“A Ministry Mentality” (Romans 1:1–7)

Jason Brown’s dream was to play football in the NFL. After an outstanding career at the University of North Carolina, Brown was drafted by the Baltimore Ravens in 2005. He worked long and hard to be one of the best centers in the league. In 2009 Brown became the highest paid center in NFL history when he signed a five-year, $37.5 million contract with the St. Louis Rams. Yet, in 2012 Brown decided fame, fortune, and football were all meaningless and just walked away. Brown’s agent told him, “You’re making the biggest mistake of your life!” But Brown looked him right in the eye and replied, “No I’m not. No I’m not.” Brown then decided to be a farmer even though he’d never farmed a day in his life. He bought a 1,000-acre farm and learned how to farm by watching YouTube videos. Brown says God showed him the purpose of his farm wasn’t to sell food, but to give it away. Hence, he named his farm “First Fruits Farm” because he donates the first fruits of every harvest to food pantries. The last few years he’s donated approximately 10,000 pounds of cucumbers and over 100,000 pounds of sweet potatoes.

Jason Brown left his NFL career to pursue a higher calling. His life-altering decision demands personal reflection. Would you be willing to forsake your hopes, your dreams, and your goals for Christ? Or do you resist His will because it’s not what you want for your life. Today, God may be calling you to leave your current occupation and serve Him in a new way. It’s more likely, however, that God is calling you to remain in your current occupation, and to adopt a biblical mindset. True ministry isn’t about occupation or location, it’s about vocation. Your vocation is to glorify God and represent Him; your occupation is a temporary platform for your vocation. There’s no such thing as secular jobs versus sacred jobs. You’re in full-time Christian ministry whatever your job is.[[1]](#endnote-1) You have a calling, and it isn’t your career. Your career is what you’re paid for; your calling is what you’re made for. I challenge you to *answer God’s call and abandon all*.

The apostle Paul exemplifies what it means to *answer the call and abandon all* in his introduction to Romans. In 1:1–7 we find Paul’s longest introduction.[[2]](#endnote-2) In his other twelve letters his greetings range from one to four verses, whereas his greeting in Romans takes a whopping seven verses. These first seven verses are all one long sentence in the Greek text.[[3]](#endnote-3) This lengthy greeting permits Paul to identify his calling, his message, his mission, and his readers. Two very important invitations come out of these verses: (1) Imitate Paul’s calling and (2) Appropriate your calling.[[4]](#endnote-4)

**1. Imitate Paul’s calling (1:1–5).** While it’s easy to assume that these words are only relevant to Paul or to a pastor, these verses are applicable to *every* believer. Paul wants you to imitate him in all things,[[5]](#endnote-5) including his calling. Read carefully the opening words of Romans: **“Paul,[[6]](#endnote-6) a bond-servant of Christ Jesus,[[7]](#endnote-7) called as an apostle, set apart for the gospel of God”** **(1:1).[[8]](#endnote-8)** When I write an all-church email, I begin with a greeting: “Dear Fourth family.” I then conclude with “Love, Keith.” In Paul’s day people did it differently. The writer placed his name first, the identity of his readers second, and a formal greeting third.[[9]](#endnote-9) In Romans, Paul is writing a church that he didn’t know. So he introduces himself by identifying his master, his office, and his mission. First, Paul declares his master: “Paul, a bond-servant of Christ Jesus.”[[10]](#endnote-10) Paul was formerly “Saul,” meaning “Asked for.” But Jesus changes his name to “Paul,” which means “small or little.” There is a hint that Paul would be weak and foolish so that Christ might be seen as strong and wise.[[11]](#endnote-11) Paul could have introduced himself as “Paul, the premier theologian, the Old Testament scholar, the master church planter/evangelist, writer of Scripture, or preacher par excellence,” but he chooses the Greek word doulos—meaning “slave.”[[12]](#endnote-12) The most important thing that we can know about Paul is that he’s a “slave.”[[13]](#endnote-13) In America we avoid the term “slave” because of our sinful national history, but the word “slave” fits the idea that Paul is trying to express.[[14]](#endnote-14) He’s likely referring to the voluntary slavery of Exodus 21, where in the seventh year an Israelite slave could choose to remain with his master permanently.[[15]](#endnote-15) Moreover, the Old Testament uses the phrase “the servant/slave of the Lord” of men like Abraham, Moses, Joshua, David, Elijah, and the prophets.[[16]](#endnote-16)

Thus, Paul sees slavery and servitude as a privileged position.[[17]](#endnote-17) But the key here is: Paul is a “slave of Christ Jesus.”[[18]](#endnote-18) Paul’s substitution of “Christ Jesus”[[19]](#endnote-19) into the Old Testament expression “a servant of the Lord” shows that he considers Jesus worthy of the same obedience and devotion as the Lord God—*Yahweh*. “Christ” is a title which means “one who has been anointed.” “Jesus” is a personal name meaning “the Lord saves.” Furthermore, 1:1 demonstrates the priority of Paul’s life and ministry. The apostle’s consuming passion was Jesus. In all thirteen of his existing letters, the name “Jesus” comes in the very first verse.[[20]](#endnote-20) Paul always makes a beeline for Jesus. This is the goal of great preaching, great churches, and great believers. Jesus must be supreme and paramount in everything that we think, say, and do. Why? Because we are slaves of Christ. We exist to carry out the will of our Master.[[21]](#endnote-21) Do you see yourself, first and foremost, as a slave of the Lord Jesus Christ?[[22]](#endnote-22) Is He at the forefront of everything you do?[[23]](#endnote-23) If so, *answer the call and abandon all*.

