

# **The Promise Fulfilled**

## **The Good News of God's Son**

### **Romans 1:1-7**

Today we begin working our way through the **New Testament Book of Romans**. As we look at the **first major section**, chapters **1-4**, Paul will develop a **major doctrinal** section of the book, establishing the doctrines of **human depravity**, the just **Judgment of God**, and that most **important** teaching on which the Christian Church **stands or falls**, the doctrine of **Justification by Faith** alone.

Because **one main reason why** Paul wrote **Romans** was to speak to the **Jew/Gentile tensions** in the church, he must develop a healthy **understanding** of the **Law** and the **Gospel**, and how the **two relate** to each other. By now Paul is an **experienced** evangelist, **pastor** and **church planter** with some **20+ years** of **knowledge** and **experience**. Combined with his **astute knowledge** of the **Old Testament**, since he was a **Pharisee** before his **conversion** to Christ, he is **uniquely qualified** to write this extensive **technical explanation** of the **Gospel** and **apply it** to the Jew/Gentile tension in the **Church** and the **Christian Life**. Paul is able to **articulate** the **Gospel** in the clearest terms. His experience winning both **Jewish** and **Gentile converts**, and pastoring such churches, as well as dealing with the **false teaching** of **Judaizers** for many years, gave him a **very precise** teaching concerning how to deal with the

**Jew/Gentile tensions** which were obviously **troubling** the Roman Church. Thus, Paul will need to address both the Jews in Salvation History, and the **Jew in Law and Gospel**, including how the **Gospel has fulfilled Judaism**, as well as speak to the **Gentile** about how the Gospel applies to their lives as well.

In Today's text, **Romans 1:1-7**, these important matters come to the forefront of Romans, even in the **greeting and salutation**. Paul will here begin to address this important **Jewish doctrinal development**, explaining that the **Gospel** concerning **God's Son**, is the **fulfillment** of the **Old Testament** Scriptures, making it a fulfillment of the **Jewish religion**. He will begin to explain, **both to Jew and Gentile**, that it has always been **God's purpose** to save them both through His **Son**. This was His **promise** through the **prophets**, and Paul has been **sent by God** for this unique message. **Jesus** is therefore the **fulfillment** of the **Davidic Covenant promise** of an **eternal King**, and also the **Son of God** who was **raised from the dead** by the **power** of the **Holy Spirit**. This **Good News** has resulted in both Jew and Gentiles being **called as Saints**, together as **God's very own covenant people** through the **Gospel**.

In Today's text **Romans 1:1-7** we will see

- **1:1-2 – Called for a Promised Gospel**
- **1:3-4 – Concerning the Son of God**
- **1:5 – Sent for Gentile Faith**
- **1:6-7 – Called as Saints**

**Martin Luther** comments, "*The most convincing and persuasive proof of the truth of the gospel is the fact that it was witnessed by the law and the prophets. The gospel proclaims to us only that which it was to proclaim according to the divine promise. This proves that God's counsel of salvation was foreordained in detail before it was carried into effect. So all the glory for this doctrine must be ascribed to God and none to our merits and efforts, for before we ever existed it was already ordained. This the apostle speaks of as God's promise which he predetermined from before the foundation of the world. Of this divine eternal promise he writes in Titus 1:2, "**and hope of eternal life, which God, that cannot lie, promised before the world began.**" This eternal promise was made known by the prophets in time and in human speech. It is indeed a wonderful proof of God's grace that He published this eternal promise in human words and that not merely orally, but also in writing. He did all this in order that when the promise would be fulfilled, men would realize that he was dealing with them in accordance with his predetermined council of salvation. From this we see that the Christian religion owes its existence neither to blind chance nor to fate, but to the divine predetermined counsel and foreordained purpose, according to which it had to be fulfilled.*"

**Jesus** – Is the Hebrew name **Joshua**, meaning "**the Lord saves.**" It is a title for our Lord meaning **Savior**.

**Christ** – This is the Greek **Christos** which is the word for the Old Testament Messiah. Jesus is Christ, the **anointed One** whom God **promised** would come to **save** and **rule** the **world** in the Old Testament.

**Lord** – The title **Lord** is the Greek **Kurios** and expresses the **Lordship** that Jesus possesses as He is **exalted** to the **right hand** of the **Father**, far above **all rule** and **authority** and He is in every sense the **Divine Lord** of all creation, the **Sovereign Ruler** of Heaven and Earth.

**Romans 8:28** - 28 And we know that God causes all things to work together for good to those who love God, **to those who are called according to His purpose.** NASB

**Romans 9:23-24** - 23 And He did so in order that He might make known the riches of His glory upon vessels of mercy, **which He prepared beforehand for glory, 24 even us, whom He also called** , not from among Jews only, but also from among Gentiles. NASB

**Romans 5:1-2** - 5 Therefore **having been justified by faith, we have peace with God through our Lord Jesus Christ, 2** through whom also we have obtained our introduction **by faith into this grace in which we stand;** and we exult in hope of the glory of God. NASB

**Galatians 4:4-5** - 4 But **when the fulness of the time came, God sent forth His Son,** born of a woman, born under the Law, 5 in order that He might redeem those who were under the Law, **that we might receive the adoption as sons.** NASB

**2 Corinthians 7:1** – 1 Therefore, having these promises, beloved, **let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.** NASB