

Start your study here

Read Read, Record, Reflect, Respond		Observation										
Prayerfully	Conscious dependence	<input type="checkbox"/> What does it say? <table border="1"> <tr> <td>Probe</td> <td>Mark—people, place, key word</td> </tr> <tr> <td>Discover</td> <td>List—observations</td> </tr> <tr> <td>Detect</td> <td>Summarize—main point</td> </tr> <tr> <td>Explore</td> <td>Identify—what you learn about God</td> </tr> <tr> <td></td> <td>Apply—“So what?”</td> </tr> </table>	Probe	Mark —people, place, key word	Discover	List —observations	Detect	Summarize —main point	Explore	Identify —what you learn about God		Apply —“So what?”
Probe	Mark —people, place, key word											
Discover	List —observations											
Detect	Summarize —main point											
Explore	Identify —what you learn about God											
	Apply —“So what?”											
Reflectively	Constantly											
Extensively	Background issues Big Idea Basic structure and flow Broad strokes											
Creatively	Imagination and View points											
Intensively	Questions: Who, What, Where, When, Why, How . . . Repeated Alike Different Accentuated Related											
Specifically	Purposefully—with the view of the author in mind											
Effectively	By unit of thought— Think Context! Details, ask questions											

Romans 1:1-7

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,

5 Jesus Christ our Lord,
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,

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. (ESV)

Series: Romans: The Transforming Power of the Righteousness of God
 Review: Paul and His ministry (review the introductory material provided in last week)
 Observations: Paul is introducing Himself to the Romans for the purpose of having them join him in his mission to take the gospel to where it has not been preached.
 Notice Repetition
 Key Question: What is our primary motivation? How is it evident?

Process
 Observations of text
 Specific issues to be aware of (see commentary)
 Clarification
 Key Point
 About God

Outline:
 1:1a Man (Messenger)
 1:1b/2-4 Message (Content: Jesus)
 1:5-7 Purpose
 1:6-7a His audience
 1:7b Greeting

Romans 1:1-7

1 Paul,
 ① a servant of **Christ Jesus**,
 ② **called** to be an **apostle**,
 ③ 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
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Jesus Christ our Lord,
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7 To all those in Rome who are loved by God
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 Grace to you and peace
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Man
Message
Mission / Motivation
Purpose

Noun: slave or “servant of the Lord” office—either focus on submission
 Adv: called, not self chosen occupation—his role/responsibility
 Participle: “having been” divine commission—his purpose, (gospel is from & about God)
 Paul ties his message into redemptive history to show that it is not novel or self contrived
 He was the Son from eternity before the next two clauses
 Human Royalty—Messiah, tying him to Israel, key for later argument
 Divine Exaltation—enthronement
 To designate one for something, he was the son, the resurrection declared or revealed in a powerful way
 Or He was appoint powerful ruler (see notes below)
 Rom 16:26; Acts 26:20
 Dan 9:17-19
 The motivation undergirding the Pauline mission is that Jesus Christ and God the Father will be glorified through his proclamation of the gospel to all peoples. (Schreiner)
 “to be” or simply “saints”?
 Since he has been called by God to preach to the Gentiles as a whole, Paul include the Romans under his apostolic calling.
 This is one reason to believe the church in Rome was primarily Gentile (1:13) through 1:7 “to all” reminds us this is a mixed body.

