

THE PREACHER AND HIS GOSPEL

ROMANS 1:1-6 • TV125A

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Romans 1:1-6

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made 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: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: among whom are ye also the called of Jesus Christ.”

I invite you to turn in your Bible today to the book of **Romans chapter 1**. I’m going to be speaking to you on this subject: **“THE PREACHER AND HIS GOSPEL.”**

Our text is found in **Romans 1:1**. It begins this way and I will be using the first three, four, or five verses of **Romans 1**. This will be the text in **verse 1**: *“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.”*

Doesn’t it seem significant unto you that the only preacher who really deserved a title (and Paul deserved one if any preacher ever did); he’s the author of 14 Books of the New Testament.

He was saved in a miraculous way and called to be an apostle to the Gentiles. Christ appeared to him on the road to Damascus. But this man, who if any man deserved a title refused to be called by any title at all. Throughout the Scriptures he refers to himself as Paul, nothing more, nothing

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less, just Paul. And the other people called him Paul. It wasn't Reverend Paul, it wasn't Dr. Paul, it wasn't Bishop Paul and it wasn't even Pope Paul; it was only Paul, Paul an apostle of Jesus Christ.

You know my friend, the grace of God is not only saving grace; it saves us and we are saved by the grace of God. It's not only sovereign grace; God said: *"I will be gracious to whom I will be gracious."*

It's not only sanctifying grace but it is humbling grace: *"Let this mind be in you which was also in Christ Jesus who thought it not robbery to be equal with God, and yet he made himself of no reputation but took on himself the form of a servant and was made in the likeness of flesh, sinful flesh and became obedient unto death, even the death of the cross."*

True saving grace is humbling grace. And we hear Paul as he begins this epistle to the Romans calling himself, not by a title, not by a self-exalting title but just *"Paul."*

You know, of all the pride there is, I don't think there's any as inconsistent with salvation and any as nauseating as religious pride. Somebody said that there are several kinds of pride, there's pride of face, and pride of race, and pride of place, but the worst is pride of grace. It is totally out of character for a redeemed person.

Our Lord said: *"He who would be greatest among you; let him be your servant."* And again James said, *"God resisteth the proud, but giveth grace to the humble."*

Paul on another occasion said: *"For in nothing, (neither in gifts nor ability, nor open doors) in nothing am I behind the very chiefest apostle, though I be nothing."*

"Who is Paul, who is Apollos, who is Cephas but ministers by whom you believe? God giveth the increase." We plant, we sow, we water, but we are nothing.

So, he begins this epistle with this statement: *"I'm just Paul and that's all I am and that's all I want to be in your sight, just Paul."* But he says, *"I'm a servant of Jesus Christ."*

Now, the word *"servant"* here is bond-slave or bond-servant and it is a term which comes from the Old Testament where a man who had been granted his freedom, offered his freedom, preferred to remain in service to his master whom he loved.

In other words, when a Jewish slave had served a certain number of years, he, by the law, was to be set free. But if he loved his master and loved his master's home and loved his master's service, he could say to his master, *"I choose to remain a slave; I don't want freedom; I choose to serve you and so I remain with you as a willing, loving, obedient servant."* And he was called a bond-servant, a willing, loving, obedient, and lifelong servant. From then on he was a servant and a slave of his master.

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Now, this is what Paul calls himself, he says “*Paul, a servant of Jesus Christ.*” While the believer desires to serve others and he’s concerned for and seeks the happiness, the comfort, and well-being of other people, he is first and foremost a servant of the Lord Jesus Christ. That’s his first allegiance; he is a servant of the Lord Jesus Christ.

If a woman is married to an unsaved man, an unbeliever, the apostle tells her to “*submit herself unto her own husband as it is fit in the Lord.*” She’s first obedient to Christ and she is also in subjection and submission to her husband only in the Lord.

Then it says: “*Children; obey your parents in the Lord.*” Our first and foremost obedience is to Jesus Christ, not to nations, not to denominations and not to associations. Our first and foremost obedience is to Christ.

