

Devotional Questions – Romans 1:1-17

1. *What term does Paul use to describe his relationship to Jesus Christ (Romans 1:1)?*
2. *Why does it matter that the gospel of Jesus Christ was anticipated in the Old Testament (Romans 1:2; see Luke 24:25-27; Acts 26:22-23)?*
3. *What does Paul mean by Jesus was ‘declared the Son of God’* by the resurrection (Romans 1:4)?*

*Note that the correct expression is “**declared to be the Son of God**” insofar as the Lord Jesus Christ said of Himself “**I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty...I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen**” Revelation 1:8, 18.

4. *What was Paul’s prayer request (Romans 1:10)?*
5. *Why had Paul not gone to Rome yet (Romans 1:10, 13, 15:23)?*
6. *Do we have an obligation to share the gospel with other people (Romans 1:14)?*
7. *In what sense is the gospel* powerful (Romans 1:16)?*

*This is explicitly “**the gospel of Christ**” Romans 1:16.

Why shouldn’t we be ashamed of the gospel (Romans 1:16)?*

*This is explicitly “**the gospel of Christ**” Romans 1:16.

8. *In what sense is the gospel* universal (Romans 1:16)?*

*This is explicitly “**the gospel of Christ**” Romans 1:16.

In what sense is it limited?

9. *How is the righteousness of God revealed in the gospel* (Romans 1:17)?*

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Devotional Questions – Romans 1:1-17, Answers to Questions

See Dr Ruckman's commentary *The Book of Romans* pp i-xx, 1-38 and the *Ruckman Reference Bible* pp 1203-1204, 1484-1485, 1541, 1612 for detailed comment.

Introductory Note on Romans 1:1 and the term "servant"

See brandplucked.webs.com/kjbarticles.htm *Servants or Slaves?* by Will Kinney with respect to Romans 1:1 "**Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.**"

Will Kinney shows in detail that "**servant**" not "**slave**" is correct in Romans 1:1. Dr Ruckman states that a Christian *is* a slave in the sense that as Paul states "**ye are not your own...ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's**" 1 Corinthians 6:19-20 but Dr Ruckman's commentary does not conflict with Will Kinney's article.

In essence, see 1 Corinthians 6:19-20 above, Dr Ruckman shows that a *saved* individual is *like* an *enslaved* individual in that he is "**the purchased possession**" Ephesians 1:14 of the Lord Jesus Christ as Peter states "**Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold...But with the precious blood of Christ, as of a lamb without blemish and without spot**" 1 Peter 1:19-20.

However, the relationship that follows is not one of slavery but of *devotion and intimacy* as typified by Boaz's open *purchase* of Ruth and as Paul explains further.

"Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day" Ruth 4:10.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" 2 Corinthians 11:2.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart" Ephesians 6:5-6.

"fear and trembling" in Ephesians 6:5 are of course the right response to the master's *words* and typify the right response to "**the words of the LORD**" Exodus 4:28, 24:3, 4, Numbers 11:24, Joshua 3:9, 24:27, 1 Samuel 8:10, 15:1, 2 Chronicles 11:4, 29:15, Psalm 12:6, Jeremiah 36:4, 6, 8, 11, 37:2, 43:1, Amos 8:11 - 18 references i.e. "**the words of the Lord Jesus**" Acts 20:35 as the Lord Himself states concerning intimacy with His servants.

"For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" Isaiah 66:2 i.e. those who would *never* charge "**the book of the LORD**" Isaiah 34:16 the 1611 Holy Bible with error or imperfection.

See www.timefortruth.co.uk/why-av-only/ *King James Bible Supremacy*.

Note that the espousal, 2 Corinthians 11:2, is *now, present continuous* and *forever* insofar as "**so shall we ever be with the Lord**" 1 Thessalonians 4:17 and therefore those wherein "**he hath made us accepted in the beloved**" Ephesians 1:6 are "**beloved of God, called to be saints**" Romans 1:7.

It is therefore quite wrong to cut "**to be**" from Romans 1:7 and to change "**servant**" to "**slave**" in Romans 1:1 especially in view of the *sole* use of the word "**slave(s)**" in the New Testament, showing that *Biblically* in the New Testament a slave is a victim of satanic Catholic human trafficking.

"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more...cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men" Revelation 18:11 with Revelation 17:1-5, 18:1-24.

1. *What term does Paul use to describe his relationship to Jesus Christ (Romans 1:1)?*

See *Introductory Note on Romans 1:1* and the term “**servant**” with particular reference to Ephesians 6:5-6 as Paul would apply it to himself and as today’s believer should likewise apply it to himself.

