"ACCURATE VIEWPOINT"

ROMANS 1:1-7

9-29-2019

***As Christians, we all need an accurate viewpoint of ourselves, the Gospel, and others.**

Three viewpoints of the Apostle Paul:

I. PAUL'S VIEWPOINT OF HIMSELF (V. 1, 5)

A. He Understood God's Claim on His Life (v. 1a)

What does it mean to be a "servant of Jesus Christ?"

1. It means: Dependence upon the Master
2. It means: Dedication to the Master
3. It means: Humility before the Master
4. It means: Obedience to the Master

B. He Understood God's Call on His Life (v. 1b, 5)

1. God called a specific man (v. 1b)
2. . . . To do a specific task (v. 1b, 5)

II. PAUL'S VIEWPOINT OF THE GOSPEL (v. 2-4)

A. The Good News Was Not New News (v. 2)

B. The Good News Centered Around the Person of Jesus Christ (v. 3-4)

III. PAUL'S VIEWPOINT OF OTHERS (V. 6-7)

A. He Respected God's Relationship to Other Believers (v. 6-7a)

1. Every believer has received the same invitation
2. Every believer is equally loved by God
3. Every believer is a saint

B. He Desired God's Best For Other Believers (v. 7b)

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ROMANS 1:1-7

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INTRODUCTION: Upon my study of Romans, I clearly saw and continue to see the stamp of Divine Inspiration.

The book of Romans has been called the "Magna Carta" of Christianity. It is the foundation of the rest of the Epistles, which comprise the basic curriculum for Christian living.

“The book of Romans itself has been called the Constitution of Christianity. Indeed, I have often said that if I had to be shipwrecked on an island with only one book, it, of course, would be the Bible; and if I could choose only one of the sixty-six various books that make up the Bible, that one book would be without doubt the book of Romans.” Dr. Adrian Rogers

“It has been appropriately termed the Cathedral of the Christian faith. Its profound theology and impressive style were reason enough for it to be assigned the first place among the Pauline epistles.” (Dr. Allen Ross)

“This Epistle is really the chief part of the New Testament and the very purest Gospel, and is worthy not only that every Christian should know it word for word, by heart, but occupy himself with it every day, as the daily bread of the soul. It can never be read or pondered too much, and the more it is dealt with the more precious it becomes, and the better it tastes.” *Martin Luther, “Preface to the Epistle to the Romans” (1522), in Works of Martin Luther (1932), Vol. VI, p. 447.*

Author: God

Writer: The Apostle Paul under divine inspiration (ll Timothy 3:16; ll Peter 3:16)

Date: Approx. 56-60 AD

Key words in Romans:

“Righteous” & “Righteousness” – 37 Times

“Justified” & “Justification” – 12 Times

Note: Both Righteousness and Justification come from the same root word – dikaios (noun) dikaio (verb)

Romans 1:17 is the thesis statement (theme) of the book of Romans.

Romans 1:17

For therein (In the Gospel) is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

From this proposition, Paul unfolds the righteousness of God (justification) in the rest of the Epistle.

I. The Need of God's Righteousness (chaps. 1-3)
(Sin of All Men)

II. The Source of God's Righteousness (chaps. 4-5)
(Salvation by Grace)

III. The Results of God's Righteousness (chaps. 6-8)
(Sanctification of the Believer)

IV. The Defense of God's Righteousness (chaps. 9-11)
(Sovereignty of God)

V. The Application of God's Righteousness (chaps. 12-16)
(Service of Believers)

"Romans is placed first among Paul's letters in the New Testament not only because it is his longest work, but because it also furnishes a massive and basic theological frame-work for the whole collection of the apostle's writings." (Dr. Allen Ross)

In a world of much confusion, many have a distorted view of life.

The questions: Who am I? Why am I here? and Where am I going? remain unanswered in the minds of many.

Many are groping for answers. They don't know the meaning to life. They don't know how to relate to others or how to view themselves.

