

# Romans

Romans 1:1-17

Paul's Salutation and Purpose of Letter

# Apostolic Salutation 1:1-7

- What would you expect Paul to say?
  - Paul addresses a group of Gentiles, most of whom he has not had any personal contact with, though some individuals knew him well (Romans 16).
  - Disciples who were mostly Gentiles, but not converts of the apostle himself
  - Disciples he hope to visit on his way to the western world
- This is the longest Salutation of all of Paul's letters
  - This is Paul's first contact with this community of saints and as such he is led by the Spirit to fully identify himself and his connection to them
  - Paul expresses himself in such a way so that the reader is immediately aware of the subject of his letter. Similar to Galatians 1:1-5

# Paul's position defined

- Given the circumstances what would Paul say about himself? What are his credentials? In what capacity does he write? Who is he to be writing this community of disciples that he didn't plant? Why should these people be interested in a letter from him?
  - *"a servant of Christ"*
  - *"called to be an apostle"*
  - *"separated unto the gospel of God"*

# The Gospel Described

- *“which He promised beforehand through His prophets in the holy Scriptures”*
- *“concerning His Son”*

# The Son described

- *“who was born of a descendant of David according to the flesh,”*
- *“Jesus Christ our Lord”*
- *“through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles in behalf of His name,”*

# The position of the Romans, Address and Greeting

- *“among whom you also”*
- *“are the called of Jesus Christ;”*
- *“to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.”*

# Paul's desire for the Roman Christians 1:8-15

- Paul expresses his eagerness and yearning to be a part of the strengthening of faith of Christian movement in Rome
  - vs 8 – Paul wants them to know their faith is “world renown”
    - It is not his intention to move the importance from them to him but to praise them for their accomplishments
  - vs 9-10 Paul uses the highest authority possible to express how much he wants to come to Rome – the LORD. (Romans 15:30-32, Acts 20:22-23; 21:10-14
    - Paul's constant prayer was for those believers in Rome and the Christ would flourish in them.
  - Vs 11 Paul understands and praises their faith but also has been warned what is to come and wants to help them “firm up” their defenses
    - It is Paul's desire above all else to teach and express Christ to all men, especially these.

# *“...that you may be established...”*

- The purpose clause of this letter to the Romans
  - Greek – ***sterizo*** means “set up, fix (firmly), establish, support ... figuratively confirm, establish, strengthen, make firm; to render constant, confirm, one’s mind”
  - Timothy was sent to Thessalonica “to establish (the Christians), ... that no man be moved by these afflictions” (1 Thess. 3:2f).
  - The Roman saints were famous for their faith (8), but, like all Christians, needed to be “established in the truth” (2 Pet. 1:12).
  - So with Paul. He knew the Roman disciples to be “filled with all knowledge,” but he too wrote “as putting (them) again in remembrance” (15:14–16).
    - At the end of the epistle, after the full presentation of the gospel with all its implications, he warns about teachers who cause divisions “contrary to the doctrine which ye learned” (16:17).



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  - vs 12 - Paul does not want to be misunderstood. He highly valued the faith of the Romans. When he arrived in Rome the encouragement and strengthening would be mutual.
    - Romans 15:30-33 reenforces this idea of give and take
  - vs 13 – Another purpose statement provided by Paul – to have some fruit in (or among) you
    - Paul was the apostle to the Gentiles. Rome was the ultimate hub of Gentile faith radiating to all parts of the known world. Paul would like to be intimately involved in bringing Christ to those who need Christ and none more so than the Romans.
  - vs 14 – Paul the apostle to the Gentiles wanted to be the apostle to ALL Gentiles
    - His distinction between classes of Gentiles here shows his drive to deliver the message

# Paul's desire for the Roman Christians 1:8-15

- Paul expresses his eagerness and yearning to be a part of the strengthening of faith of Christian movement in Rome
  - vs 15 Paul wants them to know he feels obligated to share the gospel with them. He is desire is to do so. There is no reluctance on his part.
    - Paul does not know if he will ever get to Rome but he wants the Romans to know that his absence from them is not of his own doing and that he eagerly wishes to be with them.

# The subject of this letter

- Paul's previous explanations have led to the subject of this letter
  - vs 16a - The reason for Paul's eagerness – He is not shamed of the gospel
    - Paul is not ashamed of the gospel in spite of the world's contempt for it (1 Cor 1:22)
    - He is not ashamed in spite of the world's treatment of him (1 Cor 4:9-13)
    - Before this letter is done Paul will defend the gospel against all slander, distortion, and objection to it and this letter will overcome them all.
  - vs 16b – The reason for Paul's boldness – Not of self but in the gospel
    - The POWER OF GOD – creation, sustaining natural order, ruling the nations, working in history to accomplish HIS purpose, in the miracles, in raising the dead.
    - The gospel IS the power of God toward Salvation to EVERYONE WHO BELIEVES
      - It is universal and conditional.

# The subject of this letter

- Paul's previous explanations have led to the subject of this letter
  - vs 17a – The reason the gospel is God's power to save the believer...
    - The gospel reveals righteousness from faith to faith
    - Salvation is impossible without righteousness
    - The gospel reveals the means by which sinful man may be righteous before God
    - This righteousness bestowed on man IS A GIFT, not earned but freely GIVEN conditioned upon faith.
    - **RIGHTOUSNESS**

# Righteousness

- Righteousness (Greek dikaiosune) is the state, quality or condition of a person who is righteous (dikaios) or in the right (dike).
  - It is the legal state of one who has been justified (dikaioo) or declared to be righteous by a judge.
  - It is a matter of legal standing before a judge— the standing of one who has received a verdict of acquittal; who has been declared to be innocent or not guilty.
  - Paul’s elaboration will make it clear that he is speaking of a legal standing that has been handed down as a gift of God’s grace, as opposed to an earned verdict or standing before the court—one achieved by the defendant’s own conduct.
  - Paul will explain this fully later in our study of Romans 3:21-26

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  - from faith to faith
    - The revelation of a righteousness arising out of faith aims at producing faith in a person.
    - Galatians 2:16 illustrates this

# The subject of this letter

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  - vs 17b – *“as it is written: ‘BUT THE RIGHTEOUS ONE WILL LIVE BY FAITH.’”*
    - *Agreement of the righteousness revealed in the gospel with the Old Testament*
    - *Paul quotes Habakkuk 2:4*
- Paul through, the Holy Spirit, reveals through the Old Testament the righteousness of the LORD and will continue to do so throughout his letter to the Romans to show that righteousness is of God, it is the essence of His character, it is something revealed by Him, it comes from God and through HIM is ***made available*** to mankind. Isaiah 53 and 54 especially are one and the same with Paul's message – justification and righteousness of Jehovah's servants connected to the ministry, suffering and death of the Son and righteousness goes forth from God in judgement against sin.

# Next Week

- We will begin “A World Under Sin and Condemnation” – Romans 1:18-3:20
  - Most likely will take 2 weeks to cover this lesson
  - Please read the section and study with the focus on what we covered this week – judgement and righteousness.