

[Romans 1:1-7 Formal Introduction; Messenger, Message, Mission,  
Calling 004-007]  
Ray Mondragon

[Romans 1.1 Introduction: Bond-Slaves and Apostles 004]

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Romans is a long book and Paul has a long formal introduction—7 verses. Five parts. First: the Messenger.

I. The Introduction	1:1-17
A. The Formal Introduction	1:1-7
1. The Messenger - Paul	1:1
a. The Servant of Christ	

He tells us who he is, as in other letters; in this case, not only apostle but two other things as well.

There is a lot of information about Paul the Apostle in the first century; much is recorded in the book of Acts, and he wrote 12 other books in the NT. In Scripture a name was more significant than today. In the OT and the NT it represented the whole person; it captured, even sometimes by revelation, something of the character of the individuals. Paul name was changed from Saul to denote the change in his mission. Like Abram was changed to Abraham and Jacob to Israel indicating that

a radical transformation took place in the lives of those individuals. Usually it is a conversion experience, as in Saul to Paul.

1:1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,  
2 which He promised beforehand through His prophets in the holy Scriptures,  
3 concerning His Son, who was born of a descendant of David according to the flesh,  
4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,  
5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,  
6 among whom you also are the called of Jesus Christ;  
7 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.

There are seven verses because of grammar—it being a single complete sentence. Typical of Paul. You have to look at the whole sentence because it is one thought.

The next thing is to find the main verb or subject of the sentence. The subject is 'Paul' and there is no verb. There are subordinate clauses that have verbs but the independent clause does not. This is not unusual; most of Paul's introductions are lacking the verb. In Greek if a verb is obvious, like 'is', it is not written. In this case it is very long without a main verb. It might come in verse seven.

The first verb is in verse two which is in the subordinate clause 'which He...promised...' referring to the gospel. Then, verses three and four, 'concerning His Son', describing the Son, which describe the *message*. Next, in five and six, is the *mission* which is to bring the message to the Gentiles, including the Romans, the recipients of the letter. It is through Jesus Christ (verse four) that they have grace and the apostleship verses five. And the mission is to bring about the faith among the Gentiles. The gospel is the whole subject of Romans. It involves God's glory. It is effected through the apostleship of Paul.

All of that is an expansion of the messenger, the message and the mission. Then, verse seven: the *membership*, all the beloved in Rome, so the understood verb is something like 'Send' as the first word of verse seven. ...Sends to all who are beloved of God in Rome, his audience. So it is: 'Paul...sends', but there is a lot in between—a *message* and a *mission*, continuing the alliteration with 'm', to the 'membership' in Rome, called saints. He is sending them grace and

peace from God our Father and the Lord Jesus Christ. This is the munificence, the blessing or gift from him.

Verse six: Every believer has a calling. The difference between the first century church and the twenty-first century church is that the believers in the first century more often than not had a sense of a calling whereas in the twenty-first century church they have lost sight of the fact that once you are a believer you have a calling; in other words, God wants to use you in a very special and unique way. Everyone that knows Jesus Christ personally is in the ministry. And some, like Paul have a particular and a special calling which, in Paul's case, is apostleship. It could be called an aspect of election since in Ephesians 1.4 it says, *just as He chose us in Him before the foundation of the world,...* The word 'call' is an important one and we will note it again in more detail.

So Paul is called as an apostle, as a writer of the New Testament, as a missionary—all of that—and even as a bondservant though the word 'calling' is not there. You have a particular calling as well and you need to find out what your calling is: what is unique in you that God has given in terms of accomplishing everything that He has for you. There is a generic sense, called to obedience and everything that is applicable to one's life, and then there is a specific calling which is unique to each individual and to all the Roman believers, verse 6.

So that is the sentence and in this case it is Paul, the subject, who describes himself, the message, the mission and then what he is sending: grace and peace in the Lord Jesus Christ to a particular group.

1.1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,

Paul, a name given to him in the first century for a radical change—and he would be a prime example: from a killer of Christians to one of the prime apostles that God used as mightily as any of them.

1:1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,

A bond-servant, probably in a possessive sense, that Jesus is the owner of his life. First century slavery was not necessarily a bad thing. In fact it was analogous to an employee in our culture where bosses are not inherently evil, so slave owners were not inherently evil. And slaves were not inherently oppressed. In our culture, of course, a boss can be very demanding and oppressive and his employees can feel very oppressed and abused. Slavery is not condemned in Scripture. Let's look at what it was like in the first century.

The Greek word is very familiar; it occurs over a hundred times in the New Testament and the equivalent in the Old Testament. They were people serving another individual, and in the first century all slaves were supported by a master—that was how they survived. So it was in the best interest of the master to care for his slaves. The better he fed them, and the better he protected them, the better they could perform, just like in our culture—you pay people according to their value. It was the way of doing things that was a part of the economy.

But there are different levels of slaves—at least five different kinds of slaves in the first century. One is a word related to 'house', an everyday slave, women who took care of the daily chores in a large, extended household. And in most large families there would be almost a community that together would harvest the crops, take care of the animals, do all of the things related; each one would have different duties and work that they would accomplish. Together they would maintain a family, so a household slave would be primarily responsible for domestic things. As a result most members of the early church would be slaves. Like today some of you are employers like those slave owners. The 'doulos', was the lowest of all of them, the most menial.

