

**Paul and the Gospel – Part Three**  
**Romans 1:1 – 6**

**What is the Gospel?**

The gospel is the good news that God – in eternal counsel as Father, Son, and Holy Spirit – devised a plan to rescue sinners from God’s wrath for God’s glory.

The Trinity is present and central in Romans 1:1 – 6

God the Father: vv. 1 – 2

God the Son: vv. 3 – 4

God the Holy Spirit: v. 4

There is an *economy* in the Trinity. What do theologians mean when they speak of an *economic Trinity*?

Each of the Three Persons of the Holy Trinity, while sharing the same essence, are individual persons united in an economic subordination to one another and exercise unique functions related to our salvation:

From the Father’s love (Romans 5:8; John 3:16) He sends the Son to seek and save his elect, reconciling them to Himself through the Son’s atoning sacrifice (Romans 5:8; John 3:16; 1 Timothy 1:15; 2 Corinthians 5:19), God vindicating His Son’s death through the power of the Holy Spirit raising Jesus from the dead (Romans 1:4; Romans 8:11) and making the Son’s sacrifice efficient by drawing and sealing those for whom the Son died (Ephesians 1:13-14; 1 Peter 1:2)

No one can explain and define the economic Trinity better than R. C. Sproul! So click this link and let R.C. explain it:

<https://www.ligonier.org/blog/whats-difference-between-ontological-and-economic-trinity/>

*The Personal Nature of the Gospel*

*“My gospel.”* 2:16; 16:25

Paul’s Life Before and After He Met Jesus Christ

1 Timothy 1:9 – 15

Before Christ: *Self-Righteous*

1 Timothy 1:9 – “a righteous man”

Philippians 3:6 – “concerning the righteousness which is in the law – blameless”

After Christ: *The Righteousness of Christ*

Philippians 3:9

When Paul is confronted with the gospel, he realizes that his “righteousness” is a self-righteousness which makes him no better than the lawless, the disobedient, the ungodly, sinners...(1 Timothy 1:9 – 10). **He comes face to face with the reality of his sinfulness.**

He realizes that true righteousness comes only in the person of Jesus Christ (1 Timothy 1:12) and is overwhelmed by the thought that God’s mercy and grace – what he calls “the glorious gospel of the blessed God” – has reached to him – the chief of sinners (1 Timothy 1:14 – 16)! **He comes face to face with the mercy and grace of God.**

The gospel is bad news before it is good news. But the good news of all that God is for us in Jesus Christ overwhelms the bad news of all that we are in our sin!

The gospel first brings us face to face with our sinfulness, then it overwhelms us by bringing us face to face with God’s mercy and grace.

**Martyn Lloyd-Jones:**

Is the gospel personal to *you*? Can you say that this is the greatest and the biggest and the best good news that we have ever heard?

If this is not the best news you have ever heard, you have **an inadequate sense of sin**;

If this is not the best news you have ever heard, you have **an inadequate view of your own sinfulness**;

If this is not the best news you have ever heard, you have **an inadequate view of the consequences of sin**;

If this is not the best news you have ever heard, you do not realize **the greatness and the glory of God’s redeeming work** revealed in the gospel.

**Martyn Lloyd-Jones:** *“The gospel! O how easily we use this term; how glibly we repeat it. It ought to be impossible for us to use the very word ‘gospel’ without bursting forth, as it were, into a hymn of praise and thanksgiving! Good News from God! That’s the gospel.”*

The good news is what God has done about man and his salvation. It is good news from God.

*The Promise of the Gospel:* Romans 1:1 – 2

Paul here uses the term “gospel” in a very narrow sense of **the promise through the prophets in the holy scriptures** (Romans 15:4; 16:26; Galatians 3:8). In 1 Corinthians 15 he will define the gospel in its broadest terms. But here his focus is on **the promise through the prophets in the holy scriptures**.

There are nearly 60 Old Testament references in the Book of Romans. Genesis 8 times, Isaiah 18 times, and all others 31 times.

Note the distinction between Jesus Christ and the prophets who preceded him:

Jesus is not one among many prophets;  
Jesus is not the end of a long line of prophets;  
Jesus is separate and distinct from the prophets in this sense:

He himself is God's word to the prophets: Acts 3:20-21; Hebrews 1:1-3  
He himself is the fulfillment of all that the prophets promised: 2 Corinthians  
1:19-20

In Romans 4 and 5 he will survey the scriptures from "**Adam to Moses**" together with a specific emphasis on **Abraham** and **David** to demonstrate that his gospel is not novel – but "promised afore."

"The scriptures...testify of me" John 5:39

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24:27