



“Introducing Romans” Romans 1:1-7

This morning, we begin our journey through the book of Romans, and I’m excited. I may be more excited about this book than any other book I’ve ever preached through because the letter of Romans was very formative in my own spiritual growth. I still remember, years ago, when I started to learn more about my security and assurance of salvation in Jesus Christ – and all that God had done for me to ensure my salvation rested outside of me. And, the letter to the Romans played a huge part in solidifying truths that would anchor me and my hope in Jesus alone as my Savior. Back then, if I had an opportunity to preach, I’d turn to Romans. I think people even joked and said, “Let me guess. You’re preaching from Romans again?!” Now, finally, I’m coming to this book. It’s a magnificent treatise and I admit that I need a thousand tongues to proclaim the glories revealed in this book. But, God has given me one. And with that one, I’m going to seek to shout out the praises of God.

I refer to the letter to the Romans as the apostle Paul’s *Systematic Theology*. One man by the name of Wayne Grudem defines Systematic Theology by saying that “**Systematic theology is any study that answers the question, ‘What does the whole Bible teach us today?’ about any given topic**” (Grudem, p. 21). While Paul does this for other churches, Romans stands above the other letters in this regard.

But what is Paul’s focused topic? This letter covers the gamut of topics: assurance of salvation, the future, how to fight sin, how to relate with Christians when we disagree, election, and many more! And in everything he writes, you can tell that Paul wants every person reading to not only know *what they believe*, but he wants them to know *why* they believe it.

But there’s really one specific topics that directs everything else he writes about. It’s God’s gospel. Paul wants to elevate our rejoicing to the highest degree and help us to see that **The gospel shapes how we think about everything while impelling our obedience**. To “impel” refers to a compelling from the inside. The gospel changes us from the inside to want to know and follow the Lord. So, Paul goes deep and wide in this letter to the Romans. And, this book can be broken up into four segments. If you picked up a notebook, you see four symbols at the bottom. They signify the four section. The first section is represented by chains. That’s referring to how the gospel is the message to sinners. The next symbol is the judge’s gavel. That symbolizes a message to those declared righteous. Then you have another symbol of the earth, meaning “God’s message to the world.” Finally, you have a symbol of a church building, referring to God’s message to the church. These segments show how God’s gospel reaches to the world and to Christians specifically. And it affects how we view the world and how we view one another in the church.

Now, one other thing to note, this letter is seemingly written to new believers – and the Christians in Rome are comprised of Jews and Gentiles. So, Paul picks up on themes that the Jews would understand and the Gentiles need to grasp. But for both of these groups, as you read this letter, you quickly discover the theological depth. To put it another way, Paul skips past the kiddie pool and goes straight for the deep end. He assumes that the Spirit will illumine their eyes and that they can study this! And, I assume

that for us here today, too! Let this letter written to new converts challenge us to study more and rejoice even more in God.

So let's move forward and begin our journey in Romans by reading the introduction to the book. It's the first seven verses of chapter 1. Please turn there. I will pray for us and then we'll read it together.

1 Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, ² which he promised beforehand through his prophets in the holy Scriptures, ³ concerning his Son, who was descended from David according to the flesh ⁴ and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, ⁵ through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, ⁶ including you who are called to belong to Jesus Christ, ⁷ To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.¹

Some of you might have been reading along and thinking, "How are you going to preach all of this? There's so much here!" Well, I'm not going to spend a ton of time on every detail this morning because these verses summarize the entire letter. Paul even restates these points at the end of this letter in chapter 16. So, Paul is essentially giving us big ideas to the letter and then spending more time explaining what he means by these phrases. Therefore, I'm not going to dive in fully today. I'm going to dive in more fully over the course of at least 14 months.