Paul is a slave who has been sent on a mission. After becoming a “slave,” he is called[[24]](#endnote-24) an “apostle”[[25]](#endnote-25) or better “a called apostle.”[[26]](#endnote-26) Paul moves from humility to authority demonstrating that service is always a prerequisite for leadership.[[27]](#endnote-27) In the New Testament, the term “apostle” (*apostolos*) is used with a general force to designate someone who is sent.[[28]](#endnote-28) It is also used by Paul to speak of someone who is specially gifted to communicate revelation from God, and by implication, someone to whom the churches were responsible. This latter, more elevated meaning is the sense Paul intends here. He is preparing to communicate revelation from God, and the Roman church needs to know that as an apostle he has the authority to do so. This word “apostle” means “one who is sent by authority with a commission.” It was applied in that day to the representatives of the emperor or the emissaries of a king. Paul is saying, “I have been sent with the authority of King Jesus to speak the very words of God to you.” Like Paul, are you where Jesus Christ has “sent” you to be? Has He directed you to your present ministry or occupation? Have you sought Him in this matter? Have you prayed for His direction and guidance? Is anything standing in the way of your going where you feel you are sent?[[29]](#endnote-29)

The final characteristic that Paul shares with his readers is his mission of being “set apart[[30]](#endnote-30) for the gospel of God.” The verb “set apart” (*aphorizo*) means “to select one person out of a group for a purpose.”[[31]](#endnote-31) The make up of the word literally means “off horizon,” which conveys the idea of being removed from one sphere and placed into another. In Paul’s case, he was removed from the sphere of sin to the sphere of salvation, from the horizon of rebellion against God to the horizon of service under God.[[32]](#endnote-32) The word translated “set apart” has the same root as the word “Pharisee.” A Pharisee set himself apart for the Law, but God set Paul apart for the gospel. He was a Pharisee of the highest order.[[33]](#endnote-33) Perhaps you don’t feel like your life and ministry is significant. I can assure you that if you are a believer God has set you apart to fulfill a specific purpose. As you faithfully serve the Lord, He *will* reveal your ministry niche in your occupation and in your local church.

Paul concludes 1:1 by stating what he was set apart for—“the gospel of God.”[[34]](#endnote-34) The key word in Romans is “gospel” (*euaggelion*).[[35]](#endnote-35) Look at 1:2, “[The gospel] which he promised beforehand.” Drop down to 1:9, “the gospel of His Son.” Look at 1:15, “I am eager to preach the gospel to you also who are in Rome.” Finally, he comes to his theme in 1:16, “For I am not ashamed of the gospel.” Verse 17 adds an explanation, “For in it [the gospel] the righteousness of God is revealed.” The theme and key words of the letter is gospel.[[36]](#endnote-36) The “gospel” or “good news”[[37]](#endnote-37) encapsulates the message found in the entire book of Romans. This good news is the truth that God has for both believers and unbelievers. It’s not limited to salvation but encompasses the full counsel of God’s good news. Do you increasingly view your life as set apart for the gospel? Does your life revolve around getting people the good news and then helping them live out that good news? Do you go to work or school with a sense of urgency to share God’s good news? Are you strategically looking for ways to help others grow in their faith? This is your calling, and it’s the reason you’re still on planet earth.[[38]](#endnote-38)*Answer the call and abandon all*.

In 1:2–4 Paul launches into a parenthetical statement that elucidates the good news. He writes: **“**[This good news] **which He promised beforehand through His prophets in the holy[[39]](#endnote-39) Scriptures, concerning His Son, who was born of a descendant of David according to the flesh,[[40]](#endnote-40) who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness,[[41]](#endnote-41) Jesus Christ our Lord.”** From the very beginning of Romans, Paul wants to make it clear that his message didn’t originate with him. Instead, it was “promised beforehand” (*proepaggello*) by God.[[42]](#endnote-42) Furthermore, the gospel didn’t just suddenly burst upon the scene of history with the birth of Christ. It has always been the theme of the “prophets,”[[43]](#endnote-43) which is shorthand for all the Old Testament authors. Paul relied heavily upon the Old Testament Scriptures to give authority to his gospel message.[[44]](#endnote-44) In Romans, he quotes the Old Testament approximately sixty–two times, which is more than he did in all of his other letters combined.[[45]](#endnote-45) I would argue, therefore, that if you and I want to understand Romans and fully appreciate the gospel, we must grasp the Old Testament.

I am often asked the question, “How were people saved in the Old Testament?” The answer is fairly simple: The gospel began when sin contaminated humankind and the Garden of Eden. Thus, Old Testament saints were saved by believing the promise concerning Jesus.[[46]](#endnote-46) The good news of the gospel has always been available in the form of a promise. God has always called people to believe God’s promise about Jesus. Both the Old and New Testament plainly affirm this theme.

During World War II, the French underground used a very simple means of identification to know who their secret agents were. They simply took a piece of paper and ripped it in half, giving one man half the paper, and they then mailed the other half to the other agent. When they met, all they had to do was compare the two pieces of paper. If the papers lined up, the agents were identified without any doubt. In a similar way, Jesus fulfills all of the prophetic promises found in the Old Testament. The pages of Scripture line up; there is no other match but Him. This good news comes from the “Holy Scriptures.” This is the only time in the New Testament this phrase is used. This means that the Bible is no ordinary book and that it has the ability to make us holy as we get it into our hearts.[[47]](#endnote-47)

The good news of the gospel is focused upon Jesus. Notice the phrase “concerning His Son.” The gospel concerns Jesus. It’s all about Him. The gospel is a person, first and foremost. The word “concerning” is the Greek preposition *peri,* from which we get our word perimeter. Since this means “fully around,” the Lord Jesus is not just a part of the gospel; He is the gospel. Verses 3–4 describe Jesus’ relationships in two spheres.[[48]](#endnote-48) The phrase “according to the flesh” refers to the fact that Jesus was born in frail humanity and limited Himself by taking on human nature (Phil 2:7). The phrase “according to the Spirit of holiness” means that the Holy Spirit raised Jesus from the dead (see 8:11). Christ was raised in the same way that we will be raised by the Holy Spirit who dwells in us.[[49]](#endnote-49) A critical phrase in 1:4 is that Jesus was “declared [*horizo*][[50]](#endnote-50) the Son of God with power by the resurrection from the dead.”[[51]](#endnote-51) The key phrase in this verse is “with power.”[[52]](#endnote-52) Although Jesus was obviously God’s Son before His resurrection from the dead, the resurrection put the exclamation point on His deity.[[53]](#endnote-53) I liken this to a slam dunk, home run, touchdown, volleyball spike. The resurrection is a key theme throughout Romans.[[54]](#endnote-54)

It is also important to note that Jesus Christ is called “our Lord.”[[55]](#endnote-55) Unfortunately, much confusion has arisen regarding the issue of lordship. Yet, it is relatively simple: When we trust in the gospel message we acknowledge that Jesus Christ is Lord—He is God. Whether our lives demonstrate His lordship or not, the truth remains: Jesus Christ is both Lord and Master. That fact remains unalterably true. We don’t make Jesus Christ “Lord”; He is Lord! Yet, as believers in Jesus Christ, we have the privilege of accepting Christ’s lordship in every area of our lives.

