

**Rom 1:6-17; GOD'S POWER TO SAVE.
B. Concerning the Romans. (6-15;)**



The theme of the book is stated in 1:16-17;

**“For I am not ashamed
of the gospel of Christ,
for it is the power of God unto salvation
for everyone who believes,
for the Jew first and also for the Greek.”**

**“For in it the righteousness of God
is revealed from faith to faith;
as it is written,
“The just shall live by faith.”**

I. INTRODUCTION & THEME (1-17;)

A. CONCERNING PAUL (1-5)

- 1. His place in life:** servant and apostle. (1)
- 2. His story in life:** the gospel of Christ. (2-4)
- 3. His purpose in life:** to produce Salvation based on faithful obedience. (5)

B. CONCERNING THE ROMANS. (6-15)

- 1. Paul's description** of them. (6-7)
- 2. Paul's report** of and **love** for them. (8)
- 3. Paul's deep desire** to visit them. (9-10)
- 4. Paul's reason** and eagerness to visit them. (11-15)

I. INTRODUCTION & THEME (1-17;)

C. CONCERNING THE GOSPEL (16-17)

1. **Its respectability:** nothing to be ashamed of. (16a)
 2. **Its nature:** the power of God. (16b)
 3. **Its aim:** salvation. (16c)
 4. **Its scope:** for everyone who believes. (16d)
5. **Its content:** the revelation of God's righteousness through faith. (17)

Romans 1:6-15;

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. 8. First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.”

9. “For God, whom I serve in my spirit in the {preaching of the} gospel of His Son, is my witness {as to} how unceasingly I make mention of you, 10. always in my prayers making request, if perhaps now at last by the will of God I may succeed in *coming to you.*”

11. “*For I long to see you so that I may impart some spiritual gift to you, that you may be established;*”

Romans 1:6-15;

12. “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.”

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.*
15. *So, for my part, I am eager to preach the gospel to you also who are in Rome.”*



Can you put verses (1:8-15;) into your own words?

For Example:- Hello to everyone!

I thank God for you: your faith is famous.

Paul's
Letter
to the

ROMANS

***God knows how often I talk about you
when I pray to Him!***

-I'm always asking Him if He'll let me visit you

***-I really do want to give you a spiritual gift
to help establish you.***

***-We'll help each other to be encouraged. -I've often
planned to come... just haven't been able to.***

***-I feel obligated to preach to everyone, of all races
and all levels of understanding, so... -I'm eager
to preach the gospel to you, too! Why? See 1:16-17;***

Pick out the important words to define.

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.
8. First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

called

Jesus

Christ

beloved

Rome

saints

grace

peace

our Father

Lord

faith

proclaimed

Rom 1:6; "And you also are among those who are called to belong to Jesus Christ."

EN OIC ECTE KAI YMEIC

en hois este kai humeis

IN WHOM(P) ARE AND YOU(P)

among _____ also ye

KAHTOI IHCOY XPICTOY

klEtoi iEsou christou

CALLED-ones OF-JESUS ANOINTED

called-ones _____ Christ

Rom 1:6; “And you also are among those who are called to belong to Jesus Christ.”

The letter is written to **the congregations** at Rome not one congregation at Rome. This was a huge city with **at least three congregations.**

16:5; in their house.

16:14; brethren with them.

16:15; all the saints with them.

Thriving groups meeting
and working out of a home
rather than having a big building.

Rom 1:6; “And you also are among those who are called
to belong to Jesus Christ.”

Paul identifies his readers as:- **“the called of Jesus Christ.”**

The body of Christ consists of those who have been
“called out” but called out **from what** and **into what?**

The called of Jesus Christ [the called of,
who are called to belong to, Jesus Christ,
called to be Jesus Christ's.

To modern readers, **“called”** seems **like a verb**
but in the Greek in verses 1, 6 and 7
it is **an adjective** modifying saints.

The Roman Christians were called saints.

“Called of Jesus.” 2 Thess 2:14; Rom 8:28-30;

..called by the gospel to belong to Jesus.

1 Cor 6:19-20; 1Pet 1:18-20; Acts 20:18;

Rom 1:6; “And you also are among those who are called to belong to Jesus Christ.”

Most likely some of the Jews and proselytes present in Jerusalem on Pentecost returned home to Rome (see Acts 2:10;)

But here, Paul especially addresses Gentile Christians. They were called disciples, called "obeyers," called in order to submit to "the obedience to the faith." (verse 5).

Paul called out from darkness to light Paul says when he observes that the Colossians had been delivered from the power of darkness and translated into the kingdom of God's dear Son. (Col. 1:13;)

Peter echoes this sentiment when he reminds his readers that they had been called out of darkness into His marvellous light. (1 Pet 2:9;) Thus, Rom 1:6; pinpoints Paul's readers as members of the Lord's body in the universal sense.

Rom 1:6; “And you also are among those who are called to belong to Jesus Christ.”

