

**250803-1 Ro 1, 1, Introduction to Romans & Verse 1 of Paul's Salutation–  
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'[O]f all of the masterpieces from the world's greatest libraries, I am convinced that the Book of Romans stands tallest in practical and eternal value because in it was given essay on the five major Christian doctrines which are: 1. Condemnation (\*1.18-3.20); 2. Justification (\*3.21-5.21); 3. Sanctification (\*6.1-8.39); Glorification (\*9.1-11.36); 5. Consecration (\*12.1-15.33).

'No other Bible book spells these fundamental doctrines in such orderly, yet succinct, fashion. All of these doctrines together comprise the gospel of God; and really, that is indeed the theme of the entire book. Not only is the gospel the theme, but it is also the subject of the key verse in the book: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).' *Romans*, p.2, Harold F. Hunter, Th.D., Published by Harold Hunter, Copyright 1990;

\*Scripture citations are added, but are his, but brought forward from paragraphs that followed.

Paul's letter to the Roman saints has been called Paul's book of systematic theology.

**Of the Book of Romans**, John Gill points out that this letter was not the first of the church letters. It was preceded by 1 & 2 Thessalonians and 1 & 2 Corinthians. It was also preceded by the letters 1 Timothy and Titus. Gill writes, '[I]t was not written by him during his long stay at Corinth, when he was first there, but afterwards, even after he had preached from Jerusalem, and round about unto Illyricum: and when he was about to go to Jerusalem, with the contributions of the churches of Macedonia and Achaia, to the poor saints there, (Romans, added) ch. xv. 19, 25, 26.' *An Exposition of the Old & New Testaments*, John Gill, vol. 8, p.413, The Baptist Standard Bearer Reprint 1989

*Ro.15.15 Nevertheless, brethren, I have written the more boldly unto you (the saints at Rome) in some sort, as putting you in mind, because of the grace that is given to me of God,*

16 *That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

17 ¶ *I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.*

18 *For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,*

19 *Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.*

20 *Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:*

22 ¶ *For which cause also I have been much hindered from coming to you.*

23 *But now having no more place in these parts, and having a great desire these many years to come unto you;*

24 *Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*

25 *But now I go unto Jerusalem to minister unto the saints.*

26 *For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.*

*Ac 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.*

And as we read in our studies through the Book of 2Corinthians (chs.8, 9), so Paul takes the collections of the churches among the Gentiles to help the destitute churches in Jerusalem and the surrounding area. And while here he is arrested and finally sent to Rome, bound in chains, a prisoner.

Albert Barnes puts the date of Romans about A.D. 58.

**Of the saints at Rome**, in the NT the term saints applies only to the baptized believing church-related disciples of Jesus Christ. So, it is possible that there are several churches in the city of Rome at the time when the apostle Paul wrote this

letter. (cf. Ro.16.5, 11, 14, 15) But the Scriptures do not reveal anything particular about when the first disciples arrived there with the gospel. But it was some years ago.

*Ro.15.23b ... having a great desire these many years to come unto you ...*

We know that on the day of Pentecost there were present Jews that had come from Rome to Jerusalem, and these heard the gospel of Christ preached then, believed that He was the Messiah, and were baptized.

*Ac.2.8 And how hear we every man in our own tongue, wherein we were born?*

*9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,*

*10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and **strangers of Rome, Jews and proselytes,***

*11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*

...

*37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*

*38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

*39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

*40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.*

*41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*

Undoubtedly, these believing Jews that came from Rome afterwards returned to Rome. But when they began to organize into churches is not revealed in the Scriptures. It might be that these baptized believing Jews immediately began to organize into *groups* within their synagogues. If so, they must not have continued meeting long there. Very likely, because of Christ, they either separated

themselves from the synagogues or were cast out of them; the latter was usually the case. So, there is evidently a break in communication between the churches at Rome and the synagogues there. When Paul arrives to Rome the unbelieving Jews are unaware of the things that Paul relates to them concerning his arrest at Jerusalem. This suggests that there was a significant break between the Jewish saints of the churches and the unbelieving of the synagogues. In any event, though we do not know when the churches in Rome began to organize it is true that soon after the martyrdom of Stephen, and the scattering of the saints of the church at Jerusalem, that churches began to inexplicably spring up in many places, in Judaea, Samaria, up into Syria and Cilicia, and further; evidently Pontus, Galatia, Cappadocia, Asia (Ephesus), Bithynia, and even as far as Rome. (cf. Ac.7.59-8.1; 9.31; 1Pe.1.1) All of this was before there was any *official evangelistic effort* such as was begun by Barnabas and Paul, when the Holy Spirit culled these two from the church in Antioch, Syria to preach Christ among the Gentiles. Whatever the case, the fact remains that churches were organized in the country of Italy, at least in Puteoli and Rome.