Here in these seven verses, Paul gives a fairly straightforward introduction and greeting. Like all ancient letters, there were Greetings to tell people who was writing, and you'll see these greetings in all of Paul's letter. But, as one commentator I read noted, "This is easily the longest and most theologically complex of all the Pauline openings" (Schreiner, p. 31). That commentator attributes this to situation: recipients that Paul hasn't met yet. He's making himself, his purposes and his belief plain. No mincing words. And what's beautiful is that Paul's letter seemed to have been received by the people. Within a ten-year timeframe from writing this letter, Paul died. Where? In Rome under the persecution of Christians by Nero.

With this backdrop, let's get into this introduction to the letter. And here, we see four ideas that Paul wants to bring across: 1) Who is writing, 2) The Message of the letter, 3) The goal of Paul's life, and 4) the recipients of the letter. Let's start now with Paul's introduction of himself.

1. The Author: Paul (v. 1)

Read verse 1 with me again: Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God. . .²

Who's writing this letter? Paul. But what Paul is this? In their day, they didn't have last names. They used other designations or nicknames to make plain who was who. So, I could say the apostle Peter. Or,

¹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 1:1–7.

² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 1:1.

I could say “Peter, who was also called Cephas.” Or, Joseph, who was given the name Barnabas by the apostles. This helps us to understand who is who. This is what Paul is doing here. But he doesn’t simply want them to know which Paul is writing. In stating who he is, he’s also stating his authority under Jesus.

In other words, this letter isn’t like the junk mail that we get in our mailboxes where we say, “Oh, it’s from such-and-such company. . .throw it in the trash.” No, this is from Paul, a servant, an apostle, a set-apart-one. And, if the Christians in Rome should listen to this, we should take heed, too. But what do these phrases actually mean? Let’s take a few moments to define them.

A servant of Christ Jesus. This word for servant is the Greek word “doulos,” and it can also be translated “slave.” When we think “slave,” we could only be thinking of the type of oppression like the Israelites in Egypt or the way that people have been treated in recent history. But the term had varying understanding in the New and Old Testaments. Way back in Joshua 14:7, we read that Moses was the “servant” (or, slave) of the LORD. Moses did not believe he was being abused. He was set free from enslavement to be set free as a slave of God. I know it’s interesting terminology, but it does speak well.

Paul was bound to Christ Jesus. Real quick, let me simply define what Christ Jesus means. “Christ” means “Messiah.” This is the term in the Old Testament referring to the One who was going to rescue sinners and restore all of God’s creation under his rule. Paul says that Jesus is the Christ – and Paul makes an amazing statement. He’s the slave of the Messiah Jesus! In saying this, Paul confesses that his authority was given to him because Jesus was his Master. And, at the will of his Master Jesus, he was

Called to be an apostle. This word for “called” has an idea of summoning someone, and often in the Scriptures (if not every time), this term refers to God’s effective work in saving people or calling them to a particular role. To be called is to be whatever it is God called you to be. So, Paul is an apostle because God called him to be an apostle. We read of this even in the story of Paul’s conversion. Paul met with Jesus. He had a real encounter with Jesus that made him blind. Then, when God tells Ananias to go and lay hands on Saul so that he would get his sight back, Ananias is at first afraid to because he’s afraid of Saul. After all, Saul was out to get all the Christians. But God then says to Ananias, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. ¹⁶For I will show him how much he must suffer for the sake of my name.”³ Paul is an apostle because he met Jesus. And, as an apostle, he’s been given unique authority in the church. Now, what does “apostle” mean? Simply put, “messenger.” And the message he is declaring, he’s declaring it with unique authority given to him by God.

By the way, this is an important point to understand. In our day, there are denominations that believe people can be apostle’s today. That is wrong. Ephesians 2:20 says that we are ²⁰built on the foundation of the apostles and prophets. . .⁴ Prophets wrote Scripture. Apostles could write Scripture and give special blessing. They had a unique role in the beginning of this new era of the church. But when the Scriptures closed at Revelation, the role of apostle ended.

All this said, Paul had been given a unique role as an apostle under Jesus. Therefore, we must listen to him. But we should also want to listen to him because he was

³ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ac 9:15–16.

⁴ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Eph 2:20.