**δοῦλος (dóo-loss) = slave**

- > Lowest of Slaves
- > Owned by Another
- > No Standing
- > Absolute Obedience
- > Subservient to Master

This is the position that Jesus took when He washed the feet of the disciples. And they were the ones that washed the toilets in the first century--even worse than that was washing people's feet. Think about it: they wore sandals, and the unpaved streets were not only dusty but with dirty animals and the things that come with them! You walked on all those things. When you entered a home, the lowest one in the household was the one to greet you and wash your feet to keep the house clean and free from odors. Imagine yourself walking in that time; it was a necessity.

There was no one in the upper room that stooped to the level of a doulos and Jesus took it upon himself to do it and washed the feet of the disciples. He was a doulos; in fact He was described in this way, Jesus Christ, the lowest of slaves. There were different levels or responsibilities, somewhat like a scale of importance. A trusted slave might have been one that did mostly finances, a duty like office work, a 'white collar' slave. But doulos is the other end, the bottom end of the spectrum.

He was owned by another, the case of all slaves in that household, but particularly the *doulos*. He was not his own; he could not come and go as he pleased. His will is basically taken up by the master. And, as we said, a wise master takes care of even the lowest of slaves; it is to his benefit, his advantage. For an abusive one it would obviously be counterproductive.

A slave had no standing, particularly a *doulos*. Other slaves would have standing. Remember in the Old Testament, in Genesis: Abraham said, 'I don't have a son' and assigned the standing of a first-born to a servant. A *doulos* has no standing. So this slave does not own anything, has no property except very personal items like a toothbrush.

Absolute obedience was required because he was owned by another. This is what Paul was describing: 'this is who I am', and this was his attitude as an apostle. He was going from both ends of the spectrum; he started with the lowly end, a *doulos*, a bond-servant. He could be executed for disobedience if the slave owner so decided.

So, obviously, all of this is subservience to the master. But in that culture there was no other opportunity so it was an advantage to be under a wealthy slave owner. Actually the Mosaic Law made many provisions for both masters and slaves and it was to protect people from oppressive slave owners.

#### **Bond-servants**

√ Abraham	√ Peter
√ Moses	√ John
√ Joshua	√ James
√ David	√ Jude
√ Prophets	√ Timothy
√ Messiah	√ Paul

Many Old Testament leaders were called, and identified themselves as bond-servants of God Himself: 'I want to serve God, the ultimate master, the ultimate slave owner', and in the New Testament, 'the one that died for me and purchased me as a result of His death'. In the Old Testament Abraham, Moses, Joshua—they are all called bond-servants. Also David, King David, became the master-owner of Israel, but also became the bond-servant to the most important master, putting himself under God the Father. The prophets, all of them are described as bond-servants. And the Messiah Himself, Jesus Christ, was described as a bond-servant, 'the Servant of the Lord'. It is very common: it has this idea of the Messiah being a servant under the Lord.

In the New Testament, Peter describes himself that way. John, in his writings, in the introduction of his book, Jude in his introduction calls himself a bond-servant. And so also Timothy and Paul.

We can draw an application: It is a common description of those who have trusted in Jesus Christ; He has bought us from slavery to sin by paying the price of the crucifixion. Jesus bought us; we belong to Him when we trust in Him. And now we should have the attitude of a bond-servant, or bond-slave.

#### **Applications**

##### 1. Attitude of availability

So the attitude is one of availability: 'I belong to You in the management of Your household, Lord; I want to You carry out Your plan in Your household, being subservient to You, to do the things that You desire of me to promote the well-being of this spiritual, heavenly, eternal household.' That should be our attitude. Willingness, availability, obedience and the desire to serve Him. It is part of our calling.

##### I. The Introduction 1:1-17

###### A. The Formal Introduction 1:1-7

###### 1. The Messenger - Paul 1:1

###### a. The Servant of Christ

###### b. The Called Apostle

1.1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,

From the lowest to the highest end of the spectrum: he is an apostle and from God's perspective this is a high office. It was an office in the first century because of a unique situation. After the first century, even during it, leadership in the church elders. But God founded the church on apostles and prophets. Paul was called as an 'apostle', probably from the foundation of the world. This was part of who he was and what God had designed for him. He took an individual that was a killer of Christians, miraculously converted him, transformed him over a very short period of time and almost immediately he would tell him what his life mission would be.

What is an apostle?

#### **Apostle**

√ The Twelve - A unique group of individuals. Matthew 19.28. These are the twelve that Jesus called in His earthly ministry; they are named on several occasions in the New Testament. But here is a very interesting passage which, incidentally, gives us a clue why Judas, who betrayed Jesus, had to be replaced. Some believe that

Paul is a replacement of Judas, but that goes against Acts 1. Judas had to be replaced because the twelve are a particular called group. Matthew 19.28 *And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration [that is the Millennial Kingdom] when the Son of Man will sit on His glorious throne [when He is ruling as King on earth], you also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

They will have a particular ministry during the Millennial Kingdom; they will be over the twelve tribes of Israel so Judas had to be replaced which we read of in Acts one, and it is not Paul. There are lots of passages that identify the twelve. But the word ‘apostle’ is also in reference to others besides the twelve:

- √ Others with the office - Paul, Barnabas, Jesus  
Acts 14.14 *But when the apostles Barnabas and Paul heard of it, ...*  
Romans 16.7 *Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who are outstanding among the apostles,*

Also, with varying translations of the versions, Epaphroditus and Titus. And,  
Hebrews 3.1 *Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession;*

- √ Gift -  
Ephesians 4.11 *And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,*  
The office of apostle is also listed as a gift in the first century. When the church was established the office ceased; there was no need for the office of apostleship. The leadership was transferred to elders and deacons. But there is giftedness with the key passage being Ephesians 4.11.

