

Romans 1:1-7
Introduction

Introduction: This book contains over 7,100 words. It is often divided into 2 simple parts: 1-8, 9-16. It can also be divided into *condemnation* (1-3), *justification* (4-5), *sanctification* (6-8), *restoration* (9-11), and *transformation* (12-16).

Another helpful way to view the book is: Good news for Jews and Gentiles (1:1-4:25); Why the Gospel is good news (5:1-8:39); God's faithfulness vindicated (9:1-11:36); Gospel life for Jews and Gentiles (12:1-15:13), and some messengers of the gospel (15:14-16:27).

See the chart by Paul Tautges on 3 phases of salvation.

Unlike many of Paul's books, the only corrective is found in chapter 14.

Listen to how S. Lewis Johnson describes this letter. "It was winter of the years AD 54–55 in the city of Corinth, the vanity fair of the ancient world. Two quiet and dignified men, guests in the house of Gaius, a Christian businessman of Corinth, sat down to engage in the work of correspondence. Paul, a man who appeared to be in his late fifties, prepared to dictate a letter to a man named Tertius (cf. Rom. 16:22). That papyrus scroll that flowed from the hand of Tertius would be sufficient to change the course of the history of the Western world."

The reading and study of this book led to the salvation of many throughout history, including Augustine, Martin Luther, John Bunyan, John Wesley, and others. Pastor Martyn Lloyd-Jones spent @ 13 years (@ 370 sermons) teaching through it nearly every Friday evening from October 1955- March 1968, and only made it to 14:17!

1) The credibility of the AUTHOR—*Paul*—1:1

- The first seven verses are one sentence in the original text.
- a) His relationship—*a servant* [doulos] of *Christ* (the Messiah) *Jesus*—emphasis on his MASTER
 - i) The *doulos* was completely at the disposal of the master. He was under the complete authority of the master. It implies humility, devotion, and obedience. It also emphasizes that he represents the authority of his Master.
 - (1) Our usefulness to Jesus depends on the extent to which we will the will of God. (Francis Schaeffer)
 - ii) Many of his readers would have been slaves. Paul was not a slave by force or necessity but by choice. He exalts Christ by saying this.
- b) His office—*a called apostle*—emphasis on the MESSENGER
 - i) As opposed to a man who called himself an apostle.
 - ii) Paul was called by Christ on the road to Damascus (Ac. 9:1-16).
- c) His purpose—*set apart* (pf. pass. ptc.) *unto the gospel* (good news) of *God*—emphasis on the MESSAGE
 - i) Remember that separation is both **negative** (from something) and **positive** (to something).

- ii) This is the first of 13 uses of the term “gospel” in Romans.
- iii) Romans tells us about God; how He acted to bring salvation, how His justice is preserved, how His purposes are worked out in history, and how He can be served by His people. (Leon Morris)

2) The credibility of the GOSPEL (in a parenthesis)—1:2-6

- a) God *promised beforehand*—1:2 (perhaps as far back as Genesis 3)
 - This means He announced with certainty in advance as to what He would do. How did he do this?
 - i) *Through His prophets*
 - (1) Moses (Acts 3:21-22), David (Acts 2:30)
 - ii) *In the holy Scriptures*—the Gospel cannot be apart from God’s Word
 - Paul will quote from the OT @ 60x in this letter plus many allusions
 - b) God’s revelation *concerning his Son*—1:3-6
 - i) Who is this Son?—1:3-4
 - (1) HIS HUMANITY—1:3 the One *who descended from* (lit. “became from the seed of”) *David according to flesh*
 - Fulfilling both the unconditional promise to David (2 Sam. 7:8-17) and the conditional promise to Solomon
 - (2) HIS DEITY—1:4 the One *who was declared* (designated by the Father) *to be the Son-of-God-in-power* [du,namij] **according to Spirit of holiness** *by his resurrection from the dead*
 - (a) Note the Tri-unity of God here.
 - (b) He does not become the Son of God, but it becomes undeniably obvious now because His deity has been veiled in flesh.
 - (3) HIS AUTHORITY—*Jesus Christ our Lord*
 - ii) *Through whom* (Jesus Christ our Lord) *we* (Paul) *have received* (from God the Father)—1:5-6
 - (1) What? *grace and apostleship*
 - (2) Why? *to bring about the obedience of faith for the sake of* [u`pe,r] *his name among all the nations, & including you who are called to belong to Jesus Christ,*
 - ❖ This tells us something about the ethnic origin of the Roman church—they were largely Gentiles
 - (a) PURPOSE—exercising faith is obedience to God’s rescue invitation
 - (i) Cf. Rom. 10:16; 2 Thess. 1:8; 1 Pet. 1:22; 4:17
 - (b) MOTIVE—this grace and apostleship for obedience unto salvation is on behalf of His name—He brings it about for His name’s sake; see 1 John 2:12
 - (c) SCOPE—this obedience is to be among all the nations (Mt. 28:19; Mk. 13:10; Lk. 24:47)

3) The credibility of the READERS—1:7 (completing what he started in 1:1)

- a) *To all those in Rome*—these 3 adjectives describe every believer

- i) *Loved by God*—God will always love His children, even Gentile ones!
 - ii) *Called*—effectively called (urgently summoned) to salvation and to Jesus Christ (1:6); calling is a result of God’s love
 - iii) *Saints*—holy (set apart) ones; holiness is a result of God’s call
 - iv) These 3 truths apply to you if you are a Christian.
- b) The typical greeting/blessing
- i) What? *Grace to you and peace*
 - (1) Real peace comes only as a result of the grace of God. (R. Mounce)
 - ii) From whom? (note their equality)
 - (1) *God our Father*
 - (a) Believing Jews and Gentiles have a common Father
 - (2) *and the Lord Jesus Christ.*

4) Things we need to remember:

- a) Who is God?
 - i) God is the SOURCE of the Gospel.
 - ii) Christ is the FOCUS of the Gospel.
- b) What does God do?
 - i) He PROMISED the Gospel. He kept His Word.
 - ii) He CALLS sinners to be believers and MAKES saints out of sinners.
 - iii) He LOVES believers, regardless of their track record.
 - iv) He GRANTS grace and peace to believers.

Next time: Romans 1:8-15