

The Gospel and God's Righteousness

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(5)

[Romans 1:1-17](#)

A. Paul's Credentials: Enslavement to Christ, [Romans 1:1-7](#)

Romans 1:1-7 (NASB)

¹ Paul, a bond-servant of Christ Jesus, called as 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 born of a descendant of David according to the flesh,

⁴ who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

⁵ through whom we have received grace and apostleship to bring about *the* obedience of faith among all the Gentiles for His name's sake,

⁶ among whom you also are the called of Jesus Christ;

⁷ to all who are beloved of God in Rome, called *as* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

(Romans 1:1-7) Introduction: no person is a true follower of Jesus Christ unless he is *enslaved by Christ*. In fact, it is *impossible* for a person to belong to Christ unless he is *enslaved by Christ*. This is the shocking message Paul wants to get across to the believers at Rome.

1. He was a slave of Christ (v.1).
2. He was an apostle of God (v.1).
3. He was set apart to the gospel of God (v.1-4).
4. He had received God's grace and God's mission (v.5).
5. He acknowledged the enslavement of others (v.6-7).

3. **(Romans 1:1-4) Gospel, Meaning:** Paul was set apart to the gospel of God.

Romans 1:1-4 (NASB)

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² which He promised beforehand through His prophets in the holy Scriptures,

³ concerning His Son, who was born of a descendant of David according to the flesh,

⁴ who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

This is the reason God called Paul: that Paul might be separated (*aphōrismenos*) or marked and set apart to the gospel of God.

The word “**gospel**” simply **means** the *good news of God*.

1. Paul did not say he was called and set apart to a man-made religion, denomination, or sect; nor was he called primarily to a gospel of social justice and welfare, as important as these calls are.
2. Paul said he was set apart to the gospel, the good news of God (cp. [1 Thessalonians 2:2-13](#)).

1 Thessalonians 2:2-13 (NASB)

² but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition.

³ For our exhortation does not *come* from error or impurity or by way of deceit;

⁴ but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts.

⁵ For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness—

⁶ nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority.

⁷ But we proved to be gentle among you, as a nursing *mother* tenderly cares for her own children.

⁸ Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.

⁹ For you recall, brethren, our labor and hardship, *how* working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God.

¹⁰ You are witnesses, and *so is* God, how devoutly and uprightly and blamelessly we behaved toward you believers;

¹¹ just as you know how we *were* exhorting and encouraging and imploring each one of you as a father *would* his own children,

¹² so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.

¹³ For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted *it* not *as* the word of men, but *for* what it really is, the word of God, which also performs its work in you who believe.

Note what the gospel is.

Gospel of God: Used in its verb and noun forms some **60 times in this epistle**, the Greek word for this phrase means “good news” (see [Mark 1:1](#)).

Mark 1:1 (NASB)

¹ “The beginning of the gospel of Jesus Christ, the Son of God.”

Rome incorporated it into its emperor worship. The town herald used this word to begin important favorable announcements about the emperor—such as the birth of a son.

But Paul's good news is not from the emperor but **"of God"**; it originated with Him. Its message that God will forgive sins, deliver from sin's power, and give eternal hope ([Romans 1:16](#); cf. [1 Corinthians 15:1-4](#)) comes not only as a gracious offer, but also as a command to be obeyed ([Romans 10:16](#)).

[Romans 1:16 \(NASB\)](#)

¹⁶ **"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek."**

[1 Corinthians 15:1-4 \(NASB\)](#)

¹ **"Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand,**

² **by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.**

³ **For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,**

⁴ **and that He was buried, and that He was raised on the third day according to the Scriptures."**

[Romans 10:16 \(NASB\)](#)

¹⁶ **"However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"**

Paul was consumed with this message ([1 Corinthians 9:23](#)).

[1 Corinthians 9:23 \(NASB\)](#)

²³ **"I do all things for the sake of the gospel, so that I may become a fellow partaker of it."**

1. The gospel of the New Testament is the *same good news* of God which was promised in the Old Testament Scriptures. Jesus Christ is the Subject and the Author of the gospel, but the gospel *began long before* the birth of Jesus.

The gospel began long, long ago in the *mind and plan* of God, and God foretold the coming of the gospel (**His Son**) through the prophets of old. Mark says what Paul was to later say:

[Mark 1:1-3 \(NASB\)](#)

¹ **The beginning of the gospel of Jesus Christ, the Son of God.**

² **As it is written in Isaiah the prophet: "Behold, I send My messenger ahead of You, Who will prepare Your way ;**

³ **The voice of one crying in the wilderness , 'Make ready the way of the Lord , Make His paths straight . ' "**

[John 5:39 \(NASB\)](#)

³⁹ **You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;**

[Acts 26:22 \(NASB\)](#)

²² **So, having obtained help from God, I stand to this day testifying both to**

small and great, stating nothing but what the Prophets and Moses said was going to take place;

Hebrews 1:1 (NASB)

¹ God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

1 Peter 1:10-11 (NASB)

¹⁰ As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries,

¹¹ seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow.

2 Peter 1:20-21 (NASB)

²⁰ But know this first of all, that no prophecy of Scripture is *a matter of one's own interpretation*,

²¹ for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

2. The gospel is the incarnation of “God’s Son, Jesus Christ our Lord” (see below [Deeper Study # 1, Gospel—Romans 1:1-4](#)).

DEEPER STUDY # 1

(Romans 1:1-4) Gospel— Christianity: in these verses Paul gives the raw outline of the gospel he preached ([Romans 1:1-4](#)). It is a penetrating look at primitive Christianity.