One could say that there is still a need for apostles because there are areas where there is a need for people to plant churches on the mission field. And a missionaries may have the gift—not the office—to found churches throughout the world, at any point in time. So perhaps the gift is still there to do what the twelve and others did in the first century to establish the church.

- √ False Apostle - a fourth category.  
2Corinthians 11.13 *For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ.*

## Applications

1. Attitude of availability
2. Equipped with spiritual gifts

We should be available. We are equipped with what we need to accomplish our calling. Study these things to have the confidence to carry out his calling. We have been purchased to be used for our Lord’s plan for the universe!!!

[Romans 1.1-3 Messenger and Message 005]

Paul thus describes himself as a servant of Christ, called to be an apostle and then as a *messenger*; set apart—for the gospel of God.

- 1.1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,

Once he mentions the gospel he has to expand upon it. That is the focus of Romans—the *gospel message* in all of its aspects, in terms of how it relates to Jews and gentiles, so he has to expand that gospel in verse two, which ‘God promised beforehand through His prophets in the holy Scriptures’. So he expands that, which is the essence of what he is dealing with in the whole book. He has to give us a little outline of that message in this sentence.

We continue with a little summary of the rest of Paul's introduction:

He mentions the gospel in verse 2 and the main message within the gospel is His Son, and once he mentions His Son, he has to expand on that, ‘concerning His Son, who was born of a descendant of David according to the flesh’. And that focuses in on his humanity, his messiahship and deity, 1.4, ‘who was declared the Son of God’; He had all of the nature, or characteristics, of God Himself...’declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord’, Having described himself as Paul the *messenger*, he jumps to the *message*—and he can’t leave out his *mission*.

So, in 1.5 he continues the sentence: ‘through whom we have received grace and apostleship’, Thus he is the instrument of this mission: he received grace and apostleship to bring about the obedience of the gentiles. That’s the *mission*—what he was called to do. This is where the gospel is going out, and, in the first century, the main audience that Paul had were primarily gentiles, including the Romans whom he will mention shortly. So the mission was to ‘bring the obedience of faith among the gentiles’ and ultimately it is ‘for His name’s sake’. In other words, ultimately the mission is for His glory.

Then in 1.6, the mission includes the Roman recipients: among whom *you* also are the called of Jesus Christ’; so there is the mission.

And in 1.7 he is going to talk about who this is all addressed to or for whom he has the design. If you want you can include a verb such as sends to all who are beloved of God in Rome, whom we are referring to as the *membership in Rome*. This is followed by the *munificence*—grace and peace which are blessings.

This is an overview of the whole passage from verses one to seven. Returning to the exposition of verse one:

1.1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,

Paul's last description of himself is 'set apart' for the gospel of God. We are set apart for God; every believer is set apart—probably before eternity past. He knows everything that is going to take place in history. He knows the entire plan that He set forth and He has a plan that we fit into. It seems that the doctrine of election is that God already in eternity past set us apart for a particular function in the implementing of this great plan.

When we trust in Him we come into a relationship where now we can be utilized to fulfill that high calling. And, in a sense, the moment we trust we are set apart to begin to grow spiritually and function in that broad plan of God through giftedness, and a ministry that God has granted to us. This is something that every true believer has; we are all set apart.

Here it is Paul specifically—most people will think of church leaders or apostles or prominent believers who are obviously set apart—well, that is true of them, but it is also true of us. Our ministry is no more or no less important than perhaps that of a Paul or a John or another figure in the Biblical account. We know that Paul had the ministry of teaching leaders in the church of Ephesus and these people are probably the ones who founded the many churches in that area—like those mentioned in Revelation and others like Hieropolis and Colosse. They were just as important as Paul. Paul himself founded churches in Asia minor and also went to Philippi and founded the church there and in Thessalonica, Berea, Corinth and elsewhere, so God used him in a mighty way—set apart for the Gospel of God.

Look at the word 'to set apart': it can be used in an everyday sense—as we know every theological word comes out of the culture; there is no special language coming down in golden tablets from God! All theological words come from the culture and you need to understand them, how they were used in their everyday context. This word simply has the idea of separating something out:

**ἀφορίζω (ah-fo-réed-zo) set apart**

> To separate physically, or in a spiritual, or in a non-literal or metaphorical sense. For example, Galatians 2.12 *For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.*

Peter separated himself from the Gentiles. Women have dishes that they only use on special occasions. One can say that those dishes are 'set apart' for those occasions.

2Corinthians 6.17 "Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE," says the Lord. "AND DO NOT TOUCH WHAT IS UNCLEAN; And I will welcome you.

