

Chapter One

verse 1 -

ἀπόστολος - noun, mas, sing. *Ambassador*

① delegate, envoy, messenger - In classical Gk - δ'α. is a naval expedition, prob. also its Commander. occurs once in Jer. - "sending out," used esp. of God's messengers. (A&H)

② The title is prefixed to Romans, 1 & 2 Cor., Eph, Col. here with special emphasis, because Paul's apostleship had been challenged. (V)

③ The bare mention of his office involved a distinct protest against the slanders which had been circulated in regard to his office + person. (X6T)

④ The apostles were those who filled a unique place in the divine plan of salvation as the primary witnesses to the unique event, the saving act of God in the death + resurrection of Jesus. The office involved the twofold responsibility of preaching the Gospel + exercising authority over the church. (JA)

⑤ - One sent forth - ἀπο, from - ~~επι~~
εἰσέναιμι - to send. The word is used of X to describe His relation to God - (Heb 3:1).

The word also has a wide reference - used of Barnabas - Acts 14:4, 14 - Rom 16:7 - Andronicus + Junias - others - 2 Cor 8:23, Phil 2:25 - used in 1 Thess 2:6 by Paul, Silas + Timothy, to define their relation to X. (Vine)

⑥ Emphasis on his divine calling, something that in the sequel proves to be one of the main themes of

11.
The letter. (NDC)

① In no letter does Paul describe his commission with such fullness or emphasis as here. (Cf. Rom, 1:1-2), where he defines it not merely affirmatively, but also by means of a double negative.

"A man set forth with a commission." -
The frequency & prominence of its use in N.T. may be taken as a measure of the new emphasis which the early Christians had learned to place on this conception of a man being 'sent forth' from God. (Moffett)

② The opening ~~the~~ sentences of a Pauline Epistle generally repay careful & detailed study. They often reveal the thoughts that dominate the apostle as he begins to write, & so provide a key-note for the rest of the letter. This is notably the case in Gal. (Moffett)

③ The ~~boldness~~ ^{boldness} of the address is at once obvious. None of the usual qualifying phrases, omits usual thanksgiving for spiritual state of ~~the~~ converts. He is too deeply distressed for compliments. (JA)

According to Peter's list of requirements, Paul was not qualified to be an apostle - Acts 1:21,22. His opponents grabbed at this & sought to discredit his claim. But Paul insists that he has seen the risen Lord, which is more vital. X still has power to send forth men.

But the qualifications in Acts 1:21,22 - are they for the Lord or Peter's?

The two threads which run thru this epistle — the defence of Paul's authority & maintenance of the doctrine of grace — are knotted together in the opening salutation. (Lt)

οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου —
 "not from men nor through men,"

① ἀπὸ — very common — implies separation, & is, therefore, used only with the ablative case. — "from the edge of —"

διὰ — not meaning: two; from διό — remote meaning, "through, by" — agency (D + M)

② Defines apostleship negatively — two-fold — former refers to ultimate source of authority — latter to the medium thru which the authority had been transmitted. He did not appear as Joseph & Matthias did before the other apostles as a candidate for apostleship. He was one whether they recognized him or not. (Moffatt)

③ διὰ, as distinguished from ἀπὸ, is used consistently in N.T. to denote the means or instrument. In first clause distinguishes himself from false apostles whom he did not call; in second, he ranks himself with the 12, who were commissioned directly from God. (Lt)

④ ἀνθρώπων — no article — the accent is on the human as such, on man. (NBS)

- ⑤ O.K. - The third word in the letter stamps it as argumentative & controversial. Paul was a man who could say NO. (Wuest)

ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς -
 " But ~~through~~ through Jesus Christ and God Father "

- ① By including both clauses ~~under~~ ^{under} the same preposition, he expresses with greater emphasis the directness of his Divine Commission. (Lt)
- ② His Commission to the Gentiles was a single act of the Divine Head of the Church. (XGT)
- ③ In the Road to Damascus X pointed out the special work he was to perform. (Am.)
- ④ Together they constitute a direct divine intervention which leaves no place for dependence on human agencies. (Moffatt)
- ⑤ ἀλλὰ, stronger than & δέ.

^{1 over art Part-acc}
 τοῦ ἐγεῖραντος αὐτὸν ἐκ νεκρῶν
 "who raised him out of the dead."

- ① This expression has a special bearing on Paul's apostleship, as the context shows. (Lt)
- ② Paul is not only vindicating his right to preach the gospel but also the Gospel he preached. Neither he nor the Judaizers