**Now, of the first seven verses of this chapter.** These verses are a single sentence. The subject is Paul. The verb and object are not expressed. They are understood. The implied verb is '*writing.*' The implied object is '*a letter.*' The indirect object are the words '*to all.*' (v.7) The indirect object (*to all*) receives the direct object (*a letter*). So, the simple statement is, 'Paul writes a letter to all (*all* is further defined as '*beloved saints in Rome*').

**The goal of Paul's letter to these Jewish saints.** In these verses, it is Paul's goal to inform the saints there that Christ has appointed him to care for the churches among the Gentiles; that they should receive his service which is to help them in their faith. He expresses the strong desire to see them. (v.11) And we know that after receiving this letter the Roman saints also long to see him. Their desire to see Paul is shown when word came to them that Paul was on the way there. They had received word that he was being transported as a prisoner to Rome. When Paul landed at Puteoli, Italy, not only did brethren meet him there (Ac. 28.13), but when he arrived to Appii Forum, which is 47 miles south of Rome, the brethren came out of the city of Rome to meet him there and accompany him the rest of the journey into the city.

*Ac.28.13 And from thence (Syracuse, a city on the southeastern side of the island of Sicily, v.12) we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:  
14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.  
15 And from thence (Puteoli), when the brethren (in Rome) heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.*

## Chapter 1

adj.

### **1 ¶ Paul, a servant of Jesus Christ,**

*servant, δοῦλος, an adj. that is tss. servant 120, bond 6, bondman 1.*

‘Men talk about freedom to worship. There is no such thing outside of Christ.’ *Romans*, Donald Grey Barnhouse, vol. 1, p.10, Eerdman’s Publishing Co.

Every man is a servant either of sin or righteousness, of darkness or light, of Satan or Jesus Christ.

*Ro 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?  
17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.  
18 Being then made free from sin, ye became the servants of righteousness.*

The apostle Paul used to be a servant to sin. Christians saw a radical change in the life of Paul when Christ apprehended him on the road to Damascus, Syria.

*Ga 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.*

Now Paul Christ's servant, his bonds slave. The joy of being a servant of Jesus Christ is unparalleled by anything else in this world. It reminds me of the confession that the Queen of Sheba made concerning the servants of Solomon.

*1Ki 10:8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.*

Sin reigns as a cruel taskmaster unto death. (cf. Ro.5.21; 6.16; 7.5) But the way of Christ is the way of life.

*Pr 12:28 In the way of righteousness is life; and in the pathway thereof there is no death.*

*Pr 15:24 The way of life is above to the wise, that he may depart from hell beneath.*

*Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life ...*

But we should point out concerning the servants of Christ, what Christ Himself says of them. He says that they are His friends. The servants of Christ are the friends of Christ. Servants of Christ aren't seeking to be loosed from Christ as if there is a better way. Servants of Christ are glad to be His servants.

*Ex.21.2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.*

*3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.*

*4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.*

*5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:*

*6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.*

Usually a servant does not know what his master does. A master is not obligated to inform his servants about the things that he does. But not so for the servants of Christ. Because His servants are His friends He tells them all that He is doing.

*Joh 13:13 Ye call me Master and Lord: and ye say well; for so I am.*

...

*15.13 Greater love hath no man than this, that a man lay down his life for his friends.*

*14 Ye are my friends, if ye do whatsoever I command you.*

*15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

Paul is a servant of Jesus Christ. He is also His called apostle.

adj.

**called** [to be] **an apostle**,

(a) – called apostle –

*called*, κλητός, *klay-tos'*, an adj., always tss. with the English *call* 11; see the verb καλέω, *kal-eh'-o*, tss. *to call* 125, *bid* 16, *be so named* 1, *misc* 4; 146.

*apostle*, απόστολος, *ap-os'-tol-os*, από of, forth + στέλλω Liddell & Scott, *to dispatch on an expedition, to send, to set in order*; απόστολος, tss. *apostle* 78, *messenger* 2, *he that is sent* 1; 81.

**Consider the term *called*** – There is a general call. There is an effectual call. And there is a call to service.

First, the term '*called*' sometimes refers to a *general call*.' There is a *general call* to men to come to Christ whenever the gospel is indiscriminately declared.

