

Chapter Ten
Studies in the Epistle of Paul to the Romans
The Believer's Calling to Minister in "Grace"

“⁵ By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: ⁶ Among whom are ye also the called of Jesus Christ: ⁷ To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ” (Romans 1:5-7).

Paul was called to be one of the Apostles of Jesus Christ. He and the other Apostles were called of God to be part of the very foundation of the Church of the New Covenant.

“¹⁹ Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ²⁰ And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; ²¹ In whom all the building fitly framed together groweth unto an holy temple in the Lord: ²² In whom ye also are builded together for an habitation of God through the Spirit” (Ephesians 2:19-22).

The work of God is a spiritual work. The battles a Christian fights are spiritual battles. The Christian struggles with spiritual beings so far beyond him in powers and abilities that he cannot possibly hope to win against them. That is why every Christian, like Paul, receives both a calling and the “grace” to accomplish that calling.

With salvation comes both a calling (“apostleship”) and “grace.” There were twelve original Apostles.

“¹ And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. ² Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³ Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; ⁴ Simon the Canaanite, and Judas Iscariot, who also betrayed him. ⁵ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: ⁶ But go rather to the lost sheep of the house of Israel” (Matthew 10:1-6).

Once Judas killed himself, the remaining eleven Apostles and another 120 disciples cast lots and selected Matthias to replace Judas.

“¹⁵ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) ¹⁶ Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. . . ²¹ Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, ²² Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. ²³ And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. ²⁴ And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, ²⁵ That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. ²⁶ And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles” (Acts 1:15-26).

However, Jesus chose Paul to replace Judas and sent him to the Gentiles. There is no mention of Matthias anywhere else in the Word of God that acknowledges him as an Apostle (one of the twelve) other than Acts 1:23 & 26.

“¹ And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, ² And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. ³ And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: ⁴ And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? ⁵ And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks.* ⁶ And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do” (Acts 9:1-6).

“¹⁰ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, *I am here, Lord.* ¹¹ And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, ¹² And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. ¹³ Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: ¹⁴ And here he hath authority from the chief priests to bind all that call on thy name. ¹⁵ But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: ¹⁶ For I will shew him how great things he must suffer for my name’s sake” (Acts 9:10-16).

There were only twelve Apostles with Apostolic authority. When the original twelve with Paul as a replacement for Judas died, Apostolic authority continues only in the writings of the Apostles.

“I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars” (Revelation 2:2).

“And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb” (Revelation 21:14).

Not every Christian is an Apostle in the sense Paul was an Apostle, but every Christian has an “apostleship.”

“*Are all apostles? are all prophets? are all teachers? are all workers of miracles?*” (I Corinthians 12:29)?

The word “apostleship” is from the Greek word *apostole* (ap-os-tol-ay'). It refers to the sending off of a fleet of ships or an army. In that sense, all believers have an “apostleship.”

All believers receive grace to accomplish their calling in Christ. Grace refers to supernatural enabling power. Without enabling grace, the believer cannot accomplish anything for Christ.

“⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁵ I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . ²⁶ But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me” (John 15:4-5 and 26).

With enabling grace, the believer can accomplish anything that is in the will of God.

“I can do all things through Christ which strengtheneth me” (Philippians 4:13).

“Grace” is from the Greek word *charis* (khar'-ece). It refers to the “merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues (Online Bible).” It refers to the empowering of the indwelling Holy Spirit in the believer’s life as the believer yields himself to work with the Holy Spirit in doing what God calls the believer to do. Whatever is not done under the control (enabling) of the Holy Spirit is work done in the flesh. Nothing will come from any ministry attempted in the “flesh” (human strength or abilities).

“Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts” (Zechariah 4:6).

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (John 15:16).

“For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death” (Romans 7:5).

“For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not” (Romans 7:18).

“⁷ Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. ⁸ So then they that are in the flesh cannot please God. ⁹ But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Romans 8:7-9).

“³ For though we walk in the flesh, we do not war after the flesh: ⁴ (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) ⁵ Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ . . .” (II Corinthians 10:3-5).

“¹⁶ *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. ¹⁷ For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Galatians 5:16-17).

The purpose of enabling grace is for “obedience to the faith among all nations.” God has a purpose in everything He does. This refers specifically to the spread of Christianity by obedience to the Great Commission. The purpose of grace is to enable the believer to obey his calling in Jesus Christ. “The faith” refers to the whole body of Christian doctrine that is to be lived out in the believer’s life.

“¹ I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, ² With all lowliness and meekness, with longsuffering, forbearing one another in love; ³ Endeavouring to keep the unity of the Spirit in the bond of peace. ⁴ *There is* one body, and one Spirit, even as ye are called in one hope of your calling; ⁵ One Lord, one faith, one baptism, ⁶ One God and Father of all, who *is* above all, and through all, and in you all. ⁷ But unto every one of us is given grace according to the measure of the gift of Christ” (Ephesians 4:1-7).

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 1:3).

All believers have an “apostleship.” They are sent into the world with a high calling and a Great Commission. Every believer has received the indwelling Holy Spirit Who will empower him to do whatever God asks him to do. Every believer will stand before the Judgment Seat of Christ without excuse for the things they either failed to do or the things they attempted, but did in the flesh. What we do, we do for the Name of Jesus. To be successful, we must do it by the enabling of His indwelling Spirit.

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1. Read Ephesians 2:19-22. Discuss what God means by being "built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief cornerstone." _____

2. Read Matthew 10:1-6. List the twelve Apostles given here. _____

3. Read Acts 9:1-6 and 10-16 along with Romans 1:1, 1 Corinthians 1:1, 2 Corinthians 1:1, Galatians 1:1, Ephesians 1:1, Colossians 1:1, 1 Timothy 1:1, 2 Timothy 1:1, and Titus 1:1. From these verses of Scripture discuss the calling of Paul as an Apostle and the casting of lots for Matthias. From the evidence of Scripture which is the replacement for Judas? _____

4. Discuss in what way every Christian has an "apostleship." _____

5. Using Scripture, discuss in detail what it means to receive "grace," how that is accomplished, why it is necessary and the significance of that truth to your everyday life. _____

6. Using Scripture, discuss why anything not done under the control of the indwelling Holy Spirit and by His enabling power cannot be blessed of God. _____

7. From Romans 1:5, what is the purpose of enabling grace given? Explain this purpose in detail. _____

8. Discuss what God means by "the faith" in Romans 1:5 and Jude 1:3. _____