Romans 1:1-4 (NASB)

¹ Paul, a bond-servant of Christ Jesus, called *as* 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 born of a descendant of David according to the flesh,

⁴ who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

Note the gospel’s close agreement with the Apostle’s Creed.

1. Paul’s view of the Old Testament.

- a. It comes from God.
- b. It is given “**through His prophets.**”
- c. It is “**holy**” Scripture.

2. Paul’s view of the Lord Jesus Christ.

- a. He is God’s Son: “**concerning His Son.**”
- b. He is the promised Savior: “**Christ,**” the Messiah.
- c. He is Lord: “**our Lord.**”
- d. He is man: “**born of the seed of David according to the flesh.**”
- e. He is declared to be the very Son of God: “**declared to be the Son of God with power.**”
- f. He is divine or holy: “**according to the Spirit of holiness.**”
- g. He is risen from the dead: “**by the resurrection from the dead.**”

3. Paul's view of the gospel.

- a. It is of God: "the Gospel of God" (cp. [Romans 1:1, 17](#); [Romans 3:21](#)).
- b. It was prophesied: "he had promised...."
- c. It agrees with the Old Testament: "promised afore...in the holy scriptures."
- d. It concerns God's very own Son: "concerning His Son."
- e. It concerns the divine Savior: "Jesus Christ, our Lord...declared to be the Son of God with power, according to the spirit of holiness [sinlessness]."
- f. It concerns the human Savior: "made of the seed of David...."
- g. It concerns the risen Savior: "the resurrection from the dead."

Note how Paul takes the names and titles of Jesus Christ and stacks them one upon another.

1. God's Son.
2. Jesus.
3. Christ.
4. Our Lord.

The gospel concerns "God's Son, Jesus Christ our Lord." He is both the *Subject* and the *Author* of the gospel. By Him and through Him the gospel is created and proclaimed. He brings the *good news* of God to man. He is the very embodiment of the good news of God Himself.

The gospel concerns two glorious truths.

[Romans 1:3 \(NASB\)](#)

³ concerning His Son, who was born of a descendant of David according to the flesh,

[Romans 1:3 \(KJV\)](#)

³ Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

- a. The first glorious truth is that God's Son **became a man**. He was made of the seed of David; that is, he was born as a man, as a descendant of David. David was the greatest ruler of Israel; he was one of the greatest ancestors of Jesus. (See [Luke 3:24-31](#).)

[John 1:14 \(NASB\)](#)

¹⁴ And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

[John 1:14 \(KJV\)](#)

¹⁴ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The point is this: God sent His Son into the world in human flesh. The words "was made" (*genomenou*) means "to become". God's Son *became* a man—flesh and blood—just like all other men.

He had a human nature, and because He had a human nature.....

1. He suffered all the *trials of life* which we suffer.
2. He is *able to succor* us through all the trials of life.

Hebrews 2:14-18 (NASB)

¹⁴ Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,

¹⁵ and might free those who through fear of death were subject to slavery all their lives.

¹⁶ For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

¹⁷ Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

¹⁸ For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

Hebrews 2:14-18 (KJV)

¹⁴ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

¹⁵ And deliver them who through fear of death were all their lifetime subject to bondage.

¹⁶ For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

¹⁷ Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

¹⁸ For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

- b. The second glorious truth is both profound and critical, for it proclaims the divine nature of Jesus Christ. Jesus Christ was the Son of God *before He came into the world.*

John 1:1-2 (NASB)

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² He was in the beginning with God.

John 1:1-2 (KJV)

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

Philippians 2:6-7 (NASB)

⁶ Who, although He existed in the form of God, did not regard equality

with God a thing to be grasped,
⁷ but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men.

Philippians 2:6-7 (KJV)

⁶ Who, being in the form of God, thought it not robbery to be equal with God:

⁷ But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

However, since coming, **He is declared to be the Son of God by two things.**

1. The Spirit of holiness that dwelt in Him declares Jesus to be the Son of God.

He was the very embodiment of holiness, of purity and morality and justice. His life upon earth proves the fact. He lived as a man for thirty some years and *never sinned*.

2 Corinthians 5:21 (NASB)

²¹ He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

Hebrews 4:15 (NASB)

¹⁵ For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin.

Hebrews 7:26 (NASB)

²⁶ For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

1 Peter 1:19 (NASB)

¹⁹ But with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ.

1 Peter 2:22 (NASB)

²² Who committed no sin, nor was any deceit found in his mouth;

Isaiah 53:9 (NASB)

⁹ His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.

John 8:46 (NASB)

⁴⁶ Which one of you convicts Me of sin? If I speak truth, why do you not believe Me?

2. The resurrection from the dead declares that Jesus is the Son of God. All other men are dead and gone. The proof is demonstrated by one simple question: “**Where are they? Where are our mothers, our fathers, our sisters, our ancestors?**” Once they have left this world, they are gone and the earth never sees them again. But not Christ. He died, but He arose and walked upon the earth again. And today Jesus Christ lives forever in the presence of God. Death could not hold Him because He was the Son of God and possessed the perfect spirit of holiness.

Acts 2:24 (NASB)

²⁴ But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

Acts 2:36 (NASB)

³⁶ "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified."

Acts 5:30-31 (NASB)

³⁰ The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross.

³¹ He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.

Romans 1:4 (NASB)

⁴ Who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

Romans 14:9 (NASB)

⁹ For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.

Ephesians 1:20 (NASB)

²⁰ [God's power] which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,

Philippians 2:8-9 (NASB)

⁸ Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

⁹ For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,