*Isa 66:4 I also will choose their delusions, and will bring their fears upon them; because when I CALLED, NONE DID ANSWER; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.*

*Jer 7:13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I CALLED YOU, BUT YE ANSWERED NOT ....*

*Mt 22:14 For many are called, but few are chosen.*

*1Th 1:5 For our gospel came not unto you in word only (which would be a general call) ...*

Second, there is also a call that is an *effectual call*. This call is accompanied with the power of the Holy Spirit so that sinners *can* positively respond and come to Christ.

*1Th 1:5 For our gospel came not unto you in word only (which would be a general call), but also in power, and in the Holy Ghost, and in much assurance ...*

*Joh 10: 1 ¶ Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*

*2 But he that entereth in by the door is the shepherd of the sheep.*

*3 To him the porter openeth; and THE SHEEP HEAR HIS VOICE: AND HE CALLETH HIS OWN SHEEP BY NAME, AND LEADETH THEM OUT.*

*4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.*

*5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*

Third, there is also a call to service; an appointment to serve the Lord in a certain way. Paul wrote, I am ... called *to be an apostle*, or, I am a called apostle. I am one that is sent forth in a special service in the name of the Lord.

The Lord Jesus appointed several men to serve Him as His apostles, His sent forth ones. These men were sent forth by Jesus Christ to set the things of Christ in order during His absence (Ac.2.42; 6.2, 4; **16.4**; 1Co.11.34, ... *and the rest will I set in order when I come*; **Ep.2.20**), while He is away in glory and seated in the throne of His Father. (cf. Re.3.21, *I ... am [presently] set down with my Father in his throne*.) These apostles received the teachings of Christ directly by Christ. (Jn.17.14; Gal.1.12) In turn they communicated those same teachings to the churches because they were especially appointed to this service. They had the care of the churches. (Mt.28.18-20; Jn.17.20; 1Co.11.28, *And God hath set some in the church, first apostles ...*; 2Co.11.28, *Besides those things that are without, that which cometh upon me daily, the care of all the churches*; Gal.2.6-8; 1Pe.5.1, 2) Their service was unique and only for that time. This office that was *over the churches* ceased with them. It was not succeeded by other men. Contrary to many mindset of many in Christendom, there is no such thing as an apostolic succession. We are *cessationists*. We believe the Scriptures teach that the apostolic office and the sign-gifts (tongues, prophesying, healing, special miracles) of that day ended when these apostles died. The other side of cessationism is continuationism, which teaches that the apostolic office and the sign-gifts continue to this day.

The term '*apostle*' is used in the Bible in a lesser sense. It is used with reference to Barnabas, Timothy, Luke, and others.

Ac.14.4, 14, Paul & Barnabas; 1Co.4.9, Paul & Apollos;  
2Co.8.23, *sent* is tss. from Gr. ἀπόστολος, referring to Silas,  
Timothy & Titus; 2Th.2.6, Paul, Silas & Timothy; Phl.2.25,  
Epaphroditus.

*Separated ...* introduces an adverbial clause ... answers how Paul *is* Christ's servant and called apostle and the manner of his service:

***separated unto the gospel of God***

Paul's God-called mission in life was one: to preach the gospel of Jesus Christ.

*separated*, ἀφωρισμένος, nom. sing, masc. part. perf. pass. of the verb ἀφορίζω, *af-or-id'-zo*, ἀπό from, forth + ὀρίζω (see *declared*, **v.4**) to ordain, to determine, to limit, to declare; ἀφορίζω, tss. to separate 8, divide 1, sever 1; 10.

As we're going to see, the gospel that Paul refers to is far, far more broad than the death, burial and resurrection of Jesus Christ. In this Roman letter, Paul's gospel encompasses the whole scope of salvation from beginning to end.

*Ro 1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.*

*16 ¶ For I am not ashamed of the gospel of Christ: for IT IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH; to the Jew first, and also to the Greek.*

**to you** – are the saints at Rome.

Beginning from the verses of Ro.1.15, 16 Paul lays out the entire gospel of Jesus Christ which includes condemnation, justification, sanctification, glorification, and consecration. The gospel of Jesus Christ to the saints of God is the whole scope of salvation.

Again, Paul greets the saints of the churches at Rome. He desires them to receive his service so that he might help their faith to be increased in Christ.

1 Παῦλος δοῦλος Ἰησοῦ Χριστοῦ κλητὸς ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