All of us have struggled with these perplexities of life until God's answer came.

However, even as believers, out viewpoints can get bent out of shape. Many have an unBiblical self-image (a wrong view of themselves and their purpose in life).

Today there is much confusion as to what the Gospel is (even among Christian circles). Many believers have struggles relating to other believers.

In our study of Romans, we will find answers to these problems.

Paul's opening remarks in 1:1-7 will help us bring things into focus; his testimony will help clear the fog or remove the distorted ideas we have about

1) ourselves
2) the Gospel and -
3) others

***As Christians, we all need an accurate viewpoint of ourselves, the Gospel, and others.**

Three viewpoints of the Apostle Paul:

I. PAUL'S VIEWPOINT OF HIMSELF (V. 1, 5)

A. He Understood God's Claim on His Life (v. 1a)

ILLUS: People ask you: "What are you?" You reply, "I'm a carpenter, printer, librarian, school teacher, milk man, computer programmer, technician, mechanic, pastor, etc."

Paul would reply: "I'm a slave."

Some might think: "Couldn't Paul have been a bit more dignified in his description of himself?

Paul could have said, "I'm a preacher"; "I'm a church planter"; or "I;m a born again Christian." But rather, he said, "I'm a slave." Why?

Paul knew that before he could even be a preacher, church planter, or Christian that glorified Christ, he would have to be a slave for Christ.

Everyone in the world, if they do their job correctly, is a servant of someone else.

EX: In a church: Pastor is a minister (a servant) of the gospel; deacons and laymen serve. In the family: parents serve by providing for and protecting their children, and children serve the parents. In business: the best businessman is one who has the customer's best interest in mind.

Law enforcement officers are to be servants of the people; the armed services (army, navy, air force, and marines) serve our country. Our president's job is not to be catered to, but to serve our country. Angels are "ministering spirits" = who serve you and me (Heb. 1:14).

Even Jesus Christ: when He humbled Himself, He became a servant (Phil. 2) and said, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mk. 10:45)

In our society, the term "slave" is degrading. They think it refers to being "stepped on" or treated in a harsh manner.

*We should consider it an honor to serve Christ.

Greatness is in serving - Mark 10:43 - "But so shall it not be among you: but whosoever will be great among you, shall be your minister."

"The greatness of a man is measured not by how many serve him, but by how many he serves."

*We should consider it our duty to serve Christ.

When you trusted Jesus Christ, you trusted the Lord of the universe to save you. Anyone who truly acknowledges Christ as Lord (Rom. 10:9) will automatically see the need to submit to Him and serve Him.

But our service should not be drudgery. Rather, out of gratitude for His love to us, we love Him and serve Him in return.

Every believer is a servant of Jesus Christ. The question is: Are you a "good and faithful servant"? (Mt. 25:23)

We were servants of sin before salvation (Rom. 6:17), but now we are servants of righteousness (v. 18), servants of God (v. 22).

Rom. 12:7 says that we should not be "slothful in business; [but] fervent in spirit serving the Lord."

"Ye serve the Lord Christ" (Col. 3:24).

We, like the Thessalonians, turned from idols "to serve the living and true God" (I Th. 1:9).

Most everyone today wants to **be** served rather than to serve.

To find good service today is rare!

EX: Gas stations don't automatically check oil and clean your windows. Most mechanics are not interested in doing a good job repairing your car, just so long as the cash comes in.

What is a true servant? What does it mean to be a slave of Jesus Christ?

1. It means: Dependence upon the Master

In the Bibles days, a Jew who became a slave to another Jew did so totally voluntarily. If he was unable to make a living by himself he could choose to become someone's servant (Ex. 21:2).

A servant receives everything from the hand of his master. He relied upon his master to feed him, provide clothing, shelter, etc.

We, as Christ's servants, are totally dependent upon Him for everything!

2. It means: Dedication to the Master

One who became a servant surrendered all rights. He totally belonged to another.