This is what the apostle is saying: “While I want to serve the church, I’m not the servant of the church; I’m the bond-slave of Jesus Christ. While I would like to bless men and help men and be congenial and kind and compassionate with men; my first allegiance is to Jesus Christ and to His Word and not to anyone else.”

And if His Word and His will come in conflict with my denomination or with my friends or with my family, then those things have to be in subjection to the Lord Jesus Christ. This is what he’s saying; “I’m Paul; I’m not anything special. *I’m less than the least of all the saints. I’m the chief of sinners. I’m not worthy to be called an apostle* but I am a bond-slave of Jesus Christ and I shall serve Him and my first and foremost allegiance shall be to the Son of God and to His Word.”

Then, notice there in **verse 1**, he continues and says: “*I’m called to be an apostle, separated unto the gospel of God.*”

Now, the Lord Jesus Christ called Paul to faith first, not to be an apostle but to faith first for a man cannot preach what he has not experienced, it’s impossible.

Someone said one time: “You can’t tell what you don’t know any more than you come back from where you haven’t been.” So, when Paul met Christ, he met Him as a sinner, not as a preacher, nor as a candidate for the ministry. He met Him as a sinner on his road not only to Damascus but to hell.

He said in **Galatians 1:15**: “*God who separated me from my mother’s womb, (and that’s true) but he called me by his grace and he was pleased to reveal his Son in me.*”

So, a man can’t preach repentance who has never repented and he can’t preach faith if he’s never believed and he can’t preach Christ if he’s never met Christ as his Saviour and Redeemer.

The Lord called Paul, first of all, to faith. Then he called him to preach as an apostle. We don’t have apostles today; let’s face it. There were 12 apostles and no more. In the church God gave, “*prophets, apostles, evangelists, pastors and teachers.*”

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There was a two-fold mark of the apostle:

First: He was a man who saw the Lord. He was a personal witness of the resurrection of Jesus Christ.

Paul saw the Lord in a special revelation. An apostle was a man who saw the Lord. Men today have seen Him by faith, but they are not eye witnesses of His resurrection nor are they eye witnesses of His glory. Eye witnesses, as John said: *“that which we have seen and that which we have heard, declare we unto you.”*

Not only were those men who saw the Lord but also:

Secondly: They were men who received their Gospel directly from Christ!

You know, Paul said that after he was converted he did not confer with Peter, James, and John, but he went into Arabia and there for several months and years he was taught the Gospel by Jesus Christ. He said: *“I didn’t receive my gospel from men but I received my gospel from the Lord Jesus Christ.”*

Now, I received my Gospel, the Gospel I believe, from men, from Paul, Peter, James and John. They wrote the New Testament from Isaiah, Moses, Abraham and others who wrote the Old Testament; that’s where I got my Gospel. But Paul received his by direct revelation from the Lord Himself.

Thirdly: Another mark of the apostles; they were men who were endowed with special gifts!

They could speak in other languages. They could lay hands on the sick. They could bestow the Holy Spirit. They could take up serpents and drink any deadly thing. They were men who could raise the dead, and give sight to the blind.

That’s right! These were men who were granted as signs and credentials, evidences that God sent them special powers. Paul was one of those men; he said: *“I am an apostle.”*

Paul was separated; he was separated unto something. You know; this is the day in the religious world of negative separation, everybody is talking about the separated Christian. Do you know what they mean by that?

It means they don’t go to the show, they don’t play cards, they don’t watch television, and they don’t do this, that, and the other; they are separated from something. But Paul wasn’t just separated from; he was separated to something.

This is what’s missing today. Everybody is talking about what he is separated from but very few people are separated to anything. They are just anti; they are just negative. They know nothing of and preach nothing about the glorious Gospel of Jesus Christ.

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Paul said: *“I’m separated unto the gospel of God; (entirely and completely) I am separated unto the gospel of God. I am determined to know nothing among you save Jesus Christ and him crucified.”*

He could have known several things. Paul was a brilliant man. He was an educated man. In fact; one of the rulers accused him of studying too much. He was well-known. He was well-known in the temple and well-known in the political circles as a man who had much learning.

