

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ

### ROMANS CHAPTER 1

#### ROMANS 1:1

Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος ἀφορισμένος εἰς εὐαγγέλιον θεοῦ,

**Παῦλος δοῦλος Χριστοῦ Ἰησοῦ** *Paul a servant, slave, bond-servant of Jesus Christ*  
**κλητὸς ἀπόστολος** *called (to be) an apostle*  
**ἀφορισμένος** *having been set part; singled out, set apart*  
**εἰς εὐαγγέλιον θεοῦ** *to or for the gospel of God*

**Παῦλος**, -ου, ὁ, (a Latin name, *Paulus*), *Paul*. Two persons of this name are mentioned in the N.T., namely,

1. *Sergius Paulus*, a Roman propractor [proconsul], converted to Christ by the agency of the apostle Paul: Ac. 13:7.

2. *the apostle Paul*, whose Hebrew name was *Saul* and also the Graeco-Roman name *Paul*.

**δοῦλος**, -η, -ον, (some writers suggest it is derived from δέω *to tie, bind*; by others from δελω *to ensnare, capture, serving, subject to*. Then substantively, ἡ δούλη *a female slave, bondmaid, handmaid*

**Ac. 2:18** καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου *and even on my (male) servants and on my (female) servants*

1. *a slave, bondman, Man of servile condition*. Literally and metaphorical *one who gives himself up wholly to another's will, or dominion. devoted to another to the disregard of one's own interests*.

**1 Co. 7:23** τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων *you were bought with a price do not become slaves of men*

2. *a servant, attendant, (of a king)*.

**Mt. 18:23** ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ *the kingdom of the heavens was like a man, a king, who wanted to settle an account with his servants*

3. In a broad sense, servitude to anyone or any controlling habit or state:

**Ro 6:16** ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν δοῦλοι ἐστε ᾧ ὑπακούετε *to whom you yield yourselves slaves to obedience you are slaves to whom, to the one, you obey*

**Jo 8:34** πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλος ἐστὶν τῆς ἁμαρτίας *everyone committing the sin is a slave of sin*

**χριστός**, -ή, -όν, (χρίω), *anointed, anointed one, Christ*. ὁ Χριστός is a proper name.

**Ἰησοῦς**, -οῦ, dative -οῦ, accusative -οῦν, vocative -οῦ, ὁ, *Jesus*. In the N.T.

1. *Joshua* [fully *Jehoshua*], the famous captain of the Israelites, Moses' successor.

2. *Jesus*, son of Eliezer, one of Christ's ancestors: Lk. 3:29.

3. *Jesus*, the Son of God, the Savior of mankind.

4. *Jesus Barabbas*; see Βαραββᾶς.

5. *Jesus*, surnamed *Justus*, a Jewish Christian, an associate with Paul in preaching the gospel:

Col. 4:11.

**κλητός**, -ή, -όν, (καλέω), *called, invited*

**1.** *invited (by God in the proclamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ 1 Co. 1:24 αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἑλλησιν Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν but to those the called, both Jews and Greeks, Christ (is the) power of God and (the) wisdom of God*

**2.** *called to (the discharge of) some office, such as the office of an apostle Ro. 1:1 Παῦλος δοῦλος Χριστοῦ Ἰησοῦ κλητὸς ἀπόστολος Paul a servant, slave, bond-servant of Jesus Christ called (to be) an apostle.*

**ἀπόστολος**, -ου, ὁ;

**1.** *a delegate, messenger, envoy, one sent forth with orders. In isolated cases it means ambassador, delegate, messenger ἀπόστολοι of ordinary messengers, Phil. 2:25 ...*

*Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, ... Ephraoditus my brother and fellow-worker and fellow-soldier and your messenger and helper to my need*

**2.** *especially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God, Mt. 10:2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἔστιν ταῦτα ... now of the twelve disciples the names are these, are as follows ...*

**3.** *In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, Ac. 14:14 Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος διαρρήξαντες τὰ ἱμάτια αὐτῶν, now having heard the apostles, Barnabas and Paul having ripped their garments*

