



OUTLINE OF THE BOOK OF ROMANS

I. Introduction to the Epistle (1:1-15)

A. Greetings/Personal Introduction (1-7)

B. Thankfulness for their Faith (8-10)

C. Paul's Motive for Visiting Rome (11-15)



V.1: Paul, a servant of Christ Jesus, a called apostle, having been set apart for [the] gospel of God...,

Typical Greco-Roman letters of this period begin with a short greeting at the top of the scroll, similar our return address!

Paul's greeting is much more detailed in describing himself (including his Gospel) and his addressees, even more extensively than most of his other letters recorded in the NT.



V.1: Paul, a servant of Christ Jesus, a called apostle, aving been set apart for [the] ospel of God...,

Paul is "a servant/slave of Christ Jesus" in the long tradition of those who were servants of the L RD (YHWH); (Moses, Joshua, Elijah, D vid, et.al).

A "bondservant" (δοῦλος) is one who is bought with a price (cf. 1 Cor. 6:20; 7:23). This term actually had great dignity in the NT, since this term is used for those whose service is used by Jesus in extending, advancing, and proclaiming His Holy Gospel! This term was used quite often of the apostles!



V.1: Paul, a servant of Christ Jesus, a called apostle, having been set apart for [the] gospel of God...,

Paul is "a called apostle" and not a selfdesignated apostle; like the 12, Paul saw the Risen Christ Jesus and was called by Him (on the road to Damascus; cf. Gal. 1:1). His authority is no less than theirs. He is "one who has been appointed for the Gospel of [that comes from] God" (cf. Gal. 1:15). His servant-hood and apostleship are centered on the Gospel that originates from God.

Greetings
And
Personal
Introduction
(1-7)

Paul explains the Gospel by first anchoring it in the OT; it does not originate with the incarnate Jesus and Paul, but was promised beforehand in "Holy Writings (Scriptures)." He further clarifies the Gospel by explaining that it is about a Person: the Son of God. Notice how both the Human and Divine Natures of Jesus are brought out in vv. 3-4: having come of [the] seed of David according to the Flesh and having been JOSUS [1] declared the Son of God on the basis of the romicor Resurrection accor of the Spirit (cf. Acts 2:36).



V. 5: through whom we have received grace and apostleship unto obedience of faith among all the Gentiles, for His name's sake,

Jesus is the Lord and is the source of the grace and apostleship Paul has received in order to bring about the "obedience of faith." This term summarizes the central purpose of Paul's mission. In light of the emphasis on faith apart from works throughout this epistle and Rom. 10:16, where obedience to the Gospel is understood to be faith; thus, we can say: "obedience that consists of faith" (cf. 2 Thess. 1:3-8).

Greetings And Personal Introduction V. 5: through whom we have received grace and apostleship unto obedience of faith among all the Gentiles, for His name's sake,

Faith and obedience must be one, must be united; yet, many Christians wrongly separate faith and obedience.

Jesus said, "This is the work of God, that you believe in Him whom He has sent" (St. John 6.29).

Greetings And Personal Introduction Vs. 6-7: among whom are you also called of Jesus Christ. To all those being in Rome, beloved of God, called saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

The "called Apostle" addresses the Roman Christians as "also called of Jesus Christ" and the "called saints." This refers to the call to faith, especially in Holy Baptism. Paul transforms the secular "greetings" with the words "grace to you [χάρις ὑμιν] and peace [εἰρήνη]" reflecting his Jewish background (Hebrew: pn and (پارات).



Vs. 6-7: among whom are you also called of Jesus Christ. To all those being in Rome, beloved of God, called saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

The Greek word for "saints" [ayío15] basically signifies "set apart" or "separated." We normally think of this concept negatively and think of not just "separated," but "separated from." Yet the separation of which Paul writes is not so much a separation from, but a separation to God.

Greetings And Personal Introduction

An interesting note: We often refer individually to people such as St. Paul, or St. Peter or St. John. Yet Holy Scripture never uses the singular; always the plural when used of believers! The plural points to a community set apart to God. The primary importance of this word is not in "saintly" behavior (although that is implied as being a saint) but it's the notion of belonging to God as one of others that is the main thrust of the word.

' Αγίοις is always plural!!



Vs. 8: First indeed, I thank my God through Jesus Christ for all of you, because the faith of you is being proclaimed in all the world.

The greeting of a typical Greco-Roman letter would be followed by a short thanksgiving to the "gods" for the health and well-being of the addressee(s). Paul usually includes a thanksgiving section (except to the Galatians, which is context driven), and uses it to offer thanks to the One True God for His work in nurturing the faith and life of the congregation.



Vs. 8: First indeed, I thank my God through Jesus Christ for all of you, because the faith of you is being proclaimed in all the world.

Paul's meaning of the "all the world" is not to be taken literally. He's using hyperbole [extreme exaggeration] to make a point. The primary message here is that Paul was happy about the whole church in Rome, and that everything he heard anywhere about them was always glorifying Christ.