The kingship of Jesus grants Paul the privilege of carrying out his mission. In 1:5 the apostle writes that through Jesus **“we[[56]](#endnote-56) have received grace and apostleship[[57]](#endnote-57) to bring about *the* obedience of faith among all the Gentiles for His** [Jesus’[[58]](#endnote-58)] **name’s sake.”[[59]](#endnote-59)** Paul begins by making sure he puts grace in its proper place. Paul first received grace on the Damascus Road, and then later he experienced the call of God on his life to become an apostle to the Gentiles. Although Paul’s call was certainly unique when you read 1:5, put your calling in the place of the word “apostleship.” You might put, “Through Christ I have received grace and the teaching role, or grace and singing, or grace and studentship, or grace and singleness, or grace and widowhood, or grace and motherhood.”[[60]](#endnote-60) In doing so, you will be declaring that God has given you the power to fulfill a calling. *Answer the call and abandon all*.

Paul’s mission is to “bring about the obedience of faith among all the Gentiles.”[[61]](#endnote-61) The expression “obedience of faith” (*eupakoen pisteos*) refers to obedience that comes from faith or springs forth from faith.[[62]](#endnote-62) This message is to be proclaimed far and wide among all the Gentiles for Jesus’ name sake. “Name” stands for the person and all of his attributes. Hence, our consuming passion isn’t raw obedience to the Great Commission, nor love for lost people who are perishing, but rather zeal for the glory of Jesus Christ.[[63]](#endnote-63)

[The first invitation in this text is: Imitate Paul’s calling. In 1:1–5 Paul has identified his calling, his message, and his mission, and we’ve been invited to imitate his ways. The second invitation is . . .]

**2. Appropriate *your* calling (1:6–7).** In the closing verses of this section Paul fleshes out the calling of every believer. He puts it like this: **“Among whom you also are the called of Jesus Christ; to all who are beloved of God in Rome, called *as* saints: Grace to you and peace from God our Father[[64]](#endnote-64) and the Lord Jesus Christ.”** The addressees of this letter (the “you also”) are connected with “all the Gentiles” mentioned at the end of 1:5, indicating that the church at Rome was predominantly Gentile (i.e., non-Jewish).[[65]](#endnote-65) Paul emphasizes that his readers (and you and me) are “called of Jesus Christ”—we’re “chosen, selected.”[[66]](#endnote-66) Speaking to those Gentiles, Paul shares three truths about their identity and calling in Christ that are equally applicable to us. *First, we are loved by God* (1:7a). One of the greatest truths in this universe is that we are unconditionally loved by God. Perhaps you have been abused and rejected by parents or siblings. Maybe a spouse has left you. Or maybe a church has sinned against you. God wants you to know that when people disappoint, and even devastate you, His love is the one constant in this life. There may be times when this promise is what helps you make it through the day.

This past Friday I read a tremendous blog from Gary Thomas entitled, “What Your Spouse Needs Most.”[[67]](#endnote-67) He concludes your spouse needs you to affirm that God loves him or her. I think Thomas is right. This is also what our children, grandchildren, friends, and fellow church members need to be reminded of. May we remind those individuals in our lives of God’s great love.

*Secondly,* *we are called saints* (1:7a). Three times in the first seven verses, the words “call” and “called” appear. Here, Paul states that we are called “saints.” However, we’re not saints because we’re good; we’re saints because God is good! The difference between a saint and a sinner is the Savior. The words “saint,” “sanctify,” and “holiness” all refer to the same word group, which means “set apart” (cf. 1:1). Thus, a saint is a “holy one” or “set apart one” on account of his or her faith in Christ. Consequently, even when you feel that you are unworthy to pray or be in a relationship with God, He sees you through the perfect righteous of Christ. As a result, He can call you “saint.” God wants you to act like one.

*Lastly, we are recipients of “grace” and “peace”* (1:7b).[[68]](#endnote-68) Real peace (*eirene*) comes only as a result of God’s grace (*charis*). Grace is what we receive; peace is what we experience as a result of God’s activity on our behalf. The word “grace” resembles the familiar Greek greeting which means “favor from me to you.” In a theological sense the word grace refers to God’s unmerited favor and gifts to humanity. The word itself is used 155 times in the New Testament—100 times by Paul, 24 of which occur in Romans. We cannot understand this book if we don’t comprehend grace. He begins and ends all of his 13 letters with “grace.” In fact, Paul’s last recorded words in the New Testament are: “The Lord be with your spirit. Grace be with you” (2 Tim 4:22). Therefore, we must be certain that we understand that we are saved by grace and then are given grace to live the Christian life and fulfill our mission. The word “peace” is the typical greeting used in Jewish letters to refer to the wholeness and well being in all relationships. But here it describes the objective relationship of reconciliation with God.[[69]](#endnote-69) Paul will say much more about both grace and peace later in his letter. In a figurative sense grace and peace are twins, grace being the firstborn. Where grace abounds, peace thrives. Where grace is stunted, peace shrivels. It is perhaps significant that Paul always places these two greetings in this particular order. First, comes grace. After you’ve received grace, then you can also receive peace. Without grace there’s no peace.

Today, can you honestly say that you have grace and peace? If not, you can. But you can’t have the grace and peace of 1:7 unless you first believe the gospel. As we’ve seen, Romans is all about the gospel, and the focus of the gospel is the person Jesus Christ. Therefore, nothing is more important today than knowing who He is, without question, without doubt. What do you say about Jesus? Who is He to you? Do you know that there is someone who loves you unconditionally? He loves you so much that He died for you. The apostle Paul called him “Jesus Christ our Lord.” Can you say that as well? Is He your Savior? What is your answer? Grace and peace can be yours today if you simply believe in Jesus.

When Hernan Cortez landed at Vera Cruz in 1519 to begin the conquest of Mexico, he had only a small force of some seven hundred men. He was about to invade a subcontinent of unknown size, filled with belligerent tribesmen of hugely superior numbers. How could he motivate his soldiers to devote themselves to the conquest? Cortez came up with precisely the right motivator. As soon as he had all the equipment off his fleet of eleven ships, he gave orders to burn them. The men who had come ashore with him stood on the beach and watched as their only means of retreat slowly sank into the Gulf of Mexico. There was only one direction to go, and that was forward into the interior of Mexico to take on whatever might come their way. That’s precisely the approach God calls Christian disciples to take. We are to be obedient to our faith, allowing our decisions to always be subject to the word of Christ. That usually involves burning your ships at some point. Are you ready to do that for the sake of your relationship with Christ?[[70]](#endnote-70)

Today, God may be calling you to burn your ships. How will you respond to God’s call upon your life? Will you relinquish your hold on your occupation? Will you reaffirm your vocation to glorify Jesus Christ? Will you go where God has sent you? Will you see your life as a mission to proclaim Christ? Will you be His *doulos*? *Answer the call and abandon all.* It’s really that simple.

