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# Romans

**...among whom you also are the called of Jesus Christ;... Romans 1:6**

For context, we will cite the entire thought thus far – “Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, among whom you also are the called of Jesus Christ;...”

As you can see now, Paul has drawn a distinction between his calling which was the same as the other apostles and those whom he is addressing in Rome. “Among all nations” includes the Roman addressees. Paul’s calling is one of an apostle to witness the work of Christ to others. Those others are counted among the “called of Jesus Christ.”

The word for “called” is *kletoi* and is a general term. Paul uses it for himself in verse 1 concerning his apostleship. Jesus uses the term in Matthew 20:16 when He said “...many are called, but few chosen.” In direct reference to today’s verse, Paul is saying that the recipients are the called. However, there were certainly many in Rome at the time who read the letter who weren’t Christians and there have been billions since then who have read the book and are not saved believers.

The idea then is that the offer is given and anyone can accept it, but not all choose to. Those who do are “the called of Jesus Christ.” As Paul will show us later concerning those from Israel who don’t believe – “But they have not all obeyed the gospel. For Isaiah says, ‘Lord, who has believed our report?’ So then faith comes by hearing, and hearing by the word of God.” Romans 10:16, 17

Are you among the called? If you have heard the word, be sure to let it sink in and then respond to it. Eternity awaits.

**To all who are in Rome, beloved of God, called to be saints:**

**Grace to you and peace from God our Father and the Lord Jesus Christ.**

Romans 1:7

With this verse we move into a new section of Paul's letter. "To all who are in Rome" is speaking of the congregation specifically, not the city in general. As Paul says when speaking of his people Israel in Chapter 9, so can be said of the addressees in the letter – "For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham."

The same thought applies here – "Not all who are in Rome are of the 'beloved of God' nor are they all 'called to be saints' because they live in Rome."

The reason we note this is because the church is an exclusive called out group of people in the world and not all, despite the common usage of the term, are "God's children." When Paul says these believers are "beloved of God" he uses the term agapetois theo meaning literally "God's love ones." It is these who are "called to be saints." The relationship – the calling – is offered by God and it is accepted by man. From that moment believers are set apart as holy and this is where the emphasis lies. Whereas we were once at enmity with God, there is now felicity and God sets His called ones apart from the world.

Next Paul gives what will become a standard greeting in his epistles, "Grace to you and peace to you." Grace is unmerited favor which cannot be earned. This is a common greeting among the Greek people. Peace however is a common greeting among the Hebrew people. In their language, the word is shalom. This is more than a greeting for calm or quiet, but is a state of wholeness and completion in all ways. Paul unites the two terms just as the church is being united between Jew

and Gentile during his time. Grace precedes peace because only after receiving the grace of God can a person experience the peace of God.

Paul extends this wonderful blessing on behalf of “God our Father and the Lord Jesus Christ.” It is a greeting from the eternal God – both the unseen Father and His Son who reveals the Father to us. Throughout Paul’s letters, as with the entire Bible, the deity of Jesus Christ is a concept and a precept which simply can’t be missed. It is the very heart of what God has done for the reconciliation of the people of the world.

In these seven opening verses enough theology has been presented to open the minds of the people of the world to the immensity of the work of God through Jesus Christ. Paul speaks of

- 1) The surety of the gospel as was revealed through the Old Testament prophets,
- 2) The inspiration of Scripture because of this surety,
- 3) The Son-ship of Jesus Christ,
- 4) The Lordship of Jesus Christ,
- 5) The humanity of Jesus Christ,
- 6) The deity of Jesus Christ,
- 7) The death and resurrection of Jesus Christ,
- 8) The unmerited favor and placement of those who have called on Jesus Christ,
- 9) And an introduction into the nature of the Godhead by indicating the relationship between God the Father and God the Son.

In all, these seven opening verses are a storehouse of theological wealth for the saints of God to ponder.