Paul addresses **the Christians** at Rome as the **called**.
(those who accepted the gospel invitation.)

Saints (set apart for a holy purpose) and beloved by God. Paul desires that **their relationship** with **God the Father** and the **Lord Jesus Christ** would **bless their lives** with **grace and peace**.

The **Christians in Rome** are identified as being included as “**among all nations;**” therefore, **the congregations** obviously **had a significant Gentile component**.

View from St. Peter's Basilica – Rome.



Rom 1:7; “To you all, God's beloved in Rome, called to be his holy people.
Grace and peace from God our Father and the Lord Jesus Christ.”

It is interesting to note that there is absolutely **no mention** of the **apostle Peter** in this letter.

Which would question the Roman Catholic Church claims of any biblical or historical foundation for their pretensions concerning the Primacy of Peter and the See of Rome.

“**Beloved of God.**” Remember, Paul speaks of **saints not sinners**. Therefore, here **the love of God** describes those who have become **Christians**.

That is, Paul does **not speak** to them **as the beloved** as all men are **objects of God's love**. (John 3:15-18;)

**Rom 1:7; “To you all, God's beloved in Rome, called to be his holy people.
Grace and peace from God our Father and the Lord Jesus Christ.”**



Rom 1:7; "To you all, God's beloved in Rome, called to be his holy people.
Grace and peace from God our Father and the Lord Jesus Christ."

Paul speaks rather to **those who have been affected by God's love.** (Rom 2:4; Eph 3:14-21; Jude 21; 2 Cor 7:1; 12:19; Col 3:12; 1 Thess 1:4; 2 Thess 2:13; 1 John 4:11;)

"Called BELOVED of God"

God is pleased with them. AGAPEETOS.

Matt 3:17; 12:18; 17:5; Acts 15:25; 1 Cor 4:14-17; -

"Which denotes the deliberate exercise of judgement, to giving of a decided preference to one object or person out of many.

It frequently implies regard and satisfaction rather than affection. A higher word therefore that **PHILEOO** which denotes greater strength of feeling, as between **brethren in blood.** (Bullinger)

Rom 1:7; “To you all, God's beloved in Rome, called to be his holy people.
Grace and peace from God our Father and the Lord Jesus Christ.”

Called SAINTS:- (are living people.)

a. A Saint can sin. 1 Cor 1:1-2;-

The Christians at Corinth.

b. Saints are set apart for the service of God.

**c. Saints are the people
the assembly of the living God.**

**Saints sanctified – . KLETOS is from the same word
KALEO from which EKKLESIA comes.**

**Christians are called out of sin into righteousness
and are holy, set apart unto God for service.**

Rom 1:7; “To you all, God's beloved in Rome, called to be his holy people.
Grace and peace from God our Father and the Lord Jesus Christ.”

A form of the greeting “**Grace and peace**”
is used in ALL of Paul's writings. (I Cor 1:3;
2 Cor 1:2; Gal 1:3; Eph 1:2; etc.)

It is **a combination** of the common **Greek**,
(Luke 6:32-34; 17:9;) and **Hebrew** (Matt 10:13;)
salutations which are naturally intensified by the
spiritual significance of the words. (e.g., Eph 2:5-18;)

"Grace" - CHARIS – Greeks:- Cause.
Free unearned, unmerited, undeserved, favour.

"Peace" - EIRENE - Jews:- Consequence.
Contrast with strife, to join or weave together.

Rom 1:7; “To you all, God's beloved in Rome, called to be his holy people.
Grace and peace from God our Father and the Lord Jesus Christ.”

**Thus Paul prays that all the mercies and favours
of God be conferred upon the Roman saints.
(cf. Romans 5:2;)**

**"Peace" as a Hebrew blessing desired wholeness
or soundness. Here it signifies a desire
for spiritual health. (Rom 5:1; cf. 3 John 2;)**