2. *Why does it matter that the gospel of Jesus Christ was anticipated in the Old Testament (Romans 1:2; see Luke 24:25-27; Acts 26:22-23)?*

It matters as a testimony to the faithfulness of God, in which today’s believer should also rest.

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” Numbers 23:19.

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” Isaiah 55:11.

3. *What does Paul mean by Jesus was ‘declared the Son of God’* by the resurrection (Roman 1:4)?*

*Note that the correct expression is “**declared to be the Son of God**” insofar as the Lord Jesus Christ said of Himself “**I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty...I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen**” Revelation 1:8, 18.

The resurrection declared the Lord Jesus Christ “**to be the Son of God**” because “**The sting of death is sin**” 1 Corinthians 15:56 but Peter says of the Lord Jesus Christ “**Who did no sin, neither was guile found in his mouth**” 1 Peter 2:22 and in turn “**Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it**” Acts 2:24.

Only “**the Son of God**” Daniel 3:25 could fulfil that condition because it may be said of God that only “**God is light, and in him is no darkness at all**” 1 John 1:5.

4. *What was Paul’s prayer request (Romans 1:10)?*

Paul prayed that God would enable him to visit the Romans “**by the will of God**” Romans 1:10, which is key now as then, as James shows.

“Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that” James 4:13-15.

5. *Why had Paul not gone to Rome yet (Romans 1:10, 13, 15:23)?*

Though Paul had long desired to visit Rome and to minister there, Romans 1:13, 15, he did not do so because he still had to fulfil prior ministry responsibilities. Paul could therefore exhort young believers as he still does today. Note also that Paul followed the Lord Jesus Christ in that respect.

“I have glorified thee on the earth: I have finished the work which thou gavest me to do” John 17:4.

“Be ye followers of me, even as I also am of Christ” 1 Corinthians 11:1.

“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” Philippians 4:9.

“And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it” Colossians 4:17.

“I have fought a good fight, I have finished my course, I have kept the faith” 2 Timothy 4:7.

6. Do we have an obligation to share the gospel with other people (Romans 1:14)?

Yes. **“For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!”** 1 Corinthians 9:16.

7. In what sense is the gospel* powerful (Romans 1:16)?

*This is explicitly **“the gospel of Christ”** Romans 1:16.

“the gospel of Christ” is powerful because it does away with death and brings forth life eternal as Paul explains. **“the appearing of our Saviour Jesus Christ...hath abolished death, and hath brought life and immortality to light through the gospel”** 2 Timothy 1:10.

Why shouldn't we be ashamed of the gospel* (Romans 1:16)?

*This is explicitly **“the gospel of Christ”** Romans 1:16.

The Lord Jesus Christ was not ashamed. **“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God”** Hebrews 12:2.

8. In what sense is the gospel* universal (Romans 1:16)?

*This is explicitly **“the gospel of Christ”** Romans 1:16.

In what sense is it limited?

Paul answers both questions as follows. **“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe”** 1 Timothy 4:10.

9. How is the righteousness of God revealed in the gospel* (Romans 1:17)?

This is explicitly **“the gospel of Christ”** Romans 1:16.

The revelation is **“from faith to faith”** Romans 1:17 in that **“The just shall by faith”** Romans 1:17, Galatians 3:11, Hebrews 10:38 instead of **“the just shall live by his faith”** Habakkuk 2:4. Habakkuk 2:4 refers to men believing what God said and acting in obedience to God in accordance with *their* faith that God would do what he said e.g. **“And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch...Thus did Noah; according to all that God commanded him, so did he”** Genesis 6:13-14, 22.

Romans 1:17, Galatians 3:11, Hebrews 10:38 refer to the gift of **“the faith of Jesus Christ”** Galatians 2:16 by which the individual willing to receive it is enabled to believe **“the gospel of the grace of God”** Acts 20:24 as Paul states further about the gift of **“the faith of Jesus Christ”** and exercising it on receipt of it. **“But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe...For ye are all the children of God by faith in Christ Jesus”** Galatians 3:22, 26.

A key prayer therefore for any witness* would therefore be that he be willing to receive and to exercise the gift of **“the faith of Jesus Christ”** Galatians 2:16 in order to believe **“the gospel of the grace of God”** Acts 20:24 and thereby be reconciled to Him. *Person witnessed to.

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God” 2 Corinthians 5:20.