

Abounding Grace Christian Church

A Study through the Epistle to the Romans – Part 2

I. Exposition of Chapter One (Continued).

A. Verses 1-7 - Paul's Salutation.

1. **Verse 5** – “Through Him...” – refers to the Lord Jesus Christ.

a. “...we have received grace and apostleship...” – The word “grace” is a multi-faceted word which means;

- 1) Graciousness.
- 2) The divine influence upon the heart and its reflection in life.
- 3) Goodwill, lovingkindness, favor.
- 4) Kindness which bestows upon one what he has not deserved.
- 5) Undeserved favor.
- 6) A capacity or ability given.
- 7) **G**od's **R**iches **A**t **C**hrist's **E**xpense.

See Strong's Exhaustive Concordance Greek Dictionary and Thayer's Lexicon.

b. The word “apostleship” was covered in **Part 1**. It basically means; “one who is sent forth to represent another.”

1) Paul's apostleship was received by grace (See **Ephesians 4:7-11** and **I Corinthians 15:7-10**.)

“It is through Him that we have received grace (God's unmerited favor) and [our] apostleship to promote obedience to the faith and make disciples for His name's sake among all the nations,”

Romans 1:5 – Amplified Bible

c. “...for obedience to the faith among all nations for His name.” – The phrase, “...obedience to the faith” seems to refer to the same idea as “obey the gospel” (cf. **II Thessalonians 1:8** and **I Peter 4:17**). When we repent and believe the Gospel, we have come into the obedience of the faith. (cf. **Romans 16:26**). Christ came to deliver us from being “...sons of disobedience...” (**Ephesians 2:2**).

1) Note that Paul says that the Gospel is for “all nations”. This literally means all “races” or “tribes”. Paul was primarily an apostle to the nations, which implies the non-Jew. (cf. **Acts 22:21; 26:17-18; Romans 11:13**).

2. **Verse 6** – Paul includes these Roman believers as being amongst the “all nations” of which he refers. Jesus Christ does the calling (“inviting” or “appointing”). This is the same Greek word found in **verses 1 and 7**.

3. **Verse 7** – Paul finishes his greeting, stating that the letter was to the Roman church and that they were “...beloved by God...” and “called to be saints”. The word “saints” means “those set apart” or “separated” from the world and consecrated to God. From the same root word as the word “holy” and “sanctified.” It could be translated “called holy ones.”

B. Verses 8-17 – Paul's Introduction.

1. **Verse 8** – This church had a good reputation regarding their faith throughout the entire known world. It's probable that because of their location in this powerful city, they had higher visibility than other churches.

a. These Christians had to be strong. “The Christians of Rome were unpopular - reputed to be ‘enemies of the human race’ and credited with such vices as incest and cannibalism. In large numbers, then, they became the victims of the imperial malevolence - and it is this persecution of Christians under Nero that traditionally forms the setting for Paul's martyrdom.” – **F.F. Bruce**. Bruce also goes on and mentions the fact that their executions were often forms of entertainment to Nero. He references the Roman historian, Tacitus who records that the Christians were sometimes crucified, some had animal skins wrapped around them and sewn and then hunted down by dogs and others were covered with pitch and set on

fire to serve as human torches at night.¹

2. **Verses 9-10** – “...without ceasing I make mention of you always in my prayers.” - Paul wanted the Roman Christians to know he was praying for them, and praying for an opportunity to visit them (Verse 10 – “...I may find a way in the will of God to come to you”).
3. **Verse 11** – “For I long to see you, that I may impart to you some spiritual gift, so that you may be established.”
 - a. The word “**impart**” has with it the idea of “**sharing**” and “**giving over**”.
 - b. The word, “**spiritual**” means, “**that which pertains to the spiritual world.**” Here, it could mean, “**that which pertains to the Holy Spirit.**”
 - c. The word “**gift**” is the Greek word, “**charisma**”. It’s related to the word for “**grace**” which is “**charis**”. This is simply understood as gifts of grace. In other words, gifts given by God which are not earned or merited but given by God’s graciousness. Scripturally, there are many different “charisma” given by God’s grace.
 - 1) **Manifestations of the Holy Spirit (Often called “Gifts of the Spirit”)**
I Corinthians 12:9,28, 30-31.
 - 2) “**Grace**” Gifts or sometimes called “**Motivational Gifts**” – **Romans 12:6-8.**
 - 3) **Righteousness is called a “Charisma”** – **Romans 5:15.**
 - 4) **Eternal life is also called a “Charisma”** – **Romans 6:23.**
 - d. So, what kind of “charisma” could Paul impart to the Romans? No man can impart righteousness or eternal life to another, but people can, as the Holy Spirit wills, share manifestations or grace gifts with others. In other words, Paul was gifted by God in various ways and as he came and ministered to them, he would essentially be imparting those gifts to them. Also, Paul imparted some kind of gift to Timothy by the laying on of hands (**I Timothy 4:14; II Timothy 1:6**). See also **Acts 2:38; 10:45; 19:1-6.**
 - e. “...so that you may be established.” – The word “**established**” means; “**to make firm or solid**”; “**to set fast**”; “**to fix firmly in place.**” The basic idea is that of stabilizing something by providing support. Paul’s desire is to strengthen these believers so they do not waver.
4. **Verse 12** – “**That is, that I may be encouraged together with you by the mutual faith both of you and me.**” – This verse, along with the previous, shows that all believers need other believers in order to be established and encouraged in the faith. Even the Apostle Paul needed other believers for encouragement.

“That is, that we may be mutually strengthened *and* encouraged *and* comforted by each other's faith, both yours and mine.” – Romans 1:12 – Amplified Bible
5. **Verse 13** – Paul wants them to know that he has wanted to come to them for quite some time but was hindered. This also implies that God’s timing was very important in coming to them and that his coming might not be as fruitful unless it was in God’s timing.
 - a. The word “**fruit**” means; “**that which originates or comes from something, an effect, a result or an outcome.**”
 - b. There are at least seven things fruit can refer to in the New Testament:
 - 1) Good works done by the Life of God within – **Matthew 7:16-20; Philippians 1:22.**
 - 2) The moral attributes of God which to be borne outwardly – **Galatians 5:22-23.**
 - 3) The harvest of people into the Kingdom of God – **John 4:34-38; James 5:7-8.**
 - 4) Bad works produced by those who are separated from God – **Matthew 7:16-20.**
 - 5) The fruit of material blessing as one gives – **Philippians 4:17.**
 - 6) The fruit of our lips giving thanks to God – **Hebrews 13:15.**
 - 7) The fruit of the womb, meaning children – **Luke 1:42.**
 - c. Paul was no doubt referring to numbers 1 and 3.

¹F.F. Bruce, New Testament History (New York: Doubleday Publishing, 1969), 401.