), that He would die by crucifixion (cf. Psalm 22:14-18), that He would rise from the dead (Psalm 30:3), and that He would ascend into Heaven (Psalm 68:18; 110:1), etc.

## **7. Contribution to Systematic Theology**

Romans 1:1-7 discusses issues particular to both Christology and Soteriology.

With respect to Christology, Jesus is affirmed to be both man and God, i.e. the Son of David and the Son of God. Grudem states, “We may summarize the biblical teaching about the person of Christ as follows: *Jesus Christ was fully God and fully man in one person, and will be so forever.*” (1994, p. 529).

Concerning His Godhood, Erickson says,

We should note that Jesus did not make an explicit and overt claim to deity. He did not say in so many words, “I am God.” What we do find, however, are claims which would be inappropriate if made by someone who is less than God. For example, Jesus said that he would send “his angels” (Matt 13:41); elsewhere they are spoken of as “the angels of God” (Luke 12:8-9; 15:10). (1984, vol. 2, p. 684).

And, concerning His humanity, Erickson says,

The problem of man is the gap between himself and God. The gap is, to be sure, ontological. God is high above man, so much so that he cannot be known by unaided human reason. If he is to be known, God must take some initiative to

make himself known to man. But the problem is not merely ontological. There also is a spiritual and moral gap between the two, a gap created by man's sin. Man is unable by his own moral effort to counter his sin, to elevate himself to the level of God. If there is to be fellowship between the two, they have to be united in some other way. This, it is traditionally understood, has been accomplished by the incarnation, in which deity and humanity were united in one person. (1984, vol. 2, p. 706).

Under Soteriology, in verses 6 and 7 of our passage, the calling (κλητός) is a description of Special Grace rather than of Common Grace. Berkhof advises:

Special grace is irresistible. This does not mean that it is a deterministic force which compels man to believe against his will, but that by changing the heart it makes man perfectly willing to accept Jesus Christ unto salvation and to yield obedience to the will of God. Common grace is resistible, and as a matter of fact is always more or less resisted. (1941, p. 436).

## **8. Suggested Expository Outline**

The presentation will be visually augmented with Microsoft PowerPoint. The presentation time is expected to be approximately 1 hour 20 minutes in a Bible Study format. This Outline would be suitably condensed for shorter formats.

**Theme:** The person of Jesus Christ – who He is.

**Goal:** For the listeners/students/participants/congregants to better understand Jesus as both man and God, and to better comprehend the nature of their calling in Him.

I. Display and read Romans 1:1-7 in the English translation which is used in the pew Bibles of the Church where the presentation is being made, e.g. NIV hereafter, to wit:

<sup>1</sup>Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God— <sup>2</sup>the gospel he promised beforehand through his prophets in the Holy Scriptures <sup>3</sup>regarding his Son, who as to his human nature was a descendant of David, <sup>4</sup>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. <sup>5</sup>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. <sup>6</sup>And you also are among those who are called to belong to Jesus Christ.

<sup>7</sup>To all in Rome who are loved by God and called to be saints:

Grace and peace to you from God our Father and from the Lord Jesus Christ.

II. Display Map. Background of Romans:

A. Author: Paul – no significant challenge to this. Amanuensis: Tertius.

B. To: All the Christians in Rome (v. 7), a significant portion were Gentiles.

C. From: Probably Corinth, cf. Phoebe and Gaius.

D. Date: 55-59 A.D., most likely 56 or 57.

E. Purpose: Paul says almost nothing on this. Partially re: Paul's circumstances,

partially re: problems in Rome, and partially general theology?

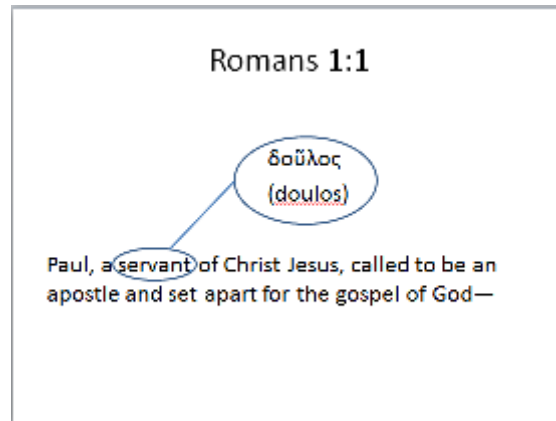
E. Overall Theme: Individual Salvation.

