

## Paul's Apostolic Ministry 1:5-6

- In v. 5, Paul elaborates on his apostolic ministry and status.
  1. He is tasked to “call people from among all the Gentiles to the obedience that comes from faith.”
    - Jesus set this as Paul’s primary mission in **Acts 9:15**.
    - V.5 is better translated in the NASB as, “through whom we have received grace and apostleship to bring about the **obedience of faith** among all the Gentiles for His name’s sake,”
    - Obedience and faith are not separate with one leading to the other.
    - Faith, if genuine, always has obedience as its outcome; obedience, if it is to please God, must always be accompanied by faith.
    - Paul’s message was that what marks God’s people are no longer deeds done in obedience to the law, but an obedience that stems from, accompanies, and displays faith.
  2. In v. 6 Paul makes it clear that the Romans are included among the Gentiles to which he is called.
    - The 1984 NIV says, “And you also are among those who are called to belong to Jesus Christ.”
    - The 2011 NIV says, “And you also are among those Gentiles who are called to belong to Jesus Christ.”
    - The NASB says, “among whom you also are the called of Jesus Christ;”
    - The ESV says, “including you who are called to belong to Jesus Christ,”
    - The KJV says, “Among whom are ye also the called of Jesus Christ”
    - These translations are given so you can see how some translations deal with certain verses.
- Paul’s ministry was primarily to the Gentiles but also to the Jews as well.
- In the opening of this letter, we must remember that Paul has never met these Roman Christians and he is attempting to establish a rapport with them. He did not start the church in Rome.
- He has identified the ministry in which he is called, what that ministry entails, and lets them know that they are within the scope of the ministry that Christ called him to.

## The Roman Christians (1:7)

- After all of Paul’s opening remarks, he finally gets around to identifying who the letter is written to in v. 7, “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.”
- Paul’s use of “loved by God and called to be saints” reflects Old Testament language used for Israel.
  - “Saints” is the Greek word *hagioi* which means “holy ones.”
- It is important for Paul in this letter to imply that Roman Christians, who are Gentiles, have inherited the privileges and promises granted to the Old Testament people of God.
- “Grace” which is *charis* comes from the Greek word *chairein* which often appeared in Greek letters as a greeting.
- “Peace,” by contrast is the Hebrew word *shalom* which is the word for the well-being of the righteous in the OT.

## Conclusion

- In the prescript of this letter, Paul has identified who his master is, who he is, and what his purpose is.
- He has made clear who Jesus is as far as identifying him both as flesh, but more importantly the Son of God.
- He also made clear that the Roman Christians were under his ministry and that because of their “obedience of faith” they too were saints of God.
- Paul sets the tone for the rest of this book in these 7 verses.
- The Gospel message will be paramount in the book as well as flesh vs. spirit, and obedience of faith.

# Next Week Study

## Romans 1:8-15



**The Book of Romans**  
**1:1-7**  
**8/15/2018 Wednesday PM**

**Romans 1:1-7**

<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.

**Paul (1:1)**

- Paul begins the letter to the Romans by identifying his master, his office, and his purpose.
  1. He is a “servant of Christ Jesus.”
    - The word “servant” in this verse is the Greek word *doulos* – which means “to bind,” “a slave,” originally the lowest term in the scale of servitude, came also to mean “one who gives himself up to the will of another,” e.g., 1Cr 7:23; Rom 6:17, 20, and became the most common and general word for “servant,” as in Mat 8:9, without any idea of bondage. In calling himself, however, a “bondslave of Jesus Christ,” e.g., Rom 1:1, the Apostle Paul intimates (1) that he had been formerly a “bondslave” of Satan, and (2) that, having been bought by Christ, he was now a willing slave, bound to his new Master.
    - This also showed Paul’s status before the Lord. The title “servant of the Lord” in the Old Testament was applied especially to outstanding figures like Moses (Joshua 14:7) and David (Psalms 18:1).
  2. Paul also points in v. 1 to his office as an Apostle. He was appointed by Jesus himself in Acts 9 while on his way to persecute Christians who fled from Jerusalem.
  3. Lastly in this verse Paul identifies his purpose as being “set apart for the gospel of God.” In Acts 9, Jesus specially selected Paul to minister to the Gentiles as well as the Jews. Paul’s mission was to proclaim and explain the Good News of God’s intervention in Jesus Christ.

**Paul and the Gospel (1:2-4)**

- In v. 2 Paul makes it clear that the Good News of the Gospel is rooted in the entirety of Scripture.
  1. **Genesis 12:3** – The Messiah would come from Abraham’s line, and through the Messiah “all peoples on earth will be blessed.”
  2. **Psalms 16:10** – The promise of the resurrection given to David; the Messiah (the Holy One) would be resurrected.
  3. **Psalms 118:22** – The Messiah would be rejected by his own people, but would become the “capstone” the most important part of the church.
  4. **Isaiah 49:5-6** – The Messiah would gather Israel and be a light for the Gentiles.
  5. **Zechariah 9:9-11** – The Messiah would come to his people “riding on a donkey,” which he did in his Triumphal Entry into Jerusalem.
  6. **Zechariah 12:10** – The Messiah would “be pierced” on the cross, and many would mourn his death.
  7. **Malachi 4:1-5** – The Messiah’s arrival will be heralded by one like “the prophet Elijah,” who was to be John the Baptist.
- In vv.3-4 Paul describes the content of the Gospel: Jesus Christ himself. They depict two stages in Christ’s life.
- V. 3 - Jesus’ human nature (flesh) as a descendant of David. V.4 - Jesus’ spiritual nature as the Son of God
- The “Spirit” in v. 4 is correctly capitalized because it is referring to the Holy Spirit.
- The word “declared” is the Greek word *horizo* which means “to appoint.”
- It is more properly translated in the 2011 NIV as, “and who through the Spirit of holiness was appointed the Son of God in power by his resurrection from the dead: Jesus Christ our Lord.”
- Jesus didn’t become the Son of God after the resurrection, He always was, He became the “Son of God in power.”
- Paul uses this flesh vs spirit theme throughout the entire book of Romans. **Romans 8:5** for example.