Set apart for the gospel of God. The term “set apart” means to be separated for something. This connects with the idea of being called. What was the purpose of an apostle? It wasn’t to speak of himself and to give himself whatever he could get out of life.

This past week, I listened to a podcast where a guy by the name of Costi Hinn was being interviewed. Costi is the nephew of the famous “faith-healer,” Benny Hinn. Costi used to work with his uncle on crusades and made a lot of money doing what he did. And, actually, he didn’t seem to be doing much. He caught people who “fell” on stage. He traveled with his uncle. And when he was a teenager, he was driving a Mercedes to school. By the time he was 18 or 19, he was traveling the world in a private jet and staying overnight at hotels that were \$25,000 per night. Costi said he genuinely believed he was following the Lord. But through a series of events, God gripped his heart and caused him to see what they were doing. They were living the high life off of the charity of people – and they really weren’t doing anything to point the people to God. It was all a sham. When he realized this, he broke down in repentance and broke away from the lifestyle. In the interview, he said it was interesting to think back about how one time, he was staying in a \$25,000 per-night room on the Aegean Sea, the same sea Paul traveled to share the gospel, but Paul suffered for the gospel. And they were living the high life.

I share this because some people could read Paul’s words about being an apostle and say, “He’s playing a trump card. He’s saying you better listen to me or else.” And while Paul is highlighting his authority, he’s actually highlighting God’s authority and God’s message because Paul says he’s the slave. And Paul clearly isn’t making much of himself. He’s entrusted himself to Jesus and he cannot help but share the message of God.

This “gospel” simply means “good news.” If you write in your Bible, I’d encourage you to make that note. But this word for “gospel” was understood as a victory message that a ruler would send back to his kingdom. It was a message of victory and authority. God, the Creator, has a message of victory to be declared to the world! And, this message of victory isn’t about what we can do for God. It’s a message about God and his victory.

I’ve said this before, but I cringe when I hear people say “We need to live the gospel.” Nowhere in the Bible do we see that. We do see “adorn the gospel,” meaning that we live in such a way as to show the beauty of the gospel. But the gospel is something done apart from us and Jesus is *the* person the gospel centers around – not us. Jesus truly is the only One who lived the gospel. Therefore, Timothy Keller puts it this way, **“We never grasp the gospel until we understand that it is not fundamentally a message about our lives, dreams, or hopes. The gospel speaks about, and transforms, all of those things, but only because it isn’t about us. It is a declaration about God’s Son, the man Jesus”** (Keller, pp. 12-13).

It’s at this point that Paul transitions his introduction to take a few moments and emphasize what the gospel includes. And he emphasizes the point that the gospel is all about Jesus. So, now, let’s look at verses 3-4 to get the basic message Paul proclaims as a slave, apostle and set-apart one for the gospel:

2. The Message: God’s gospel (vv. 3-4)

Let’s read verses 3-4 again: ³ concerning his Son, who was descended from David according to the flesh ⁴ and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord. . . ⁵

⁵ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 1:3–4.

The victory message of God all revolves around his Son. This term “son” has important implications. In the Old Testament, Israel was referred to as God’s son in Hosea 11. “Out of Egypt I have called my son,” and in the immediate context that was Israel. But the New Testament says that this passage also was prophetic. Israel pointed to a greater Son – an obedient Son. The Son. This Son is referenced in Psalm 2, where God calls the world to pay homage to the Son. In verse 12, we read, “¹² Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.”⁶ This Son is then the true Israel of God and all who trust in the Son also become part of the true Israel of God – which Paul will talk about later.

This Son is God. The term “Son” used in this way means that Jesus is divine. Think of John 5:18. There we read, “¹⁸ **This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.**”⁷ The people knew that the “Son” was equivalent with God.

So, Paul says this message is all about the Divine One, the Second member of the Trinity, God the Son! If we do not have Jesus as the center of the gospel, we miss the gospel. Therefore, there are truths to believe about Jesus in order to understand the gospel. First, clearly, he is divine. But then Paul goes on to say that he was descended from David according to the flesh. Prophecies spoke to the necessity of the Messiah being from the lineage of David. Jesus fulfills that. Just read Matthew 1 to see how. Miracle of miracles, God the Son came in the flesh! He humbled himself and came in the line of King David.

