

What Men of Grace Have Found:

Called from Love, to Peace and Holiness, by Grace through Faith
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Romans 1:7–8

⁷To 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.

⁸First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

Main idea: What God’s love is determined to give us from all eternity, He calls us into by grace that first gives us faith, which brings us into peace and a status of holiness, and continues to testify of that peace until we come into a condition of perfect holiness.

Introduction: When introducing himself in vv1–6, the apostle took the opportunity to introduce that doctrine which solves the questions of why forgiven people should still be holy, and how disagreeing believers can thrive together in the church: believers are slaves of Jesus the Christ-God. Now while introducing his audience, the apostle takes the opportunity to introduce some more doctrine that will be featured heavily in his letter: who get saved and how?

1. **The Believer’s Calling Begins in God’s Love.** He writes “to all who are in Rome” (v7). The qualifiers make it clear that he is not including unbelievers. But still there is that wonderful word all. The only way they get to be what the rest of the passage identifies them as being is if God has loved them: “to all who are in Rome, beloved of God” (v7).
2. **The Believer’s Calling Ends in Holiness.** The words “to be” are not in the original. “called saints” (v7). They are “called saints” in three ways.
 - a. **Called to become saints.** The God Who loved them determined to set them apart to Himself. “He predestined [them] to be conformed to the image of His Son” (cf. 8:29). And then He did this setting apart by effectually calling them to Himself. “Whom He predestined, these He also called” (cf. 8:30). This has already given them the status as holy from the world and set apart unto God.
 - b. **Called into saintly (holy) living.** When God tells you what you are, it lays and obligation to believe Him in a genuine way that is shown by your deeds. All of the commands to a Christian that he be holy (saintly) are fundamentally commands to “be what you are.”
 - c. **Called unto flawless, full, and final saintliness (holiness).** It is impossible that the gift and calling of God should fail. “Those whom He justified, He also glorified” (cf. 8:30).
3. **The Believer’s Calling Proceeds by God’s Power**
 - a. **Triune power.** The Father, and the Lord Jesus, (and the Spirit) are God. He has already established the divinity of Christ. Now he further demonstrates it by declaring Christ to be the joint source, with the Father (v7, “from God our Father and the Lord Jesus Christ”), of two things that come from God alone (v7, “grace to you and peace”).
 - b. **Grace:** God’s power in us (cf. 5:2, Eph 2:8–10, 2Cor 12:9).

- c. **Peace:** God's power for us (cf. 5:1–5, 8:28, 31). You may hear people focus on the comprehensiveness of the good encompassed in “shalom” (or “eireine” in the Greek). But the believer's peace is comprehensive because of the “comprehensiveness” of Him with Whom the believer has this peace. And it is the apprehending of this status of peace that gives the believer strength and steadiness of heart that is independent of circumstances.
- d. **Faith:** a gift of God's power that redounds unto God's thanks.
 - i. Why thank God for their faith? Because it is God Who has given it in the first place.
 - ii. Why thank God through Jesus Christ? Because righteously giving thanks for faith is itself something that can only be done through faith in Christ.
 - iii. What is spoken of throughout the whole world? Their faith: that they are believers, and that they live like believers.
 - iv. The whole Christian life is by faith (cf. v17). Justification by faith alone—which makes us what we are. Sanctification by God's power, rested upon through faith, to carry us—in doing those things that belong to the righteous saints that we are.
 - v. “Good” ~~gossip~~. It is right and good to speak well of others' faith with a view of giving thanks for it to God.

Conclusion: Beloved of God! Take heart and give thanks, for you shall all at last be perfect lovers of God and enjoyers of God!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Romans chapter 1, verses 7 and 8. These are the words of God 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. First, I think my God through Jesus Christ for you all that you are, faith is spoken of throughout the whole world. Amen. That sends this reading of God's inspired and anerent word Last week in the first six verses as the Apostle was identifying himself.

What we found was that two of the main themes in the book. Two of the main questions that his letter asks and answers were being addressed already in these six verses. The question of why forgiven people should still be holy. This is one of the questions that the book has to answer.

Because of what we're going to hear about tonight in verses 7 through 8 is how entirely the forgiveness is by what God Himself, has done that. We don't do anything to commend ourselves to God or to give ourselves a right standing with God. And one of the questions that will be asked, in an answered in the letter is why then should someone who doesn't have to do anything to be given right standing?