**Someone has said “Grace is the root
and Peace is the fruit of Christianity”**

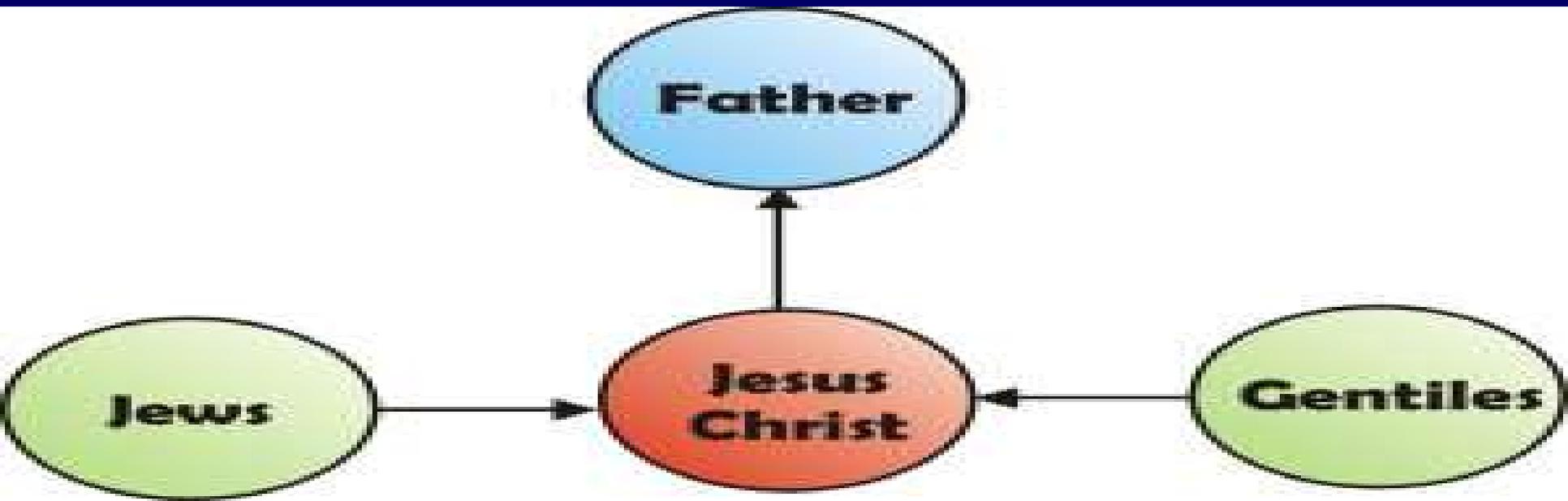
**The grace of God is His free love and unmerited
favour to men imparted through Christ;
the peace of God is the well-being
which they enjoy through His grace.**

Rom 1:7; "To you all, God's beloved in Rome, called to be his holy people.
Grace and peace from God our Father and the Lord Jesus Christ."

"God's grace or favour manifested towards mankind or to any individual, which is a free act, **is no more hindered by sin than it is conditioned on works.**

God (Father) The **origin** and channel of spiritual blessings. **Eph 1:3;**

Jesus (Lord and Christ) The **source**, The Channel through whom blessings came. **Eph 1:6-7;**



Rom 1:7; “To you all, God's beloved in Rome, called to be his holy people.
Grace and peace from God our Father and the Lord Jesus Christ.”

**Paul recognizes God the Father
as the source of our spiritual blessings.**

Throughout this salutation Paul has consistently
attributed **the origin of our redemption to the Father.**

It is the **“Gospel of God.”**

“the promise of God.”

“the Son of God.”

“the love of God.”

“the favour and peace of God.”

Salvation is from God.

(Luke 3:6; Acts 28:28; Phil 1:28; etc.)

Rom 1:7; “To you all, God's beloved in Rome, called to be his holy people.
Grace and peace from God our Father and the Lord Jesus Christ.”

Yet, the **activity of the Son** cannot be relegated
to the sideline or diminished because
it is **not** attributed to **Jesus** as the **originator**.

**Jesus is the one who freely offered Himself
as the sacrifice for sin.**

(Phil2:5-11; 2 Cor 8:9; Rom 5:6-11;)

AMAZING GRACE !

SAVED BY GRACE.

GRACE IN SERVING.

GRACE IN GIVING.

GRACE IN TEACHING.

GRACE IN WHICH STAND.

Rom 1:8; “First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.”



Rom 1:8; “First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.”

“I thank my God,” without ceasing I make mention of you always in my prayers.”

Paul prayed often and seems to have maintained a regular **“prayer list”** of those for whom he prayed.

(I Cor 1:4; Phil 1:3-4; Col 1:3-4; 1 Thess 1:2; 2 Thess 1:3; 2 Tim 1:3-7; Phil 4-6;)

Christ is our mediator in thanksgiving as well as forgiveness. **Thinkers are thankful.**

Those who are thankful are thoughtful.

(see Rom 7:25; Eph 5:20; Col 3:17; Heb 13:15;)

Paul used some form of the word **“thanks”** over **40 times** in his letters, often referring to how he was thankful for the brethren to whom he was writing.

Rom 1:8; “First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.”

"I thank my God ...for you all"

Phil 1:3,5; I Thess 1:2-3.

"My God" The only other time Paul uses it is in Phil 4:19; Philemon 1:4;

The only other person and time that it is used is when Jesus said in Mark 15:34;

"My God why hast thou forsaken me."

Paul is thankful for all these Roman Christians and the work they are doing.

Their reputation as a faithful congregation was known throughout the Roman world.

Rom 1:8; “First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.”

His long-time wish has been to go to Rome and have **a mutually encouraging visit** with them. Paul already knows many of them well.

Notice here that Paul makes his letter personal. The genuine and tender nature of this expression of thanksgiving is born out in the closing chapter.

Paul names many of the saints and **speaks of their faith** and **sacrifice** for Christ, His assembly and, in particular, for himself.