1:3-4 are probably from an early creed—notice the Trinitarian focus

Working Idea (this is to help you see how the main idea was developed)

Paul introduces himself and fundamental truth (which he will expand in the rest of the letter) so that/for the purpose of
 he might inspire the Romans to join with him in his mission.
 He might build a bridge to them

Paul introduces himself as a servant chosen to proclaim God’s message about Jesus for the purpose of producing
 obedience of faith
 for the sake of His name
 among all nations

Paul introduces himself, his message and his purpose to the Romans

Main idea: Our mission—The obedience of faith for the sake of His name among all nations

Personal integrity
Continuity of Scripture
Christ’s standing
Passionate mission

Teaching idea:

We should proclaim Jesus—the good news
so that people will respond with the obedience of faith for the sake of His name among all nations

Catch Phrase: Proclaim Jesus for the obedience of faith for the sake of His name among all nations

We are to be proclaimers

Outline

Paul’s call, message and motivation

I. Prologue 1:1-17

A. Introduction of Author, Message and Savior 1:1-7

Paul’s commission to preach Christ to the nations

One long sentence
Most theological of his introduction
Defines the Gospel in relationship to who Christ is and what He did and combines faith (Justification) and obedience (sanctification)

1. The Man 1:1a
 - Introduction of Author: Paul
 - a. Servant
 - Submission—“slave” or title “servant of the Lord”
 - b. Called
 - c. Set Apart
2. The Message 1:2-4
 - a. Introduction of Message 1:2
 - (1) The gospel of God
 - (2) The gospel as a fulfillment of prophecy (Psalm 22, Isaiah 53)
 - b. Introduction of the Savior 1:3-4
 - (1) Historical beginning—human royalty
 - (2) Historical climax—divine exaltation
3. The Motivation 1:5-7
 - a. Purpose
 - “to bring about the obedience of faith for the sake of His name among all the nations” (ESV)
 - b. Introduction of the Audience 1:7
 - (1) Believers in Rome
 - (2) Beloved of God
 - (3) Called Saints
 - (4) Greeting

Key Phrase: Obedience of Faith

Key Exegetical Issues to be aware of:

1:4

“declared to be”

The word the ESV translated “declared” (also NASB and NIV) consistently means “to appoint” (see NET Bible) or “to determine” in the New Testament.

The idea here, then, is not that Jesus was “declared” or “shown to be” at the resurrection what he was all along, namely, the eternal Son of God. Rather, the point is that Jesus was “appointed” to be God’s Son in power at the resurrection of the dead. He was exalted to a level of power and authority that he did not have previously.¹

So, Jesus was always the Son of God, He became an earthly (human) son of David, the Messiah while on earth. After His resurrection He was exalted and enthroned.

Some would see this to mean that Jesus is now on the Davidic throne having inaugurated the kingdom, others would see it as Jesus being enthroned on God’s throne awaiting the time when He will be enthroned as He sets up His earthly kingdom during His Millennial reign.

Hebrews 1:3, 8, 13 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, . . . 8 But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. . . .13 And to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”? (ESV)

Hebrews 2:6-8 It has been testified somewhere, “What is man, that you are mindful of him, or the son of man, that you care for him? 7 You made him for a little while lower than the angels; you have crowned him with glory and honor, 8 putting everything in subjection under his feet.” Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him. (ESV)

Paul’s explication of the gospel in verses 3–4 concludes with the words Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν (*Jēsou Christou tou kyriou hēmōn*, Jesus Christ our Lord). The lordship of Jesus as Messiah flows naturally from what Paul has just written. He who was born as the seed of David has been exalted by God to reign over all. He is the Lord of all nations, and in his name Paul endeavored to fulfill his missionary call to bring about the obedience of faith among the Gentiles.²

sn *Appointed the Son-of-God-in-power.* Most translations render the Greek participle ὀρισθέντος (*horisthentos*, from ὀρίζω, *horizō*) “declared” or “designated” in order to avoid the possible interpretation that Jesus was appointed the Son of God by the resurrection. However, the Greek term ὀρίζω is used eight times in the NT, and it always has the meaning “to determine, appoint.” Paul is not saying that Jesus was appointed the “Son of God by the resurrection” but “Son-of-God-in-power by the resurrection,” as indicated by the hyphenation. He was born in weakness in human flesh (*with respect to the flesh*, v. 3) and he was raised with power. This is similar to Matt 28:18 where Jesus told his disciples after the resurrection, “All authority in heaven and on earth has been given to me.”³