Why should he be holy? And the answer is because believers are slaves. Of Jesus. The Christ who is God from all eternity and became a man to be our King and our God. And therefore, you don't obey, you don't pursue holiness primarily because of what you get out of it, although you get much out of it much joy in God, but because of who he is, and the relationship he has given to us.

And that's very similar to the answer of the other question, that that he starts treating how disagreeing believers can thrive together in the church, the way the letter later answers that is because both our slaves of Christ. They have one master. And so they are to see both themselves and others as the slaves, the property of Christ and it'll be a little bit of time before we get to chapters 13, 14 15 in there and start answering that question more.

Well, that's what Paul was answering as he introduced himself in verses 1 through 6 and now he comes in verse 7 and he says two 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.

First, I thank my God through Jesus Christ for you all that. Your faith is spoken of throughout the whole world And it sounds like an ordinary friendly letter opening. He identifies whom he whom it is that he is addressing to all who are in Rome. He uses his favorite greeting, grace to you in, peace from God, our Father and the Lord Jesus Christ.

More of his letters open with that greeting than any other abbreviated form of it as well. Opens up the Thessalonian letters or the letters to the Thessalonians and then an expanded form opens up a couple of pastoral epistles. But grace to you is a common Greek letter, greeting, and peace to you as a common Hebrew, blessing and greeting.

And so he combines those two things and he says I thank my God through Jesus Christ for you. All also very commonly Pauline, But what we find in verses 7 through 8 is that while this does we've together several common things that he by which he introduces many letters.

It's really hitting the The primary theme of the letter which is who gets saved. And how He's featuring some more doctrine here that will be heavily treated in his letter. So as we look at to all who are in Rome, beloved of God, called to be saints, grace to you in.

Peace from God, our Father and the Lord Jesus Christ. First I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world. When we look at this passage you can see the headings in your outline. If you grabbed one or if you clicked the link online, All of these headings are almost directly from these verses.

And yet, they do look like an outline of much of the doctrine that he covers in the letter. The believers calling begins in God's. Love the believers calling ends in holiness. The believers calling proceeds by God's power. And so, you have the beginning of the believers calling, which is in the love of God, from all eternity, and you have the end of the believer's calling, which is holiness unto all eternity, and then the proceeding from the time that you have been effectively called and identified, as a believer unto the end is done by God's power.

So in the first place, the believers calling begins in God's. Love The Apostle writes to all who are in Rome. Beloved of God, He writes to all who are in Rome and the qualifiers called saints. I think my God through Jesus Christ for you all that, your faith has spoken of throughout the whole world verse 8.

When we look at those alls about and it's all Christians who are in Rome, not all without exception, we can see that. It's Christians by especially verse 8 and saints in verse 7 and so forth. We see that all who are believers got to be that way by the love of God.

They are indeed, beloved of God. Now, but are they beloved of God? Because they are holy because they're saintly or saints, are they beloved of God because they believe in Him and their faith is spoken of throughout the whole world as we're going to see even tonight. They got to be Saints by being called by God, their faith is something for, which you don't give thanks to them, but for which you give thanks to God.

And of course, that's going to be one of the great themes of the letter is that God Himself is the one who gives holiness. Even that God Himself is the one who gives faith He'll say in chapter 12. According to the measure of faith that God has given you.

And so the believers calling begins in God's love and that's all believers to all who are in Rome. Beloved of God, What that means for you tonight is if that if you are here clinging to Jesus Christ alone, His divine person, his human obedience in his divine righteousness, his sacrifice on your behalf dying as a man on the cross under the wrath of God.

And having absorbed all that, wrath dismissing, His Spirit and continuing under the power of death for three days. If that is your hope the way that happened is because you our beloved of God Often it's much easier for the believer, isn't it to remember and agree with and even to rest oneself, upon who Christ is and all that he has done.

But often it's more difficult for us at least to grasp experientially. The fact that we are loved by God, that it is right for the apostle for the least most stumbling most doubting wavering saint, but genuine saint in Rome, It is right for the apostle to say beloved of God and perhaps you are here this evening.

