

Romans 1.16-17 Essence Introduction; Gospel, Salvation, Faith,
Righteousness 011-013
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[Romans 1.16 Paul's Essence Introduction - Gospel Message 011]

Now we look at one of the most important verses in all of Scripture. There are significant issues regarding salvation, how to come into a relationship with God. There are five major words which we will consider and which we need to be able to communicate to the unbeliever. It is the essence of the whole book of Romans; that is why we call it Essence Introduction and I believe it is the essence of the heart of God regarding our relationship to Him.

Again, it is set in the city of Rome. In the first seven verses Paul gives a formal introduction, then in 8-15 a personal introduction with purposeful plans to visit the Romans, and now he gives us the essence of the whole book. It actually flows from what he has just been saying.

An Essence introduction is in verses 16 and 17. Verse 16 is summarized as the Resource of God for Deliverance; the word 'Salvation' is colored in our thinking. We have preconceived ideas as to what the word means, so 'Deliverance' is a better word. It is necessary to have a clear understanding of it, especially in Romans. It depends on the context. This verse, 16, is divided into four parts: First, there is a resolve from Confidence.

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1.16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Verse 16 is a single sentence. The passage begins with 'For I am not ashamed of the gospel' which is the first independent clause. Everything else is going to tell us something about the gospel and Paul's desire to communicate it. When he says he is not ashamed of it we will see his attitude or perspective on it.

He starts with 'For'; this refers to what came before—verses 14 and 15 where he says 'I am under obligation both to the Greeks and the barbarians, both to the wise and the foolish.' Paul has a sense of an obligation, a mission to them. This is why he exists, why he is on the

earth: he is compelled to reach out to the two major 'factions' of the first century, the Jewish people and all the non-Jews including everyone.

1.16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

He says, in 15, that he is eager to preach the gospel to all—and to those in Rome, his audience of the letter. Then the 'For' leads into this idea of the gospel with a negative. 'Not ashamed' is framed in a certain way. Oftentimes we use figures of speech that convey certain ideas. When he says 'not ashamed' he is using a figure of speech that was common in the first century and we use it frequently as well.

Sometimes we explain things with a kind of double negative; we use a negative to negate the negative. That is what Paul is doing to convey the opposite. He actually has this great confidence, we could say, or pride in the gospel because everything else he tells us about it has a positive idea. He negated an idea in order to convey another idea.

We look at the meaning of the word 'ashamed' in the Scriptures.

Not Ashamed

1. Term - (11x) ἐπαισχύνομαι (eh-pah-ees-khóo-no-mah-ee)
It is used 11 times.
2. Meaning - to be ashamed
Romans 6.21 *Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.*
Referring to something in our past lives. As a believer we realize now that that thing is shameful.
2 Timothy 1.8-16 *Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God, ... 12 For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.... 16 The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains;*
3. Litotes = making positive affirmation by negating the opposite
Hebrews 2.11 *For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren,*
11.16 *But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.*

God does not have anything to be ashamed of—he is absolutely holy. He uses it to affirm the positive.

4. Paul's great confidence in the Gospel (not ashamed)

1.16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

The word Gospel also needs to be clear:

Gospel

1. Term - εὐαγγέλιον (yoo-ahn-guéh-lion)

The noun 77x, verb 55x are used in the New Testament.

Every theological word has a common meaning in the culture; there is no special language in the Scriptures. So it is with the gospel. Our word 'evangelism' comes from this Greek word.

2. Basic meaning - good news

1Thessalonians 3.6 *But now that Timothy has come to us from you, and has brought us good news of your faith and love, and that you always think kindly of us, longing to see us just as we also long to see you,*

This is not about the gospel; it's just a report, news. We might say: 'Hey! We had a baby this week!' or '...graduated from college!'

3. Technical theological meaning - God's good news concerning spiritual deliverance

Sometimes the writers add a technical, theological meaning to it—here, in verse 16, it is referring to salvation from eternal separation from God.