Declared (ὀρισθέντος). REV., in margin, *determined*. The same verb as in the compound *separated* in ver. 1. Bengel says that it expresses more than “separated,” since one of a number is separated, but only one is *defined* or *declared*. Compare Acts 10:42; 17:31. It means to *designate one for something, to nominate, to instate*. There is an antithesis between *born* (ver. 3) and *declared*. As respected Christ’s earthly descent, He was born like other men. As respected His divine essence, He was *declared*. The idea is that of Christ’s *instatement* or *establishment* in the rank and dignity of His divine sonship with a view to the conviction of men. This was required by His previous humiliation, and was accomplished by His resurrection, which not only *manifested* or *demonstrated* what He was, but wrought a real transformation in His mode of being. Compare Acts 2:36; “God *made*,” etc.⁴

¹Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament (Grand Rapids, Mich.: Baker Books, 1998), p. 42.

²Schreiner, *Romans*, p. 45.

³The NET Bible First Edition Notes (Biblical Studies Press, 2006; 2006). Ro 1:4.

⁴Marvin Richardson Vincent, *Word Studies in the New Testament* (Bellingham, WA: Logos Research Systems, Inc., 2002). 3:3-4.

In [Rom. 1:3f](#). Paul is apparently quoting a primitive Christian creed to show that he is linked with the tradition of the fathers. In this creed the human mode of Jesus’ existence (“descended from David according to the flesh”) is contrasted with his divine mode of existence (“designated Son of God in power according to the Spirit of holiness”). The word “designated” suggests an advance: Jesus is the Davidic Messiah, but also much more; he is God’s Son in power. It also suggests temporal sequence: he was born as a man but designated Son of God by the resurrection. Many German scholars see in this sequence a primitive, adoptionist christology, because “in the earliest Church Jesus’ messiahship was dated from the resurrection” (R. Bultmann, *Theology of the NT*, I 1952, 27). We must remember, however, that Paul does not indicate anywhere else that he thought that Jesus was installed as Son first at his resurrection (cf. [Rom. 8:3](#)). He holds that Jesus was God’s Son from all eternity. That is why K. L. Schmidt maintains that *horizo* does not have the force here of institute or appoint but that of determine beforehand (*TDNT* V 453). O. Michel is no doubt correct when he writes in his commentary on Romans, “Paul is here concerned with a double truth, with understanding Jesus in his human and in his divine aspect” (*KEK* 4¹² 1963, 40).

In one place alone ([Acts 11:29](#)) the vb. is not used of God, but of men, as normally in secular Gk. The disciples “determined” to send relief to the brethren in need.⁵

1:5

“obedience of faith”

There is debate as to the nature of the genitive “of”.

It could be “the obedience that comes from faith”

Or “the obedience that is faith”

The question is, is Paul saying that obedience is a result of faith or that having faith is obedience? Both are grammatically possible.

The words εἰς ὑπακοὴν πίστεως (*eis hypakoēn pisteōs*, for the obedience of faith) convey the missionary thrust of Paul’s call to the Gentiles. The goal of Paul’s preaching was to bring Gentiles to faith in the Lord Jesus Christ. The gospel that focuses on the Son (vv. 3–4) was designed to bring all nations to the obedience of faith. The precise significance of the genitive πίστεως is disputed. The two most likely options are that it is a subjective genitive or an appositional construction. In the former case, the sense would be the obedience that springs from or flows from faith. In the latter instance the phrase could be translated as “the obedience that is faith.” Of course, Paul may have intended both ideas, and this is the most likely solution (Garlington 1991: 1–2; Garlington 1994: 10–31; Stott 1994: 52). Acceptance of the gospel in faith can be described as an act of obedience.¹⁵ For example, Rom. 10:16 says, “But not all obeyed the gospel. For Isaiah said, ‘Lord, who has believed our report?’” The parallelism of the two lines reveals that disobedience consists in failure to believe (cf. also 1:8 and 16:19; 11:23 and 11:30–31). It is unlikely, though, that “the obedience of faith” should be confined to a single act of obedience that occurred when the gospel was first believed. Nor should faith and obedience be sundered as if Christians could have the former without the latter. When Paul reflects on his mission in [Rom. 15:18](#), he remarks on the “obedience of the Gentiles” (ὑπακοὴν ἐθνῶν, *hypakoēn ethnōn*), showing that a changed life occurs for those who embrace the gospel. Paul also argues in Rom. 6 and 8 that the grace that is given in Christ invariably involves a transformation of one’s everyday life (cf. also 12:1–13:14; Nanos 1996: 226). The belief first exercised upon conversion is validated as one continues to believe and obey (11:20–22). Such belief can never be separated from obedience (cf. G. Davies 1990: 27–29; Gundry Volf 1990), and all obedience is rooted in and flows from faith.^{16 6}