Rom 1:8; “First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.”

When Paul writes this letter there are many at Rome whom he has known elsewhere, **some family**, others were **saints** who had **worked selflessly by his side**.

Paul recognizes that a **good local congregation** is something for which to be **truly thankful**.

Attitude: He looked for what was **commendable** in his brethren. **Example:** Corinth - **many problems yet commended**. 1 Cor 1:4-9;

“through Jesus Christ.” Paul, incidental to his main point, affirms that the proper address of prayer to God is **“through Jesus Christ.”**

Rom 1:8; "First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world."

This is on account of the role which the Son now occupies at **"the right hand of the Father."**

He is our **Great High Priest** and **Advocate** in Heaven.
(Eph 5:20; Acts 2:33; I John 2:1-2;
Heb 7:26; Romans 8:34;)

Paul was **grateful to God** for **their faith** which was of such a character that it enabled them to be an influence for good throughout the world.

Every preacher should be grateful for those who upon accepting the Gospel **are motivated to share it with others.**

Rom 1:8; “First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.”

It is this statement of Paul which leads us to believe that the congregations were established by those visitors from Rome on Pentecost. (Acts 2:10;)

“Their faith spoken of throughout the whole world.”

This is especially remarkable without any media outlets and printing conveniences which we have where we can teach and advertise today.

Visitors to Rome must have been **deeply impressed with the Roman Christians, so much so that they travelled throughout the world **talking about the faith of these brethren.****

Pick out the important words to define.

9. For God, whom I serve in my spirit in the {preaching of the} gospel of His Son, is my witness {as to} how unceasingly I make mention of you,
10. always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.
11. For I long to see you so that I may impart some spiritual gift to you, that you may be established;
12. 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.

serve

spirit

gospel

witness

prayers

request

will of God

impart

spiritual gift

established

encouraged together

faith

Rom 1:9; "For God, whom I serve in my spirit in the {preaching of the} gospel of His Son, is my witness {as to} how unceasingly I make mention of you."

Paul does not elaborate upon **serving God in the spirit**. (cf. Luke 10:21; I Cor 7:34; I Tim 4:12;)

Paul served sincerely, devotedly and voluntarily.

"**With my spirit**" means the greatest degree of mental quality. "**Jesus rejoiced in the Spirit,**" *rejoiced greatly*. (Lk 10:21;)

Being fervent in spirit," being **exceedingly zealous** (Acts 18:25;) "Paul purposed in the Spirit," firmly purposed. (Acts 19:21;)

"Behold I go bound in the spirit unto Jerusalem,"

I go **with a firm resolution**. (Acts 20:22;)

Rom 1:9; “For God, whom I serve in my spirit in the {preaching of the} gospel of His Son, is my witness {as to} how unceasingly I make mention of you.”

“Whom I serve with my spirit,” serve with the greatest zeal (Rom 1:9;) “In my spirit,” therefore, **describes Paul's fervent, effectual prayers and service.** (compare Jas 5:16;)

It calls to mind **Jesus' statement** in John 4:24; “worship in Spirit and in Truth.”

When placed against the background of the controversy over **circumcision and the law** Paul seems to be condemning **the Pharisaical approach to serving God.** (Matthew 5:3; 23:1-36;)

Paul will thoroughly consider the **consequences** of seeking justification before God through the Law in the flesh as opposed through the Faith in the spirit. (Romans 7:6,25;)

Rom 1:9; “For God, whom I serve in my spirit in the {preaching of the} gospel of His Son, is my witness {as to} how unceasingly I make mention of you.”

"For God is my witness," an oath of affirmation which is common for Paul.
(1 Thess 2:5; 2 Cor 11:11,31; 12:2-3;)

This is not to be confused with the foreswearing done by the Pharisees.
(Matthew 5:33-37; 23:15-22; James 5:12;)

Rom 1:9; “For God, whom I serve in my spirit in the {preaching of the} gospel of His Son, is my witness {as to} how unceasingly I make mention of you.”

“God, whom I serve with my whole heart by telling the Good News about his Son.” NCV

Right actions alone are not pleasing to God – right motives and intentions are also necessary:
Worship and service must be in spirit and truth.

John 4:24;

“It does not signify merely sincerity in worship.
It signifies that the true service of God has its seat in the spirit and springs out of it.

This service consists in the **belief, love,** and other **acts of homage** which go up to God out of the soul.

Rom 1:9; "For God, whom I serve in my spirit in the {preaching of the} gospel of His Son, is my witness {as to} how unceasingly I make mention of you."

**These spiritual states and emotions
find vents through the gospel.**

**They originate in the spirit, but find expression
to the appointments of the gospel,
which thus became a sort of dialect
through which the gospel proclaims its fealty.
(Total devotion to a master.)**

Only when men serve God can their service be true."