**ἀφορισμένος** perfect pass ptc nom sing masc **ἀφ-ορίζω** *having been separated, marked off ἀφ-ορίζω;*

**1.** *to mark off from (ἀπό) others by boundaries, to limit, to separate, Gal. 2:12 ὅτε δὲ ἤλθον ὑπέστειλεν καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς but when they came he withdrew, drew back, he separated, disassociated, excluded himself fearing the ones from the circumcision = those from the Jews*

**2.** *in a bad sense, to exclude as disreputable, Lk. 6:22 μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν blessed are you when men should hate you and when they might exclude you, reject you, ostracize you and they might insult (you)*

**3.** *in a good sense, to appoint, set apart, one for some purpose, Ac. 13:2 Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον· ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτοὺς literally, and serving of them to the Lord (= and while they were serving the Lord) and fasting, the Holy Spirit said, separate, set apart, at once to me Barnabas and Saul for the work (to) which I have called them*

**εὐαγγέλιον**, -ου, τό, (εὐάγγελος, compare εὐαγγελίζω),

**1.** *good tidings, good news, good report. In the N.T. specifically the glad tidings of the kingdom of God soon to be set up; the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel Mk. 1:15 μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ repent and believe in the good news, the gospel*

**2.** *As the Messianic rank of Jesus was proved by his words, his deeds, and his death, the*

narrative of the sayings, deeds, and death of Jesus Christ came to be called εὐαγγέλιον.

### **ROMANS 1:2**

ὁ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις

ὁ προεπηγγείλατο *which he promised beforehand*  
διὰ τῶν προφητῶν αὐτοῦ *through his prophets*  
ἐν γραφαῖς ἁγίαις *in holy writings, holy scriptures*

προεπηγγείλατο 3 p sing 1 aor mid ind προ-επ-αγγέλλω *he promised*

προ-επ-αγγέλλω: *to announce before; middle to promise before(hand), Ro. 1:2. Perfect passive participle ἡ προεπηγγελμένη εὐλογία the bountiful gift which was (previously) promised 2 Cor 9:5. In the N.T. found only in these 2 verses.*

προφήτης, -ου, ὁ, *a prophet (πρόφημι, to speak forth, speak out; hence 'one who speaks forth'), therefore, the equivalent of interpreter, Ex. 7:1, hence an interpreter, proclaimer or spokesman for God; one through whom God speaks; one who speaks forth by divine inspiration;*

1. In Greek writers from Aeschylus, Herodotus and Pindar down *an interpreter of oracles (whether uttered by the gods or the μάντιες), or of other hidden things; a foreteller, soothsayer, seer.*

2. In the N.T. *one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, especially future events, and in particular such as relate to the cause and kingdom of God and to human salvation. In only one place in the N.T. is a pagan called a 'prophet', i.e. in Tit 1:12: ἴδιος αὐτῶν προφήτης one of their (the Cretans') own prophet.*

γραφή, -ῆς, ἡ, (γράφω, compare γλυφή and γλύφω);

1. *a writing, what is written, πᾶσα γραφή every scripture (or writing) that is, of the O.T., 2 Tim. 3:16 πᾶσα γραφή θεόπνευστος all scripture (is) inspired by God, God-breathed (πᾶσα γραφή all scripture; note that because γραφή is any written document from a bill of sale to holy Scripture, the better rendering is every writing that is θεόπνευστος God-breathed. A bill of sale would not be God-breathed.)*

2. ἡ γραφή, *the Scripture κατ' ἐξοχήν, the holy scripture Jn. 7:38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος the one believing on me just as the writing, the Scripture said, rivers out of his belly they will flow with water living = rivers of living water will flow out of his innermost being, from deep within him*

3. *a certain portion or section of holy Scripture Ac. 1:16 ἔδει πληρωθῆναι τὴν γραφὴν ἣν προεἶπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ it was necessary to be fulfilled the writing, Scripture, which foretold the Holy Spirit through (the) mouth of David*

### **ROMANS 1:3**

περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα,

περὶ τοῦ υἱοῦ αὐτοῦ *concerning, regarding, his son*

τοῦ γενομένου ἐκ σπέρματος Δαυὶδ *the one having come, descended, born, from the family,*

line, descendants, of David

**κατὰ σάρκα** according to (the) flesh, humanly speaking, as to his humanity, with reference to his flesh, as to his earthly life