As Moo puts it,

⁵New International Dict of NT Theology. Pradis CD-ROM: Determine, Appoint, Present/ οJrivzw /NT.

¹⁵Garlington’s (1991: 3, 254–55) claim that the phrase is polemical is not convincing (see Nanos 1996: 220). Nor is Jewett’s (1995: 94) assertion that the phrase was coined to emphasize unity between Jews and Gentiles.

¹⁶For the role that works play in justification see Rom. 2. For an in-depth treatment of the phrase “the obedience of faith” in Judaism and Paul see Garlington 1991.

⁶Thomas R. Schreiner, *Romans*, Baker exegetical commentary on the New Testament (Grand Rapids, Mich.: Baker Books, 1998). 34.

Neither of these alternatives does justice to the interplay between faith and obedience in Paul. The former can imply that faith is the first stage of Christian experience, to be followed by obedience. But faith is central to all stages of the Christian life. The latter improperly collapses obedience into faith, whereas in Paul they are usually distinct ideas. The best alternative, then, is to use the straightforward, though ambiguous, translation “obedience of faith,” and to interpret the words in the phrase as mutually interpreting: faith, if genuine, always has obedience as its outcome; obedience, if it is to please God, must always be accompanied by faith (for more on this, see Contemporary Significance section).

Paul probably uses this unusual formulation as a deliberate counter to the Jewish “works of the law.” What marks God’s people is no longer deeds done in obedience to the law, but an obedience that stems from, accompanies, and displays faith. Significantly, Paul ends this letter on the same note, referring in the doxology again to “the obedience of faith” (16:26; NIV paraphrases it as “believe and obey”). If one purpose of Paul’s apostolic ministry is horizontal, the second and ultimate purpose is vertical: Paul ministers “for his name’s sake.” Bringing glory to God must always be the preeminent purpose of all ministry.⁷

1:7

“called to be saints”

NT When we leave the realm of the OT and enter that of the NT, two facts stand out. First, God is only seldom described as holy (Jn. 17:11; 1 Pet. 1:15f.; Rev. 4:8; 6:10), and Christ is only once called holy in the same sense as God (Rev. 3:7; cf. 1 Jn. 2:20). The concept of holiness in the NT is determined rather by the Holy Spirit, the gift of the new age.

Secondly and following from this, the proper sphere of the holy in the NT is not the cultus but the prophetic. The sacred no longer belongs to things, places or rites, but to the manifestations of life produced by the Spirit. But since prophecy did not readily lend itself to the building up of a corporate consciousness, as time went on use was made of the holy priesthood (Priest) and the royal priesthood of all the saints. Hence cultic, sacral conceptions of holiness were again extensively taken up in the early church.⁸