And that is a difficulty that you have been having. You are resting upon Christ and you're crying out to him for help to rest upon Him more. And yet, you have not perceived felt that you are God's beloved, and it's the word that you would use. For that The word that a husband to might use for a wife or a mother for her child and say beloved.

So the believers calling begins in God's love and as we're going to find out in the latter and therefore, of course, it means it here, It's a love. That is from all eternity And the believers calling ends in holiness, to all who are in Rome, beloved of God called saints.

You may find if you have an English translation, if an English Bible in front of you, that the words to be are in italics, and that's because someone has supplied, those, They aren't in the original, they're called saints, and they're called saints, in three ways. And the primary way is the first one that it was God's calling that has made them saints.

But the three ways are called to become saints. In other words, effectually called in a way that made them saints. And then the second way called into saintly living or called to be saints called into holy living. And then the last last place called unto flawless full and final saintliness or holiness, first called to become saints, those whom he foreknows, he also predestined and those whom he predestined.

He also called he's going to say in chapter 8 and verse 29, the God who has loved all who become believers and they are His beloved in the world, the God who loved them, determined to set them apart to himself and not only to set them apart to himself but to make them fitting to be with him.

And so the one who is the proper object of the, the belovedness of God is God. But those whom he foreknows, he predestined to be what to be justified by grace alone through faith alone. That's true. But that's not what the text says. In chapter 8. Those who He foreknows, he predestined to be conformed, to the image of His Son because that foreknowledge desired to bring us into relationship with Him.

That has bound up in the intrainitarian, the love within the Trinity, so that we might learn and have the spirit produce in us Christ-like. Love for the Father and the Father loves us with the love that he has for Christ. And so, the Father gives us by the Spirit, the image of the Son upon, which He bends, all of his divine love, and the sun comes, and he speaks words.

And he says these things that I have said to you so that my joy may be in you which is the joy of delighting in the Father and in his humanity. The joy of delighting in the Triune God. And so God, who loved those who had become believers, who loved the elect, predestined them to be conformed to the image of his son.

And then in order to do this, He called them, but he didn't call them in a way that could be rejected. There are many. Who hear the general call of the gospel, But there are a set number who are effectually called in that one. To one to one mathematical connection of those, whom he fore knew he also predestined, same group, those who He predestined.

He also called same group those whom he called he also justified, same group and here we get to the part of called, to become saints. Those whom he justified, he also glorified. So the way that you have come to be set apart from the world as holy already which means holy status.

Not wholly in its final and full and flawless quality. We'll hear about that in a moment. But the reason you are already called saints, the reason why we can refer to the believers in any place as the saints in that place is because God's love was determined to set you apart for himself.

There is a difference, There is a distinction, There is a separation between those who are in the church those who are especially here. We're talking about invisible church because we're talking about effectual calling those who are believers. There is a distinction between them and the rest of the world.

And so it was God's calling God's Spirit coming and convincing you of your sinfulness and you're neediness and your guiltiness and convincing you at the same time of Christ's worthiness and that his righteousness and sacrifice is for sinners. Exactly. Like you and indeed, the spirit is the one who convinces you, that, that sacrifice is for you and you rested upon Christ.

And in that moment, that the Spirit made you to rest upon Christ by faith, You as right with God. And as set apart unto God, as you will be in. Glory for unending ages, There is a sense in which not only that you are as right with God. Now, as you will be millions of years.

Hence. But in the way of talking about holy status and set a partners to God, You are already as holy. You are already as set apart to God as you will be millions of years. Hence, no wonder then that we are also called into saintly living Whenever God tells us what we are in the Bible, it lays an obligation upon us to believe Him in a genuine way that is shown by our deeds.

In fact as we're going to find in the rest of the letter, all of the commandments to a Christian that he be. Holy Our fundamentally essentially commands to be what you are. You can't start living in a holy way until you've already been justified by grace through faith. You can't start living in a holy way until you're already effectually called.

So the effectual calling set you apart to God and that it was also then a calling to live like one who is set apart to God. How many of you who are familiar with the book of Romans? You can hear, can't you chapter six? Seven eight here in the call to Holy living, to be what we are.

And then towards the end of chapter 8, and really even before that, but especially towards the end of chapter 8, we are called unto a flawless full and final saintliness that is not achieved by how well, we mean it or how resolved, we are this time or how hard we try or how consistently we follow the means.