**γενομένου** 2 aor mid ptc gen sing masc **γίνομαι** the one having come with **τοῦ** the one who descended, came from

**σπέρμα**, -τος, τό, (σπείρω), the seed (from which anything springs);

**a.** from which a plant germinates;

**α.** the seed i.e. the grain or kernel which contains within itself the germ of the future plant.

**β.** metaphorical a seed i.e. a residue, or a few survivors reserved as the germ of a new race.

**b.** the semen virile;

**α.** By metonymy the product of this semen, *seed, children, offspring, progeny; family, race, posterity*, the equivalent of *tribes, races*.

**β.** whatever possesses vital force or life-giving power.

**Δαβίδ** , Δαυΐδ and Δαυείδ, Δαυΐδης, -ου, ό, David.

#### **ROMANS 1:4**

τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

**τοῦ ὀρισθέντος** the one having been appointed; the one who was appointed, designated, declared, marked out

**υἱοῦ θεοῦ ἐν δυνάμει** (the) Son of God with or in power; the powerful Son of God

**κατὰ πνεῦμα ἁγιωσύνης** according to (the) Spirit of holiness, majesty

**ἐξ ἀναστάσεως νεκρῶν** from the resurrection of (the) dead, from, among dead people

**Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν** Jesus Christ our Lord

**ὀρισθέντος** 1 aor pass ptc gen sing masc **ὀρίζω** having been appointed with **τοῦ** who was appointed, designated

**ὀρίζω**; (from ὄρος a boundary, limit); to define; i.e.

**1.** to mark out the boundaries or limits; set limits to, define, explain (of any place or object).

This meaning is found in ancient Greek writers but not in the N.T.

**2.** to determine, appoint, set, fix, designate, declare; what has been determined, according to appointment, decree, **Lk. 22:22** ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται, because indeed the Son of Man as it has been determined, appointed, decreed is going but woe to that man by whom he is delivered up

**ἁγιωσύνη** -ης, ἡ, (also ἁγιοσύνη) holiness, moral purity

**1.** (God's incomparable) majesty. Many commentators regard the word as uniformly and only signifying holiness, **Ro. 1:4** τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης the one having been appointed (the) Son of God with power according to (the) Spirit of holiness, majesty from the resurrection of (the) dead Jesus Christ our Lord

2. *moral purity*, **1 Th. 3:13** εἰς τὸ στηρίζαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνη ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν literally, *for the to establish of you the hearts = for the purpose to strengthen your hearts blameless in holiness before God and our Father*

**ἀνά-στασις**, -εως, ἡ, (ἀνίστημι) *resurrection*

1. *a rising up, a rising*, **Lk. 2:34** καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ *and Simeon blessed them and said to Mary his mother: behold, this child is appointed for (the) fall and (the) raising, rising up, of many in Israel.*

2. *a raising up, rising*, (e. g. from the dead), **Ro. 1:4** τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, *the one having been appointed (the) Son of God with power according to (the) Spirit of holiness from the resurrection from dead people Jesus Christ our Lord*

## **ROMANS 1:5**

δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ,

δι' οὗ ἐλάβομεν *through whom we received*

χάριν *grace*

καὶ ἀποστολὴν *and apostleship*

εἰς ὑπακοὴν πίστεως *for obedience of faith, to the obedience that comes from faith*

ἐν πᾶσιν τοῖς ἔθνεσιν *among all the Gentiles, nations*

ὑπὲρ τοῦ ὀνόματος αὐτοῦ *on behalf of his name, for the sake of his name*

ἐλάβομεν 1 p pl 2 aor act ind λαμβάνω *we received*

λαμβάνω *to take, to receive (what is given); to gain, get, obtain.*

1. *to take, take with the hand, lay hold of, receive* **Mt. 26:26** λαβὼν ὁ Ἰησοῦς ἄρτον *Jesus having taken (the) bread*

2. *to take, take away, to remove, to carry away* **Mt. 8:17** αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν *he our sicknesses, illnesses, weaknesses, he took*