**Extras**

1:1 Paul shares his master, his office, and his purpose. Moo 40.

*Vocation* comes from the Latin word, meaning “calling.” There is no biblical distinction between “secular” and “spiritual” vocations—all are God’s calling for His people. This fact makes you a missionary masquerading as a teacher, student, businessperson, writer, or whatever your vocation may be.

Stott 47 it is a parallel Jeremiah’s call to be a prophet. Galatians 1:15 Paul wrote that got him a part using the same word from her and then called him to preach Christ to the Gentiles just as God has said to Jeremiah before you were born I set you apart. Gal 1:15 and her 2:5.

You and I live at a time when everyone is urged to affirm their autonomy (lit., a law to yourself) and independence. No one today wants to be called “slave.” But conversion to Christ involves total commitment.

Christ is in the business of changing lives.

There’s an antithesis, a contrast, going on in 1:3 and 4. They go together. Verse 3 tells us about the humiliation of Christ and 1:4 tells us about the exaltation of Christ; 1:3—humiliation, 1:4—exaltation.  That’s what these phrases mean.

Paul is 15267 stages of Jesus career. Christ’s earthly existence had its beginning in his descent from David, this is open installation is Son of God took its rise temporarily and instrumentally, in his resurrection from the dead. Not only from the time of the Resurrection but also through or as a result of the Resurrection itself, Jesus was the son of God. It was not the sonship of Christ but his sonship with power that was inaugurated at the time of and by his resurrection. Who is also envisioning the resurrection of all believers as ideally achieved in the resurrection of Christ.

Murray J. Harris, *Prepositions and Theology in the Greek New Testament* (Grand Rapids: Zondervan, 2012), 111-12.

When Paul uses the Greek word, *ethne* (1:5), he probably means Gentiles as opposed to the Jews. This does not mean that he did not preach to the Jews. The Book of Acts shows that his custom was to go first to the Jewish synagogues. When they rejected the gospel, he then preached to the Gentiles (Acts 13:44-48). But it’s significant that this formerly ethnocentric, proud Jewish Pharisee would get saved and then devote his life to preaching to the Gentiles, even though it resulted in great personal persecution. This means that no matter how pagan your neighbor or coworker or fellow student may be, no matter how degrading his sin, no matter how enslaving his substance abuse is, God is able to save him from his sin and to make him a new creature in Christ.

The word translated “set apart” means “separated”—to be moved away and apart from everything else. Paul was set apart to spread the gospel, to pursue this one overriding aim. Keller

Paul is *not* saying Jesus became God when He rose from the dead. Rather, Paul is emphasizing two great truths about the resurrection: (1) The resurrection removed all doubt as to whether or not Jesus is God. (2) Jesus’ resurrection paves the way to His rightful rule at God’s right hand.

1:5 obedience flows out of faith. It’s the consequence of faith, not a condition.

Understand that the gospel centers on a Person.

Emphasize the significance of Jesus Christ’s resurrection.

Sometimes, our preparation starts with some pressing and some mashing. Sometimes it means being thrown around or banged up for a little while. But this is only in preparation for the good stuff.[[71]](#endnote-71)

The idea of separation is both positive and negative. This is especially seen in marriage. One of the vows in any marriage which I perform is I take thee only unto me as long as we both shall live*.*I take thee . . . unto meimplies a positive separation unto one’s mate. Without this there is no point in being married. At the same time the use of the word only implies that this is an exclusive relation. There are many fine ladies available for marriage who will make good wives and mothers, but when I married my wife, I separated myself not only unto her, but I also at the same time separated myself from all others. Exclusive to one another.

The gospel was predicted in the OT (1:2)

The gospel is centered in Jesus Christ (1:3-6)

How do you identify yourself? If I would to ask you to introduce yourself and to say something about yourself, what would you say? How do you identify yourself? By what you do? By who you are? The Lord begins by saying *who* you are. Only when it is established who you are that we can talk about *what* you are to do.

God’s call promotes the gospel.

You’ve been called out for God’s purposes.

Thus, this verse does not mean that the resurrection made clear what Jesus already was; rather, it qualified him to attain an entirely new status. However, this does not mean that Jesus became Son of God at the time of his resurrection; he always was God’s Son. But he did become “Son-of-God-in-power.” Moo 36 Big 48

To put it another way, verses 3 – 4 do not depict two natures of Christ, but two stages in his existence. 36

Grace and apostolic calling. The first is Paul’s association of “grace” with his apostolic calling (1:5). As we noted above, these words are to be taken closely together. Being an apostle is an act of God’s grace. As Paul makes clear elsewhere (e.g., the “gifts” or “acts of grace” of 1 Cor. 12 and Eph. 4), so are all ministries. Serving God and his people in specific ways is a product of God’s unmerited favor toward us. When we serve the Lord and the church, we do what we have no right to do on our own: speak in God’s name, reach out with his love, and lead his people. Only because God both calls us to minister and gives us the grace to do it can we accomplish anything worthwhile.

Moreover, we must remember that we can serve only out of our own weakness. Any strength we possess in ministry comes from God and gives no basis for any pride (see 2 Cor. 10 – 13). Ministering to others can easily lead to pride and even arrogance. Reminding ourselves that we minister as a gift from God will help stifle that pride and keep us on our knees. 41

phrase both commences ([1:5](http://www.crossbooks.com/verse.asp?ref=Ro%201:5)) and concludes the epistle ([16:26](http://www.crossbooks.com/verse.asp?ref=Ro%2016:26)), and everything which Paul says in between serves this goal.

1:4  Jesus is also designated Son at his baptism (Mk 1:11 and parallels), and sonship defines his entire earthly existence. Moreover, I have already commented on his preexistence as Son in verse 3, so this simply means God has shown him to be Son in a new way at his resurrection. Osborne, *Romans*, 31.

So the idea of *power* is important to the message, and it prepares for verse 5, where the gospel to the Gentiles is inaugurated by the "Son-of-God-in-power." It is also connected with the later statement that the gospel is "the power of God for salvation" (1:16). Osborne, *Romans*, 31.

