



Romans 1:1–6

¹ Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God ² which He promised before through His prophets in the Holy Scriptures, ³ concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, ⁴ and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. ⁵ Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, ⁶ among whom you also are the called of Jesus Christ;

Main idea: As the apostle identifies himself and his calling, he is already teaching believers to define themselves by their relation to Christ.

Introduction: From Corinth to Rome, addressing the unity of Jewish and Gentile believers, which is an unity by the same faith in the same Christ Who saves by the same gospel.

1. Slaves

- a. “slave” (v1) is a higher credential than any master, if your Master is Jesus!
- b. We are all slaves, either to sin or to God (cf. 6:12–23)
- c. For the believer, our role is a calling from our Master; whatever your role, are you lording it over others, or delighted and dignified in your status as slave?

2. Saints

- a. Paul was set apart—separated—to the gospel of God (v1c). Holiness. Devotion. Consecration... to his calling (v1b).
- b. But all believers are set apart to this gospel. “called saints” (v7). Are you “a real saint”?

3. Scriptures

- a. Our God and Savior is a “wordy” Master (v2): “gospel [...] promised [...] prophets [...] Scriptures”
- b. This is part of His reliability to us. He pre-authorized the message that He engraved in other Scriptures, and now announces the good message by engraving it in these. He has given us “Holy Engravings” that we might be gripped by the solidity of saving truth. What is the depth and nature of your own sense of Scripture’s solidity?

4. Savior

- a. **Seed of David.** Jesus’s flesh (v3c) is like ours but not. Promised to David (v3b), pure from sin, and preceded by His Godhood. He is the expected One, Who exceeds all our expectations.
- b. **Son of God.** The son of man is man; the Son of God is God. We would call no creature Lord (v3a) in this way. But God Who declared Jesus to be His Son (v4a) by the Spirit at His baptism (cf. Luk 3:22), and did so again with power and glory at His transfiguration (cf. Luk 9:35), has done so climactically in both ways —“with power according to the Spirit of holiness” —“by the resurrection from the dead” (v4c).
- c. **Spirit-giver.** Grace (v5) is more than just unmerited favor. It is God giving what is His because our being so opposite of Him makes us so needy of it. So the Spirit here is called “the Spirit of holiness” (v4b) because in addition to being the Holy Spirit Who is the third Person of the Godhead, He is the One Who gives us all that is Christ’s (v5a), for all that we are called to be. For Paul that was “apostleship.” For the elect from all nations, that is “believers.” He is the One Who replaces our rebellion of unbelief with obedience of faith.

Conclusion: If Christ has not yet given you faith, then that is the only thing you should seek by this letter until you have it! But if He has, then let us delight in our slave status and digest these Scriptures to see what is that holy calling unto which God Himself has saved us in His Son.

(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 versus 1 through 6.

Paul, a bond servant of Jesus Christ called to be an apostle separated, to the gospel of God, which he promised beforehand through his prophets in the Holy Scriptures, concerning his son. Jesus Christ. Our Lord, He was born of the seed of David, according to the flesh and declared to be the Son of God with power.

According to the spirit of holiness, by the resurrection, from the dead through whom we have received grace and apostleship for obedience to the faith among all nations. For his name among whom you also are the called of Jesus Christ. So far the reading of God's inspired and in Aaron twerked.

I suppose the Apostle Paul if he was using a gift tag as some of you may have used on presence or gifts that you have given or seen on gifts that you have received, he would have needed a pretty large gift tag to put the From. And to the He uses as he starts his letter to the Romans, he could have just said from Paul or from Paul the Apostle or from Saul of Tarsus or from Paul one's called Saul his identifying himself.

That's what this seeks. These six verses are he's going to identify them very briefly in the first half of verse 7 and then complete the greeting in the second half of verse 7 which we hope by God's help to have next week. And so all that we have are all of verses 1 through 6, which is what we have tonight are the from of Paul's letter to the Romans, were able to conclude, probably from the last chapter that he's in Corinth, as he writes send Cray where Phoebe was one of the members of the church and was a servant and is one of the one of the people whose named she apparently is going to be the one who carries the letter.