Vss. 9-10: For my witness is God, whom I serve in my spirit in the gospel of His Son, how I make mention of you unceasingly, always in my prayers imploring, if perhaps now at last by the will of God, I will make a prosperous journey to come to you.

Paul wanted to make sure they knew there was nothing superficial about his service or sincerity. In other words, he really inwardly—with his whole heart—believed what he preached! The bottom line here is that Paul prays for the Roman Christians constantly, and asks God to let him visit them.



There may be a reason for this bottom line however. Remember that Paul is writing from Corinth. And as Paul indicates in 2 Cor., written shortly before this letter to the Romans, it was necessary for him to clear up a major misunderstanding with them. A change in Paul's travel plans had resulted in his not coming to them as early or as often as they were expecting—and the Corinthians took offense at this!

Perhaps Paul doesn't want a similar misunderstanding to arise in his dealings with the Romans. He wants them to know that he has not yet come to visit them is not because of a lack of interest on his part.



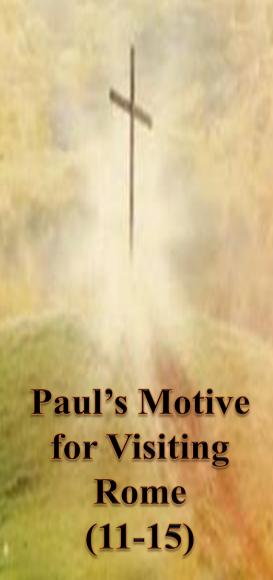
Vss. 11-12: For I long to see you in order that I may impart some spiritual gift to you, to the strengthening of you, that is, that I may be encouraged together with you while among you, each of us by the other's faith, both yours and mine.

His prayer here includes the request to see the Roman church in person because he desires to "...impart some spiritual gift..." Paul was not planning to give some specialized spiritual gift such as those in dispute among the Corinthians or of modern gift inventories, but to preach the Gospel which will, in itself, give spiritual blessings to the congregation as they have need of them!



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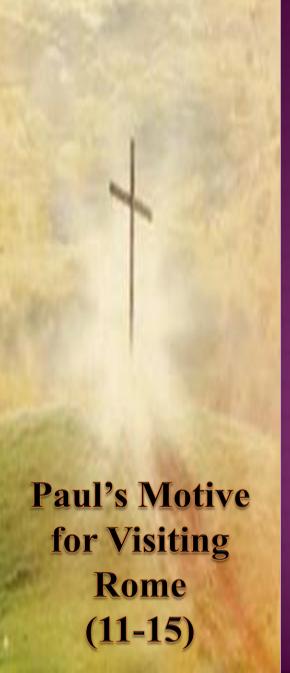
The purpose of this gift is expressed with a particular Greek construction: "... to the strengthening of you...," [Eis to στηριχθηναι ὑμᾶς, literally, the gift of the gospel will "solidly plant you which will prevent vacillation]. Such activity would be of mutual benefit (v.12). Paul clearly sees himself as under obligation to offer the gospel to both Jews and Greeks (cf. vss.14-15).



When Paul uses the expression, "I do not want you to be ignorant ...," he is telling his readers that he is introducing them to something they might not be expected to know, but which he regards as important. A double negative always means a strong positive: "I do not want you to be ignorant..." = "I want you to be very sure."



Again, he wanted them to be <u>sure</u>, to know of his affection for them in Christ Jesus, and his desire to visit and meet them (not only for their sakes, but for his own as well). He has in the past been prevented by circumstances beyond his control; nevertheless, he has a great desire to go to Rome.



By "barbarians" (βαρβάροις), Paul, and the Greeks, meant non-Greek Gentiles, i.e., any non-Greeks (non-Hellenists) that have not adopted the Greek language or culture. This word literally means "anyone lacking culture" or "one who makes unintelligible sounds."

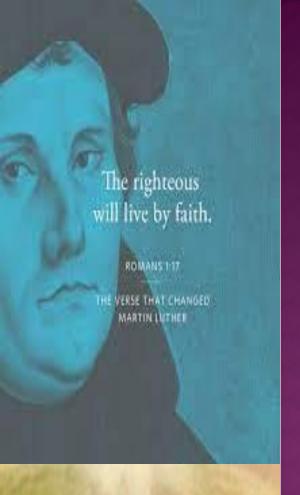


Paul writes "I am a debtor." The English theologian John Stott says there are two ways of incurring a debt: 1). I borrow \$1,000 from you; and, 2). Someone gives me \$1,000 to give to you. It's this second way that Paul means. I, Paul, have been given a treasure (The Gospel) and I am under obligation to give it to you.



Vs. 15: Thus, for my part, I am eager to preach the gospel to you also who are in Rome.

Paul now ends his prologue with the next two verses, which we will study thoroughly next Sunday, as he begins his discussion of the Righteousness of God. Paul designed the introduction so as to render the readers attentive and willing to listen to him. He gains their attention by extolling his office and the glory of the Word. He wants the Romans to listen since he will serve their salvation as their minister and debtor.



ROMANS 1:16-17 THE THEME OF THE BOOK OF ROMANS

The One Who is Righteous by Faith will Live

NEXT WEEK!