2 (a) In the Pauline epistles those who name Jesus as their Lord are called *hoi hagioi*, the saints. This was primarily not an ethical expression but a parallel to concepts like “called” (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1), “elect” (Rom. 8:33; Col. 3:12) and “faithful” (Col 1:2). It implies association with the Holy Spirit. Christ is their sanctification as well as their righteousness and redemption (1 Cor. 1:30), and thus the One in whom they become holy to the true God. “You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God” (1 Cor. 6:11; cf. 2 Thess. 2:13; 1 Pet. 1:1f.). From the resurrection on, Jesus is the Christ in the power which operates according to the Spirit of holiness (Rom. 1:4). Holiness is a condition of acceptance at the parousia and of entering upon the inheritance of God’s people (Col. 1:12; Acts 20:32; 26:18). In all these cases holiness implies a relationship with God which is expressed not primarily through the cultus but through the fact that believers are “led” by the Holy Spirit (Rom. 8:14). As in the OT, holiness is a pre-ethical term. At the same time, as in the OT, it demands behaviour which rightly responds to the Holy Spirit.⁹

Key Point

Our mission, our purpose

To bring about the obedience of faith for the sake of His name among all nations.

The ultimate reason for a mission to the Gentiles was not the salvation of the Gentiles but the proclamation of the name of Jesus Christ.¹⁷ What was fundamental for Paul was the glory and

⁷ Moo, Douglas J. “Paul’s Apostolic Ministry (1:5 – 6)” *NIV Application Commentary, New Testament: Romans* (Grand Rapids: Zondervan, © 2000). .p 38.

⁸New International Dict of NT Theology. Pradis CD-ROM:Articles/Holy, Consecrate, Sanctify, Saints, Devout/ a{gio"/NT.

⁹ NIDNTT

¹⁷ Stott (1994: 53) says rightly: “The highest of missionary motives is neither obedience to the Great Commission (important as that is), nor love for sinners who are alienated and perishing (strong as that incentive is, especially when we contemplate the wrath of God, verse 18), but rather zeal—burning and passionate zeal—for the glory of Jesus Christ.”

praise of Jesus Christ.¹⁸ This aim was accomplished through the preaching of his gospel to both Jews and Gentiles.¹⁰

About God

He has a plan, which He has revealed in His Word.
He is faithful to keep His Word.

¹⁸ So also Byrne (1996: 40), though he sees God's name as the subject here.

¹⁰ Thomas R. Schreiner, *Romans*, Baker exegetical commentary on the New Testament (Grand Rapids, Mich.: Baker Books, 1998). 35.

Calvary Church: Coordinated Curriculum 2007-2009

Romans: The Transforming Power of the Righteousness of God

Main idea: Proclaim Jesus for the obedience of faith for the sake of His name among all nations

Objectives: The student will be able, by the end of this lesson, to:

1. Understand Paul's basic message and primary motivation
2. To evaluate their own mission in life

What do I want them to know?

That our goal is not simply to be Christians, but proclaimers of the Gospel

Why do I want them to know it?

So that we will see that our lives should have a clear mission

What do I want them to do?

Determine what their mission is

Why do I want them to do it?

So that they have a means of evaluating every day decisions

Key Question:

What is my driving motivation, my primary motivation in every day decision making?

Review and Introduction (5 minutes)

We've learned a little about Paul's background, call and ministry, now enter into his message to the Romans.

First, let me ask you a question:

What is your primary motivation?

Are you conscientious of that primary motivation in making every day decisions?

How you spend your time?

Who you spend time with?

As we begin our study of the book of Romans, we want to understand what Paul's basic message and primary motivation are.

Resources:

Articles:

Reaching the least reach

Handout and overheads:

Textual rewrite

Impact list

Outline:

The Man

The Message

The Motivation

Textual Rewrite

Observations

Specific issues to be aware of (see commentary)

Clarification

Key Point

About God

Introduction

Adults learn what they want to learn or stated another way, they learn in areas of felt needs. This lesson will address everyone's need for significance and purpose.

Let me ask you a question:

How do you make decisions?

What is your primary motivation?

With the person next to you answer:

Are you conscience of that primary motivation in making every day decisions?