4. Verb - to bring good news, or to announce, sometimes it is translated 'to preach the gospel message.'

Importance

1. Jesus - Mark 1.1 *The beginning of the gospel of Jesus Christ, the Son of God.*

The beginning of the good news of Jesus Christ.

14 *Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God,*

15 *and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."*

Luke 4.43 *But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose."*

2. Apostles - Luke 9.6 *Departing, they began going throughout the villages, preaching the gospel and healing everywhere.*

That was the purpose of the apostles, preach the gospel.

3. Paul - set apart (Rom 1.1), serve (9), compelled (14), eager (15), confidence (16)

4. Great reward - Mark 10.29 *Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, 30 but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.*

There will be great rewards for sharing the Gospel with a lost world.

Gospel Message Share Your Good News

In order for someone to accept the good news he needs to be aware of the bad news; if not, he does not sense a need for it. This is how the book of Romans starts—with the bad news:

1. Bad news - Rom 3.23 *for all have sinned and fall short of the glory of God,*

Eternity is at stake—eternal separation because of our sin, everyone is sinful. We all stand, from a legal perspective, before the ultimate Judge of the whole universe; we are declared guilty and stand condemned for eternity. The unbeliever needs to understand that. We have to communicate that everyone is helpless without anything to get him out of this situation and, until a person realizes that, the good news makes no sense to them. Most think they are fine with job, needs met, etc. But Romans start with that bad news.

2. Good news - 3.24 *being justified as a gift by His grace through the redemption which is in Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*

He is describing this as though in a court of law and uses a lot of legal terms, some of which we need to study. Jesus died on the cross in our place which satisfied all the legal requirements. He was displayed publicly; and demonstrating His righteousness, justifying us. He paid the penalty so when God looks at us He can see us justified or acquitted. Our sins have been removed. A 'propitiation in His blood' is what satisfies the requirements.

God is righteous. He can set us free because all of His justice is satisfied because of what Jesus did on the cross.

3. Faith alone - 3.26 *for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. 27 Where then is*

boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. 28 For we maintain that a man is justified by faith apart from works of the Law.

Faith alone, apart from the works of the Law, nothing that we can do—it is in God’s hands. That is the heart of the Gospel: we receive salvation, eternal life y forgiveness of sin solely on what Christ has done. It doesn’t include going to church—that does not add ‘one iota’ to salvation. We cannot add anything. We tend to think that we have to do *something*. But it is by grace, unmerited favor, that is, we don’t deserve it.

We want to do things—like baptism, or responding in a meeting, or signing a card, or after salvation begins we want to do works to maintain it afterwards. No, it is by faith alone, just accepting what the gospel says and believing what God has done on the cross—taking our sin upon Himself. The moment we believe it our heart is transformed—a regeneration as it is also called in the Bible. We can add nothing to it. The requirement is so high that we cannot do it ourselves.

4.3 *For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.”*
4 Now to the one who works, his wage is not credited as a favor; but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness.

Even Abraham: he believed, and his faith was credited to him for righteousness. The good news is that Jesus has justified us.

Concentrate on a clear presentation of the Gospel message (starting with the bad news), not manipulating unbelievers!!!

[Romans 1.16 Paul’s Essence Introduction - Power of Gospel and Salvation 012]

This gospel is the power of God: inherent omnipotent power that only God has. He infuses the gospel message into us with power to convert.

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We need to be aware of the power available—the means to convert. It is not our emphasis, not ‘trickery’, not our manipulation. It is the power that is inherent in the gospel that converts. We just accurately present the gospel so that the hearer understands.

The focus of the word ‘power’, in any form, in the first century, was Rome. When one thought of ‘power’ it was the greatest, Rome itself.