One of the heathen rulers accused him of studying so much that he lost his mind. He said: *“Much learning hath made thee mad.”* Paul could have known something else but he said: *“I’m determined to know nothing among you save Jesus Christ and him crucified.”*

He left politics to the politicians and he left education to the educators and he left sports to the athletes. He said: *“Woe is unto me if I preach not the gospel. I am determined to know nothing among you save Jesus Christ and him crucified.”*

Paul, a very simple man, but a man who was a bond-servant, a willing, loving, lifetime slave of Jesus Christ, called of God, specially anointed and sent to be an apostle. He was separated unto, not just from, but unto the Gospel of God. That’s my message, he said (the Gospel).

I will tell you this, if preachers would preach this glorious Gospel of God to the people in their churches and to those who are politicians, it would do more for cleaning up politics than entering politics yourself.

If preachers would declare from the pulpit and over the television the glorious Gospel of Jesus Christ, it would do more for straightening out education than serving on the board. If we declare the Gospel our people will come to know the Gospel and those in these official capacities will act as men who have been redeemed by the grace of God.

Now, watch **verse 2**; he said: *“Paul, an apostle, a servant (a bond-slave) separated to the gospel of God which he promised afore by the prophets in the holy scriptures.”*

Now, the average person, the average religious person, thinks that the Gospel of Jesus Christ, the Gospel of the grace of God, the Gospel of divine forgiveness began at the manger. You would be surprised. Maybe some of you listening to me believe this. You believe that Jesus Christ in His glorious Gospel of free grace began at the manger or even at the cross of Calvary.

My friend, that’s wrong; nothing could be further from the truth. The Bible, Old Testament and New Testament, are one Book. It’s not two Books with two messages. The Old and New Testament is one Book with one message and that one message is salvation by grace, by the grace of God through faith in Jesus Christ our Lord.

You can find that in several verses: **Acts 10:43** is one of the keys. It says: *“To him give all the prophets witness that through his blood and by his death we have the remission of sins.”*

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Then, in **Luke 24:44** our Lord is teaching two of His disciples about His death, burial, and resurrection. He went back to the Old Testament and showed them how the things written in Moses' writings and in the Prophets and in the Psalms were fulfilled in him.

You see; "*Christ is the lamb slain before the foundation of the world*" and those who were pardoned and justified in Old Testament days were pardoned and justified and saved by faith. "*Abraham believed God and it was counted to him for righteousness.*"

He believed in the coming Redeemer. Moses believed in the coming Redeemer. "*Moses wrote of me,*" Christ said. The Pharisees of Christ's day said: "*We have Moses.*" He said, "*If you would believe Moses you would believe me; Moses wrote of me.*"

Then He accused them and he said: "*You search the scriptures for in the scriptures you think you have life but they are they which testify of me.*" He is talking about the Old Testament Scriptures.

You see, when our Lord said that the New Testament wasn't written. The New Testament was written after Christ died and while He was here on the earth.

He said to the religious people: "*You search the scriptures, (you study the scriptures, you pour over the scriptures), for you think in the scriptures you have life but they are they which testify of me and you will not come to me that you might have life.*"

Our Lord in the Old Testament is pictured, prophesied, promised and typified. Look back yonder when Adam and Eve came out of the Garden and there were two boys born to them, Cain and Abel.

They brought their sacrifices. Cain brought of the fruit of the field and Abel brought the firstling of the flock, a lamb. There he built his altar, slew the lamb, and put the blood on the altar and sought through the blood sacrifice the cleansing of his sins, an atonement for his guilt.

What is that? Do you think that the blood of that animal could put away the sin of a man's soul? Of course not! What was Abel saying? Abel was saying: "I believe that someday God will send his Lamb, the Lamb of God, and His blood will be shed and until He comes, I offer this sacrifice as a picture of Christ's death and of Christ's blood."

That's why John the Baptist, when he stood there on the river bank of the Jordan River, when he saw Christ coming pointed and said: "*behold the Lamb of God that taketh away the sin of the world; behold the Lamb of God.*" That's the Lamb!

Then, the lamb of Egypt, when they put the blood on the doorpost and on the lintel; that blood is typical of Christ's blood.