> To separate in judgment -

Matthew 13.49 *So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous,* This is a parable, but it is talking about the final judgment; there is a separating out. In fact it is used in the Mathew 24 passage of the Olivet discourse and in Matthew 25, separating sheep and goats. It is taking some, putting them in one category, taking others and putting them in another category and in this case it deals with eternal destiny. So the word is used to separate for judgment.

> To set apart for a particular purpose, especially one that God has in mind, is represented by Romans one and by Acts 13.2 *While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them."*

They were separated out for a particular task in mission. This is the beginning of many missionary journeys. There are three recorded in the book of Acts and there is a fourth and probably more that are alluded to in the 'pastoral epistles'.

The application that we drew earlier—the idea that we are bond-slaves should be applied at least in an attitude of availability, ready to perform whatever task our Lord has for us and, we believe, the idea of obedience is part of that. Secondly, just as Paul had everything that he needed to function at a high level as an apostle, he was gifted with the gift of apostleship and also the office of apostleship. Even though we don't have that office, we can apply that principle because God has given and equipped us with everything that we need in order to fulfill what He called us to do.

We have spiritual gifts and all who know Jesus Christ have at least one—in some cases one that is prominent and others that support that one. We are unique, like a fingerprint, we all have different gifts, different combinations, for ministries as God is going to use them--and that includes women some of whom have the gift of teaching and God

has given them an environment where they can teach. In fact we believe that women have the gift of *pastor*. Heretical? They have the gift, not the position. In fact, in some churches we can observe that women are more effective as shepherds than men because they have that gift. Women have a nurturing and shepherding nature almost in general. It is an example between giftedness and position. Most of us have no position in the church but have gifts and should function with them.

And thirdly, we should prioritize in the area where God has set us apart to perform particular tasks, particular missions, particular areas of ministry.

### Applications

1. Attitude of availability
2. Equipped with spiritual gifts
3. Prioritize your ministry: let the Holy Spirit prioritize your ministry.

Again, everyone that knows Jesus Christ has a spiritual gift and God has already, in eternity past, set each and every one of us apart to be able to fulfill what He has called us to in the overall development of not only the body of Christ but the outworking of all of history. And a good passage to summarize is one that indicates Paul as an example:

1Corinthians 11.1 *Be imitators of me, just as I also am of Christ.*

The assumption is that it is in the power of the Holy Spirit, and to do as Paul did—not that we are apostles or have that gift—but that we do have gifts and we should exercise them. We should have the same attitude Paul had, as bond-servants, available to exercise those gifts in whatever situation God brings.

So that is the *messenger*, verse one.

Now, in verses two through four he is going to focus on the *message*, prioritizing the message that he delivered as messenger. The message is not unique to Paul; in other words, it is promised in the Old Testament.

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1. The Messenger - Paul	1:1
2. The Message - gospel	1:2-4
a. The O.T. Promise	1:2

1.1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,  
2 which He promised beforehand through His prophets in the holy Scriptures,

We might say there is a promise there in verse two. In verse one Paul mentions the *gospel* of God which he cannot leave alone—he has to expand upon that because this is an introduction—this gospel which He, God (the nearest antecedent) promised beforehand through His prophets.

Note that Paul is always Trinitarian: here we have the Father, then he focuses on Christ and later mentions the Holy Spirit. First he focuses on the Father, which He, the Father, promised beforehand. Ultimately by revelation, the plan that God has effected in eternity past has been announced beforehand, and in this case, through His prophets.

The thing to notice here is that this gospel message did not begin in the New Testament. It began with Adam and Eve. It took a different form, but every human being has been confronted with the gospel message. It begins in Genesis 3.15 which is called the protoevangelium—first announcement of the gospel. The gospel message is there. Through one man is going to come a seed, a particular descendent of Eve and that line is traced throughout the whole Old Testament. Then Galatians 4.4 tells us that in *the fullness of the time* the Son came from a woman, Genesis 3.15, and that Son is Jesus Christ. So the Gospel starts immediately after the fall. In the mind of God it is eternal, but it is revealed after the first sin, of Adam and Eve. So it is promised beforehand through His prophets and you can find it throughout the Old Testament.

When you think of prophets in the Bible, don't just think of Isaiah, and don't just think of predictive prophecies. In fact, predictive prophecy is a minor part of the message of prophets. Think of a broader concept, like the one here. We would include Moses; in fact Moses makes it clear that he is a prophet. But it would include the writer of Joshua and the writers of 1 and 2 Samuel. Those are historical books. But Biblically a prophet is a broader concept than simply the Isaiahs, the Daniels, the Ezeziels. The prophets first received God's revelation. These are what are called historical prophets who received revelation and they took historical events with the revelation and could see how God was using those historical events.

So all of Scripture is a product of prophets in that broad sense. And he appears to be using it in Romans in that broad sense. Prophets then proclaimed it after they received it, and thus ones like Isaiah and Malachi, etc., proclaimed it in their culture. And there is much prophecy that we don't have a record of; they would have proclaimed it in the time in which they lived. But they also inscripturated some of it and that is what we have, in the Old Testament, the Holy Scriptures. This is what a prophet is, which obviously included the writers of history, like Joshua, Judges, 1 and 2 Chronicles, 1 and 2 Kings; they are historical prophets. How does that work? By inspiration, which means

that what Joshua, for example, recorded is superintended by the Holy Spirit. And he didn't leave out a word of what the Holy Spirit intended, nor did he write more than the Holy Spirit intended. He may have done it not even consciously. The book of Romans is kind of an example. Paul wrote that letter as a scholar; he drew from his understanding of the Old Testament. It is history from God's perspective, *His* interpretation.