1.16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Power

- > δύναμις (dóo-nah-meēs) - 119x in the New Testament.
 - We get the word ‘dynamite’ from the Greek word, but that is not the type...
- > Not explosive Power. It is a constant.
- > Not Power of creation, science, the mind nor demonic. Not like natural power. Not of the mind—thinking great thoughts. Not even demonic power. It can be used in any of these cases, but in this context that is not the essence of the word. It is when God is associated with it.
- > **But here, in this context: inherent Omnipotent Power of God.**
 - It is not us; He can take even garbled words and use them with His power. It has nothing to do with us.

Considering well the idea of ‘power’:

Inherent Power of the Sun—but God is the one that built it, He is the Creator.

- > Diameter = 865,000 miles - 109x the size of the earth
- > From earth = 93 million miles away but we still feel its power
- > Light takes 8 minutes 20 seconds to get from the sun to the earth.
 - Yet that power produces all of life on the planet earth.
- > Orbits the galaxy in 240 million years. (The earth is only 6000 years old.)

God’s power is greater than the sun—which is only one of the estimated 100 billion suns in the Milky Way. His power is omnipotent:

Omnipotent Power

- 1. Displayed in creation - Romans 1.20 *For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*

God reveals Himself through the creation, what He made, and every human being has seen the power of God, His eternal nature. He has revealed Himself. That power is seen by looking at the sun

or the galaxy or the multitude of galaxies in the heavens—the universe. You know that He is the Creator and His power is greater than anything we can conceive of.

Also, He intervenes in history, **displaying His power:**

2. ... in Pharaoh - Romans 9.17 *For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH."*

Why did God raise up Pharaoh? He was an unbelieving leader that was the power of the entire civilization of that day. It was God that raised him up—to show that the greatest political power of that day was nothing in the hand of God, gradually through the plagues and then through the exodus itself. And everyone in that day was able to see the power of God. One of the reasons for these miracles was to convince the children of Israel of His tremendous power.

3. ... in Christ's miracles - Acts 2.22 *"Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—*

A summary of the miracles of Christ. 'Attested to you by God with miracles'—which is the word 'dúnamis'; δύναμις and is found elsewhere, also translated 'miracles'. They were designed to demonstrate the omnipotent power of God so that people would see that Jesus Christ is the Son of God and is everything He claimed to be. He is God Himself.

4. ... in disciples' miracles - Romans 15.19 *in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ*

Jesus passed along that power to His disciples to confirm who He is. Here Paul, like the disciples, demonstrated God's power.

5. ... in Resurrection - Romans 1.4 *who was declared the Son of God with power by the resurrection from the dead,...*

The resurrection displays the power of God. We have already looked at this verse.

6. ... in the 2nd Coming - Matthew 24.29 *"But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken. 30 "And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.*

In the 2nd Coming we will have a display of the power of God. Christ will come with power and great glory. The whole world will see something unusual happening.

7. ... in the Gospel - Romans 1.16 *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, 1Thessalonians 1.5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction;*

The human heart can only be changed by the power of the Holy Spirit—the Omnipotent power of the Holy Spirit. We do not have to 'make something happen' if a person is resisting; God can convert the heart.

8. ... in the Christian life - Romans 15.13 *Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.*

That same power is available to live the Christian life. We are incapable of living the Christian life without that resurrection power—the power of the Holy Spirit. Our flesh is incapable, we resist what God has for us, but that power is the only thing to help us. After we are converted we still need omnipotent power, 'dúnamis'. As we trust the Lord we have that power appropriated to us to live the Christian life. Otherwise we live in the flesh and there is no power.

So, the reason Paul has this confidence in the gospel is because of power. Next in the verse, is the result which is Deliverance.

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1.16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

We are using the word 'Deliverance' instead of 'Salvation' because of the preconceived ideas we have of it. Just like we saw with the word 'gospel' when we said it has an everyday sense, 'good news', any kind of good news. The writers took that word and applied a theological sense to it. It is a particular good news—in relation to God and spiritual things.