Then, there is the brazen serpent in the wilderness. Our Lord Himself referred to this when the people were bitten by the fiery serpents and they were dying and they came to Moses for help and

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Moses went to God and the Lord said, *“make a serpent in the likeness of the one that had bitten the people and raise it on a pole.”*

Christ said: *“As Moses lifted up that serpent, even so, must the Son of man be lifted up that whosoever believeth in him should not perish but have everlasting life.”*

You can go through the whole Old Testament; that rock that was smitten by Moses; that rock, the Scripture deliberately says was Christ, *“that rock was Christ.”*

That Passover Lamb; *“Christ our Passover is sacrificed for us.”*

The priest, the priesthood in the Old Testament, when the high priest would bring the sacrifice once a year, the blood atonement into the Holy of Holies and put it on the mercy seat; that pictures Jesus Christ our Lord.

Then when Phillip met the Eunuch in the desert and the Eunuch was reading the Scriptures from **Isaiah 53**; he was reading this Scripture: *“He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him. By his stripes we are healed: all we like sheep have gone astray; we’ve turned everyone to his own way and the Lord hath laid on him the iniquity of us all.”*

Who’s that talking about? Well, that’s the very question that the Eunuch asked, he said: *“Phillip, of whom does the prophet speak, of himself or some other man?”*

“And Phillip began at the same scriptures and preached to him Jesus Christ” in His glorious incarnation, in His glorious representation, in His glorious suffering and sacrifice and in His resurrection and in His glorious intercession; Phillip preached Christ to him from Old Testament Scriptures.

You see, Christ said: *“Abraham saw my day and he was glad.”* These men knew more than you think they knew. They believed God.

Now notice, the law was never given to pardon. The law cannot put away sin. The law can only reveal sin. The law can only point out sin. The law is like a mirror in which you look and see your imperfections. A mirror can’t do anything about it.

If you look into the mirror and your face is dirty, you can look until doomsday and it will stay dirty. You’ve got to go to the water. You’ve got to go to the fountain.

You look into the law and you see your imperfections. The law, you see, was not given to save, it was not given to put away sin; it was given to reveal sin. It was given to shut men up to Christ that men would look at the law and run to Christ, run to the fountain filled with blood, drawn from Emanuel’s veins.

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Then, the sacrifices and ceremonies; they were never given to save but to picture the person and work of Christ who does save.

And watch this: All the redeemed in glory, Moses, Abraham, Abel, whoever they are; all the redeemed in glory, Old Testament and New Testament, whatever dispensation; all of them sing one song and that is:

**“Unto him that loved us
And washed us from our sins
In his own precious blood
And made us kings and priests
Unto our God
To him be glory
Both now and forever.”**

*“Paul, separated unto the Gospel of God, (it’s no new Gospel; it’s the same old Gospel) separated to the gospel of God which he promised afore by his prophets (in the Old Testament) in holy scriptures; concerning his Son, (do you see **verse 3**), “concerning his Son Jesus Christ our Lord.”*

This Gospel of God, this good news of mercy, this Gospel of ancient days preached and believed by Old Testament prophets and believers, this Gospel of grace and forgiveness is concerning, not what you do, but what Christ did.

It’s concerning not man or mankind; it’s concerning Jesus Christ God’s Son, concerning His person and His work.

Now, I want to make this as simple as I can and I want you to listen to me. This is what I call the simplicity of the Gospel, the simplicity of Christ, from which we must never depart!

First of all: Men are sinners!

That’s a fact, declared by the Word, declared by the law, declared by the Gospel, and declared by conscience, men are sinners: *“all have sinned and come short of God’s glory.”* You are a sinner and I am a sinner.

Don’t flee from the Word. Christ died for sinners. He’s a friend of sinners. *“He came to seek and to save the lost. He came into the world to save sinners. All we like sheep have gone astray. We’ve turned everyone to his own way. There’s none good, no not one.”*

We use that word so carelessly and recklessly; “he’s such a good man.” Now you listen to me: He may be good compared to the bad men but he’s not good in the sight of God.