### OT Prophets

- √ Received God's Revelation
- √ Proclaimed it
- √ Inscripturated it
- √ Included writers of history

The prophets may have received it in a vision form; in some cases it would come in the thought processes built into that prophet making observations of the culture they lived in. Sometimes it was dictated. There is a whole spectrum of how God gave His revelation. Then the prophets proclaimed it, often to a live audience. In some cases they inscripturated it. So in the Old Testament, the Scriptures include writers of history. Therefore, when he says the *gospel which He promised beforehand...in the holy Scriptures*, that is what He is talking about. And it is through His prophets in the holy Scriptures which includes even the book of Romans when He mentions His promise beforehand.

### In Scripture

1. Justification by faith -  
Romans 3.21 *But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,*  
The Law and the Prophets testify to the righteousness of God. That is an important element of the gospel: who God is, the nature of God. It is testified by the Law and the Prophets. So he is telling us over and over—as we will see it throughout the book of Romans. Much of what he has in Romans is not unique; it is revealed in the Old Testament. He is bringing it together as a prophet and proclaiming it and, in fact it is inscripturated.  
4.3 *For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."*  
Abraham was justified by the same faith, by the same justification as what Paul is proclaiming in Romans three and four. The gospel is not new, not a New Testament message. Justification by faith is in the Old Testament Scriptures.
2. Messiah - Isaiah 53  
The Messiah is clearly described in Isaiah 53, including the work of the Messiah. Isaiah was a very specific prophet.
3. Abrahamic Covenant - Galatians 3.8-9, 14

The Abrahamic Covenant is clearly spelled out in Genesis 12 where it is promised, made into a covenant in Genesis 15, then reiterated in Genesis 17 and later reiterated to Isaac and to Jacob. It is alluded to throughout the Old Testament. And in the New Testament, Galatians three, it is fulfilled in Jesus Christ at least in a partial way. The Abrahamic Covenant was predicted and it deals with the gospel; the Galatians passage talks about what Christ has done when He died on the cross. All of this is part of the Old Testament; it is not new. These are just a few examples; there are many others in the Old Testament.

So that is the promise. Now he focuses on the content, the main content of this gospel message—which is emphasized in Romans—which is in verses three and four, the Messiah, Jesus Christ.

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a. The O.T. Promise	1:2
b. Content	1.3-4
1) Humanity Anticipated	1.3

The emphasis of verse three is His Humanity, and verse four, His Deity—a complete picture of who He is; He is at the heart of the gospel message. We need to understand His part in this message.

1.3 concerning His Son, who was born of a descendant of David according to the flesh,

The gospel revealed beforehand by the prophets in the Scriptures is concerning His Son.

1.3 concerning His Son, who was born of a descendant of David according to the flesh,

Then he expanded on that and added that He was born of a descendant of David. He is a descendent of Eve and then the line is traced through David. This is why in Matthew's gospel there is a genealogy from Abraham to David and all the way to Jesus Christ. This is why in Luke's gospel it goes all the way back to Eve. It is a genealogy so you see the line and it goes through David and eventually Jesus Christ: the Son is a descendent of David. Physically He has the genetic material that came from David. So the Son is fully man. He had to be a man to die for sin in our place, a special man, a sinless one.

If He had sinned He would have to die for His own sin and could not die for our sin. He is perfectly sinless so He can die for our sin and be our substitute and take on all the judgement that each of us deserves. This is what explains His Son. It is important that He be fully human, a descendant of David, in the line of the Davidic Covenant, in the line of the Abrahamic Covenant, fulfilling all that God had planned ahead of time as written in the Old Testament. This is important.

1.3 concerning His Son, who was born of a descendant of David according to the flesh,

Physically—he had a physical body. He had all the temptations, all the characteristics that each of us has as a human being. Fully human, 100%. Here we add the Davidic Covenant to the Scripture list:

### In Scripture

1. Justification by faith - 3.21, 4.3
2. Messiah - Isaiah 53
3. Abrahamic Covenant - Galatians 3.8-9, 14
4. Davidic Covenant- 2 Samuel 7. Samuel was the product of a prophet. We don't know exactly who wrote that book. It presents the Davidic Covenant. So Jesus Christ fulfills not only the Abrahamic, but also the Davidic Covenant.

- |                            |        |
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| a. The O.T. Promise        | 1:2    |
| b. Content                 | 1.3-4  |
| 1) Humanity Anticipated    | 1.3    |
| 2) Deity announced         | 1.4    |

1.3 concerning His Son, who was born of a descendant of David according to the flesh,  
4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

So His humanity is anticipated, in the prophets in the Old Testament and then in verse four His deity is declared. The term 'Son' in Scripture, particularly in the New Testament is conveying the idea of having a son, and if you have a son he resembles you in some aspects—color of hair or eyes, for example. He has your DNA, all that you are in humanity. He takes on your characteristics, sometimes your mannerisms, sometimes your sin, unfortunately. So when we think of

'Son of God' He has all the characteristics of God the Father. And ultimately, He is Deity; 100% man and 100% God.