Paul may be linking his vocation to that of the servant of the Lord in Isaiah 40-55 especially 49:1-7, where doulos is mentioned three times in the LXX. Peterson 83

Five Paul does what he does for the sake of his name. Paul's commission was to represent the Lord Jesus.

The proper breakdown is to all who are in Rome, loved by God, call the Saints. These are three complementary expressions in the dative case.  Peterson 91

In God's plans, no part of our background or upbringing is wasted. As with Paul, parts of our past that seem like a liability can be used by God. It is a humbling experience to look back over life and see how God has been able to turn even the difficult situations into good. Our own past makes us a wiser mentor or more merciful counselor to others we meet along the way.

1 slave = subjection; apostle = privilege; position leads to purpose =gospel of God; set apart (Acts 13:2) likely the work of the HS making 1:1 Trinitarian

A church can’t exist without mission. It’s not an add-on or part of what we do. There is no such thing as a missions budget. The entire budget of the church is the missions budget. The essence of the church is to live in relationship with God, sent into the world just as Christ was sent into the world.

**Scripture References**

Romans 1:1–7

Galatians 1:15

Acts 13:1–3

Acts 22:3–21

Mark 10:43–45

Luke 17:7–10

Luke 24:44–47

**Study Questions**

1. Do you truly see yourself as Christ’s slave (Romans 1:1)? If so, do you view your daily life as not your own, but belonging to Jesus to serve Him? What does this commitment look like in the course of your daily life? How do you submit yourself to Christ in the various spheres of your life (e.g., work, church, marriage, family)?
2. Was there a specific time when you were “set apart for the gospel” (Romans 1:1)? How did this experience impact you? Do you increasingly view your life as set apart for the gospel? How does this impact what you think, say, and do? How does this mission/ministry mentality affect you at work, home, school, etc.?
3. In what specific ways have you been changed by personally experiencing salvation (Romans 1:2–4)? Do you long to share the good news of the gospel with others? Why or why not? Who have you recently shared Christ with? How did this person respond? What did you learn from this experience?
4. Why is it important to know what Romans 1:2–4 says about Jesus? What errors do these verses refute? What difference do these verses make in your life? How do these verses help you in your appreciation of who Jesus is and what He has accomplished?
5. The words “call” and “called” occur three times in Romans 1:1–7. Who calls? Who are the called? What are the called to be and do? Do you understand God’s call upon your life? How can you come to recognize and fulfill your calling as a disciple?

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**Notes**

1. Dwight Edwards, *Releasing the Rivers Within* (Colorado Springs: Waterbrook, 2003), 44. [↑](#endnote-ref-1)
2. Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 1998), 31, says 1:1–7 is “the longest and most theologically complex of all the Pauline openings.” Douglas J. Moo, *The Epistle to the Romans*, New International Commentary of the New Testament (Grand Rapids: Eerdmans, 1996), 34, remarks: “the length and theological orientation of this prescript are due mainly to the fact that Paul was introducing himself to a church that he had neither founded nor visited. He wanted to establish his credentials as an apostle with a worldwide commission to proclaim the good news of Jesus Christ.” H. J. Klauk, *Ancient Letters and the New Testament* (Waco: Baylor University Press, 2006), 20, notes that Paul’s greeting in Romans is the longest salutation found in Greek antiquity. [↑](#endnote-ref-2)
3. You can’t tell the length of Paul’s sentence in many of our English versions because the translators have broken it up into smaller parts, but in the original, it’s all one sentence—176 words in all. This is the characteristic style of Paul (see Eph 1:3–14). [↑](#endnote-ref-3)
4. Note the following chiasm:

   A1. Calling (1:1a)

   B1. Apostleship (1:1b)

   C. Gospel (1:2–4) (Christ)

   B2. Apostleship (1:5)

   A2. Calling (1:6–7) [↑](#endnote-ref-4)
5. See 1 Cor 4:16; 11:1; Phil 3:17; 4:9; 1 Thess 1:6; 2 Thess 3:9. [↑](#endnote-ref-5)
6. Paul’s Hebrew name was Saul, meaning “asked for.” But he used his Roman name Paul, which means “little” or “small.” His name change is recorded in Acts 13:9, 13. Moreover, according to tradition, Paul was a little guy with beetle-brows, bandy legs, a bald pate, a hooked nose, bad eyesight and no great rhetorical gifts. From *The Acts of Paul and Thelca*, included in *The Apocryphal New Testament*, ed. M. R. James (Clarendon, 1924; corr. ed., 1953), 273. Cf. 2 Cor 10:10; Gal 4:13ff. [↑](#endnote-ref-6)
7. The phrase “Chris Jesus” occurs 15 times elsewhere in Romans. “Christ” (*Christou*) is a title that means “one who has been anointed.” “Jesus” (*Iesou*) is a personal name that is the Greek transliteration of the Hebrew name Joshua, which means “the Lord saves.” Richard N. Longenecker, *The Epistle to the Romans*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2016), 52, notes that Paul prefers “Christ Jesus” (about 80x) over “Jesus Christ” (25x). He suggests that the emphasis upon “Christ” carried with it nuances of the title “Messiah.” James D. G. Dunn, *Romans: A Guide for Reflection and Prayer* (Peabody: Hendrickson, 2007), 18, suggests: “Paul probably had Isaiah 49:1–7 particularly in mind (cf. Galatians 1:15 with Isaiah 49:1–6; Philippians 2:16 with Isaiah 49:4). That is to say, he probably sees himself as carrying forward the Servant of God’s mission to be a ‘light to the Gentiles’.” [↑](#endnote-ref-7)
8. Craig S. Keener, *Romans*, A New Covenant Commentary (Eugene: Cascade, 2009), 19, traces the introductory themes throughout the letter:

   * Slavery to God versus slavery to sin (6:6, 16–22; 7:6, 25; 8:15; 12:11; 14:18; 16:18)
   * “Calling” (1:6–7; 8:28, 30; 9:7, 12, 24–26)
   * “Set apart” for God (1:7; 6:19, 22; 8:27; 11:16; 12:1, 13; 15:16, 25–26, 31; 16:2, 15)
   * The “gospel” (1:9, 15–16; 2:16; 10:15–16; 11:28; 15:16, 19–20; 16:25)