F. Genre: A treatise on key theological issues. But not a comprehensive theology, i.e. no



mention of the church as the body of Christ, the parousia, formal Christology, etc.

III. Display and read Romans 1:1 with a “servant-δοῦλος” bubble (i.e. the Microsoft PowerPoint will show the NIV translation with “servant” encircled, and with a line proceeding upwards and to the right to a bubble encircling “δοῦλος (doulos)”):



The word means “slave”; one in bondage; one under compulsion, even if willing, cf. Exodus 21:5-6. Expand upon this. Illustrate.

A. Display and read Matthew 10:24 with a “servant-δοῦλος” bubble.

B. Display and read I Corinthians 12:13 with a “slave-δοῦλος” bubble.

C. Display and read I Corinthians 7:21 with a “slave-δοῦλος” bubble and a “freedom-ἐλεύθερος” bubble. Expand upon slave/freedman dichotomy.

D. Display and read Matthew 20:26 with a “servant-διάκονος” bubble. This word addresses the work itself, i.e. the serving, rather than the slave vs. free status of the individual performing the service. Expand upon this.

IV. Display Romans 1:1 with a “called- κλητός” bubble.

Paul understands calling as the process by which God calls those, whom he has already elected and appointed, out of their bondage to this world, so that he may justify and sanctify them (Rom. 8:29 f.), and bring them into his service. (Coenen, 1975, vol. 1, p. 275).

A. Display and read Romans 8:28 with a “called- κλητός” bubble.

B. Display and read Revelation 17:14 with a “called- κλητός” bubble.

V. Display Romans 1:1 with an “apostle- ἀπόστολος” bubble.

This word means messenger or delegate or envoy. “Apostle” is more of a transliteration than a translation. In the NT, it is especially used to designate those 12 who had seen and been with Jesus (including Paul) and who had been especially commissioned to preach the gospel. Expand upon this.

Display and read John 13:16 with a “messenger- ἀπόστολος” bubble.

VI. Display Romans 1:1 with a “set apart-ἀφορίζω” bubble.

In this context, this word means to separate, to exclusively appoint to a specific exclusive task. Expand upon this. Illustrate.

A. Display and read Matthew 25:32 with “separate(s)-ἀφορίζω” bubbles.

B. Display and read II Corinthians 6:17 with a “separate-ἀφορίζω” bubble.

VII. Display Romans 1:1 with a “gospel-εὐαγγέλιον” bubble.

This word means “good news”, specifically in the sense of God’s good news to men, i.e. the gospel. The English word “gospel” derives from the Old English “godspell” = God’s tidings = good tidings. (Partridge, 1983, p. 259).

A. Display and read Mark 1:1 with a “gospel-εὐαγγέλιον” bubble.

B. Display and read Romans 1:16 with a “gospel-εὐαγγέλιον” bubble.

C. Display and read Galatians 1:9 with a “gospel-εὐαγγέλιον” bubble.

VIII. Display and read Romans 1:2 with a “he promised beforehand-προεπαγγέλλω” bubble.

Hapax legomenon. Discuss Messianic prophecies as noted under item “6. Place of Text in Redemptive History (Biblical Theology)” above.

IX. Display and read Romans 1:3 with an “as to his human nature-κατά σάρξ” bubble.

This phrase literally means “according to the flesh”. Expand upon this.

A. Display and read I Corinthians 1:26 with a “by human standards-κατά σάρξ” bubble.

B. Display and read Galatians 4:23 with a “in the ordinary way-κατά σάρξ” bubble.

C. Display and read Romans 8:4 with a “according to the sinful nature-κατά σάρξ”

bubble – different translation. Discuss concept of “context”; modern Greek:

i. nuts (the food) = καρύδια.

ii. nuts (nuts & bolts) = παξιμάδια.

iii. nuts (crazy) = τρελός.