3. *to seize, lay hold of, apprehend:* **Mt. 21:35** καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ *and the farmers, tenants, husbandmen, having seized the servants*

4. *to get possession of, obtain, if a goal attain* **Phil. 3:12** Οὐχ ὅτι ἤδη ἔλαβον *not that I have already attained, obtained, reached, received*

5. *to take, to catch (used of hunters, fishermen, etc.)* **Lk. 5:5** οὐδὲν ἐλάβομεν· *nothing we took = we caught nothing*

6. *to take to one's self, lay hold upon, take possession of, to appropriate to one's self* **Heb. 5:4** καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν *and not for himself does anyone receive, get, claim, the honor*

7. *to take according to agreement or law, to collect, gather* **Mt. 17:24** προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ *the people collecting the two-drachma temple tax approached Peter*

8. *to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something:* **Lk. 20:21** καὶ οὐ λαμβάνεις πρόσωπον *literally, and you do not*

*receive face = you do not show partiality, you are not partial to anyone, you are not influenced by anyone*

**9.** *to take, to choose, select* **Heb. 5:1** Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων *for every high priest from men being chosen, selected, appointed, taken on behalf of men*

**10.** *to take counsel, to deliberate* **Mt. 12:14** ἐξεληθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ *and having the Pharisees took counsel, assembled a counsel, conspired together, connived together, plotted, schemed together against him*

**χάρις:** *grace, good-will, loving-kindness, unearned favor*

**χάρις,** -ιτος, accusative χάριν, and twice in some manuscripts the rarer form χάριτα (Ac. 24:27; Jude 4), *grace;*

**1.** *that which affords joy, pleasure, delight sweetness, charm, loveliness: grace of speech, attractiveness, graciousness.* **Lk. 4:22** Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ · *and all were speaking well about him and marveling at the gracious words coming out from his mouth*

**2.** *good-will, loving-kindness, favor, gracious care or help, the act of favoring, have favor with.* Moreover, the word χάρις contains the idea of *kindness which bestows upon one what he has not deserved:* **Ro. 11:6** εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις *and if by grace (it is) no longer from works otherwise the grace is no longer grace*

**3.** χάρις is used of *the merciful kindness by which God turns people to Christ, keeps, strengthens, increases them in faith, knowledge, affection, and enables them to demonstrate Christian virtues:* **2 Co. 6:5** Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· *but working together we also urge you not to receive the grace of God in vain*

**4.** *thanks, gratitude, gratefulness as a result of grace; the equivalent of recompense, payment, reward.* **1 Co. 10:30** εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ *if I with thankfulness partake, why am I slandered on behalf of (that) for which I give thanks?*

**1 Tim. 1:12** Χάριν ἔχω τῷ ἐνδυναμώσαντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν *I have thanks (= I give thanks, I thank, I am grateful) to the one having strengthened me Christ Jesus our Lord*

**5.** *grace is why Christians receive his favor and blessings* **2 Co. 9:8** δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν ἀνάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν *and God (is) able (to make) all grace to abound to you so that in everything always having all self-sufficiency you may abound, overflow, spill over, in every good work, deed*

**ἀπο-στολή,** -ῆς, ἡ, (ἀποστέλλω);

**1.** *a sending out, away; a sending, a mission*

**2.** *a sending away i.e. dismiss, release, discharge.*

**3.** *a thing sent, especially of gifts.*

**4.** *in the N.T. only in the sense of the office and dignity of the apostles of Christ, apostolate, apostleship.*

**ὕπ-ακοή,** -ῆς, ἡ, (from ὑπακούω), *obedience, compliance, submission,* (opposed to παρακοή)

**Ro. 6:16** οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν δοῦλοι ἐστε ᾧ ὑπακούετε *do you not know that to whom you yield yourselves as obedient slaves you are slaves to whom you obey*

**πίστις**, -εως, ή, (πείθω), *faith, trust, conviction*;

1. *conviction, confidence* of the truth of anything, *belief*, in the N. T generally with the included idea of *trust* and *holy fervor*, **Heb. 11:6** χωρίς δὲ πίστεως ἀδύνατον εὐαρεσθῆσαι πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται *and without faith (it is) impossible to please (him, God) because (for) the one coming to God, it is necessary for the one approaching to believe that he is (= that he exists) and to the ones seeking him he is a rewarder = he rewards*