   [↑](#endnote-ref-8)
9. F. F. Bruce, *The Letter of Paul to the Romans*, rev. ed. (Grand Rapids: Eerdmans, 1985), 67. [↑](#endnote-ref-9)
10. Paul only uses the title “bond-servant” (*doulos*) in his introductions elsewhere in Phil 1:1 and Titus 1:1; cf. Gal 1:10. [↑](#endnote-ref-10)
11. See esp. 1 Cor 1:26–31. [↑](#endnote-ref-11)
12. Paul also uses *doulos* language in 6:16 (2x), 17, 19 (2x), 20. The word *doulos* derives from the verb *deo*, which means “to bind.” Its primary meaning describes one who is bound to another. [↑](#endnote-ref-12)
13. Paul is not a hired man working with Christ for wages (*diakonos*), but a slave who totally belongs to Him (*doulos*). George R. Knight, *Exploring Romans: A Devotional Commentary* (Hagerstown: Review and Herald, 2010), 35. Paul’s serving spirit goes all the way back to his first words to Jesus, spoken right after his conversion and found in [Acts 22:10](http://bible.logos.com/passage/esv/Acts%2022.10): “What shall I do, Lord?” Paul’s conversion to Christ resulted in a radical response of zealous obedience. He went from persecuting the church to perfecting the church (see Phil 3:15; Col 1:28). [↑](#endnote-ref-13)
14. See NET, HCSB, NLT. [↑](#endnote-ref-14)
15. If a person could find a master that he or she enjoyed serving, then voluntary slavery makes sense. There is a picture of this kind of willful subjection in the Old Testament in Exodus 21. If a man had to sell himself as a slave, he could serve a Hebrew master for only six years. In the seventh year, he had to be released and sent away with gifts that would enable him to become economically independent. An exception was made for the person who had grown attached to his master. He could refuse his freedom and stay with his master permanently because he loved his master. If that happened, he was to have a hole bored in his ear, marking him as a permanent slave. [↑](#endnote-ref-15)
16. The term *doulos* was used of Abraham (Ps 105:6, 42), Moses (Josh 14:7; 2 Kgs 21:8), Joshua (Josh 24:29; Judg 2:8), David (2 Sam 7:5, 8; Ps 89:3), Elijah (2 Kgs 10:10), and the prophets (2 Kgs 17:13). Morris, *The Epistle to the Romans* 37, notes that Paul may also be “quietly affirming that he stands in the true succession of the prophets.” [↑](#endnote-ref-16)
17. Anthony C. Thiselton, *Discovering Romans* (Grand Rapid: Eerdmans, 2016), 67–68, provides helpful background that presents NT slavery in a positive light. Grant R. Osborne, *Romans*, IVP New Testament Commentary (Downers Grove: InterVarsity, 2004), 27, addresses Roman slavery from a positive perspective: “Paul is saying not only that he belongs to Christ but also that this is a privileged state. In the Roman world slaves were protected and even paid by their owner; they were members of the owner’s extended family and often had higher social status as slaves than they did after gaining their freedom. So Paul considers this a badge of honor, as should all believers.” [↑](#endnote-ref-17)
18. James R. Edwards, *Romans*, Understanding the Bible Commentary (Grand Rapids: Baker, 1992), 25, puts it well: “As a slave, Paul belongs to God. It is not Paul who determines what he will say and do; God’s sovereign decision determines who he is and what he must do.” [↑](#endnote-ref-18)
19. The name *Iesous* appears thirty–six times in Romans; the title *Christos* occurs sixty–five times. They appear in tandem repeatedly, occurring in the same verse in Romans thirty–one times. It would appear that Paul does not put a large emphasis on word ordering in the name and title, as they occur as both *Iesous* *Christos* and *Christos* *Iesous* repeatedly. Correia, “God’s ‘Calling’ Card.” [↑](#endnote-ref-19)
20. Michael Eaton, *Romans:* *A Practical Exposition*, forthcoming. [↑](#endnote-ref-20)
21. John P. Correia, “God’s ‘Calling’ Card” (Rom 1:1–7); unpublished sermon notes, writes: “Paul saw himself as a slave of Christ Jesus. He was another person’s property. Jesus owned him lock, stock, and barrel.” It’s like the sign on the back of a rental truck that said: ANY LOAD-ANY PLACE-ANY TIME. A true slave says, “I’ll do anything my master mandates, no matter how hard, at any place, at any time.” [↑](#endnote-ref-21)
22. Robert H. Mounce, *Romans*, New American Commentary (Nashville: B&H, 1995), 57, writes: “Christians in leadership positions must recognize the servant nature of their roles in the work of the kingdom. What the world calls success has led many gifted leaders gradually to assume a celebrity posture. But with pride, the original sin, comes spiritual disaster. It would be well for Christian leaders to begin each day acknowledging before God that they are his servants. And even that role is a result of God's decision to call them into service.” [↑](#endnote-ref-22)
23. I would recommend Robert S. McGee, *The Search for Significance* (Nashville: Thomas Nelson, [1988] 2003) and Don Matzat, *Christ-Esteem: Where the Search for Self-Esteem Ends* (Eugene: Harvest House, 1990). [↑](#endnote-ref-23)
24. Michael F. Bird, *Romans*, The Story of God Bible Commentary (Grand Rapids: Zondervan, 2016), writes: “In the Septuagint ‘call’ (*kletos*) is equivalent to ‘choose’ (e.g. Isa 41:9; 42:6; 48:12).” [↑](#endnote-ref-24)
25. The term “apostle” is steeped in OT meaning (see Isa 49:1; 51:2). [↑](#endnote-ref-25)
26. Thiselton, *Discovering Romans*, 68. [↑](#endnote-ref-26)
27. See Mark 10:43–45. Moo, *The Epistle to the Romans*, 42, observes: “Any reading of this great theological treatise that ignores this claim to authority will fail to come to grips with the ultimate purpose of its writing.” [↑](#endnote-ref-27)
28. See 2 Cor 8:23; Phil 2:25. [↑](#endnote-ref-28)
29. Kenneth Boa and William Kruidenier, *Romans*, Holman New Testament Commentary (Nashville: Holman Reference, 2000), 22. [↑](#endnote-ref-29)