**M.E.LARD. (sing, pray, Lord's supper
Are all our expressions of love.)**

Rom 1:10; “in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.”

I remember you in all my prayers at all times”.

Personally orientated prayer in which individuals are named. Paul tells his readers that he often remembers **to thank God through the Mediator, Jesus Christ, for them.**

Paul had for some time desired to come to Rome and preach the Gospel.

Yet, we see that certain things, we know not what, hindered him. (1:13; I Thess 2:18;)

Paul sought the removal of these impediments through prayer unto God.

Great lessons are to be learned here.

Rom 1:8; “First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.”

Jim McGuiggan in his commentary on Rom 1:8-9;
Gives a list of why we do not pray enough
and why we should pray more

Why we do not pray as often.

1. The sneaking feeling that prayer doesn't really work
2. Personal guilt which makes us feel unworthy to pray
3. A schedule too full to make room for habitual prayer
4. Ignorance about how to pray
which leads to boredom during prayer periods
5. Ignorance concerning the specific will of God which renders me unable to intelligently ask for many things
6. The knowledge that God already knows
(and has heard again and again) what I'm going to say

Rom 1:8; “First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.”

Why we should pray more.

- 1. The word "FATHER"**
- 2. The example of Jesus**
- 3. Prayers that have been clearly answered**
- 4. Good study habits**
- 5. An honest attempt to live a life pleasing to God**
- 6. Being around praying people**
- 7. Writing my prayers and keeping my Bible open during prayer periods which enables me to have a mind full of fresh things to speak to God about**

Jim McGuiggan in his commentary on Rom 1:8-9; Goes into a lot more detail, it is well worth a read.

Rom 1:10; "in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you."

First, what one undertakes to do as service to God **should be attended with prayer** and not undertaken lightly.

Second, often times there are things which hinder us in our service to God. **These obstacles can be removed by prayer.**

His prayers were specific.
Eph 1:15-16; 2 Thess 3:1; Rom 16:1ff.
He prayed for them **specifically.**
Eph 1:15-16; 2 Thess 3:1;

His reason - Their Faith proclaimed:-
"all over the world." 1 Thess 1:6-8;
The true life of a Christian ought to be in prayerful service.

Rom 1:10; “in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.”

Therefore our prayers ought to be like these.

John 17:9; Luke 22:31-32; NOTE:-

1) Grace comes through Jesus Christ. v5;

2) Thanksgiving comes "through Jesus Christ." v8;

3) Prayer also Ascends through Him.

Heb 4:14-16; 5:20; John 14:14; 1Tim 2:5;

Sincerity in prayer: “God Witness.”

Gal 1:20; 2 Cor 1:23;

Rom 1:10; "in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you."

Paul's Divine direction in Life.

Paul's number one purpose was to be led by God.

He prays for a prosperous Journey.

Does God answer the way He expects?.

His desire for them. vv10-13;.

v10. To visit them. "asking" DEOMAI

"I keep pleading." A.M.P. Lk 5:12; Gal 4:12;

"I long to see you" - "yearn to see you" BERKLEY .

Phil 1:8;.

A burning desire to visit Rome.

Acts 18:14-1; 19:21; Rom 15:28; Matt 26:39;

Rom 1:10; "in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you."

"I planned many times."

Paul had to learn to abide God's time and purpose.
v13. "but have been prevented from doing so
until now." Acts 13:11; 18:21; 23:11;

He finally went in a way that
he would not have chosen – **as a prisoner.**

**"By God's will." Acts 18:21; Rom 15:23;
1 Cor 4:19; Jam 4:15; Matt 26:39;**

Rom 1:10; “in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.”

“come, unto you” Paul's prayer was answered. However, his trip was not what some would call a prosperous journey. In spite of the hardships of the trip, God provided compensations.

PAUL'S PROSPEROUS JOURNEY. (NEGATIVE ASPECTS.)

- 1. A prisoner. (Acts 27:1;)**
- 2. Long without food. (Acts 27:21, 33-35;)**
- 3. Threatened with death. (Acts 27:42;)**
- 4. Shipwrecked. (Ac 27:41;)**
- 5. Bitten by serpent. (Acts 28:3-5;)**

Rom 1:10; “in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.”

PAUL'S PROSPEROUS JOURNEY. (POSITIVE ASPECTS.)

- 1. Treated kindly, allowed to visit friends and refresh himself. (Acts 27:3;)**
- 2. Crew listened to him. (Acts 27:36;)**
- 3. Barbarians on Malta showed "unusual kindness." (Acts 28:1-2;)**

4. Entertained courteously. (Acts 28:7;)

5. Honoured with many honours. (Acts 28:10;)

**6. Allowed to stay a week at Puteoli.
(Acts 28:14).**

Rom 1:10; “in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.”

PAUL'S PROSPEROUS JOURNEY. (POSITIVE ASPECTS cont.)