And God does use means, But if it's his calling, that makes you a saint, not just set apart. But ultimately gives you that holiness without which we cannot see. God gives you that holiness that we must have on the last day. That is so strange to us that we don't even know what that looks like.

But we know that when we see him we'll be like him And so everyone who hopes thus purifies himself even as he is pure. Why? Because he has this hope this infallible certainty that when God is done with me, everything about me will reflect what Jesus looks like, and there will be nothing left in me.

That doesn't those of you who have spent many years walking with the Lord pursuing holiness with many frustrations and stumblings, Does it not thrill you to know that when he has done with you everything in you will reflect what Christ is like and there will be nothing left. That doesn't the gifts and calling of God are irrevocable.

They cannot fail. The apostle will say later and the effectual calling of, God, cannot fail to make all those. Whom he foreknows to be predestined called justified, glorified, conformed to the image of his son In the last place then. And we're going to take the second half of verse 7 here and all of verse 8, the believers calling proceeds by God's power.

We've seen that the believers calling begins and the love of God and are being beloved of God and the believers calling and in that perfect conformity to Jesus, for which we have already been as set apart as we are ever going to be. And which we are called to live in now, and which by that calling, we are sure to have at last.

Praise God. But that proceeding from here to there is by God's power And it's necessary that we observe that it is a triune power, grace to you and peace from whom and there's a two-person answer But it's actually a three-person answer. We find out in chapter 8 especially Well chapter 5 as well.

But chapter A to especially it's a three-person answer from God our Father and the Lord Jesus Christ. Now if grace is God's power in us, as we are going to hear in in a moment and peace is God's power for us, then it would be completely inappropriate to say that grace and peace.

Come from God, the Father and Jesus Christ. Unless it is true as we heard last week that Jesus Christ is Lord, that he was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. And how is it that God gives us this grace and this peace.

How is it that the Father our Father gives us this grace and this peace. How is it that the Lord Jesus Christ gives us this grace? And this peace, It is the by the operation of God. The Holy Spirit And so it is triune power. Talk about conspiracy or collaboration.

God the Father God, the Son. God, the Holy Ghost collaborating to give you all that, God is for all that you need Him to be. And that's what grace is We know. As we're going to hear in this letter. That grace is a gift. It's something that must be given freely.

If you say free grace, that's fine. Just know that you're being redundant. There's no such thing. As purchased grace, purchased would imply debt? And it would not be a gift, but a wage. So, God's grace is blessing for those who deserve only curse blessing, just because God wanted to Nothing at all making him, But he was pleased to give it, But grace is also that by which we stand Chapter 5.

Therefore having been justified by faith, We have peace with God through our Lord, Jesus Christ through whom. Also, we have access by faith into this grace in which we stand. You see, grace does not just favor for those who deserve curse. It's also power for those who have only weakness.

We are not able to stand except by the power of God making us to stand. This is of course, that definition of grace that he's using in second Corinthians chapter 12. When Paul is crying out for the thorn to be removed. And God's answer is my grace is sufficient for you.

For my strength is made perfect in weakness. Indeed, this grace gives us faith and this grace makes us able to walk. It is by grace, you have been saved through faith and that not of yourselves. It is the gift of God so that no man should boast for. We are His workmanship created in Christ Jesus that we might walk in.

Good works, which he has prepared beforehand. And so you hear both of those things there, the grace that gives us faith, but through which we are saved. And then even when it comes time to do works to walk in, good works. It is by his creating us and working in us as His workmanship.

So grace, God's power in us or toward us both favor. For those who deserve only curse and strength. Power, for those who have only weakness, There's not just grace to you from God our Father and the Lord Jesus Christ. But also peace to you from God, our Father and the Lord Jesus Christ, the peace, the certainty that God who was an enemy because of sin has reconciled us to Himself in his son and is now our ally.

And if God is your ally, Then all creation and all providence is bent for your good. For the one who is your ally, your friend is working all things. According to the Council of his will Ephesians 1 verse 11 and this piece is specially is the fruit of justification of having this this cease of enemy relations and this new relation of God being for you chapter 5 again.

