

Book 14

THE BOOK OF ROMANS

"The Gospel of God"

Rom. 1:1-7

INTRODUCTION

1. The writer of this amazing epistle is Paul. He described himself as a servant (bondslave) an apostle (his office) and one separated (set apart) unto the Gospel (all in v. 1).

2. "Righteousness" is the central theme of this book (1:16, 17). In summary the book may be outlined around that theme: a. No "R" in us (1:18-3:20). b. His "R" on us (3:21-5:21). c. His "R" in us (6-8). d. His "R" with Israel (9-11). e. His "R" through us (12-16).

3. Now, what about the Gospel? How is it described in the opening verses? Study these important and life transforming items:-

1. THE GOSPEL -- ITS SOURCE v. 1.

Both as to authorship and content, the Gospel relates to God (cf. Mark 1:1). All aspects are included in which the Gospel is related to God and Christ. What a thought--God has done something about the predicament of man (John 3:16). 19 times in John's Gospel it is noted that God leads bad sinners to His own Good News. Praise God for such Good News.

2. THE GOSPEL -- ITS CHANNEL v. 2.

This shows that Christianity is not young, but has been in existence a long time. Note that the Gospel was: a. before promised, b. by prophets, c. in print (Scriptures). What this means is that the N.T. is mere drivel without the O.T. and vice versa. Jesus Christ is the Creator God who made the cells that became the body of Buddha, Krishna, et al. The word of the prophets is identical with the prophets. As it is the Word of God, it is identical with God (cf. check and your signature) the Bible is the only absolutely divine thing that there is upon this earth in visible, tangible form. Remember: In Nouo Testament patet. Quae in Vetare Latet (Latin by Augustine: The N.T. is open where the O.T. was obscure). The Scriptures are "Holy" i.e. whole or lacking nothing. They are a complete entity.

3. THE GOSPEL -- ITS CONTENTS vv. 3, 4.

The real content of the Gospel is God's Son, Jesus Christ our Lord. Obviously, this denotes two matters:

His Person and His work. Three infinite statements are made about the Lord here:

a. His Humanity

The verb "made" is equivalent to "born." It shows that our Lord had a transition from one mode of subsistence to another (cf. John 1:14 for same verb). The two geneologies of the N.T. show how accurate the Word is here. Matthew traces our Lord's geneology through Solomon to Joseph while Luke goes through Nathan to Mary. The lines are of two brothers whose children are cousins. Solomon's line is the royal line and Nathan's the legal line. All of this was "according to the flesh." He was absolutely impeccable as man (cf. Heb. 4:15; 2 Cor. 5:21; 1 Pet. 2:22). *no spar*

b. His Deity

Repeatedly here this point is made. He is the Son of God (heaps of times the N.T. witnesses this fact, e.g. Mark 1:1; John 1:3, 4; Matt. 27:54). The three names Jesus, Christ and Lord show Him as Savior, Anointed and Sovereign. Deity means He possess eternal Godhead. He co-exists, is co-eternal and co-equal with the Father and the Holy Spirit.

c. His Piety

The verb "declared" is difficult to render in English. "Designate" may be appropriate. Certainly, Jesus did not become the Son of God by resurrection, but the event of resurrection did make a difference. It was done with power, that is, with a signal manifestation of divine power. It was a miracle. Why did it come? Because of Jesus' exceptional and transcendent holiness (cf. Heb. 2:17; 4:15).

CONCLUSION

This Gospel is for all nations (vv. 5, 6) as to objects and to all saints (v. 7) as to its subjects. It is preached to you today, a day of mercy and grace. Come to Him while it is day.