Likewise, with Salvation, think of physical or material or even intellectual dangers. That is the everyday usage. But there is also a spiritual use.

Salvation

1. Term - σωτηρία (so-te-ay-rée-ah) 45x as a noun in the NT
σώζω (sód-zo) 106x as a verb

Sometimes it is used in the material, everyday sense:

2. From physical danger - Acts 27.20, *Since neither sun nor stars appeared for many days, and no small storm was assailing us, from then on all hope of our being saved was gradually abandoned....* 31 *Paul said to the centurion and to the soldiers, "Unless these men remain in the ship, you yourselves cannot be saved."*...

He is not talking about repenting and being 'saved' from eternal damnation. Rather, saved from the storm, the tragedy.

34 *"Therefore I encourage you to take some food, for this is for your preservation, for not a hair from the head of any of you will perish."*

'For your preservation' = the same word, 'sotería'. It is also used for armies or a city, for example, being saved from destruction. Today we use it for driving a car and being saved by avoiding a car coming at us—saving our life. Or, saving your wealth by taking money out of investment just in time. It is used more frequently in the Old Testament than in the New because it is describing historical events relating to physical dangers.

Philippians 1.19 *for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ,*

Again, being saved from physical danger.

3. Theological - 3 senses: It is not always used in the theological sense of salvation from damnation; in fact, in the majority of cases it is not referring to this. Paul does not often use the word 'salvation'; he uses the word 'justification' when he is referring to initial salvation from sin.

He uses the legal terminology from the courtroom. We are already declared guilty = the bad news. But He has provided a means of Deliverance, escape from eternal hell, from eternal separation from God. The Bible uses the word 'justification'. Legally we have to meet God's standards, but he paid the penalty for us = the good news.

Jesus died on the cross to experience all the judgment that we face, or would face. The unbeliever must face his own judgment because he is not accepting the only way of escape. That is what we mean by 'salvation' and the Bible says we are justified; God has forgiven our sins because they were paid for on the cross. Not only that, it is the negative, the removal of the the condemnation. But

justification has the positive—it declares us righteous and we have a positive standing by the work of Christ. In that case it is *justification* from the *penalty* of sin, even future sins. It is once and for all.

Salvation

- > Past = JUSTIFICATION from **PENALTY** of Sin
> Future = GLORIFICATION from **PRESENCE** of Sin
> Present = SANCTIFICATION from **POWER** of Sin

There is also a second sense, in terms of the *future*. The term the Bible uses is *glorification*, a future salvation from even the very presence of sin, when the old nature is removed from us and we have a new nature given to us and we spend eternity in the new nature. That is deliverance from the presence of sin. We can think of this as being glorification.

There are about 19 uses of the term 'salvation' referring to the past, justification part, and another 19 uses of the term referring to the future, glorification. So it refers to both of these events.

And, then there is the present: sanctification. This is the third word with reference to salvation. We need constant salvation, day by day, to deliver us from the power of sin.

Romans 8.30 *and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.*

The word 'glorified' is also referred to sometimes as 'sódzo', salvation. Salvation is a package: it is past, present, and future.

6.22 *But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.*

Again, reference to the complete deliverance. Peter refers to all three aspects of salvation in one chapter. 1Peter 1.3 *Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.... 9 obtaining as the outcome of your faith the salvation of your souls.*

Verse nine suggests that your souls are protected, while you are passing through temptation in the Christian life, from the power of sin during sanctification.

Philippians 2.12b ... *work out your salvation with fear and trembling*; You have some work to do in the on-going Christian walk. This will be studied in chapters six through eight.

1Peter 1.10 *As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries,*

This seems to be a use of the word salvation in the over-all broad sense. The prophets would desire to know the ramifications and it was not clear to them. So in verse ten the word is probably used in the broad sense to include all three senses. And in Romans 1.16—the over-all broad sense, including past, present and future. In the book he expands on them—and the context is quite clear as he is logical in his progression.

