



Paul—His Master, His Office and His Purpose Romans 1:1-7

TO: THE CAPITOL COMMUNITY

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I. INTRODUCTION

It has been said that “how a person perceives himself determines largely how he or she will act.” Last time in our opening study of the Book of Romans, we learned that in just one sentence Paul capsulizes his self-perception to his Roman readers.

***NKJ Romans 1:1** Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God² which He promised before through His prophets in the Holy Scriptures,*

We saw that the key to Paul’s self-image was servanthood. Three distinct aspects of his servanthood were revealed:

- He was a **“bondservant.”** In order to be productive for God, one must have a servant’s heart. (Mark 10:45)
- He was **“called to be an apostle.”** Paul was not self appointed! God called him and he followed.
- He was **“separated to the gospel of God.”** He was uniquely separated for the preaching of the Gospel (1 Cor. 15:3-4); the Good News¹.

In our study today we look at Paul’s introduction of himself to the Roman Church with three parallel designations that, respectively, identify his master his office and the task with which he is occupied.

II. PAUL’S MASTER (ROMANS 1: 3-4)

***NKJ Romans 1:3** 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.*

Clearly Paul links “The gospel of God” with “concerning His Son Jesus Christ our Lord.” There are two ways in which the Gospel concerns our Lord Jesus

Christ. It concerns both His Person and His Work. Paul immediately goes to the core of the issue as he speaks to the issue of His Person; He was both *human* and *divine*. Let’s first of all consider the “humanness” of Christ.

The word “born” (**ginōmai**), has the idea to “*cause to be*” (“*gen*”-erate), to “*become (come into being)*”. Many translations use the word “made” rather than “born.” Jesus Christ was born (made) as we see in:

***NKJ Isaiah 9:6** For unto us a Child is born, Unto us a Son is given;...*

***NKJ Galatians 4:4** But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,*

Jesus Christ was “made” in His human nature, and “declared” (sent) in His divine nature. The force of the word “declared” (**horizō**—appointed, declared, determined, fixes, predetermined) does not merely mean that He was proclaimed to be the Son of God, but that He was manifested as the Son of God.

The Gospel that Paul was preaching consisted of a definition of who Jesus is, and the setting forth of what He has done. In these few verses we see the credentials of Jesus Christ: He was made; He was declared!

Query: When did Jesus Christ become Jesus Christ?

Note that the **Trinity**, i.e. three members of the Godhead in one context, is found in verses 1-4:

Vs. 1—Gospel of God

Vs. 3—The Gospel concerns His Son, Jesus Christ our Lord.

Vs. 4—We read of the Spirit of Holiness.

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Query: We speak of God in three persons when we refer to the Trinity. What do we mean by the term person?

III. PAUL'S OFFICE (ROMANS 1:5)

NKJ Romans 1:5 Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,

Paul as a slave, writing to saints about the Savior, says that through Jesus Christ our Lord we have received grace and apostleship, for obedience to the faith, among all nations for his namesake.

Query: Why did Paul receive “grace and apostleship” from God?

When we look at Paul's view of his commission we learn that he was chosen “for His name.” This reveals Paul's ultimate motivation for preaching the Gospel. His office and his call was to call people from among all the gentiles to the obedience that comes from faith in Jesus.

This obedience is not obedience to a set of ceremonies of human religion. When the Lord Jesus Christ died on the cross, the veil was rent asunder and the age of the ceremonial law as finished for ever. Properly speaking, we do not have a religion any more, when we realize that the word “religion” means “a binding.” **Our faith, as was Paul's, is not primarily occupied with what we do for God, but what He has done for us!**

IV. PAUL'S PURPOSE (ROMANS 1:6-7)

NKJ Romans 1:6 among whom you also are the called of Jesus Christ; 7 To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Notice Paul's view of the believers in Rome. They were called to belong to Jesus Christ; they were saints. It is as if Paul were saying, “You Romans are an example, for you also are among those who are called to belong to Jesus Christ—called to be saints”

IV. APPLICATION—CONCLUSION

In Christ, the believer has riches beyond imagination. The Christian has life that will never end (Jn. 3:16), a spring of spiritual water that will never dry up (Jn.

4:14), a gift that will never be lost (Jn. 6:37, 39), a love from which he can never be separated (Rom. 8:39), a calling that will never be revoked (Rom. 11:29), a foundation that will never be destroyed (2 Tim. 2:19), and an inheritance that will never diminish (1 Peter 1:4-5).³

R. Kent Hughes, speaking about God's love for the believer, deals with John 3:16 this way:

For God—The greatest Lover

So loved—The greatest degree

The world—The greatest company

That He gave—The greatest act

His only begotten Son—The greatest gift

That whosoever—The greatest opportunity

Believeth—The greatest simplicity

In Him—The greatest attraction

Should not perish—The greatest promise

But—The greatest difference

Have—The greatest certainty

Everlasting life—The greatest possession.

- We are **loved by God!** We need to get used to this, but we should never get over it.
- We are “**called to be saints.**” We are not called because we are saints, but we are saints because we are called.
- We are recipients of God's “grace” and “peace.”⁴ God, who has become the Father of those who believe in Christ, is the author and source of grace and peace. The Lord Jesus Christ is the bringer of that grace and peace, and the Holy Spirit is the maintainer of that Grace and Peace.

Only those who are the beloved, the called, and the holy ones of God can truly call God their Father. These have been adopted into His divine family through their relationship with His Son, the Lord Jesus Christ.

Question to ponder: Are you in the family?

¹ Hughes, R. Kent, *Romans, righteousness from Heaven*, (Crossway, Wheaton, ©1991 by R. Kent Hughes) p16-17

² Anders, Max, (.....) p24-25

³ MacArthur, John (*The MacArthur New Testament Commentary, Romans 1-8*, Moody Bible Institute, Chicago, ©1991) p20

⁴ Hughes, p20