How you spend your time?

Who you spend time with?

What you spend money on (even the little things)?

As we begin our study of the book of Romans, we want to understand what Paul's basic message and primary motivation are.

Exposition: Engaging activity that extend the thinking



Think about it

The Man 1:1

In chapter one and later in chapter 15 and 16 we learn about Paul's motivation for ministry and his methodology.

What can we learn from the three statements he uses to introduce himself to the Romans in verse 1?

Servant of the Lord or Slave—points to submission

Called to be an apostle—a role assigned, not self designated

Having been set apart for the gospel—divine commission and purpose



Teacher's Note: You could write a two column list on a white board or overhead

How is Paul unique?

How are we like Paul?

How would you refer to yourself?

The Message 1:2-4

The message is not something novel but tied to history—redemptive history.

Remember Paul is trying to connect with the Romans so that they will be able to assist his mission's purpose.



This could be stated in the form of a question, or you may want to wait until the end as apart of the application



What do we learn
About God

Here we learn something about God—He has a plan and He is faithful to keep His Word.

In introducing himself to the Romans, Paul also introduces his message. The bulk of the letter will be an explanation of his message, but here in the introduction, Paul gives his readers a glimpse into the message. This brief statement is probably an early creedal statement that was used in oral form.

The message is a person.

The gospel is Jesus

Who He is

Human royalty—Messiah

What He did

Divine exaltation—Enthronement

When Paul describes Jesus as “descended from David according to the flesh” there is more to the statement than just Jesus’ humanity. The emphasis seems to be on His human royalty. He is the Messiah of Israel—the promised One, the One long hoped for.

When Paul describes Jesus as “declared to be the Son of God in power according to the Spirit of holiness by His resurrection from the dead” there is more than a statement of Jesus’ divinity. The focus is on His divine exaltation and enthronement.

Teachers, please note that the statement is “declared to be the Son of God in power” not just “declared the Son of God.” See study notes for explanation of the term “declared” and for exegetical issues in this whole phrase. See also Moo p. 36-37 “to stages of his existence”

The Motivation

This is the key focal point of the lesson. We will in future lessons deal more with Jesus (Life and Work) but today we need to focus on the motivation for the letter and its application to us. This will serve as a rally cry throughout the book.

Paul identified three aspects of his motivation for ministry, a ministry given to him by Jesus.

Romans 1:5 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, (ESV)

“to bring about the obedience of faith”

Paul’s Goal

“for the sake of his name”

Paul’s desired Result

“among all the nations”

Paul’s Target

Paul’s goal was the transformation of individuals not simply to people who call themselves “Christians” but into “Christians” by the power of the gospel. This transformation would lead to a life of obedient faith.

See Moo p. 38 and 42-43

The result Paul was hoping to achieve was the glory of God. The phrase “for the sake of His name” reminds us that Paul was very well versed in the Old Testament and here he is focusing on a common theme. The reputation of God (“name” refers to character) is a prime concern.

The motivation undergirding the Pauline mission is that Jesus Christ and God the Father will be glorified through his proclamation of the gospel to all peoples.¹¹

And this great motto concludes with Paul’s target. His calling was particularly focused on proclaiming the message of Jesus to the Gentiles—the nations.

These concepts are so important that Paul uses them to open and close his letter.

Bookends		
<i>Prologue 1:1-7</i>		<i>Closing Doxology 16:25-27</i>
1:1 “the gospel of God”	Focus	16:25 “according to my gospel”
1:3 “concerning His Son”	Centered on Jesus	16:25 “preaching/proclamation of Jesus Christ”
1:2 “promised beforehand through His prophets in the holy Scripture”	Fulfillment of Scripture	16:25 “been disclosed and through the prophetic writings”
1:1, 5 “called to be an apostle”	Paul’s role	16:25 “my gospel” (received and proclaimed to the Gentiles)
1:5 “among all the nations/Gentiles”	Target audience	16:26 “been made known to all nations”
1:5 “to bring about the obedience of faith”	Goal	16:26 “to bring about the obedience of faith”
1:5 “for the sake of His name”	Reason (Ultimate result)	16:27 “to the only wise God be glory forevermore through Jesus Christ”



Talk about it

Paul had a clear message and motivation. He knew what his purpose in life was. He put his life and all his energy into fulfilling his purpose.