2. In the matter of conscience, *persuasion* or *conviction* or *confidence*, **Ro. 14:23** ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέκριται ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἀμαρτία ἐστίν *but the one doubting if he should eat, he has been condemned because (he has not eaten) in confidence, with conviction (that his action is acceptable); now every (act, action) which (is) not (done, performed, allowed) from faith, confidence, is falling short*

**ἔθνος**, -ους, τό; *Gentiles, nation, people, race, group*

1. *race, nation* **Mt. 21:43** διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς, *for this reason I say to you that will be taken from you the kingdom of God and it will be given to a nation, a people producing its fruits*

2. *foreign nations not worshipping the true God, pagans, Gentiles*, **Mt. 4:15** γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, *land of Zebulun and land of Naphtali (by) way of (the) sea, beyond the Jordan, Galilee of the nations, Gentiles*

3. Paul uses τὰ ἔθνη even of *Gentile Christians*, **Ro. 11:13** ὑμῖν δὲ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, *but I speak to you the Gentiles, nations inasmuch as so I myself am truly an apostle to the Gentiles, nations my ministry, I magnify = so inasmuch as I am truly an apostle to (the) Gentiles, I magnify my ministry*

## **ROMANS 1:6**

ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,

ἐν οἷς ἐστε καὶ ὑμεῖς *among whom you are also*

κλητοὶ Ἰησοῦ Χριστοῦ (*ones, those who are the*) called of or by *Jesus Christ*

ἐστε 2 p pl pres act ind **εἰμί** *you are*

**κλητός**, -ή, -όν, (καλέω), *called, invited*

1. *invited (by God in the proclamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ* **1 Co. 1:24** αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίους τε καὶ Ἑλλήσιν Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν *but to those the called, both Jews and Greeks, Christ (is the) power of God and (the) wisdom of God*

2. *called to (the discharge of) some office, such as the office of an apostle* **Ro. 1:1** Παῦλος δοῦλος Χριστοῦ Ἰησοῦ κλητός ἀπόστολος *Paul a servant, slave, bond-servant of Jesus Christ called (to be) an apostle.*

## **ROMANS 1:7**

πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

**πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ** *to all the ones being, who are, in Rome*  
**ἀγαπητοῖς θεοῦ** *the ones, those who (are) beloved, loved, of or by God*  
**κλητοῖς ἁγίοις** *the ones, those who (are) called (to be, as) saints, holy people*  
**χάρις ὑμῖν** *grace to you*  
**καὶ εἰρήνη** *and peace*  
**ἀπὸ θεοῦ πατρὸς ἡμῶν** *from God our Father*  
**καὶ κυρίου Ἰησοῦ Χριστοῦ** *and (our, the) Lord Jesus Christ*

**Ῥώμη**, -ης, ἡ, *Rome*, the renowned capital of Italy and ancient head of the world.

**ἀγαπητός**, -ή, -όν (verbal adjective of ἀγαπάω), *beloved, esteemed, dear, dear friend, favorite.*

**κλητός**, -ή, -όν, (καλέω), *called, invited*

**1.** *invited (by God in the proclamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ 1 Co. 1:24 αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἑλλησιν Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν but to those the called, both Jews and Greeks, Christ (is the) power of God and (the) wisdom of God*

**2.** *called to (the discharge of) some office, such as the office of an apostle Ro. 1:1 Παῦλος δοῦλος Χριστοῦ Ἰησοῦ κλητὸς ἀπόστολος Paul a servant, slave, bond-servant of Jesus Christ called (to be) an apostle.*

**ἁγίοις**: *saints; holy people; holy ones*

**ἅγιος**, -α, -ον, (from τὸ ἅγος religious awe, reverence; ἅζω, ἅζομαι, to venerate, revere, especially the gods, parents)

