



The Book of Romans

How to be Right with God

(Romans 1:1-7)

Outline:

1. Paul
2. The Gospel
3. Jesus
4. The Apostles
5. Believers in Rome

Romans 1:1–7 (NKJV)

1 Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God

2 which He promised before through His prophets in the Holy Scriptures,

3 concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,

4 and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

5 Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,

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

7 To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.



Paul:

- “a bondservant of Jesus Christ”

Acts 9:1–6 (NKJV)

1 Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest

2 and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

3 As he journeyed he came near Damascus, and suddenly a light shone around him from heaven.

4 Then he fell to the ground, and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?”

5 And he said, “Who are You, Lord?” Then the Lord said, “I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.”

6 So he, trembling and astonished, said, “Lord, what do You want me to do?” Then the Lord said to him, “Arise and go into the city, and you will be told what you must do.”



Paul:

- “a bondservant of Jesus Christ”
- “called to be an apostle”

Galatians 1:11–17 (NKJV)

11 But I make known to you, brethren, that the gospel which was preached by me is not according to man.

12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

13 For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.

14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb and called me through His grace,

16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,

17 nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.



Paul:

- “a bondservant of Jesus Christ”
- “called to be an apostle”
- “separated to the gospel of God”

Acts 9:10–14 (NKJV)

10 Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, “Ananias.” And he said, “Here I am, Lord.”

11 So the Lord said to him, “Arise and go to the street called Straight, and inquire at the house of Judas for one called Saul of Tarsus, for behold, he is praying.

12 And in a vision he has seen a man named Ananias coming in and putting his hand on him, so that he might receive his sight.”

13 Then Ananias answered, “Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem.

14 And here he has authority from the chief priests to bind all who call on Your name.”



Acts 9:15–22 (NKJV)

15 But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel.

16 For I will show him how many things he must suffer for My name’s sake.”

17 And Ananias went his way and entered the house; and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.”

18 Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized.

19 So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus.

20 Immediately he preached the Christ in the synagogues, that He is the Son of God.

21 Then all who heard were amazed, and said, “Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?”

22 But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ.



The Gospel:

- Originated in God the Father v. 1d

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- Originated in God the Father v. 1d
- Promised by God the Father

Promised by God the Father

- Protoevangelium Gen. 3:15
- Substitute coverings Gen. 3:21
- Substitute offerings Gen. 4; Job 1; Lev. 1-6
- The suffering Servant Isaiah 53:3-12

Isaiah 53:3–12 (NKJV)

3He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

4Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

5But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

6All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

7He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.

8He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

9And they made His grave with the wicked— But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.

10Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.

11He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.

12Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.



The Gospel:

- Originated in God the Father v. 1d
- Promised by God the Father
- Concerning His Son Jesus Christ

Jesus:

- He is the eternal Son of God v. 3a
- He is Lord v. 3a
- He is the promised king of Israel v. 3b
- He is the evidential Son of God v. 4

The Apostles:

- “we have received” (ἐλάβομεν; VAAI1P)
- Received unmerited favor v. 5
- Received apostleship v. 5
- “for obedience to the faith among all nations for His name” v. 5

“The phrase “for obedience to the faith” (eis hypako n piste s) occurs here and in 16:26. This expression is understood in various ways: (1) obedience to [the] faith, i.e., as the body of doctrine of the Christian faith, (2) believing obedience, i.e., obedience motivated by a life of faith, (3) obedience that consists in faith, i.e., obeying the call to believe in Jesus, or (4) obedience consisting and produced by faith, i.e., obedience to believe consists of faith and to follow is produced by faith”

- René A. Lopez, Romans Unlocked

“This phrase must be understood in light of the subject currently under discussion, i.e., the gospel in Romans encompasses justification, sanctification and glorification. Thus, for obedience to the faith means: Obedience to believe consists of faith and obedience to follow is produced by faith. This phrase encompasses all of these elements of the gospel as found in the book of Romans (cf. 10:16). For example, God calls all nations to believe in Christ (3:29; 4:17–18; 9:24; 10:19; 11:11–13). To obey this call requires faith. All nations are also called by God to obey Christ (6–8; 12–15:19; 16:19, 26).”

- René A. Lopez, Romans Unlocked

The believers in Rome:

- They are the called of Jesus Christ v. 6
- They are in Rome v. 7a
- They are beloved of God v. 7b
- They are called saints (holy ones) v. 7c
- They are pronounced grace and peace v. 7d
- They are united with Paul and with God v. 7d

Historical:

- Audience:

- “all who are in Rome” (Rom. 1:7)
- Believers (Rom. 1:6-7)
- Gentiles (Rom. 11:1, 11-13, cf. Acts 18:1-2)
- Jews (Rom. 2:17)
- Not affiliated with an Apostle

Historical:

- Audience: Who founded the church at Rome?
 - Not Paul (Rom. 1:10-15)
 - Not Peter (Rom. 15:20; 2 Cor. 10:16)
 - Possibly Acts 2 Jews?

- Acts 2:5-10



Acts 2:5–10 (NKJV)

5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.

7 Then they were all amazed and marveled, saying to one another, “Look, are not all these who speak Galileans?”

8 And how is it that we hear, each in our own language in which we were born?

9 Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia,

10 Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes,



Literal:

- Purpose

- To provide apostolic training for a church located in a very strategic place.

Literal:

- Themes

1. Bibliology
2. Theology Proper
3. Christology
4. Pneumatology
5. Hamartiology
6. Anthropology
7. Soteriology
8. Ecclesiology
9. Israelology
10. Eschatology