- 7. Christians from Rome welcomed him at Appii Forum and Three Inns (Acts 28:15;)**
- 8. Had own hired dwelling in Rome. (Acts 28:30;)**

Yes, Paul's journey was successful.

It was prosperous in the sense that, with the gospel of Christ, he had a powerful effect on the people on the ship, on the island, in Italy and, especially, in Rome.

Paul States His Purpose for Coming to Rome. (1:11-13;)

“I long to see you so that I may impart to you some spiritual gift to make you strong,”

“that is, that you and I may be **mutually encouraged** by each other's faith.”

“I do not want you to be unaware, brothers, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.”

Rom 1:11; “I long to see you so that I may impart to you some spiritual gift to make you strong.”



A Shared Precious Faith is a Great Encouragement. 1:11-13;

An unselfish interest in others. (v11-13;)

Paul prays for three results of his visit:-

Fellowship. = “he may impart a gift.” (build up/edify.)
Eph 4:11-16; 1Cor 12:1; Rom 12:6;

Faith. = “Mutually encouraged.”
Acts 28:14-15; 1 Thess 3:6-8;

Fruit. = “He may reap a harvest” 1Cor 3:5-9;
(a life lived with a shared faith
ought to produce fruit.)

Rom 1:11; “I long to see you so that I may impart to you some spiritual gift to make you strong.”

Paul had great affection for many of these saints whom he had never seen. That which bound them together was their mutual faith and love for Christ. (1 Peter 1:1;)

He hoped to come and bestow upon them spiritual gifts. (1 Corinthians 12:4-11;)

These gifts would result in their being established or confirmed. This seems to have been the procedure followed by the apostles in Acts 8:14-17;

Once a congregation was established certain individuals were **miraculously endowed** with **spiritual gifts** for the purpose of **strengthening the saints**. Eph 4:7-16;

Rom 1:11; “I long to see you so that I may impart to you some spiritual gift to make you strong.”

However, **it was not the gift** which established them, but **the ministry of the gift in the Word of God.**
(2 Peter 1:12; 1 Thessalonians 3:1-10;)

Up until Paul's arrival in Rome there is no record of an Apostle of Christ ever having been among them.

While there may have been saints that possessed gifts, (Romans 16:3,5,7,12-13;), **none of these** would have been **able to pass these gifts to others.**
(Acts 8:13-18; 2 Corinthians 12:12;)

Rom 1:11; “I long to see you so that I may impart to you some spiritual gift to make you strong.”

The **purpose of all ministry** in the congregation is to **build up (to edify)** the body of Christ. Eph 4:11-16;

This could refer to miraculous gifts, Acts 19:6; 1Cor 12:1; or to spiritual benefits to all through his preaching and presence.

Words **CHARISMA PNEUMTICOS**, may describe **miraculous gifts** but not necessarily so, it may also describe the **none miraculous gifts**.

For miraculous gifts: M.E.LARD. "Nothing would so confirm the disciples in bestowing on them the gift and since confirmation was the end for which the apostle wished to bestow it, the greater probability seems to be that **the gift was a miraculous one.**"

Rom 1:11; "I long to see you so that I may impart to you some spiritual gift to make you strong."

For non-miraculous gifts: Some who argue for miraculous gift say that none existed in the Roman congregation, **but 12:6; suggests other wise.**

Also **silence** about gifts would not necessarily indicate non-presence. (Corinth. **Gift's were a problem;** that is why so much is said about them.)

QUESTION. Which would strengthen and encourage them more? Imparting **a gift by the laying on of hands** (presumably to a few), or **his presence and fellowship and inspired teaching?**

NOTE:- YOU in v8-15; Means congregation not small group, **same** imparted **same** strengthened.

Rom 1:12; "that is, that you and I may be **mutually encouraged** by each other's faith."

"mutually encouraged" The purpose of ministry is to **build up the body of Christ** "make you strong."

"mutually encouraged" - "strengthen" - **STERIZO** – to set fast, make fast, fix firmly. 1 Thess 3:1-8;

DSB. "So that you may be firmly founded in the faith." Acts 28:14-16;

It is **up to everyone of us to encourage our fellow brethren** at every opportunity.

No one can be a Christian in isolation, **we all need each other to keep us safe** on the road of salvation.

Rom 1:12; “that is, that you and I may be **mutually encouraged** by each other's faith.”

When Paul speaks here of a **joint** or **mutual** encouragement or comforting.

It is also **a comfort** that comes from the knowledge that **we have the forgiveness of sins.**
(Matthew 5:4; I John 5:13-16;)

It is **the result of our relationship to God through Christ** understood through exhortation and teaching. (Romans 12:8; I Corinthians 14:31;)

Paul found this comfort in the knowledge of the salvation and success of those for whom he suffered in Christ and their great deeds of faith and courage on behalf of other saints whether Jew or Gentile. (2 Corinthians 1:4-11;)

Rom 1:12; “that is, that you and I may be **mutually encouraged** by each other's faith.”