He’s not good in the eyes of the law. He’s not good before the throne of God. He’s a sinner: *“All have sinned. There’s none that doeth good, no not one.”*

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Christ our Lord said to the man who called Him “*good master; why do you call me good? There’s none good but God.*” “If I’m not God I’m not good;” that is what he was saying.

Now, there is no way that a man can please God. I don’t care who he is or what his background is; he cannot please God or justify himself before God, no man can. The Scripture tells us: “*In the flesh dwelleth no good thing. In the flesh no man can please God. By the deeds of the law shall no flesh be justified. Our righteousness’s are filthy rags in God’s sight.*”

So, there are two statements: all men are sinners, all men are guilty sinners. There is no man who can please God or justify himself before a holy God. You can please men and please yourself and please your own laws but you can’t please the holiness of God.

But God determined before the fall to redeem a people. This thing of salvation originated not in the councils of men but in the counsel of God. He chose to redeem a people. God from the beginning chose to save a people for His glory, to manifest the riches of His grace, to reveal His love.

And this covenant in the beginning, from before the foundation of the world (you read upon this all the way through the Scriptures), “*chosen in Christ before the foundation of the world. God hath from the beginning chosen you to salvation.*”

“*The everlasting covenant*” that’s what it’s called, “*an everlasting covenant;*” what they did on Calvary to Jesus Christ, God determined before to be done. God said, “*He declared all things from the beginning from ancient times the things that are not yet done: saying my counsel shall stand; I will do all my good pleasure.*” This is called the “*everlasting covenant.*”

I know that there is a covenant made with Adam. I know there was a covenant made with Noah. There was a covenant made with Abraham. There was a covenant made with David, but the covenant of grace, the everlasting covenant, preceded all covenants, and is the basis of all promises.

And Jesus Christ is called “*the surety of an everlasting covenant.*” His blood is called: “*the blood of an everlasting covenant.*” And spiritual Israel is called “*the people of the everlasting covenant.*”

So, a man is a sinner. He cannot please God. God determined to save a people for his glory and the manifestations of the riches of his grace.

So, He chose to send His Son Jesus Christ “*in the fullness of the time,*” into this world. Before Christ came, born in the manger, born of the virgin, incarnate in human flesh; God showed what He would do and what He would be like and what sacrifice He would make in the holy Scriptures.

When Christ came, He came and died according to the Scriptures. He came and suffered according to the Scriptures.

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The Lamb died, the Lamb shed its blood. All of the righteousness of the law was fulfilled in Him. *“In the fullness of time God sent forth his Son made of a woman, made under the law.”* The law didn’t change. God didn’t change. Men didn’t change. Christ met the law as a man head-on and pleased God and He reconciled fallen men to God.

You see, *“there’s one mediator between God and men, the man Christ Jesus”* and look at **verse 3**: *“He was made of the seed of David according to the flesh;”* that is Jesus Christ became a man. He came as a Jew. He came as the rightful heir to David’s throne.

He came as God incarnate in human flesh. *“Now he was made of the seed of David according to the flesh. He was declared to be the Son of God with power, (not made the Son of God), declared to be the Son of God.”*

“Unto us a child is born; a son is given” and Christ Jesus was *“declared to be the Son of God according to the spirit of holiness and by the resurrection from the dead.”* His holiness, His power, His works, and His resurrection, all declare His deity.

“What think ye of Christ?” Who is He? *“Thou art the Christ the Son of the living God.”* What did He do? *“He was wounded for our transgressions and bruised for our iniquities. He was made sin that we might be made the righteousness of God in him.”*

Why did He do it, that a holy God might be holy and justify sinful men, that a just God might be *“just and justifier of them who believe.”*

Where is He now? He’s at the right hand of God where He intercedes for those for whom He died. God gave Him a people, made Him their Surety and entrusted their care unto Him. He came and fulfilled all that God demanded and suffered that justice might be satisfied and went back to glory. He said: *“I go to prepare for you a place.”*

And this is the Gospel under which I am separated, unto which I am called and the Gospel of which I am not ashamed.

My friend; this is our only hope of salvation!

He said: *“Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned!”*