**1.** *reverential, worthy of veneration: τὸ ὄνομα τοῦ θεοῦ the name of God Lk. 1:49; God, on account of his incomparable majesty, Rev. 4:8 (Is. 6:3), i.e., ἔνδοξος, honorable. Hence used*  
**a.** *of objects which on account of some connection with God possess a certain distinction and claim to reverence, 2 Tim. 1:9, ἅγιοι γραφαί which came from God and contain his words, Ro. 1:2.*

**b.** *of persons whose services God employs as, for example, apostles, angels, prophets, (οἱ) ἅγιοι (τοῦ) θεοῦ ἄνθρωποι the holy men of God.*

**2.** *set apart for God, to be, as it were, exclusively his; τῷ κυρίῳ, τοῦ θεοῦ (i.e. ἐκλεκτὸς τοῦ θεοῦ) of Christ, he is called also ὁ ἅγιος παῖς τοῦ θεοῦ, and simply ὁ ἅγιος.*

**3.** *of sacrifices and offerings; prepared for God with solemn rite, pure, clean, (opposite to ἀκάθαρτος).*

Hence

**4.** *in a moral sense, pure, sinless, upright, holy: of John the Baptist, ἅγιος καὶ δίκαιος holy and righteous, of Christ, of God pre-eminently, νόμος law and ἐντολή command, i. e. containing nothing exceptionable,*

**χάρις**: *grace, good-will, loving-kindness, unearned favor*

**χάρις**, -ιτος, accusative χάριν, and twice in some manuscripts the rarer form χάριτα (Ac. 24:27;



Jude 4), grace;

1. that which affords joy, pleasure, delight *sweetness, charm, loveliness*: grace of speech, attractiveness, graciousness. **Lk. 4:22** Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ · *and all were speaking well about him and marveling at the gracious words coming out from his mouth*

2. *good-will, loving-kindness, favor, gracious care or help, the act of favoring, have favor with*. Moreover, the word χάρις contains the idea of *kindness which bestows upon one what he has not deserved*: **Ro. 11:6** εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις *and if by grace (it is) no longer from works otherwise the grace is no longer grace*

3. χάρις is used of *the merciful kindness by which God turns people to Christ, keeps, strengthens, increases them in faith, knowledge, affection, and enables them to demonstrate Christian virtues*: **2 Co. 6:5** Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· *but working together we also urge you not to receive the grace of God in vain*

4. *thanks, gratitude, gratefulness as a result of grace; the equivalent of recompense, payment, reward*. **1 Co. 10:30** εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ *if I with thankfulness partake, why am I slandered on behalf of (that) for which I give thanks?*

**1 Tim. 1:12** Χάριν ἔχω τῷ ἐνδυναμώσαντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν *I have thanks (= I give thanks, I thank, I am grateful) to the one having strengthened me Christ Jesus our Lord*

5. *grace is why Christians receive his favor and blessings* **2 Co. 9:8** δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν *and God (is) able (to make) all grace to abound to you so that in everything always having all self-sufficiency you may abound, overflow, spill over, in every good work, deed*

εἰρήνη, -ης, ἡ *peace*, i. e.

1. *a state of national tranquillity; exemption from the rage and havoc of war*:

**Ac. 24:2** ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ *Tertullus began to accuse saying great peace attaining through you = because we attain much peace through you*

2. *peace between individuals, i. e. harmony, concord, where harmony prevails, a course of life promoting harmony, to promote concord, pursue good order*

**Ro. 14:19** Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν *so then the (obligations, acts, factors) of peace let us keep on pursuing*

3. *security, safety, prosperity, free from danger, safe* (because peace and harmony make and keep life safe and prosperous):

**1 Co. 16:11** προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ ἵνα ἔλθῃ πρὸς με· *but send him on his way in peace that he may come to me*

4. specifically *the Messiah's peace*:

**Lk. 2:14** καὶ ἐπὶ γῆς εἰρήνην ἐν ἀνθρώποις εὐδοκίας *and on (the) earth peace among men of good will perhaps of (his) pleasure OR of (those with whom he is) pleased*

5. according to a conception distinctly peculiar to Christianity, *the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatever sort that is*:

**Ro. 8:6** τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη *for the mind governed by the flesh (is) death but the mind governed by the Spirit (produces) life and peace*