But Jesus didn’t simply live and die and that was it. Paul goes on to say that he was “declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead.” Wait. Does this mean that Jesus wasn’t the Son of God before he rose from the dead? Or, did he become God when he rose from the dead? No.

The emphasis is the phrase “in power.” There’s a contrast here. In the flesh, Jesus came through the line of David. And, by the way, Jesus was the Messiah before he came to this earth. When Jesus arrived on this planet, the angel said to shepherds that the Savior, Christ the Lord, was born (see Lk. 2:10). He was the Lord and the Messiah at birth.

But then, he lived, died and rose again. And, at his resurrection, he was declared the Son of God in power. What does that mean? Well, there’s a contrast here. In the flesh, Jesus came in the line of David. But at Jesus’ resurrection, he rose in the power of the Spirit. The Spirit was upon him always – the Spirit of God, the Spirit of Victory! So, when Jesus came in his birth, he came in weakness. And in weakness, he died on the cross. But at the cross, he accomplished salvation. He gave his life for sinners so that sinners could be set free. Then, on the third day, he rose from the dead and **upon his resurrection and ascension, God declared him to be the victorious One. He fulfilled the plan and had accomplished all in order to save sinners and to judge the world.**

So, Paul says that at his resurrection, he was declared, in a unique way as the God-Man, to be Jesus the Christ, our Lord. God, the Creator, calls this the good news. The Ruler has won! Will you submit to this King or will you reject him? Will you rejoice in this news or will you plug your ears to it? As I thought

⁶ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ps 2:12.

⁷ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Jn 5:18.

about what Paul was writing here, I was thinking about how we sometimes speak of Jesus being Lord and how it's very different than the New Testament authors write.

Have you ever heard people say, "Make Jesus the Lord of your life?" Or, have you ever heard someone say, "Give God control?" Maybe you've said it yourself. I probably have as well. But years ago, I was hit that this isn't biblical wording. We don't make Jesus Lord. He is Lord. I don't give God control. He is in control. I think when we say "Make Jesus the Lord" or "Give God control," we actually minimize our sin and we end up elevating ourselves like we deserve a pat on the back for giving God control.

Think of it this way. Imagine that someone broke into your house and they started living in it as though it was theirs. They rearrange things. They even trash some of your stuff. You know someone has broken in. You call the cops. They say it's safe to enter. Then the person is confronted. He bows his head and then looks back up at you and says, "Here. I'll give you your house back." Wait. What?! This was never your house to begin with! What you need to say is "I'm sorry. I sinned. I trashed what was yours."

The same is true with God. He reigns over all. And we don't "give" God anything he doesn't already own. I don't gift him with control. I don't make Jesus Lord. No. He died and rose again and is Lord! Will we turn from our sins and our self-deception where we try to take control? Will we rejoice that Jesus rules over all and will we trust him as our Savior? This really is a legitimate question to ask here because Paul goes on in this introduction to state the goal of his life.

3. The Goal of Paul's life: Jesus' Glory (vv. 5-6)

Look at verses 5-6 with me again: ⁵through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, ⁶including you who are called to belong to Jesus Christ. . . .⁸

When I read Paul, I think of a delicious meal that's set before me. Or, am I thinking this because it's close to noon on Sunday? Either way, I've had food that is sub-par. I've had food that has been way beyond my expectations. And, with the delicious food, what I love is how people can make something that tastes unified while also have a complexity of flavor and texture. When you take a bite, you are in awe of the burst of flavors. This is what I think of reading the apostle Paul. Every verb, preposition, noun, adverb and verb tense matters to him. And he wants you to savor it all and be in awe of it all.

Verse 5 starts off with "through whom." The "whom" is Jesus. Now, Paul uses the term "we," but in studying Paul's writings, it's not uncommon for him to use the first person plural to designate only himself in his role as apostle. But Paul admits that he wouldn't be who he is and he wouldn't do what he's doing if it weren't for Jesus. It's all because of Jesus that he is what he is and he does what he does!