He could no longer view his time as his own, but the time of his master. His talents were now to serve his master. His strength was now to be utilized in serving his master. His mind was not to think how he could best please his master.

He did his service without complaining, without expecting a tip or pat on the back. He just did what was his duty to do.

A slave was totally dedicated to his master. His master came first! (SEE Lk. 17:7-10)

A servant could not leave his master, nor could anyone else hire him until his time of service was ended. The Law stated that at the end of 7 years, the master had to release his servant.

If, however, the Hebrew servant because of love for the master preferred not to accept his freedom but wished to remain in his master's house, he was brought before the elders and had his ear bored against the door or post with an awl in token of lifelong servitude (Ex. 21:6; Dt. 15:17).

We as Christ's servants must be dedicated to our Master.

Our service is to be undivided - "No man can serve two masters" (Mt. 6:24).

3. It means: <u>Humility</u> before the Master

A servant places himself under his master. He would never usurp authority that was not his, but would submit. His master was the supreme authority in his life.

Sometimes a servant would be asked to do very humiliating tasks (EX: washing the feet of guests - cp. Jesus' example: Jn. 13:4-15 - "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (v. 13, 14).

If Jesus were here today, would you wash His feet? Remember, you serve Christ by serving His children.

We as Christ's servants must be humble before Him.

"The servant is not greater than his Lord" (Jn. 13:16).

Paul said to the Ephesian believers that he was with them at all seasons, "<u>serving</u> the Lord with <u>all humility</u> of mind. . ." (Acts 20:19).

4. It means: <u>Obedience</u> to the Master

Mt. 8:9 - Centurion said, "I say to my servant, `Do this' and he doeth it."

A servant was one who was totally and unreservedly obligated to obey his master. He <u>always</u> and <u>only</u> does his will. He has <u>no choice</u> but to obey.

His attitude is just as important as his action (SEE Eph. 6:5-7).

We as Christ's servants have no choice but to obey our Master.

As a servant of Christ, I must tell you only what my Master says (not be a man pleaser - Romans 16:17-18; Gal. 1:10).

And all of us must <u>do</u> what our Master says.

B. He Understood God's <u>Call</u> on His Life (v. 1b, 5)

1. God called a <u>specific</u> <u>man</u> (v. 1b)

"An Apostle" = a sent one.
General sense: a messenger sent by God with a message.

Official sense: Paul had the office of an apostle. He was, as it were, "one born out of due time" (I Cor. 15:5-8). he was commissioned by Christ Himself (Acts 9:15; Gal. 1:1; Acts 26:14-18; Jn. 6:70); was an ear and eye witness of the resurrected Christ; had special guidance of the Holy Spirit (jn. 14:26, 15:26); and God confirmed his authority by signs and miracles (Acts 2:43; I Cor. 12:12; Heb. 2:3-4).

"Separated" - to draw a line around something; to mark off boundaries; to make distinct. God specifically separated Paul "from his mother's womb" (Gal. 1:15), from the world and sin (Acts 9:15), and from the brethren at Antioch (Acts 13:3) for a specific work.

2. . . . To do a <u>specific</u> <u>task</u> (v. 1b, 5)

Paul had a unique calling. God said of Paul: "He is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel."

God chooses specific individuals to do a specific job even today!

God gives gifts to men today (Eph. 4:8) and gives churches pastors and teachers (v. 11).

"But now hath God set the members every one of them in the body, as it hath pleased Him." (I Cor. 12:18).

God does not call us in the same way as He called Paul, but He calls us to do a specific task as we simply obey the Word of God and keep a tender heart to His leading (Prov. 3:5, 6; Acts 13:1ff).

God saved you for a purpose besides merely having Heaven as your home. He has a job for you to do that will go undone if you don't do it.
--God saved all of us to be <u>witnesses</u>.
--God saved all of us to be <u>ministers</u>.
In this local body, many needs go unmet because of some who are

not doing what God has joined us together to do.