1.16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Now we have to look at how we can have this deliverance: it is only by faith, nothing we can do. Today even among evangelicals there is a tendency to add works to it.

Faith

1. πιστεύω (pisteúō) - to believe, to have faith
2. Today - tendency to add works to it, saying: “Salvation is by faith alone but saving faith is not alone.” This is not theologically accurate. It implies that either to keep your salvation or to show that your salvation is genuine you have to have works.
Salvation initially is by faith and faith alone; that is settled, completed, done; now you simply trust Christ completely for your salvation. What you do after you are saved has no bearing on that.
3. Simple trust that Christ accomplished all for salvation
4. Works only for sanctification, not for salvation in the past tense sense.

Again, this book was written to believers in Rome—to equip them to share the gospel message with others.

Gospel Message

1. Bad news - 3.23 *for all have sinned and fall short of the glory of God,*
2. Good news - 3.24 *being justified as a gift by His grace through the redemption which is in Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*

3. Faith alone - 3.27 *Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. 28 For we maintain that a man is justified by faith apart from works of the Law.*

4.3 *For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.”*

4 *Now to the one who works, his wage is not credited as a favor, but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, 1.16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

Ask the unbeliever to simply trust Christ for salvation. We need to trust the power of the Gospel to convert!!!

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1.16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

There were a few Jews in the Old Testament who believed and this verse makes them the priority—they are the chosen people of God. God has not abandoned them as we will see in chapters nine through eleven. There is a hardening of the hearts of Jewish people but the gospel of salvation is for the Jew first—and then to the ‘Greek’. This was a common usage in the first century referring to the gentiles, everybody else. It was the children of Israel that God created.

The Abrahamic Covenant set the parameters for all the rest of history. If you study world history you will be able to verify that it fits and it is not worked out completely yet. The Abrahamic Covenant has a future fulfillment yet, but the center of God’s dealings is the nation of Israel. Now we think everything is about us, the believers in this age at this time, but we need to go back to Israel. He created them as a nation.

Priority

1. Creation of God's nation
2. Salvation of Israel - Exodus from Egypt
3. Purpose of Israel - Exodus 19.5-6 *'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation.'* *These are the words that you shall speak to the sons of Israel.'*

Their purpose was to be priests, mediators between God and the rest of the world, between God and mankind in general, between God and the Greeks or gentiles. But they failed and God destroyed them as a nation. But the promises are not lost; that's what Romans will tell us. They were to reach gentiles.
4. Priority of Israel - John 4.22 *"You worship what you do not know; we worship what we know, for salvation is from the Jews.*

So the priority of Israel we have with Jesus Himself. He is talking to the Samaritan woman, an outcast.
5. For Gentiles also - John 10.16 *"I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.*

He is talking to Jews, His disciples, and He tells them that there are other 'sheep' that He is going to bring in. It is not clear to them that He is referring to people who are not Jewish that He is going to incorporate. But the priority is the Jewish people. Remember when He sent them out on a missionary journey He told them to go to the house of Israel, not to go to the gentiles.

Romans 3.22 *even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;*
He broadens it—no distinction.

Matthew 28.19 *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."*

The Great Commission for us as a church and individuals. Now the majority of the church is gentile, but God hasn't left Israel out.

[Romans 1.16-17 Paul's Essence Introduction - Faith and Righteousness 013]

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1.17 For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."

The word 'For' kind of parallels verse 16, referring back to the gospel and Paul's eagerness to preach it. Here it is the 'righteousness' of God; this is the key word of the whole book. The others occur in Romans but this one more than any other theological term in the whole book.

1.17 For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."

What is this righteousness?

What Does God Say about Righteousness/Righteous?

1. δικαιοσύνη (dee-kah-ee-o-sóo-ne) - 36x in Romans. Over 100 times in NT.

