

The Gospel and God's Righteousness

Pastor Eddie Ildefonso

(10)

[Romans 1:1-17](#)

(Continuation from 08/30/15)

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

[\(Romans 1:1-7\)](#) **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).

5. [\(Romans 1:6-7\)](#) **Believers:** Paul acknowledged the enslavement of others. He said four things about believers.

[Romans 1:6-7 \(NASB\)](#)

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.”

1. Believers are the “called” of Jesus Christ, called just as Paul was.

- a. Believers are called to be saved, to be “of Jesus Christ.”

[1 Timothy 2:4-6 \(NASB\)](#)

⁴“Who desires all men to be saved and to come to the knowledge of the truth.

⁵ For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus,

⁶ who gave Himself as a ransom for all, the testimony *given* at the proper time.”

- b. Believers are called to the mission and task of Jesus Christ.

[John 20:21 \(NASB\)](#)

²¹“So Jesus said to them again, “Peace *be* with you; as the Father has sent Me, I also send you.”

[Matthew 20:28 \(NASB\)](#)

²⁸“Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

2. Believers are “beloved of God,” held ever so close to His heart, counted precious and dear to Him and deeply loved.

[Jeremiah 31:3 \(NASB\)](#)

³“The Lord appeared to him from afar, *saying*, “I have loved you with an everlasting love; Therefore I have drawn you with lovingkindness.”

[John 3:16 \(NASB\)](#)

¹⁶“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

[John 16:27 \(NASB\)](#)

²⁷“For the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father.”

[Romans 5:8 \(NASB\)](#)

⁸“But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.”

[Ephesians 2:4-5 \(NASB\)](#)

⁴“But God, being rich in mercy, because of His great love with which He loved us,

⁵ even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved).”

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

¹“See how great a love the Father has bestowed on us, that we would be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him.”

3. Believers are called to be “saints”.

[1 Peter 1:15-16 \(NASB\)](#)

¹⁵“But like the Holy One who called you, be holy yourselves also in all *your* behavior;

¹⁶ because it is written, “You shall be holy, for I am holy.”

([1 Peter 1:15-16](#)) **Holy— Saint— Sanctification:** (*hagios*): all three of these words and their various forms (holiness, saints, and sanctification) are translated from one Greek word *hagios*. Its Hebrew equivalent is *kadosh*. It is difficult to translate into English although its meaning is easy to grasp. Its basic meaning is to be separated, set apart, and different. Morally, it means pure, sinless, righteous, and holy. Something holy is set apart, separated, different from all other persons or things. It is something that God has set aside for Himself. Man cannot set it aside as holy. It has to be set aside by God Himself.

A study of the word *holy* shows the movement of God in history.

1. God is said to be preeminently and supremely holy ([Luke 1:49](#); [John 17:11](#); [1 Peter 1:15](#)). He possesses an incomparable majesty, so supremely majestic that there are beings who do nothing but surround His throne day and night singing out the praises of His holiness ([Isaiah 6:1-3](#); [Rev. 4:8](#)).

2. Things that have a special connection to God are said to be holy. The ground upon which Moses stood when God confronted him was said to be holy ([Exodus 3:1-5](#); [Acts 7:33](#)). The temple was said to be holy ([Matthew 24:15](#)), and the Holy of Holies in particular was holy ([Hebrews 9:2-3](#)). The mount where Christ was transfigured was called holy ([2 Peter 1:18](#)). The covenant that God made with Abraham was holy ([Luke 1:35](#)). The gospel and Scriptures are called holy ([Matthew 7:6](#); [Romans 1:2](#)). Anything that becomes associated with God is set apart unto God in a very special sense and becomes different from other things.

3. The Jews are called a *holy nation* ([Exodus 19:6](#)). They were set apart in a very special way to God. The Old Testament deals primarily with the Jews and their special relationship to God: “Ye shall be holy unto me; for I, the Lord, am holy, and have separated you from other people, that ye should be mine” ([Leviticus 20:26](#); cp. [Daniel 7:18, 22](#)).

- a. The Jewish people were *holy* in that they were to be different from other nations, different in that they were to believe God and serve Him faithfully. God knew them in a very special way above all the nations of the earth.
- b. The Jewish priesthood was *holy*, different from other men ([Leviticus 21:6](#)). The people's tithe or tenth was *holy*, different from other money and goods and used for different purposes ([Leviticus 27:30, 32](#)). The temple was *holy*, different from other buildings ([Exodus 26:33](#)).

But note this: the Jews refused to play the part in history that God wanted them to play. The Old Testament is a continuous record of their rejection of God's will. And when God sent His Son into the world, they committed the supreme and lasting rejection. They refused to acknowledge Him and put Him to death.

4. Jesus Christ is said to be holy in a very special way.

- a. Before His birth, the angel said to Mary, “That holy One who shall be born of thee shall be called the Son of God” ([Luke 1:35](#)).
- b. Mary worshipped Him in song and praise before His birth saying, “Holy is His name” ([Luke 1:49](#)). He was the only begotten Son of God, *holy*, revered, and worthy of veneration and worship.
- c. The people recognized that He was *sanctified* by God ([John 10:36](#); cp. [John 6:69](#)).
- d. The mentally ill and demon-possessed recognized Him as the Holy One of God ([Mark 1:24](#); [Luke 4:34](#)).
- e. The church worshipped Him as “the Holy Child of God” ([Acts 4:27, 30](#)).

Note this: Jesus Christ Himself was the transition from God's dealing with the Jewish nation as holy to a new people as holy. When the Jews rejected God's Son, they showed their ultimate refusal to follow God, to be holy and separated unto Him. Therefore, God had no choice but to raise up another people to be separated unto Him. The new people are those of all nations and peoples who believe and follow Christ as the Lord of their lives.

5. The church is now said to be the holy people of God. The privileges and responsibilities of following God were taken from Israel and given to the church ([John 17:14, 16](#); [Romans 11:16](#)).

- a. The church is called *a holy nation* and a *royal or holy priesthood*, a people made up of genuine believers from all nationalities and languages and races ([1 Peter 2:5, 9](#)).
- b. The church is a people who set themselves apart unto God as holy and separated and different, who utterly trust Him and abandon themselves to follow Him.
- c. The church is now the dwelling place for God's presence. Believers are being built **"together for a habitation of God through the Spirit"** ([Ephes. 2:21-22](#)). The church in some unique and spiritual sense, by an act of God, becomes the very body of Christ ([Ephes. 1:22-23](#)). The church, the body of believers when meeting together locally, now replaces the temple of the Old Testament.

6. But there is something even more precious and hallowed to real believers. The body of the individual believer becomes holy, for the Spirit of God dwells within the believer's body ([1 Cor. 6:19-20](#)). The body of the believer becomes the dwelling place for God's very presence, and the body replaces the holy of holies within the inner sanctuary of the temple. Thus, believers are called *saints or holy ones* ([Acts 9:13, 32, 41](#); [Acts 26:10](#); [Romans 1:7](#)).

4. Believers are recipients of God's grace and peace.

Titus 2:11-15 (NASB)

¹¹ "For the grace of God has appeared, bringing salvation to all men,
¹² instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,
¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,
¹⁴ who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.
¹⁵ These things speak and exhort and reprove with all authority. Let no one disregard you."