Today more than ever our culture needs to hear a clear gospel presentation!!!

For the book Romans Paul gives two introductions, one more formal and the second more personal. The first is very rich; there is a lot of material so the study progresses slowly.

1.3 concerning His Son, who was born of a descendant of David according to the flesh,  
4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

The resurrection is the most evidential event in all of history. It declares that Jesus is the Son of God—fully human, but without sin, unique. The resurrection is the heart of the gospel. If you study the book of Acts, the resurrection of Christ is one of the main messages the early church proclaimed and it was the basis for them and their ability to be able to communicate to a lost world. It declared that Jesus Christ is, in fact, God Himself. Looking at that resurrection we note that Paul emphasizes 'resurrection' and all resurrection goes back to the resurrection of Jesus Christ. Here are a few related verses:

[Romans 1.1-6 Message and Mission 006]

### Resurrection

> Romans -

4.17 *(as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist.*

5.10 *For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*

We are identified with His death; we are also identified with His resurrection.

6.9 *knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.*

Crystal clear the resurrection of Christ, so it is not unusual to find it in the introduction.

7.4 *Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to*

another, to Him who was raised from the dead, in order that we might bear fruit for God.

8.34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

> Son Raised Himself -

John 10.17-18 “For this reason the Father loves Me, because I lay down My life so that I may take it again.

18 “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

Jesus claimed that He raised Himself. There are other instances when He said this, like John 2.19 and 11.25. His crucifixion was not because of sin, nor as a result of Pilate, or because of the Jews. He laid it down. He fulfilled all of the passages of Isaiah 53 regarding His death; he lay down His life, but also raised Himself up. He had the power.

> Father Raised Him -

4.24-25 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,

25 He who was delivered over because of our transgressions, and was raised because of our justification.

And in relationship to us, everything in the Christian life, the principles of how to live the Christian life, are in chapter six. And in four and five the fundamental to Christian living is our relationship to Christ's resurrection. We are identified with that same resurrection.

6.4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

We are identified with His death, and since also in His resurrection, we have the power to live the Christian life by virtue of the power that raised Jesus from the dead.

5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,

8.11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

10.9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

The concept of the resurrection of Jesus Christ is a central part of the book of Romans. And what Paul is saying in verse four is that it in fact declares the Son of God, Jesus, as Son.

Now he has already identified Him in verse three ‘concerning His Son’. He is fully God; He, in fact, has that close and unique relationship with the Father. So, concerning the Father's Son, His Son, the resurrection declares Him the Son of God with all the attributes and nature of God Himself. And, according to the Spirit, as well.

1.3 concerning His Son, who was born of a descendant of David according to the flesh,

4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

**Trinitarian**

- > Father - foreordained
- > Son - as Messiah
- > Holy Spirit - implemented

So here we have the Father, His describing the Son which is Jesus Christ, and now, at the end of verse four, according to the Spirit of holiness. And concerning “Jesus Christ our Lord”, the Father ordained all things in eternity past, including this gospel plan that makes provision for salvation for sinners. It was first announced as the protoevangelium, Genesis 3.15, but it begins in eternity past in God's plan before He even created the universe. It is fulfilled by Christ on the cross and it is implemented by the Holy Spirit. The Trinity is involved not only in this plan but in the details that relate to us as to how we enter in: The HS draws us in, convicts us and illumines us, the HS gives us even faith to believe and empowers us to be able to live after we are saved. He is Trinitarian—as is seen in Jesus' baptism: the Spirit descended and the Father spoke. Matthew 3.16-17 and in Luke's account.

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1. The Messenger	1:1
2. The Message	1:2-4
3. The Mission	1.5-6
a. Apostolic Instrumentality	1.5

Now, verse five, we are going to look at the *Mission*. Paul has given us some details about himself, the *Messenger*, and he focused on the *Message* which is to bring to obedience the gentiles. He is involved

in that. It starts with him as the apostolic instrument, in verse five, and then it will focus on the obedience of faith among all the gentiles—and it is for the Son's name's sake.

1.5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,

Through Him 'we', including Paul, other apostles and other founders of the church—have received grace. Everything pertaining to this whole plan of salvation is by grace, in other words, unmerited favor. Nothing that we do contributes one iota to this plan that God has effected. All of it is a gift; we simply receive it—by trusting, not baptism, not church attendance, not commitment, not promises, it's not deals we make with God, it is all by grace which includes even the instrumentality God by grace has bestowed upon all: 'we... apostleship'. The gifts, the office, everything required to establish this new entity that is brand new in terms of Old Testament ideas. God dealt with Israel; now by grace He has established a church, an assembly, a gathering together of people for a specific purpose. It begins with grace and Paul's apostleship as well as others. So, the goal, or the end product of this mission is the gentiles.

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b. Gentile Goal	

1.5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,

This is his primary aspect of his mission. He and fellow apostles are the instruments to the Gentiles:

**Gentiles** ἔθνος (éth-noss) (translated 'nations' or 'gentiles' = all non-Jewish people) The Jews were to go to the nations; they failed, but God created a new entity in the first century, the church—we are to go to the nations. This is in the Great Commission: go to the nations. (Paul sometimes said 'Greeks', meaning also all other nations, ethnicities or languages.) God revealed to Paul, right after his

conversion, that his special mission would be to the gentiles.