What about us?

Do we know our God given purpose? Can we state our mission or our purpose as clearly as Paul did?

Do you have a:

Target

Goal

Result?

¹¹ Thomas R. Schreiner, *Romans*, Baker exegetical commentary on the New Testament (Grand Rapids, Mich.: Baker Books, 1998). 30

Paul’s mission should be our mission individually and corporately.

We like Paul are called not simply to be Christians, but proclaimers of the gospel. We may not all be on a mission the way Paul was, going from city to city, but we have a clear mission or purpose. But how can we apply this general purpose in our individual contexts?

When you understand and seek to live out your purpose or mission, it should impact every day decisions.

How will I spend my time?

Where will I spend my money?

With whom will I spend time?



Application

Impact List

Who is your target? Who has God brought into your path? What contexts do you live in where you can live out your mission to “to bring about the obedience of faith for the sake of His name among all the nations”?

Building intentional relationships

People need to see that we are not just “Christians” but individuals who are living an obedient faith. Who love God and love people—they.

And because we love God and love people, we will seek their higher good.

Impact List

Categorize Identify the individuals you would like to **impact**. First, list 1 or 2 individuals or couples you would like to develop a friendship with or deepen a relationship with. Someone you could call an *intimate* friend—a friend you can share deeply with, someone you can begin to be vulnerable with and who will keep you *accountable*.

Second, list 1 or 2 individuals or couples you are or could *invest* in. Each of us has strengths that can be beneficial to others. In whose life are you or could you make a difference? Is there someone you could encourage, support, or challenge?

Third, list 1, 2 or 3 individuals or couples with whom you are *interested* in seeking to share the gospel: neighbors, friends, co-workers, or family members that you have a burden for.

Action Plan

List 1 or 2 items per person that you can attempt to do to accomplish the goal of developing meaningful friendships.

With your *intimate* friends: goals and actions to develop your relationship.

With those in whom you plan to *invest*: set goals and actions to demonstrate true friendship and caring.

With those whom you are *interested* in sharing the gospel with: identify areas of common ground and set goals for developing your friendship.

Name	Action Plan Item
Intimate	
1	1 _____
	2 _____
2	1 _____
	2 _____
Investing	
3	1 _____
	2 _____
4	1 _____
	2 _____
Interested	
5	1 _____
	2 _____
6	1 _____
	2 _____
7	1 _____
	2 _____

Intentional Relationship

1. Be an Active Listener

- Questions about
 - Family
 - Occupation
 - Recreation
- Give them something to read which you can discuss with them

2. Be Available

- Step out of your comfort zone and talk to them
- Take them out for coffee or have them over to your home
- Get to know their family
- Develop common ground
 - Understand their situation
 - Discover shared interests
 - Inquire about their hobbies
 - Cultivate a burden for them
- Invite them to church with you
- Seek to introduce them to other Christians

Impact List

Carefully consider the people in your life to whom you could give concentrated effort in an attempt to bring them to the next step in the evangelism process.

1. Pray for them

That God would . . .

- begin to work in their lives to pull them to Himself
- begin to show them the emptiness of life without Him
- begin to show them their need for forgiveness

2. Pray for yourself

That God would . . .

- help you be a consistent, authentic, and available witness
- give you wisdom in knowing how to develop your relationships
- give you opportunities and the boldness to use them (Colossians 4:2-6)

3. Pray for "Us"

That God would . . .

- develop areas of common ground
- cause depth to develop in your "impact" relationships