

BGM BIBLE COLLEGE

LECTURE NO 19

The Epistle of Paul the Apostle to the Church at Rome

رومیوں کی کلیسیا کے نام مقدس پولس رسول کا خط

Introduction

Among all the writings of the Apostle Paul, the **Epistle to the Romans** stand out preeminent, for herein lieth the most complete defence and exposition of the Gospel which he preached. The grand themes of this sacred letter are **Justification by Faith, Union with Christ, and Life in the Spirit.**

Authorship

The **Apostle Paul** is the writer of this Epistle.

Date of Writing

This Epistle was written about **A.D. 57**, during Paul's **third missionary journey**, when he was gathering an offering for the poor saints at Jerusalem. At that time, he was completing his work of collection (**Romans 15:26–28**), and it is believed that he wrote this letter from **Greece**, shortly before setting forth toward Jerusalem (cf. 2 **Corinthians 1:8–9**). Therefore, this Epistle may be dated between **A.D. 57 and 60** (**Romans 15:25–29**). It was most likely sent to Rome by **Phoebe**, a faithful sister of the church at **Cenchrea** (**Romans 16:1–2**).

The Church at Rome

The **Epistle to the Romans** is one of two letters written by Paul unto churches which he had not personally founded — the other being the **Epistle to the Colossians**.

The origin of the Roman Church is not directly recorded in Scripture. It is probable that it was established by those Jews and proselytes who, after hearing Peter's sermon on the day of **Pentecost**, believed and were baptized (**Acts 2:10**). Upon returning to Rome, these believers may have formed the first congregation there.

Though Paul commonly wrote to churches which he himself had planted, he held a special and spiritual bond with the Church at Rome.

The Recipients

This Epistle was written unto **the believers in the Church of Rome**. Though the Apostle had **never seen them in person** (**Romans 1:13**), yet he loved them

deeply and longed to visit them, that he might impart some spiritual gift unto them and strengthen their faith.

When Paul later came to Jerusalem in bonds, the believers there received him with great warmth and affection ([Acts 28:15](#)).

This Epistle different from his other writings, for it beareth the form of a **legal and reasoned treatise**, as though an advocate stood before the court, setting forth his case with divine logic. Such a manner of writing was well suited to the Roman mind and culture.

Purpose of the Epistle

Though many opinions exist concerning the Apostle's motive for writing, the contents of the letter reveal several clear purposes.

1. Preparation for His Coming Journey

It is manifest that Paul had **never visited Rome before**, though he had long desired to do so. He now purposed to travel unto **Spain**, and to pass by **Rome** on the way ([Romans 1:8–15; 15:22–33](#)).

He already knew many among the Roman believers personally, and thus he prepared them for his visit through this letter.

2. To Establish and Strengthen the Church

Unlike most of his other Epistles, this one was **not written in response to a controversy or question** from the church. Paul was not correcting disorder, but rather **establishing sound doctrine** and **building up the faith** of believers.

He expounded the Gospel in its most complete and systematic form, showing the righteousness of God revealed through faith.

The Central Doctrines and Themes

(a) Justification by Faith (Chapters 1–8)

Paul declared that man is justified not by works of the law, nor by human merit, but **by faith alone** in Christ Jesus.

This truth stand out in contrast to the Roman and Jewish ideas of righteousness which rested upon deeds and ceremonies.

Salvation, therefore, is wholly of grace, without any human boasting.

(b) The Superiority of Spiritual Heritage (Chapters 9–11)

Paul explained that though the Jews possessed the Law and the promises, yet true membership in God's family cometh **not by fleshly descent from Abraham**, but by **faith**, which bringeth men into the spiritual seed of promise.

Thus, the covenant of grace transcended natural lineage and exalted those who believe into the household of faith.

(c) The Practical Expression of Faith (Chapters 12–15)

Doctrine alone is not sufficient; the faith once received must be lived out in holiness and love.

Paul exhorted believers to **present their bodies as living sacrifices**, to walk humbly, to love sincerely, and to serve one another in the spirit of Christ.

True faith manifested itself in charity, patience, obedience to lawful authority, and the bearing of one another's burdens.

Conclusion

The Epistle to the Romans is not merely a theological treatise; it is **a divine courtroom argument**, a **spiritual constitution**, and a **manifesto of the Gospel of Grace**.

It stand out as the clearest revelation of the righteousness of God, the grace of Christ, and the power of the Holy Ghost in the life of the believer.

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth;

to the Jew first, and also to the Greek.”

— **Romans 1:16** (KJV)