δικαιος (dée-kah-i-os) - 7x in Romans.
δικαίω (dee-kah-i-áh-o) - 15x in Romans.
2. As attribute - perfect standard, rightness of His character and actions
Revelation 16.5 *And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One, because You judged these things; ...7 And I heard the altar saying, "Yes, O Lord God, the Almighty, true and righteous are Your judgments."*
2Corinthians 9.9 *as it is written, "HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS RIGHTEOUSNESS ENDURES FOREVER."*

It is an attribute of God; there are many passages referring to God Himself. It is God in His rightness of character and actions. Everything that God does is right, absolutely right. In fact, He is the standard for everything else. It is the essence of His character. Holiness is another thing related to it. Everything that God does is different from us and everything that He is and does is right and correct and just—and everything apart from Him is unrighteous.
3. Man as unrighteous - no standing. Romanos 3.10 *as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE;*
1.18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, ...29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,*

Man is unrighteous. The conclusion comes in 3.10: all are sinners. Everything about us is off from what is right, we fall short; that is the meaning of sin. The idea of sin is a falling short of a righteous standard, of God.

1.18 also talks about us. Man suppresses the truth in unrighteousness. That is our tendency; it is who we are. We lack a standing before God and the wrath of God awaits us. That's the bad news. Paul is starting with it, will argue it, convince us of it until we agree and say, 'OK, what's the solution?' Then, in the middle of chapter three he is going to give us the solution, the good news. He is also going to tell us how to receive it—by faith and faith alone which occurs very frequently in the book of Romans.

4. In man - right standing before God. Romans 3.21 *But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; ...25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*

For man to have a right standing before God, that is salvation, justification. Sometimes the word 'dikaiois' is translated 'justification' or 'just'; it is in the same word group.

It comes 'apart from the Law [of the Jews]', by faith alone. All of world history had been waiting for the crucifixion of Jesus Christ. This is how we enter into a right standing before God.

5.19 *For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.*

2Corinthians 5.21 *He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.*

5. Only by imputation - Romans 4.3 *For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS." ...5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, 6 just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:*

Philippians 3.9 *and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith.*

It is only through 'imputation', another theological word which we will study. The idea: it is credited to your account. You didn't deserve it; it is grace—you just believed it and accepted it. Now it is in your bank account and no one can take it away. You can't even give it up yourself. It is secure. That is in the book of Romans.

Now there is a growing in righteousness:

6. Christian living - Romans 6.13 *and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God...16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?...18 and having been freed from sin, you became slaves of righteousness. 19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. 20 For when you were slaves of sin, you were free in regard to righteousness.*

This is the sanctification aspect of righteousness. We are declared righteous and it is put to our credit the moment we trust, but we are not *made* righteous—a huge distinction. We are not made righteous; we are declared righteous. And before God, He sees the righteousness of Jesus Christ and it is our bank, in our credit. That's how he views us. Now we want to grow in righteousness—we want to conform more and more to the standard.

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1.17 For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."

'The righteousness of God is revealed from faith to faith.' From your faith for salvation, back to your faith for sanctification this righteousness comes. You believe and that righteousness is credited to that faith. Then 'back to (based on) your original faith' the imputed righteousness enables you to live and grow spiritually making you righteous.

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This is something even Old Testament people could experience. It is a quote from Habakuk and OT believers could have known about, so it is not new—the idea of trusting God for your continued growing in sanctification or righteousness.

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So, the righteous man shall live by faith. Now we have the power available to live free from the penalty of sin and the power of sin. Chapters six through eight will give us the principles conforming to the standard that God has set. We will never reach it in this lifetime, but we keep growing and becoming more Christ-like. That is Christian living where we become more and more like Christ. That is the transformation described in Romans 12.1 and 2. It is a gradual process; it takes time. When we are glorified we will come the closest we ever come in all eternity. That’s righteousness.

Faith alone is the key to deliverance from the penalty of sin and also from the power of sin!!!