30. Being “set apart” has in it the idea of consecration and total devotion to the service of God. It was used of the offering of the first fruits (Num 15:20) and of God setting apart Israel as His special possession (Lev 20:26). One of the great failures of Judaism was that the Jews considered themselves separate from everyone else. They considered themselves too good for the rest of the world and retreated into their own closed circle. Yet, God did not intend for the Jews to be separated from, but separated for! He intended them to be separated for service (Gen 12:1–3; Isa 42:6; 43:10, 21; 44:23; 49:3, 6; 60:3; Ezek 28:25). [↑](#endnote-ref-30)
31. BDAG s.v. *aphorizo* 2. For Paul’s other uses of this verb, see 2 Cor 6:17; Gal 1:15; 2:12. The clearest parallel is Gal 1:15–16 where God set Paul apart from before he was born in order to reveal Christ in him and send him to preach to the Gentiles. Additionally, in Acts 13:2, Paul and Barnabas are set apart for God’s service. [↑](#endnote-ref-31)
32. The verb *aphorismenos* is a perfect passive participle, which connotes that God was the agent who set Paul apart in the past and this continued as a state of being into the present with future ramifications. Paul had been set apart from birth for his ministry among the Gentiles (Gal 1:15).  [↑](#endnote-ref-32)
33. R. Kent Hughes, ***Romans:*** *Righteousness from Heaven*. Preaching the Word (Wheaton: Crossway, 1991), 16. Edwards, *Romans*, 26, writes: “If Paul is indulging in a word play he seems to indicate that he now is a different kind of Pharisee from what he had been. Previously he had been a Pharisee separated *from* Gentiles; now he is separated *for* them!” [↑](#endnote-ref-33)
34. Leon Morris, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1988), 20, 40, comments: “The thought of God dominates this epistle. The word ‘God’ occurs 153 times in Romans, an average of once every 46 words. This is more than in any other New Testament writing (except the short 1 Peter and 1 John) . . . And not only does ‘God’ occur in Romans more frequently than in any other writing, it occurs more often than any other theme in that book. Apart from a few prepositions, pronouns, and the like, no word is used in Romans with anything like the frequency of ‘God’ . . . God is the most important word in this epistle.” [↑](#endnote-ref-34)
35. See 1:1, 9, 15–16; 2:16, 10:15–16; 11:28; 15:16, 19–20; 16:25. Paul uses the term *gospel* four times in a symmetrical form to introduce his topic from 1:1–16 and another four times to conclude his topic from 15:16–16:25. Thus, the gospel encapsulates the message found in the entire book of Romans (i.e., justification, sanctification, glorification and a future for Israel).RenéA. Lopez, *Romans* *Unlocked: Power to Deliver* (Springfield: 21st Century Press, 2005), 31–32. [↑](#endnote-ref-35)
36. Douglas J. Moo, *Romans*, New International Application Commentary (Grand Rapids: Zondervan, 2000), 33, states: “The ‘gospel’ is the central, unifying motif of Romans, and Paul signals its importance by referring to it three other times in the introduction to the letter (vv. 9, 15, 16).” [↑](#endnote-ref-36)
37. BDAG s.v. *euaggelion* 1; NRSV; NLT. It is worth noting that 60 out of 76 NT occurrences of *euangelion* are in Paul. [↑](#endnote-ref-37)
38. David J. MacLeod, “Eternal Son, Davidic Son, Messianic Son: An Exposition of Romans 1:1–7,” *Bibliotheca Sacra*, 162 (2005): 80, comments: “To summarize 1:1, Paul’s threefold description of his work hammers away at one note: initiative in ministry comes from God. It’s His message, and it’s He who sends His messengers [↑](#endnote-ref-38)
39. Mounce, *Romans*, 59 n. 5, notes: “The absence of an article before ἁγίαις [*hagias* = “holy”] stresses the character of the writings as ‘holy.’” [↑](#endnote-ref-39)
40. The only other place where Paul mentions Jesus as a descendant of David is 2 Tim 2:8. It is possible that both passages may have been quotes from a creedal formula of the early church. [↑](#endnote-ref-40)
41. “The Spirit of holiness” is a unique expression that refers to the Holy Spirit. See Moo, *The Epistle to the Romans*, 49–50; Schreiner, *Romans*, 43–44. [↑](#endnote-ref-41)
42. The only other place the verb *proepaggello* occurs is 2 Cor 9:5 in reference to a financial gift that had been promised. [↑](#endnote-ref-42)
43. Cf. Acts 17:2; 24:14–15; 26:22–23; 28:23. [↑](#endnote-ref-43)
44. E.g. Isa 49:5–7; 53:2–12; Luke 24:44–47; John 5:39–40; Acts 8:26–40. [↑](#endnote-ref-44)
45. Paul quotes from 14 different books. The books of Psalms and Isaiah are the most frequently mentioned. [↑](#endnote-ref-45)
46. Eaton, *Romans*. [↑](#endnote-ref-46)
47. Brian Bill, “A Call to Obedience” (Rom 1:1–7): [www.pontiacbible.org/index.php?/sermons/more/a\_call\_to\_obedience/](http://www.pontiacbible.org/index.php?/sermons/more/a_call_to_obedience/). [↑](#endnote-ref-47)
48. Lopez*, Romans Unlocked*, 32–33. [↑](#endnote-ref-48)
49. Morris, *The Epistle to the Romans*, 46; Moo, *The Epistle to the Romans*, 50; Schreiner, *Romans*, 43–44; Ben Witherington, *Paul’s Letter to the Romans: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2004), 32–33. [↑](#endnote-ref-49)
50. The word “declared” or “designated” (*oristhentos*) is used seven other times in the NT, and it always has the meaning “to determine, appoint.” The reason for the additional strength in the translation is the translators are attempting to avoid the possible interpretation that Jesus was appointed the Son of God by the resurrection. [↑](#endnote-ref-50)
51. BDAG s.v. *horizo*: proposes “define: as the first meaning and “determine” or “appoint” as the second. But they conclude that “declared” is right for 1:4. [↑](#endnote-ref-51)
52. Anders Nygren, *Commentary on Romans* (Philadelphia: Fortress, 1949), 50, writes: “For Paul the resurrection of Christ is the beginning of the resurrection of the dead. Through Christ the resurrection Age has burst upon us.” John R. W. Stott, *Romans: God’s Good News for the World* (Downers Grove: InterVarsity, 1994), 50-51, understands it rather as a contrast between Jesus’ pre-Resurrection and post-Resurrection ministries, “the first frail and the second powerful through the outpoured Spirit.” [↑](#endnote-ref-52)