We can it's gonna be a long time till we get to Romans 16 but he's writing a letter to the Roman church which as far as we know and he seems to imply in this chapter, he has never even visited. This is not like one of the letters that he writes to churches that he himself has planted or pastored and the letter as a whole seems to have as its it's occasion, or it's concern.

What it's trying to accomplish a unity between Jewish and Gentile believers. Now, there wouldn't have been that many believers Jewish believers rather in the Roman Church at this time because those who were Jewish had been expelled, from Rome by the emperor, not long before this, but not only between Jews and Gentiles, but also between Jews and Jews and between Gentiles and Gentiles churches throughout the ages, including our very own have had people with, and this is going to be shocking differences of opinion and differences of practice and we need to know how to to serve each other.

Well how to maintain unity in the church? How to love one another well and to function as a body of believers. And so the letter as is addressing the unity of believers and very specifically in many places, the unity of Jewish and Gentile believers by setting forth that which gives us our unity, not some procedure, in which we learn how to have good manners or some legal procedure, in which we learn to hammer out every single issue.

Every time it arises both of which I have run into in my time as a minister of among people as far as opinions for how to get over differences. But that's not the apostles approach at all the apostles approach in the letter. To the Romans is to announce the glorious Gospel of Jesus Christ.

And Jesus, as our hope, and Jesus as our joy, Jesus as our right standing before God Jesus as the one who's by whose life, we are able to walk with God and to grow in holiness. Jesus is the one who has given us His Spirit in order that the the Spirit convincing us about him and giving us life from him, in view of the mercies of God that we have in Jesus Christ, that we are then able to

walk to live offer our bodies as living sacrifices, and then it's in that context towards the end of the letter and that last third, or so of the letter that he describes, how these living sacrificed people, Not all of whom have come to the same conclusions.

Yet can get over their differences And that's primarily by having Jesus as our hope. Jesus has our pleasure Jesus as our Master and recognizing that everyone else who has this faith has this Christ and laying aside. Any lording it over them out of a desire that all would be brought to maturity not pretending that there's no such thing as weakness.

So with Christ and the gospel of Christ, as the thing that must unify the church that yes we may have some who are further along and understanding and more strictly and purely biblical and others who are still holding on to things that really don't belong to the church under Christ, they belonged to the church under under Moses.

But the predominant focus of the church is on how how on is on how God by his power has given us His righteousness to form in us His character. So that at last, we come into His blessedness forever and ever. And a church that is on that note striking those tones.

99% of the time is going to find it difficult?

Well, we'll find that. That is what helps them get over the fleshliness that continues to create friction because we are in different places in our growth. That's why That's why this is as in the opinions of many, Paul's systematic. Theology of the gospel. Some have suggested that it's a missionary money letter.

I hope to be helped by you on the way to Spain and here are my here are my theological credentials so that you can know that we all believe the same gospel and be willing to give me money. Well, certainly, the apostle wants them to participate in the Gospel, as he takes it to Spain, But his writing as an apostle desiring to build them up and dealing with many of the things that we have seen him deal with in other places.

And since this is a unity letter, that is primarily and believe, the reason why it, it gives us the systematic layout of the gospel that he preaches. Well, as he's doing this, and he introduces himself, then we start to understand why it is that the, from line on the from.

And to, at the heading of the letter, why it is so long because he's not just identifying himself, He's teaching us how to have Christian identity. He takes his identity as an apostle and he fleshes out how he views himself, and how he thinks of himself as an apostle because it is a model for how we are to view ourselves as believers and think of ourselves as believers.

So that as he describes himself as a slave as an apostle, we are selves are to think of ourselves as slaves of Christ, and as he describes himself as set apart unto the gospel, we are selves are to consider ourselves saints called saints. He'll say even in verse 7 and who are set apart unto God, We're consecrated We're no longer permitted to be used for our own purposes and so you have slaves on the one hand saints on the other.