They could know that comfort through a **genuine love** of one another in Christ. (Col 2:2;)

We also learn from this verse that **even apostles** can benefit from **encouragement**.

How much more can our leaders benefit from encouragement today.

The elders of a congregation are charged with the order and decorum of the service. We ought to respect their wisdom in all matters of opinion.

Some have learned by experience that if everyone and anyone is given complete freedom to speak up in the assembly it can lead to confusion and sometimes even disunity.

Rom 1:12; “that is, that you and I may be **mutually encouraged** by each other's faith.”

The sharing of one's faith as personal experiences sometimes can involve statements of opinion, often of questionable value.

A better place for such sharing is an informal assembly rather than the Sunday morning worship assembly.

One must be careful how he comments on the remarks of another, but if doctrinal errors are promoted in the sharing of faith they ought to be pointed out and corrected in an attitude of love.

Pick out the important words to define.

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.

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

unaware brethren planned to come

prevented fruit Gentiles

obligation Greeks Barbarians

wise foolish eager preach

gospel Rome

Rom 1:13; “I do not want you to be unaware, brothers, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.”

"Have a harvest among you." 1 Cor 3:5-9;
He wanted to preach the word and see souls harvested into the Kingdom in Rome.

It is a mark of **spiritual maturity** when, **every plan or purpose** seeks to **fulfil God's will.**

The **"fruit"** which Paul desires to have among them is **their fellowship with him** in **extending the Kingdom** of Heaven to Gaul (Rom 15:22-24; Philippians 4:10-18; 1 Thess 2:18;)

Rom 1:13; “I do not want you to be unaware, brothers, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.”

Paul does not presume to question their salvation or zeal for Christ. (1:5-6,8;)

Rather he seeks to enlist their aid in the further spread of the Kingdom into Europe.

What Paul had done at Antioch, Philippi, Corinth and Ephesus, he now wished to accomplish in Rome. (15:17-24;)

Rom 1:14; "I am obligated both to Greeks and non-Greeks,
both to the wise and the foolish."

A compulsion in life's responsibilities v14-16;

The 3 "I AM's" of Paul v14-16; .

1) Debt:- "I am under obligation."

2) Preparation:- "I am eager."

3) Exultation:- "I am not ashamed."

I AM A DEBTOR to both Greek and Barbarian.

Evangelism will succeed when we begin
to appreciate how much we owe and
what it cost for us to be called the children of God.

THE DEBT:-

"I am under obligation" **OPHEILETES** Rom 13:8;

"I have an obligation to discharge and a duty
to perform and a debt to pay." AMP.

KJV: "I am a debtor"

Rom 1:14; "I am obligated both to Greeks and non-Greeks,
both to the wise and the foolish."

An obligation laid on him by the Lord.

Acts 9:15; 22:14-15; 11:13-14;.

The status of a person makes no difference
to the obligations of the Christian to preach
the gospel to them- King, Queen, pauper,
black, white, yellow, Jew, or Greek, slave or free.

"Outside of Christ you may wish to be;
outside of Christ you may long to be;
outside of Christ you may hope to be,
but **in Christ you ARE.**" Roy Laurin.

The Compulsion of love.

Rom 9:1-3; 10:1; 1 John 4:19;

Rom 1:14; "I am obligated both to Greeks and non-Greeks,
both to the wise and the foolish."

Those to whom he was indebted:- "Greeks....wise."

'Greeks' was often used in the cultural sense:
A Greek speaker or thinker.

From Alexander the Great's time
Greek was the universal language.

**So 'Greek' does not necessarily mean "born,"
but an educated man who spoke Greek.**

Barbarians. "Non-Greeks....foolish."
Uneducated and uncultured. **BARBAROS:**
"one whose speech was rude and harsh".

Rom 1:14; "I am obligated both to Greeks and non-Greeks,
both to the wise and the foolish."

JBP: "from cultured Greek to ignorant savage."

"I have an over whelming sense of obligation,
the compulsion of my own gratitude to God
and my urgent sense of other peoples need - to both
cultured and uncultured people, to both educated
and uneducated." **(To tell them about Jesus.)**

Obligation to every man.

Eph 3:8-9; Col 1:28-29;

Paul's debt or obligation **was to Christ** who had
saved him from sin and elevated him to apostle.
(Acts 26:14-19;)

Rom 1:14; “I am obligated both to Greeks and non-Greeks,
both to the wise and the foolish.”

Paul's consciousness of his obligation
to **preach the Gospel literally to every creature**
for there is no respect of persons with God.

(Rom 2:11; Eph 6:9; Gal 3:25; Jam 2:1,9; 1 Pet 1:17;)

However, Paul does not pretend to discharge
this duty just at Rome, but rather also where
Christ has not been named. (Romans 15:20;)

Rom 1:15; "So, for my part, I am eager to preach the gospel to you also who are in Rome."