II. PAUL'S VIEWPOINT OF THE GOSPEL (v. 2-4)

A. The Good News Was Not New News (v. 2)

Paul is letting the Roman believers know right away that the Gospel he preached (and would now write about) was not his own.

Paul further explains it in this book, but it was no novelty with Paul (contrary to the beliefs of ultradispensationalists).

The Gospel was no after-thought of God but was planned "before the foundation of the world" (I Pet. 1:19, 20; Rev. 13:8).

Isaiah 53 and Psalm 22 promised Christ's substitutionary death.

Psalm 2:7 and 16:10 promised Christ's resurrection.

Christ's work for mankind is foreshadowed all throughout the O.T. (Abraham's offering up of Isaac; the various O.T. sacrifices, etc.).

NOTE: High emphasis is on the authority and distinctiveness of Scriptures - "Holy writings."

B. The Good News Centered Around the Person of Jesus Christ (v. 3-4)

His Name: His Son - points to Jesus' unique relationship to the Father ("only begotten" = "one of a kind").

Jesus = Savior; deliverer
Christ = Messiah; anointed King
Our Lord = His exalted position. He is master. He is YAHWEH!

"Our Lord" - God's Son is my Lord. He identified Himself with me by becoming incarnate.

1. Jesus became man (His humanity - v. 3).

Christ's genealogy or lineage (as far as his physical body is concerned) goes back through David (Mt. 1:1; Jn. 1:14; I Tim. 2:8; Rev. 22:16).

NOTE: "Made" - does not refer to new existence but new form of existence (Jn. 1:14; Gal. 4:4; Phil. 2:7).

Christ had to become man to die for men.

Rom. 5 - he is the "second Adam."

I Jn. 4:2 - "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

2. Jesus was proven to be <u>divine</u> (His deity) (v. 4)

Christ's death seemed to be weakness, but His resurrection revealed His <u>power</u>!

As the reference to Christ's flesh points to His humanity (in v. 3), the reference to His "Spirit of holiness" points to His divinity.

"In Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

The words: "Spirit" and "holiness" describe the essence of God (Jn. 4:24; 17:11). Only God is spirit; only God is holy in and of Himself. Jesus Christ is God the Son!

The Gospel is one word - <u>Jesus</u>!

Mt. 1:21 - "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

Keep Christ central in your witness (I Cor. 2:2).

III. PAUL'S VIEWPOINT OF <u>OTHERS</u> (V. 6-7)

A. He Respected God's <u>Relationship</u> to Other Believers (v. 6-7a)

1. Every believer has received the <u>same invitation</u>

"Called" - invited unto salvation.

God invites all! (cp. v. 5)

"The ground is level at the foot of the cross" - God's invitation is an open invitation.

2. Every believer is <u>equally loved</u> by God

"Beloved of God" - because we are "accepted in the beloved" (Jesus Christ - Eph. 1:6), we "<u>all</u>" who are in Christ are God's beloved!

Paul knew that although he was an apostle, he was not loved any more than anyone else.

When you do or say something against a fellow Christian, remember, you are striking a blow at someone God loves dearly.

3. Every believer is a <u>saint</u>

"Called to be saints" - Every believer is a holy one; a set-apart one unto God.

Never look down upon any fellow-believer.

--They have been invited to Jesus Christ like you were.

--They are an object of God's love, like you.

--They are set apart from sin and damnation unto God, just like you are.

B. He Desired God's <u>Best</u> For Other Believers (v. 7b)

1. Grace - the <u>Source</u> of God's blessing.

The best thing you could ever wish on someone is the <u>grace</u> of God. Even believers need His unmerited favor.

2. Peace - the <u>Sum</u> of God's blessing.

Peace is the result of grace.

Calling upon God for salvation brings peace with God.

Calling upon God for help brings the peace <u>of</u> God (Phil. 4:6-7).