Both of them, both of them communicating the the extent to which we are to consider ourselves the property of Jesus Christ for the purposes of Jesus Christ, by the power of Jesus Christ, unto the praise of Jesus Christ. Because We are slaves of a master and even more than that, we are saints unto a Savior who is our God and that God had promised this in Scriptures before and now he is announcing it to them in the scripture even as Paul writes it.

And then as he mentions the promise, He then comes to the Savior. Who is, who is this Christ, who is at the heart of the gospel of God? And so briefly this evening and it would always be briefly by comparison to eternity, because we will be learning and praising the Savior forever, but briefly this evening, we'll look at those four things slave.

Saint Scriptures Savior. So you starts Paul a bummed servant. The New King James is older than the ESV. So don't know too much about the history behind, why to choose the word bondservanteer, but the word is a word that means slave And you can hear it in the word bondservant, right?

If we, if we thought about words more carefully, we would not say, oh bondservant, that's so much less offensive than the word slave. You mean a servant who is in bonds, A servant who is bound. Now, it may not mean physical chains, but it's the same idea. Someone who does not have a right to himself An ordinarily.

If you're writing to what was probably one of the wealthier churches had people from from Caesars household were in this congregation. If you're writing to a wealthy church and a prominent church who's faith has has a good reputation and the entire Christian world at the time and you're giving your credentials, what do you start with?

It was interesting in general assemblies, which is kind of like a general synod and my former denomination every once in a while a man would get up to speak to an issue and ordinarily, you just say, teaching elder James Hakeem, Iowa Presbytery, But every once in a while, you get a guy who would, you know, trot out his positions and his degrees and the things that he's done, all in all in order to kind of say, yeah, there are other elders and pastors and in this room.

But here's all the reasons why I think you should really listen to me. That's why in in Scott's Presbyterian history, you all just refer to all the ministers as Mr. Mr. This and mr. That. But Paul trots out, as his credential Paul a slave, Because whatever other credentials you might have on earth slave is higher.

If the master is Jesus, Paul a slave of Jesus, it's kind of like, when the man asks Gabriel how can I know? Zachariah asks Gabriel, how can I know? And Gabriel says I stand before the face of God and he sent me to tell you things. That's how you can know and Zechariah was struck down Paul a slave of Christ's slave as a higher credential than any master.

If your master is Jesus and one of the things that we're going to find out in this letter is that all people are slaves that until you're a believer in Jesus Christ. You are a slave to your sin that should frighten. You, if you're a child who does not know if you have closed with Christ, if you have turned from your sin and trusted in the Lord, Jesus for your forgiveness, for your salvation.

Because if you are not yet justified through faith in Jesus Christ, you are a slave of sin. But then if you are a child or an adult Adults also need to know that they have closed with Christ. But if you are one who has trusted in Jesus Christ, who is right with God by faith through Jesus Christ.

You are a slave of Christ.

You see the church society functions different than the world society in the world, the masters of the Gentiles lorded over them, isn't that? What? Jesus said, he said, but I'm among you as one, who serves the church. Has one who is glorious above? All whose name is above? Every other name in earth and in heaven and at whose name Jesus every knee will bow.

And every tongue will confess that Jesus Christ is Lord and he humbled himself in order to ascend. But that means that The church is a place where there is one who is glorious and the rest of us are glad to be slaves. Whatever role we have Paul's role, was that of an apostle, but he didn't consider himself great because he was an apostle who wrote letters to Romans.

He considered his duty and his ministry, important and great because he was a slave of the one who called him to be an apostle. And every one of you have some place that you have in your home, have some part that you have. In in the church. You were a saint.

You are a believer, Everyone who is part of the church, has the duty of a church member, a part of the body who has to love the rest of the body and is called to speak to the rest of the body and needs to make sure that that speech is truth.

Which is why he gave us apostles and prophets and evangelists and Pastor teachers. So that each of us could be equipped for that job that every Christian has, But whatever your roles are in your home and especially whatever your role is in the church, It is great. Not because of the what specific role it is But because you are a slave of Christ who called you to that role.