X. Display Romans 1:3 with a “was a descendant-γίνομαι εκ σπέρμα” bubble.

Literally “made of the seed”. Expand upon this. Illustrate.

XI. Display and read Romans 1:4 with a “through the Spirit of holiness-κατά πνεῦμα ἁγιωσύνη”

bubble.

Display and read Ephesians 4:30 with a “Holy Spirit-πνεῦμα ἅγιος” bubble. Note parallelism of meaning with Romans 1:3 phraseology.

XII. Display Romans 1:4 with a “declared-ὀρίζω” bubble.

In this context, this word means to appoint or designate or declare. Expand upon this.

A. Display and read Luke 22:22 with a “decreed-ὀρίζω” bubble.

B. Display and read Acts 17:26 with a “determined-ὀρίζω” bubble.

XIII. Display Romans 1:4 with a “power-δύναμις” bubble.

Note the similarity of this word to the English “dynamite”. Illustrate.

A. Display and read Matthew 24:30 with a “power-δύναμις” bubble.

B. Display and read II Corinthians 12:9 with a “power-δύναμις” bubble.

XIV. Display Romans 1:4 with a “Son of God-υἱός θεός” bubble.

Briefly discuss Son of God as a concept, e.g. the “we” passages of Creation, and the Doctrine of the Trinity.

XV. Display Romans 1:4 with a “resurrection from the dead-ἀνάστασις νεκρός” bubble.

A. Display and read I Corinthians 15:12-14 with “resurrection from the dead-ἀνάστασις νεκρός” bubbles.

B. Display and read John 5:28-29 with with “rise-ἀνάστασις” bubbles.

Discuss the difference between “resurrection” and the reviving of Lazarus, Jairus’ daughter, etc.

XVI. Display and read Romans 1:5 with a “grace-χάρις” bubble.

A. Display and read Ephesians 2:8-9 with a “grace-χάρις” bubble.

B. Display and read Romans 11:6 with “grace-χάρις” bubbles.

Discuss the difference between grace and mercy.

XVII. Display Romans 1:5 with a “to the obedience that comes from faith-εις ὑπακοή πίστις” bubble.

A. Display and read Romans 16:25-26 with a “might believe and obey him-εις ὑπακοή πίστις” bubble. Compare and contrast the concepts of “obedience to the message of faith” and “obedience which springs from faith”.

B. Display and read I Peter 1:22 with an “obeying-ὑπακοη” bubble.

C. Display and read Hebrews 11:1 with a “faith-πίστις” bubble. Discuss the relationship between grace and faith.

XVIII. Display and read Romans 1:6 with a “called-κλητός” bubble.

Same word as in Romans 1:1. Discuss specific context.

XIX. Display and read Romans 1:7 with a “loved-ἀγαπητός” bubble.

i.e. “beloved of” (KJV) vs. “loved by” (NIV). Compare and contrast ἀγαπάω, ἀγάπη, and ἀγαπητός. Illustrate.

XX. Display Romans 1:7 with a “called- κλητός” bubble.

Same word as in Romans 1:1. Discuss specific context.

XXI. Display Romans 1:7 with a “saints-ἅγιος” bubble.

Same word we saw before, but with different translation: Display Ephesians 4:30 with a

“Holy Spirit-πνεῦμα ἅγιος” bubble.

XXII. Display Romans 1:7 with a “grace--χάρις” bubble.

Same word as in Romans 1:5.

XXIII. Display Romans 1:7 with a “peace-εἰρήνη” bubble.

In this context, this word also carries the connotation of harmony. Discuss the concept of “peace with God”. Illustrate.

A. Display and read Romans 5:1 with a “peace-εἰρήνη” bubble.

B. Display and read I Corinthians 14:33 with a “peace-εἰρήνη” bubble.

C. Display and read Galatians 5:22-23 with a “peace-εἰρήνη” bubble.

XXIV. Display and read Romans 1:1-7. Discuss goal as application.

## 9. References

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