And what does he do? The English Standard translation I'm using says that he has received grace and apostleship, but I lean towards a man named Thomas Schreiner who believes it should be translated "gracious apostleship." Jesus gave Paul a gracious apostleship. Again, Paul states this was given to him. And he loves it. He says it's a "gracious apostleship."

I don't know about you, but when I think about Paul's life, I don't really envy his life. As I read earlier, God said he had to suffer. And, Paul affirms he suffered. He was shipwrecked, beaten, imprisoned. And

⁸ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 1:5-6.

yet, in writing to the Romans, you can pick up on the satisfaction, joy and love Paul has for God when he says he received a “gracious apostleship.”

How can he say this? How can he say he’s received a gracious task? It’s because of what this apostleship leads to. In these verses, Paul shows us the goal of his apostleship. Actually, he shows us a sub-goal and then the ultimate goal.

To bring about the obedience of faith. This is the sub-goal. Actually, it’s the obedience of faith among all the nations. In this statement, Paul is emphasizing the global plan of God. God didn’t only want for one nation in this world to know him. God had a plan that through Abraham, all the nations of the world would be blessed (see Gen 12:3).

How do people receive this blessing? Through faith. Paul says here that it’s as the gospel of God is proclaimed, he gets to see God bring about the obedience of faith. Some people look at this phrase “obedience of faith,” and they say, “See, we’re saved by our works,” but that’s not what this phrase means. The emphasis is on faith. And, **Christian faith is belief in and dependence on Jesus.** That’s why I say so many times words like “depend,” “rely,” and “trust.” Faith is about a relationship of dependence on Jesus. It’s a recognition of our need for him! And, it’s through faith and faith alone, that God blesses people from all around the world. When we recognize our sin and our need for God and when we see that Jesus is the Lord who won the victory – when we trust in Jesus as the rescuer and Lord, then we receive God’s ever-flowing, never-ending grace.

So, what does Paul mean by the “obedience” of faith? People often fall in two camps. Some think this means that obedience flows from faith. In other words, Paul declares the message of Jesus’ victory in his life, death and resurrection; and people trust him. As a result of this faith, God-honoring obedience flows. Because, apart from faith, it is impossible to please God.

This is definitely an idea that Paul brings out in this book. He talks of the amazing grace of God, and then in chapter 6, he explains how God’s grace also frees us to obey. But, this phrase could mean something else. It could mean that that God considers faith as obedience. So, it could be translated, “the obedience that is faith.” In other words, God considers faith as obedience. It’s like what Paul writes about Abraham in chapter 4: “Abraham believed God, and it was counted to him as righteousness.”⁹

Which idea is Paul stating? I’m not sure. I actually like how one commentator said he thinks Paul could be referring to both. And, I think I lean that direction, too. God considers faith as obedience. Faith! When someone trusts in Jesus, God rejoices because faith is admitting we cannot save ourselves, only Jesus can. And this magnifies Jesus as the true Victor! Then, as the victorious One, we have also been set free to obey as we depend on God day-by-day.

Praise God for the obedience of faith. And, get this. He brings this about. This isn’t something you do. Sometimes I’ve heard people talk about trusting in Jesus – and then someone says, “I’m proud of you.” Wait a second. Did that person save themselves? No. Being saved should lead us to say “Praise the LORD! Not “praise me!” This is all a miracle. Through the declaration of Jesus’ victory, God opens people’s eyes to be in awe of Jesus and then to trust him as the Messiah and Lord that he is. God’s message is so powerful that it changes us so that we begin to obey God by faith and not in our own strength.

⁹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 4:3.

To put it very simply: Our God Reigns and Our God Saves! Paul rejoices that he gets to declare a message that literally brings people to life. And it's not he who brings them to life. It's God who brings them to life through the message. This is why Paul loves what he does.