Or **"So as much as in me is."**

Paul was willing to give all that he had and was in order to **preach the Gospel of Christ.**

(2 Cor 12:15; Rom 9:3; 2 Tim 4:6; Phil 2:17; 4:11-13;)

"I am eager." "Ready" indicates a forward mind, one that is willingly disposed toward some object.

Here Paul lets the Romans know that **as soon as the Lord wills** that he should come to them, **he will be on his way.**

It might seem strange that a preacher might be anything other than willing; but, numerous prophets have been called by God to go and preach only to show a lack of readiness. (e.g., Aaron, Moses, Jonah, Ezekiel 33:6-7; 1 Kings 18:21;)

Rom 1:15; "So, for my part, I am eager to preach the gospel to you also who are in Rome."

Therefore, readiness is an essential character for the evangelist.

"I am ready to preach the Gospel."

Paul was not coming to preach politics, social reform, philosophy or any thing other than **"the Gospel."**

This is **the duty** of the **evangelist** as well as every Christian to **herald the message of Christ.**
(Gal 1:6-9; 2 Cor 11:4; 2 Tim 4:11;)

Rom 1:15; “So, for my part, I am eager to preach the gospel to you also who are in Rome.”

Paul is not wanting to come to Rome
to preach the first principles.

(I Cor 15:1-4; Rom 6:17;)

Nor does he indicate that they are in need
of being set in order (Tit 1:5; Rom 12:8;)

Rather, Paul desires to expand
their understanding of the great system
of **justification by grace through faith.**

This is in the context of the Jew-Gentile problem
that existed in the early church **as a result
of the influence of those who taught circumcision
and the Law were still to be bound. (Acts 15:1-5;)**

Rom 1:15; “So, for my part, I am eager to preach the gospel to you also who are in Rome.”

Paul’s goal is to **mature the congregations** and **enlist them** in the service of broadening the borders of the kingdom in Europe.

This is one of many instances which demonstrates that the Apostles made no distinctions between Gospel and doctrine.

Rom 6:17-18; 16:17; I Tim 1:5-10;

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.

Rom 1:15; “So, for my part, I am eager to preach the gospel to you also who are in Rome.”

v14. I AM A DEBTOR = EVANGELISM:-
Reaching out to Jew and Gentile.

v15. I AM EAGER – ROME.
RELIGIOUS TEST – PAGANISM.
POLITICAL TEST – IMPERIALISM.
SOCIAL TEST- CITIES MOTLEY MOB.
MORAL TEST – CRIMINALITY AND IMMORALITY.

v16. I AM NOT ASHAMED
JEWS – stumbling block – PRIDE.
GREEKS – foolishness – WISDOM.
ROMANS – weakness – STRENGTH.

Rom 1:15; “So, for my part, I am eager to preach the gospel to you also who are in Rome.”

Paul was always ready to preach, teach and encourage wherever and whenever to anyone and everyone who would listen.

Like the sower scattering seed in Jesus’ parable, he was not selective as to where and to whom he would preach the gospel. Jews, Greeks, barbarians – all were subjects of the gospel.



How Paul **SERVED** God.

His Spiritual Service was:- (v8-10;)

“with his Spirit.” “in his prayers.”

“by the Will of God.” (Rom 12:1-2;)

His Spiritual Methods were:- (v11-13;)

Imparted spiritual gifts. (man’s part.)

Was by mutual faith. (two shall agree.)

To produce apostolic fruit. (John 15.)

His Spiritual Attitude was:- (v14-16a.)

His debt to all men (obligation to be fulfilled.)

His eagerness to evangelize.

(readiness in heart and circumstance.) 2 Tim. 4:6-8;

His pride. (boast) in the message.

(“I am not ashamed.”)

We have heard Paul's 3 "I Am" Affirmations.

**"I Am Debtor." - Under obligation to all.
Are we? 1 Cor 9:19-23;**

**"I Am Ready." - Prepared, available.
Are we? 1 Pet 3:15; 2 Tim 4:2;**

**"I Am Not Ashamed." - No hesitations.
No regrets regarding the truth.
Are we able to say this? 2 Tim 2:15;**

Paul was not ashamed:-

When others mocked. (Acts 17:32;)

Of the stumbling-block cross. (1Co 1:23;)

**Of the suffering the cross
brought to Christ.**

To suffer as a Christian.

(2Tim 1:12; 1Pet 4:16; compare 2 Tim 1:16)

We have heard Paul's 3 "I Am" Affirmations.

We know Paul was not ashamed.

2 Cor 4:7-14; 11:23-28;.

We need to **examine ourselves** to see if we are unashamed of AND ready to work for the Jesus and the gospel.

Eph 6:15; Col 4:5; Heb 10:32-35;

**Rom 1:6-17; GOD'S POWER TO SAVE.
B. Concerning the Romans. (6-15)**

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**Next in the series:-
Rom 1:16-17; Concerning the Gospel.**