Therefore, having been justified by faith, we have peace with God through our Lord, Jesus Christ through whom. Also, we have access by faith into this grace in which we stand and rejoice in the hope of the glory of God. And so we rejoice because we have peace because God is on our side, we have a certainty that we shall behold and enjoy his glory but not only that, chapter 5 and verse 3, but we also glory and tribulations knowing that tribulation produces perseverance.

Why? Because God is not our enemy and troubles do not comment to the believers' life because God is against you. But because God is for you, If you are justified by faith you have peace with God and he bends everything even and especially your troubles for your good knowing that tribulation produces perseverance, perseverance character and character.

Hope Now hope does not disappoint because the love of God has been poured out in our hearts by the Holy Spirit who has given to us. And so the believers peace is not dependent upon or even better than that it endures in all circumstances. Why? Because God never stops working.

All things according to the Council of his will. This is why chapter 8 opening and applying this piece will say, we know that all things work together for good to those who love God to those, who are the cold according to His purpose. And if God is for us, who can be against us and he who did not spare his own son, but delivered him up for us all.

How shall he not with him also freely? Give us all things. So, believers need this grace, and need this. Peace, and need to know this grace. And this peace grace and peace are not merely away by which we come into the Christian life. These Roman Christians already have as we're about to hear famous faith.

But what do they need? They need grace and peace from God, our Father and the Lord Jesus Christ. And you need it too. It will endure in any circumstance because God is still on your side and every one of those circumstances. And when you think about the word peace, as an experiential thing, not just an alliance with God, but having strength and steadiness of heart that is independent of circumstances.

That condition comes by apprehending grasping that you have peace with God that even in this, he is for you. That there is nothing that anyone else can do against you except that in it, not just against it or fixing it. But in it God is for you. So grace comes to us as God's power towards us and in us and peace.

God's power for us in everything that he does all the time everywhere. And then faith which is a gift of God's power that redounds unto God's thanks. That brings God Thanksgiving and praise. He says first I thank my God through Jesus Christ for you all that. Your faith is spoken of throughout the whole world.

Why? Thank God for their faith. Well, the answer is obvious, isn't it? God must have been the one who gave them the faith and then why thank God through Jesus Christ. Well, is it a good thing to be thankful to God for other people's faith? Well then that good thing can only happen by faith.

Righteously giving, thanks for faith is itself, something that can only be done through faith in Christ. It is not, we have been crucified with Christ. It is no longer we who live, but Christ who lives in us, the life that we now live in the flesh or in the body.

We live by faith and the Son of God who loved us and gave himself for us. And so, the way that the apostle even says that he gives thanks to God for their faith. Expresses that his giving thanks itself is something in which he depends upon Christ and he does through Christ.

What is it? That is spoken of throughout the whole world, their faith, that they are believers and that they live, like believers. You see as we're going to get to not too many weeks, perhaps just two weeks from now. The whole Christian life is by faith. He will say I am not ashamed of the gospel of Christ for it is the power of God for salvation to everyone who believes for the Jew first.

And also, for the Greek for in it. That is in the Gospel. The righteousness of God is revealed from faith to faith. Excuse me, two faith. As it is written that just shall live by faith. That is to say that the Christian life is by faith from start to finish the righteousness.

That is counted for us, is the righteousness of God, from faith. The righteousness that he makes us to walk in. And to live in it is the righteousness of God, that is unto faith from faith by faith from start to finish. And since the Christian life is by faith from start to finish, then you may tell good non-gossip It is right and good to speak.

Well, of others' faith. Now, we have to be careful of our hearts because as soon as I say that our hearts immediately go to thinking of how to talk about others in a way that shares business shares their business. That we don't have a right to tell, It's privileged knowledge or confidential knowledge but there is a good and right way when the believing and the outcome of that, believing of a Christian is known to repeat it unto the thanks and praise of God, It is right and good to speak.

Well of others' faith with a view of giving. Thanks for it to God. And so The believers calling begins in God's love from all eternity. It ends in holiness a separatedness unto God, that believers already have now, and a living in a way that is appropriate for those who are separated unto him and they guarantee to reach an end unto all eternity, in which we will be perfectly.

Holy and the believers calling proceeds by God's power grace and peace given to us by means of faith. And so beloved of God, take heart and give. Thanks for you. So all at last be perfect, lovers of God and perfect enjoyers of God. Amen.