

# Romans 1:7

## To All That Be in Rome

### 1. When Paul Wrote

- a. Context matters, therefore it matters *when* and *to whom*.
- b. Acts bridges MMLJ to Romans, ministry moves from Jerusalem to Rome. Acts 23:11
- c. Romans written in Acts 20:2-3:
  - i. Paul's travel plans in Ephesus: Macedonia, Achaia, Jerusalem, Rome - Acts 19:21
  - ii. Witten after Paul went to Macedonia/Greece but not Jerusalem - Rom 15:25-26
  - iii. Written while Paul was dwelling in Macedonia/Corinth (free) - Rom 16:1, 23
  - iv. The last time Paul was near Gaius, Phebe, Erastus / Corinth was in Acts 20:2-3
- d. Why does this matter? It is after Acts 15, 18, and before Acts 28:28
  - i. Acts 15 - Jerusalem council with Peter
  - ii. Acts 18 - Corinthian church est., last time Paul water baptized, spiritual gifts
  - iii. Acts 28:28 - Salvation has left Israel/Jews, gifts cease - John 4:22 vs. Acts 28:28
  - iv. Acts 20:20,27 foundation laid of disp. of grace, mystery, but his course not done

### 2. 1:5-6 - Among All Nations

- a. *"we have received grace and apostleship"* - Paul to lay a foundation - Rom 1:5
- b. *"among all nations"* - This foundation not laid by the 12 apostles - Rom 15:19-20
  - i. No proof the 12 ever went to Rome - Acts 8:1, 11:19-21, Gal 2:6-7
  - ii. The 'all nations' 'commission' to the 12 halted in Gal 2:9 - Mt 28:19, Lk 24:47
- c. *"among whom also are ye ..."* - Among all nations / heathen / uncircumcised - Acts 7:51
  - i. Paul was sent to unbelieving Israel among all nations, too - John 7:35, Acts 9:15
- d. Who are they? Not as simple as 'Romans are Gentiles' (context matters in Rom-Phm)

### 3. 1:7 - To Whom is Paul Writing

- a. Romans: Acts 2:10,10:1,16:21, 18:2, 22:25; Heb13:24, Phil 4:22, Rom 1:8, 16:7, 2Ti 1:17
- b. *Who started the church?* Not Paul, not Peter, but word of mouth - Rom 6:17
- c. Paul had not been there (Rom 15:22-23), neither had Peter (Gal 2:11-12, Acts 28:21-22)
- d. Who was there before Paul? Many who ministered with Paul - Rom 16:3-15
  - i. There were several "churches" in Rome - Rom 16:5, 16:10-15
  - ii. Paul is writing to establish, settle doctrinal divisions, give them one mind.
- e. There are Jews and Gentiles in Rome: Rom 1:5, 2:14-17, 3:2, 7:1, 11:13, 32, 14:15
  - i. Israel / Gentiles were separate in time past - Eph 2:11-12, Gen 17
  - ii. Jesus came to Israel, to identify the remnant - Matt 10:5, 21:43
    - 1. ... but some Gentiles ate the crumbs - Matt 8:10, 15:26-28
  - iii. Peter given the Holy Ghost as first fruit of faith - Acts 2:4, 14, 22, 38
    - 1. ... then some Gentiles also received the Holy Ghost - Acts 11:15-18
  - iv. In the kingdom come, all Israel shall be saved, and Gentiles blessed - Rom 11:26

- v. Paul speaks now to all that believe (Jew or Gentile) in one Body - Rom 12:5
- f. *"beloved of God"* - Which can be in the Body of Christ (Eph 1:6), or not (Rom 11:28)
  - i. Jews and Gentiles in unbelief from time past (before Christ)
  - ii. Jews and Gentiles who believed from Jesus or Peter's ministry - 1Cor 1:12
  - iii. Jews and Gentiles (now neither) from hearing Paul's gospel -1Co 10:32, Col 3:11
- g. When Paul writes "to all that be in Rome" he is writing to Jews AND Gentiles
- h. *"called to be saints"* - which would be unusual for Romans.

**4. 1:7 - Grace and Peace**

- a. 14/18x in the Bible mentioned by Paul
- b. The opposite of judgment and wrath (as in Acts 2:19-20, 3:23 & Rev 19:11)
- c. Different than "the burden of the word of the Lord" - Mal 1:1
- d. God's operation/relation to the world today is one of grace and peace.
- e. Finally, the end of Paul's lengthy salutation. The first things come next.