And so whatever your role is, Do you wish that you're admired more? Do you wish that you had more power or control? Or Are you delighted and dignified in your status as a slave, that Jesus is the one who has all the power and all the glory? He's the one who gave you this role, If you're an elder, if you're a deacon, if your husband.

If you're a father, the greatness of your office in church or in home is not the authority that you have, but the master whose slave you are in order to fulfill that office. So, first part of his apostolic identity, as he starts to teach us about our Christian identity, which is going to be part of what forges this, unity in the Roman church and we pray by God's help.

In ours. Is a slave that second part is a saint, It's been separated to the gospel of God. Set apart. We might use the word consecrated. This is the idea of being devoted to something. And if you've heard the word set apart, consecrated and devoted. You know, the concept.

Don't you. It's holiness. God is the one who has set him apart for the gospel of God, His calling is something, then that he is to be devoted to as one whom God has devoted to that calling for himself. Well, saints are also called saints to be set apart to the gospel of God, They offer, as we'll hear in a in a little bit.

In verse 5, the obedience to the faith or the obedience of faith. Now if you meet somebody who acts like, they have been bought by the blood of Jesus and they don't want to do anything at any time, except that it would glorify Jesus by imitating. The character of Jesus, through the life of Jesus in us because Jesus has died and risen again for us and what we deserved was buried in his tomb.

And he was raised on account of our having been made right with God, are having been justified. You meet somebody who is devoted to that their life is consecrated to whatever honors their Savior. He would say wow, they're a real saint. So I ask you, Are you a real saint?

Because it's not like the Roman. Catholics think that there's a handful of a few dozen or a few hundred or however many they actually have now who are better than the the Christian is called to be and you say about some, they're just ordinary believers but you say about others.

Well, she's a saint all. Believers are saints. All believers have been purchased by the blood of Christ to be devoted to the service of Christ unto the praise of Christ, any impulsion or feeling in your heart that you don't want to be one of those saints. You'd like to indulge yourself a little bit and live for yourself, a little bit That belongs to the person who was crucified with Jesus.

Not the one who is now living the life that they live by faith in the Son of God, who loved them and gave himself for them. So Paul is a slave and Paul is set apart and he set apart for the gospel. And suddenly, you have this, this outpouring of words about words, the the word gospel is a word word.

It means good news. As many of you know, which he promised before. And those two words promised before, or actually the whole thing, he promised before is translating one verb, which means to to speak a word of guarantee or assurance beforehand. And so there's kind of a main verb and then there's two extra prefixes on the front of it.

But it's another word word. So, you have gospel promised. Prophets is a word word. Prophets, are people who speak speak on behalf of God. And then of course, Scriptures is a word word. So he says Paul slave of Jesus Christ called to be an apostle separated to the gospel of God which he promised beforehand through his prophets in the Holy Scriptures.

And he takes all of these words and and as the word words, build you end up with holy scriptures at the end of verse 2. And now Paul is not just saying that God is a merciful God, who speaks. He's not like the pagan ideas of God's who can't speak because even if you make the little wooden or metal thing with a mouth on it, what does God say?

They have mouths, but they cannot speak. And even when you speak messages for them, they sound a whole lot more like you. Then they do a true deity For. There is only one God who spoke everything into existence and to appalled all things by the words of his power.

But here's a God who communicates himself to his people, He comes near to us. He talks to us How many children of poorer parents, just wish mom or dad would notice them just wish mom or dad would talk to them How many wives or husbands have learned to live near each other.

With never a meaningful word of communication passing between the two, our God has drawn near to us. He talks to us, He makes promises to us and then he doesn't just want us to know that his his word is personal. He wants us to know that his word is sure the Holy Scriptures, this pre-authorized message about the good news that has.