6. of the blessed state of devout and upright men after death

**Ro. 2:10** δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν *but glory and honor and peace to everyone who does good*

### **ROMANS 1:8**

Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

**Πρῶτον μὲν** *first, truly, deeply, with heart-felt passion*

**εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ** *I thank my God, I give thanks to my God through Jesus Christ*

**περὶ πάντων ὑμῶν** *on the behalf of, concerning, in regard to, all of you*

**ὅτι ἡ πίστις ὑμῶν** *because your faith*

**καταγγέλλεται** *is proclaimed, spoken about, made known, is being reported*

**ἐν ὅλῳ τῷ κόσμῳ** *in all the world, in the entire world*

**πρῶτος, -η, -ον,** *first;*

1. either in time or place, in any succession of objects or of persons **Rev. 1:17** ὁ πρῶτος καὶ ὁ ἔσχατος *the first and the last i. e. the eternal One;*

2. *the former, previous:* τὴν πρώτην πίστιν, the faith which they formerly professed **1 Tim. 5:12** ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν\* ἠθέτησαν *having (incurring) judgment because they rejected their first faith or their primary faith* (\*many translations render **πίστιν** *vow, pledge, commitment*)

3. *first in rank, influence, honor; chief; principal:* πρῶτος *chief*, (opposite to δούλος), **Mt. 20:27** καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δούλος· *and whoever would want among you to be first, prominent, he will be your servant;* **Mk. 6:21** οἱ πρῶτοι τῆς Γαλιλαίας, *the chief men of Galilee*

4. Clothing of first importance, foremost, best, special, e.g., finest of clothing, most special clothing **Lk. 15:22** εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν *but said the father to his servants: quickly bring out the best robe and put (it on) him*

5. neuter πρῶτον as adverb, *first, at the first, the first time,* **Jn. 15:18** ἐμὲ πρῶτον ὑμῶν *me before (it hated) you;* **Lk. 10:5** πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ *first say: peace to this house*

**μὲν,** a weakened form of μήν, and hence properly an affirmative particle: *truly, certainly, surely, indeed.* Many translators leave **μὲν** unrendered.

**εὐχαριστῶ** 1 p sing pres act ind **εὐχαριστέω** *I give, render, thanks, thanksgiving*

**εὐχαριστέω,** -ῶ;

1. *to give thanks, render thanks, return thanks* especially where the giving of thanks is customary at the beginning of a feast, or in general before eating **1 Co. 11:24** καὶ εὐχαριστήσας ἔκλασεν *and having given thanks, after he gave thanks, he broke (it)*

2. *to give thanks* **Lk. 17:16** καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης *and he dropped on (his) face at his feet thanking him, giving him*

thanks: and he was a Samaritan

**καταγγέλλεται** 3 p sing pres pass ind **κατ-αγγέλλω** *is announced, declared, made known*  
**κατ-αγγέλλω;**

**1.** *to announce, declare, promulgate, make known; to proclaim publicly, proclaim solemnly, publish, **Ac. 13:5** καὶ γενόμενοι ἐν Σαλαμίῃ κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων and having arrived at Salamis they preached, proclaimed, made known, the message of God in the synagogues of the Jews*

**2.** (Occasionally in Greek writers, including twice in the O.T., where it means *to denounce, report, betray*).

**ὅλος**, -η, -ον, *whole, (all), entire, complete.*

**κόσμος**,

**1.** *ornament, decoration, adornment **1 Pet. 3:3** καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος and (the) adornment, wearing, of gold (jewelry, ornaments) or wearing of (lovely, beautiful) clothes*

**2.** *the world, the earth, the universe **Ac. 17:24** ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ οὐτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ the God the One having made the world and all the (creatures, objects) in it, he is Lord of heaven and earth, does not live in temples made by hands*

**3.** *Used of Gentiles or nations collectively **Lk. 12:30** ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων for all of these (matters, concerns) the nations, the Gentiles, of the world seek but your Father knows that you need these (provisions, necessities)*

**4.** *in Greek writers outside of the bible an apt and harmonious arrangement or constitution, order.*