1. Calling - Acts 9.15 *But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel;*
2. General - Romanos 1.13 *I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles.*  
14 *I am under obligation both to Greeks and to 'barbarians', both to the wise and to the foolish.*  
Barbarians is also a translation of 'ἔθνος'
3. 1st Journey - Acts 13.46 *Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.*  
47 *"For so the Lord has commanded us, 'I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.'*"  
48 *When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.*  
First to the Jews and when they reject the Word, to gentiles. Here he was in Antioch, in gentile territory.
4. 2nd Journey - Acts 18.6 *But when they resisted and blasphemed, he shook out his garments and said to them, "Your blood be on your own heads! I am clean. From now on I will go to the Gentiles."*
5. 3rd Journey - Acts 19.10 *This took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.*

Paul continues to go to many areas of the gentiles and mentions cities in other books/epistles, that he wrote.

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b. Gentile Goal	

c. Ultimate Glory

The ultimate goal is ‘for His name’s sake.’

1.5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name’s sake.

So all of this is ultimately to bring glory to God. God not only foreordained this whole plan, but in time, beginning in Genesis 3.15 began to implement the restoration of mankind after the fall that leads through a genealogy, through one man that God called out of the nations, Abraham. He enters into covenant and that covenant sets the parameter for all the rest of world history. Through that nation God is working a plan, to bring about a Messiah, that would be fulfilled in the first century. And that plan, as it unfolds, continues to bring glory to God until that Messiah dies on the cross for the sins of the world.

And, that is not the end of the story; He is raised from the dead. This is what we have in this sentence, which you can consider a paragraph. It is all for His glory. Our salvation should glorify Him as well. Our life should ultimately have this purpose to glorify Him. Everything should be directed for His glory.

And then there is a comma, so the sentence doesn’t end and it includes specifically the Romans as the recipients at least of the grace that is presented in the book of Romans. This is in verse six:

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3. The Mission	1.5-6
a. Apostolic Instrumentality	1.5
b. Gentile Goal	
c. Ultimate Glory	
d. Roman Recipients	1.6

1.6 among whom you also are the called of Jesus Christ;

Here the ‘called’ refers to the Romans but if you do a word study on the word ‘called’, the word relates, by application, to us as well—we have a calling. The main application of this passage is to identify individually, ‘What is my calling?’ Paul has a calling, the Romans have a calling you and I have a calling.

**Divine Calling** καλέω is the root word. It occurs three times in verses one through seven.

1. Those Called Here we do a word study. God calling...what is the idea? If we broaden it and see where the word occurs, we see that there is a variety of people that are called, very specifically, but beginning with a general calling.

**The Called**

√ General - We look at our calling in general in order to begin to identify what our calling is specifically. Each of us individually has a calling. God equips and gives all the gifts that we need in the ministry he gives us.

Matthew 22.14 “*For many are called, but few are chosen.*”

This is a general call, but few receive eternal life.

√ Christ - called out of Egypt. The Trinity is involved. Even Christ was called, even though the very word is not used in a general sense, there is a use of it:

Matthew 2.15 *He remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: “OUT OF EGYPT I CALLED MY SON.”*

√ OT Saints -

Hebrew 11.8 *By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.*

√ Churches - as the Roman church, any church.

Romans 1.6 *among whom you also are the called of Jesus*

*Christ;*

*7 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.*

√ Early disciples - definitely, individually, by name, for a particular mission that any of them had. This also applies each one of us, individually.

Matthew 4.21 *Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.*

They had an invitation and a task to do.

√ Believers - applying to the Romans and to all of us, started in eternity past.

Romans 8.28 *And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose....30 and these whom He predestined, He also called; and these whom He called, He*

also justified; and these whom He justified, He also glorified.

This is the call to salvation. He orchestrated events so that we could be saved—a great comfort.

All of Scripture is applicable to us, even the parts written about people and events 4,000 years ago, because man is the same today as then. Also in reference to Rome, we need to read the Scriptures as if written to us individually because they are.

[Romans 1.6-7 Divine Calling 007]

1.6 among whom you also are the called of Jesus Christ;

### Calling

1. καλέω (kah-léh-o) - to name, to invite, to call

It has the idea of a divine calling, using it in a theological or spiritual sense. God has called us, invited us to Himself. God has even identified us and named us as His own. The context talks about the Romans called as saints. So they are identified with an identity and that identity includes what he describes as sainthood. You don't have to wait for someone to anoint you; you are already a saint according to biblical teaching. That is the basic idea of the verb 'to call'.

2. κλητός (klay-tós) a call, calling

The verb is not used in this context, but the noun carries all the same significance; it occurs three times in this context. It's the most common word in verses one through seven, occurring three times: in verse one about Paul and his specific calling as an apostle, and in verses six and seven. The word is used often while mentioning the name of a person, but otherwise very often in a spiritual sense.

### Divine Calling

1. Those Called Your divine calling is not your profession or vocation. It is broader than the tiny aspect of your life your work which should fit into the broader calling. That is the Biblical calling—not just being a preacher, etc. that we often think of.