Now, come this promised beforehand message about the gospel of God, that has now come. He had caused not just to be spoken by prophets, but engraved on pages by prophets. That's the the word Scripture. There You might say writings You can think of the word script. Some of us have handwriting that look like, script others of us have handwriting that comes from the same root, but it looks more like scribbling God has inscribed has engraved his word physically for us so that we could know and be sure and have preserved for us.

Could he have preserved his word perfectly by oral tradition? Absolutely. And there were probably times that for generations. He did so, but he wanted us to be sure. And so he stoops down to our weakness and he inscribes on the pages of the Bible in, Holy Scripture, sacred engravings on pages.

So that we would be gripped by the certainty and even in a material sense, the solidity of the saving truth about Jesus Christ that we would not say that. Faith is a leap of hoping without evidence, but we would say faith embraces, something that God wanted us so much to know was solid and sure that he engraved it on pages.

Faith doesn't shrug it shoulders and say, I guess. I'll believe it. Anyway, faith says God has assured us by writing and I'm going to take him at his work. What is the depth and nature of your own sense of scriptures? Solidity When you come to read it in your private worship for you, listen to your dad, read it.

Maybe in family worship or you hear it read on the Lord's Day morning or these Wednesday? Evenings, When you hear that that phrase. That's one of the reasons why I speak that phrase and it can become wrote just like anything else. Can't? It. These are the words of God.

Does that come home to you? That these are not like any other words that these words are perfectly reliable that they tell us things. That not only are we required to believe, but that you will never be put to shame for believing them because they're always true.

He wants us to know the solidity of his word. And so he gives a scriptures and especially He wants us to know the solidity of the gospel of God, concerning his son, Jesus Christ, our Lord, verse 3, the son, Jesus Christ. Our Lord, who was born of the seed of David according to the flesh?

Well, the son of God is God. Just like the son of man is man The Son of Man or the Son of Amen. Let's say it that way. Since he takes a title son of man from Ezekiel. And Daniel and another places. The son of a man has a beginning.

Why? Because men have beginnings But the Son of God has no beginning. He's God, he's divine and since there's only one God, He is God. The Son. Now when he says concerning his son Jesus Christ our Lord We're already to go on to the next point in your outline, He has the Son of God and we're going to get to that in verse 4.

But he says something that should strike us as odd in the second half of verse 3. Just having heard that God is talking about his son and that he is not just Jesus Christ, but Jesus Christ. Our Lord, because he was born of the seed of David, according to the flesh and the phrase, the seed of David and you, you might have a tidied up English translation that says offspring.

But if I read it to you in the Greek, it would be almost scandalous because it's the word for seed. Just as the word offspring. Often is it's a very flesh-y word. Not fleshly. That's a very flesh. E word. In fact, we could adopt Aryan's little ditty. There was a time when he was not which is heresy and you could just add that one word to the end and fix area and we would say hooray for Arian.

He, you know, got on board with the incarnation. There was a time when he was not flesh but God the Son added flesh to himself. Why? Because we have sinful flesh for which we needed to be forgiven and from which we needed to be delivered. And so he took on himself sinless flesh so that he could offer obedience as a real human and suffer the penalty as a real human And since the Christ, the promised one had been promised to come from the seed of David There is actually a line from the substance of Mary of which Jesus was formed, without the contribution of every man, but Mary had a father, had a father, had a father, and you can go back until you get to David.

Jesus was of the seed of David according to the flesh. He is the expected one. The Christ. The forever king who was promised to David and the people had all these expectations, the Jews in particular had all these expectations about what Jesus would be. Like, primarily that he'd fix things in Israel and he'd overthrow Rome.

And yeah, They were good. Little post-millennialists and reconstructionists those Jews. But Jesus exceeded all of the expectations because he came not just to fix Israel, but to overthrow Rome and not just to fix Israel and overthrow Rome, but to give the power of God for salvation, and to be the righteousness of God for sinners, and the life of God for us who are dead.

Jesus is the Son of God. They would call no creature Lord, that way in verse as they did. He does in verse 3 concerning his son, Jesus Christ, our Lord. That's the way you translate and talk about Jehovah. Yahweh, if you are reading a Greek translation of of the old testament, but God declares him to be the Son of God with power.