53. Moo, *The Epistle to the Romans*, 41, explains: “[Paul] reveals that being appointed Son has to do not with a change of essence—as if a man or human Messiah becomes the Son of God for the first time—but with a change in status or function . . . [Thus] the transition from v. 3 to v. 4 . . . is not a transition from a human Messiah to a divine Son of God (adoptionism) but from the Son as Messiah to the Son as both Messiah *and* powerful, reigning Lord.” This truth is similar to what is stated in Matt 28:18, where, after His resurrection, Jesus told His disciples: “All authority has been given to Me in heaven and on earth.” Jesus, of course, had all authority prior to the resurrection but His eternal deity was powerfully manifested through His physical resurrection. Schreiner, *Romans*, 42, states: “The appointment of Jesus being described here is his appointment as the messianic king.” [↑](#endnote-ref-53)
54. See Peter Head, “Jesus’ Resurrection in Pauline Thought: A Study in the Epistle of Romans,” in *Proclaiming the Resurrection*, ed. Peter Head (Carlisle, UK: Paternoster, 1998), 58–80; J. R. Daniel Kirk, *Unlocking Romans: Resurrection and the Justification of God* (Grand Rapids: Eerdmans, 2008). [↑](#endnote-ref-54)
55. Harold W. Hoehner, “Romans” in *The Bible Knowledge Word Study* (Colorado Springs: Victor, 2006), 127, notes: “The expression ‘our Lord’ in connection with Jesus, Christ, or Jesus Christ is used seventy-three times in the NT, fifty-four times in Paul, and twelve times in Romans.” Morris, *The Epistle to the Romans*, 48, notes, Paul uses the complete phrase, “Jesus Christ our Lord” 68 times, compared to only 19 in the rest of the NT. [↑](#endnote-ref-55)
56. The “we” is probably editorial (i.e., an epistolary plural), that is, it refers to Paul alone (cf. 3:8–9: 1 Cor 9:11; 2 Cor 1:12). He mentions only himself in 1:1, and the phrase “to bring about the obedience of faith among all the Gentiles” (1:5) seems to corroborate this idea since it was particularly Paul who was called to the Gentiles. Thus Timothy, though a stalwart companion of Paul and minister to the Gentiles (16:21), is probably not included in this comment. It is possible that Paul sees himself standing among the other Apostles here, but the first-person pronouns to come in 1:8–16 all point to Paul seeing himself alone. [↑](#endnote-ref-56)
57. “Grace and apostleship” is what is commonly termed a “hendiadys”—the expression of an idea by the use of usually two independent words (such as nice and warm) connected by and instead of the usual combination of an independent word and its modifier (such as nicely warm). See John Hart, “The Letter to the Romans,” unpublished class notes (2010 ed.), Moody Bible Institute. See also Moo, *The Epistle to the Romans*, 51, for the divine gift of being an apostle. The term “apostleship” occurs elsewhere in the NT only in Acts 1:25; 1 Cor 9:2; ad Gal 2:8 and refers to the office of apostle. [↑](#endnote-ref-57)
58. Bird, *Romans*, 26, argues that the context and the tie with 15:9 support Christ. [↑](#endnote-ref-58)
59. Osborne, *Romans*, 32, aptly remarks: "The gospel is all about mission. Paul rejoices in the ministry to the Gentiles that Christ has graciously given him. The verse (in the Greek text) is framed by two prepositional phrases showing that Christ the Lord is both the instrument *(through him)* and the recipient *(for his name's sake)* of Paul's ministry." [↑](#endnote-ref-59)
60. This applicational idea came from a sermon by John Piper. [↑](#endnote-ref-60)
61. The phrase “. . . for obedience of faith” (*eis hupakoen* *pisteos*) is also used in 10:16; 15:18–20; 16:19, 26. C. E. B. Cranfield, *A Critical and Exegetical Commentary on The Epistle to the Romans*, 2 vols. ICC series (Edinburgh: T & T Clark, 1975), 66, lists seven ways of understanding “obedience of faith.” [↑](#endnote-ref-61)
62. Longenecker, *The Epistle to the Romans*, 80–82, 97–98, argues well for the genitive of source view. See also Moo, *The Epistle to the Romans*, 52–53. [↑](#endnote-ref-62)
63. Stott, *Romans*, 53. Similarly, Moo, *The Epistle to the Romans*, 45, states: “Ultimately, Paul ministers not for personal gain or even the benefit of his converts, but for the glory and benefit of Jesus Christ his Lord.” [↑](#endnote-ref-63)
64. Hoehner, “Romans,” 128: “It is interesting to note that the concept of God as Father is used only 15 times in the OT and over 260 times in the NT, 45 times of which are in Paul’s correspondence (cf. Rom 1:7; 15:6). This shows the prominence of God the Father in NT times.” [↑](#endnote-ref-64)
65. Hoehner, “Romans,” 128, rightly states: “Not addressed to the church as in other letters (cf. 1 Cor 1:2; 2 Cor 1:1; Gal 1:2 [plural]; 1 Thess 1:10, apparently because there was not one church in Rome, rather five household gatherings (16:5, 10, 11, 14, 15). [*pas* with *agapetos*].” [↑](#endnote-ref-65)
66. The word “called” (*kletoi*) implies God’s choice in 1:1; cf. 8:28, 30; 9:12, 24; 11:29. Moo, *The Epistle to the Romans*, 54, explains: “What is meant is not an ‘invitation,’ but the powerful and irresistible reaching out of God in grace to bring people into his kingdom.” Nygren, *Romans*, 56, notes that Christians refer to salvation as a human activity; while Paul stresses God’s calling. [↑](#endnote-ref-66)
67. Gary Thomas, “What Your Spouse Needs Most” (9/9/16); [www.garythomas.com/what-your-spouse-needs-most/](http://www.garythomas.com/what-your-spouse-needs-most/). [↑](#endnote-ref-67)
68. See Paul’s tag line “grace and peace” in 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Col 1:2; 1 Thess 1:1; 2 Thess 1:2; 1 Tim 1:2; 2 Tim 1:2; Titus 1:4; Phlm 3. [↑](#endnote-ref-68)
69. Thiselton, *Discovering Romans*, 71. [↑](#endnote-ref-69)
70. Doug McIntosh, “The Vocabulary of Virtue” (Rom 1:1–7): [www.cornerstonebibch.org/html/Sermons/RomOne/RomOne01.pdf](http://www.cornerstonebibch.org/html/Sermons/RomOne/RomOne01.pdf). [↑](#endnote-ref-70)
71. Tony Evans, *Tony Evans’ Book of Illustrations: Stories, Quotes, and Anecdotes from More than 30 Years of Preaching and Public Speaking* (Chicago: Moody, 2009), 32. [↑](#endnote-ref-71)