2. Description of Calling

#### Description

√ Irrevocable - Romans 11.29 *for the gifts and the calling of God are irrevocable.*

God will not take the gifts, nor cancel our calling—it is by grace; we don't deserve it.

√ By grace - 1Corinthians 1.26 *For consider your calling, brethren, that there were not many wise according*

*to the flesh, not many mighty, not many noble; ...29 so that no man may boast before God.*

√ In hope - Ephesians 4.4 *There is one body and one Spirit, just as also you were called in one hope of your calling;*

√ Holy - 2Timothy 1.9 *who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,*

√ Heavenly - A spiritual, heavenly, ultimate calling  
Hebrews 3.1 *Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession;*

√ Upward - Philippians 3.14 *I press on toward the goal for the prize of the upward call of God in Christ Jesus.*

We direct our attention upward toward the Holy Spirit, toward God Himself, regardless of our vocation or profession. This is divine calling.

### Divine Calling

1. Those Called

2. Description of Calling

3. Calling Particulars

**Purpose: what you are called to; all these passages apply to each of us.**

1. Salvation - Ephesians 4.4 *There is one body and one Spirit, just as also you were called in one hope of your calling;*  
One hope—in Jesus Christ. Like Abraham.

This is for every believer.

2. Sanctification - 1Thessalonians 4.7 *For God has not called us for the purpose of impurity, but in sanctification.*

We are called to holiness, Christian behavior and living: the ongoing sanctification, the moment by moment walk.

3. Light - 1Peter 2.9 *But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;*

We replace an old life with a new one: with truth, in His word. Out of confusion, darkness and mental disorientation to light, that is, the truth. That is why we make the effort to study the Word. It is the light that guides us in our daily life. So you are called to light.

4. Peace - 1Corinthians 7.15 *Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.*

And you are also called to peace.

5. Freedom - Galatians 5.13 *For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.*

We are the only ones that are free. We have freedom in Christ. The one that is the freest person is the one that is committed to Jesus Christ.

6. Holiness - 1Peter 1.15 *but like the Holy One who called you, be holy yourselves also in all your behavior;*

An exhortation to live a different life, a life set apart to God. You want to do what He reveals in His Word.

That is a life of holiness.

7. Suffering - 1Peter 2.21 *For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,*

Here is an interesting one—we don't want to hear this one! But in this life we have even a calling to suffering!

8. Kingdom - 1Thessalonians 2.12 *so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.*

Part of that hope that we have is a place in the Millennial Kingdom. We have been called to participate in it.

9. Eternal Inheritance - 1Peter 5.10 *After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.*

Again, it began in eternity past, and it also has ramifications in the far future.

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    - 1. The Messenger 1:1
    - 2. The Message 1:2-4
    - 3. The Mission 1.5-6
    - 4. The Members 1.7

1.7 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.

Now, the *members*, the recipients of Paul's letter. He is sending something to or desiring something for: all who are in Rome. Notice the 'beloved' aspect. All of this is motivated by God's love. He doesn't want us to be bound up, to be in slavery. He has a plan that is motivated by His love, for all who are loved by Him: all genuine people who have received the salvation that God has for them in Rome, but all of us also--because this is Scripture.

1.7 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.

### The Romans

√ To Believers Again, he is writing to believers, not to unbelievers.

This is why this is important. All of these things—His blessings—apply only to those who have a personal relationship with Jesus Christ.

√ Jewish - There were a lot of Jewish people in the churches all over the city of Rome but probably a majority of the members of these churches were gentiles.

Romans 2.17 *But if you bear the name "Jew" and rely upon the Law and boast in God,...*

*28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.*

*29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.*

*3.9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;*

*4.1 What then shall we say that Abraham, our forefather according to the flesh, has found?*

*7.1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?*

*9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,*

√ Gentile - 1.13 *I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles.*

*6.17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed...*

18 *and having been freed from sin, you became slaves of righteousness.*

11.13-32 *But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, 14 if somehow I might move to jealousy my fellow countrymen and save some of them....*

- √ Both We mentioned that both Jew and gentile were part of the church in Rome, including a lot of people, but you can put yourself in there, since you are reading Romans—visiting Rome. There were many house churches, perhaps a thousand believers in the city of Rome in the first century. That is to whom the letter is addressed: called as saints—called apart just as you have been set apart.
- √ Church Unfortunately, we tend to twist these things together as we attach other meanings to this word. We ‘elevate’ people and put them in categories, but Biblically he is talking about every believer in the city of Rome. This is the third occurrence of the word ‘calling’.

1.7 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.

Every person is called and that calling is as saints, set apart for a purpose. We are called as a special instrument in that broader plan of God; it applies to every believer.

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| 4. The Members             | 1.7    |
| 5. The Munificence         |        |

1.7 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.

He wants them to experience the full complement of grace, which is an awareness of the calling that is by grace. He wants them to experience it and know it day by day. And once you have come into a relationship with Him by grace, then you have peace, inner peace and you can go about living your life in a hostile world and accomplish everything that God has for you.

1.7 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.

That’s what he wants for the people at Rome and that’s what he wants for people in general. In fact, you will find this little blessing in almost every letter that Paul wrote: to the Corinthians who were kind of a really bad church, and to others: Ephesians, Colossians, etc. He wants them to have peace and the only source of it is God our Father and the Lord Jesus Christ.

What is your personal specific calling?