Christians, this is part of the purpose of our existence on this earth: to declare the gospel so that other people might come to know and follow Jesus and be given wholeness forever! We ought to evangelize. We ought to share this news, too. Even though we're not apostles, we are disciples of Jesus – and disciples have been called to go!

But, do you notice that in this phrase, evangelism isn't Paul's greatest goal in life? I've heard some people say, "The reason we're on this earth is to evangelize." Well, that's important – and it's a big goal – but it's not the main reason.

For the sake of his name. Paul says the main reason he does what he does is "for the sake of his name." Those few words sum up the purpose of living. "Name" refers to the character and glory of someone. And so, Paul says the purpose of his life is to glorify Jesus. He didn't simply want people to pray and prayer or people to simply say that they were saved. He wanted Jesus to be glorified by all. I love how the former pastor, John Piper put it, "**Missions exists because worship doesn't.**" This is exactly what Paul is saying here. The worship of God is the aim of all life for all humans. This was Paul's all-consuming passion because God is all-consuming in his glory. Therefore, we ought to be people amazed at a gospel message that can ignite within people a fire for God's glory and that flame for his fame ought to be shared with others so they too might have the light of God's glory shining in them – all to the praise of his name! That is the purpose of our existence!

So, in this introduction, Paul states who he is, what his message consists of and then the goal of all he does. Then he makes things very specific. He rejoices that God has applied the message to the recipients of the letter.

4. The Recipients: Believers in Rome (vv. 6-7)

Verses 6-7 say, "⁶including you who are called to belong to Jesus Christ, ⁷To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ."¹⁰

God's grace isn't just out there for other people. It's specific. Jesus has rescued people in the 1st century in church of Rome, he has also rescued people in the 21st century in Holland, Michigan in the church of Ventura! Verse 7 says this is written to all in Rome who are Christians. But the phrases he uses of them can be applied to all here who trust in Jesus. Look at how Paul describes people who have been saved by Jesus.

Called to belong to Christ Jesus. The word "called" here is the same as Paul being called as an apostle. God summoned Paul to be an apostle. God summoned you to his family. He brought you in and now you belong. Oh how many of us long to belong – and God has given us the greatest belonging. We belong to Jesus, the Messiah – the Rescuer who will restore all things, forgives you and sets you free.

¹⁰ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 1:6–7.

Loved by God. To be loved by God is unique above all loves. The love of this world is always dependent on other things. Someone likes you because of your looks or because you have given them something or you behave in a certain way. God's love is apart from anything we have done. And his love is eternal. His love is incomprehensible and extravagant. It's all we could ever hope and dream and he gives it to us who believe!

Called to be saints. Again, "called." And this time it's "to be saints." You don't have to jump through hoops to be a saint, like the Roman Catholic church teaches. Anyone who trusts in Jesus is a saint. A "saint" simply mean to be a "set-apart one." While "set apart" means "holy," the idea is that God has set you apart for his good purposes – and he deems you holy! No matter what your past. No matter your failures. You are holy and precious in his sight. And as you hear this, you could say, "Yeah, but I've done. . . ." Hold on a second. Did God call Paul to be an apostle? And did it happen? Yes. Did God call people to belong to Christ Jesus? And did it happen? Yes. Did God call you to be a saint? Then has it happened? Is there anything God does that he will fail at? No. And he will never fail at loving you and purifying you! Your salvation ultimately rests on him fulfilling his promises!

Therefore, Paul says, "**Grace to you and peace from God our Father and the Lord Jesus Christ.**"¹¹ This was Paul's way of saying that in your entire self, may you experience "the well-being that belongs to those under God's favor." This is how the book starts, Ventura. And now, for over a year, we will unpack what it means to be under God's favor and experience all the well-being he has for us in Christ Jesus.

BIBLIOGRAPHY

1. Keller, Timothy. *Romans 1-7 For You*. The Good Book Company North America. 2016.
2. Schreiner, Thomas. *Baker Exegetical Commentary on the New Testament: Romans*. Grand Rapids, MI: Baker Academic. 1998.

¹¹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 1:7.