Now, here's a trivia question. How many times did God announce that Jesus is his son? Many of us just said to, except for number three is right in front of us. He declared Jesus to be his son at his baptism, right? The Holy Spirit comes down. He says this is my beloved Son and he declares him to be his son at his transfiguration.

The glory cloud comes down on the mountain and they're terrified. And he says this is my son whom I am well pleased hear him. But the third time was at his resurrection that God, by the resurrection of Jesus Christ was not just saying, this is a man whose body can be.

Resuscitated, He was saying this man whose glory is so great. In his divine personhood that atonement for all of the sins, against the glory of God of all. Those whom God is saving, would be satisfied. Would be accomplished by this man He having done. So is now risen again from the dead.

Not with that, that still decaying body that Lazarus had when he came out of the, the grave and died again. But with a glorified body, He was resurrected in power. No one has a body like Jesus Christ until the resurrection. When all believers will get bodies like Jesus Christ.

So when Jesus rose again from the dead in power by the Holy Spirit, God announced again. This is my son, but it doesn't just call the Spirit. The third person of the Godhead, the Holy Spirit here. Does he, He calls him? The Spirit of the holiness in verse 4.

And that's because while God has one only begotten Son, He has a multitude of children and we're going to hear in chapter 8. Aren't we about the Holy Spirit, making every believer? Every one of the sons of God who are awaiting their adoption, that is the redemption of their bodies that the Holy Spirit makes us call God.

Our Abba, Our Father and he has for us the Spirit of holiness. We we are for ourselves second. Half of Romans 7, the sinners of fleshliness. And yet, first half of Romans 8, really the whole chapter of Romans 8. He is for us, the Spirit of holiness, the same spirit whom Jesus had in his humanity and by whom Jesus was raised in his resurrection, is the spirit that God has given you.

Dear Christian, that is with you and that is in you that makes you open your mouth and say Abba that makes you put to death your sins that makes you walk against your flesh. But according to the righteous requirements of God. And so Jesus is the Spirit giver through him through Christ.

We have received grace blessing for those who deserve only curse strength for those who have only weakness, my gracious efficient for you. It's not just unmerited favorites, God giving us of what is His because our being so opposite of him makes us so needy of him. And all that is his.

And the spirit here, then is the spirit of holiness. Because the second person of the godhead gives to us, the third person of the Godhead in order to apply to us the life and righteousness of Jesus Christ. He's the one. He's the one who gave Paul apostleship by grace for obedient for the obedience of faith among all the nations but he is the one who gives us obedience of faith.

He replaces our rebellion of unbelief with obedience of faith. God is not impressed by sincere. Doubters, You'll meet people who will say. Yeah, I just don't know about this or that thing in the Bible or I just don't know about the, the gospel of being right with God, by grace alone, through faith alone in Christ alone.

You know, I'm still on my journey and they they want credit for doubting what God has said, No, The gospel is something to be obeyed Christ and His identity as something to obey by acknowledging and trusting in Him, The nations rage and the people's kings and people's plot in vain against the Lord and against His Christ.

But that Psalm psalm 2 ends with blessed are all who trust in Him And it is a right response to who Jesus is. And what Jesus has done that. We believe in him that we trust in Him, It's actually rebellion and sin to hear the good news about this Christ and not to find him altogether.

Lovely. And not to rest upon the fact that he has made himself our righteousness and not to rejoice in him. He is our Savior, and that's what Paul was made. A slave apostle a set apart unto the gospel. That's what he was called to preach. That's what we are called to believe.

If Christ has not yet given us faith, Then we are slaves of sin and rebel rebels against the gospel. And the only thing you should seek by this letter until you have, it is to be brought to faith and Christ Jesus, that he would give you faith. But if he has given you faith, then you should delight in your status as a slave and digest these scriptures to see what is the Holy calling with which God has called you, until which God himself has saved us in his son. Amen.