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## To All who are in Rome

*Romans, Part III*

Romans 1:1-7

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### I. Paul's Audience

### II. To All who are in Rome

<sup>1</sup>Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God <sup>2</sup>which He promised before through His prophets in the Holy Scriptures, <sup>3</sup>concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, <sup>4</sup>and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. <sup>5</sup>Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, <sup>6</sup>among whom you also are the called of Jesus Christ; <sup>7</sup>To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

#### A. The Called of Jesus Christ (cf. Rom 10:14)

First, the Romans are "*the called of Jesus Christ.*" The promise made to Jesus is that He would inherit all the nations of the earth (cf. Ps 2:8). Rome was part of this inheritance. Notice Paul's words in verses 5-6: "*we have received grace and apostleship for obedience to the faith among all nations for His name, among whom you also are the called of Jesus Christ...*"

So who called them? Note that Paul does not focus upon the instrument; He highlights the agent of their salvation: Jesus. As Paul writes later in Romans 10:14, "*How then shall they call on Him in whom they have not believed? And how shall they believe \_\_\_\_\_ whom they have not heard? And how shall they hear without a preacher?*" When the preacher preaches and the sinner repents, the sinner has heard the voice of Christ in the voice of the preacher.

This is why we must distinguish between the *external* or *outward call* of the Gospel and the *internal* or \_\_\_\_\_ *call* of the Gospel. The *external call* of the Gospel is the voice of the preacher or evangelist. The *internal call* is from Christ Himself. As the *Westminster Confession of Faith* states (10.2):

*This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.*

Jesus is the One who must give us faith, who must cause His word preached to bear fruit in our lives. We only call upon Christ after Christ Himself has called us to faith.

#### B. Beloved of God (cf. Rom 5:6-11; 8:28-30)

Why has Jesus called the Romans to faith? Because they are *beloved of God*. God set His love upon them and called them to faith not because they were worthy of His love but because He is gracious and merciful. As Paul writes in Romans 8:

<sup>28</sup>And we know that all things work together for good to those who love God, to those who are called according to His purpose. <sup>29</sup>For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. <sup>30</sup>Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

God \_\_\_\_\_ us before the foundation of the world and so predestined us to be conformed to the image of Christ. And whom He predestined, these He also *called*. As the Westminster Confession states (10:1):

*All those whom God has predestinated unto life, and those only, He is pleased, in His appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation, by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and, by His almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by His grace.*

So if we are the beloved of God then ought we not to be the most confident, the most joyful, the most thankful of people? Jesus reminds us (Mt 6):

<sup>25</sup>Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? <sup>26</sup>Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup>Which of you by worrying can add one cubit to his stature? <sup>28</sup>So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; <sup>29</sup>and yet I say to you that even Solomon in all his glory was not arrayed like one of these. <sup>30</sup>Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? <sup>31</sup>Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' <sup>32</sup>For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. <sup>33</sup>But seek first the kingdom of God and His righteousness, and all these things shall be added to you. <sup>34</sup>Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.

### C. Called (to be) saints (cf. Rom 12:1; 1 Pet 1:15-16)

And so this bring us to our final title: the Romans are *called (to be) saints*. The word “*saints*” is the word *hagioi*— \_\_\_\_\_ ones, those separated from the mass of humanity to be God’s special people. This is one of Paul’s favorite designations for the company of believers (cf. Rom 8:27; 12:13; 15:25, 31; 16:2, 15). So what is its significance?

- Those whom God has called out of the world as His own people;
- Those who, by faith, pursue holiness in the fear of God.

Our holiness is the \_\_\_\_\_ of God’s call not the foundation of God’s call. God does not call us *because we are holy*; He calls us *to be holy*, that we might become holy, that we might come to the “*obedience of faith*” (1:5 cf. 16:26).

<sup>25</sup>Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began <sup>26</sup>but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—<sup>27</sup>to God, alone wise, be glory through Jesus Christ forever. Amen.

- The obedience that \_\_\_\_\_ in faith.
- The obedience that \_\_\_\_\_ from faith.

## III. Conclusion