

# The Gospel and God's Righteousness (30)

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Romans 1:1-17

(Continuation from 03/27/16)

## C. Paul's Boldness for Christ: Unashamedness of the Gospel, Romans 1:16-17

Romans 1:16-17 (NASB)

<sup>16</sup>“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.”

<sup>17</sup>“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.”

1. It is the *good news* from God Himself (v.16).
2. It is the power of God to save (v.16).
3. It is the revelation of God's righteousness (v.17).

2. (Romans 1:16) Gospel— God, Power of— Salvation: Paul is not ashamed of the gospel because it is the power of God to save.

Romans 1:16 (NASB)

<sup>16</sup>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.

Note **four significant facts**.

1. The word “power” (*dunamis*) means the might, energy, force, and strength that is within God.
2. The word “salvation” must be understood and grasped by every person upon earth.
3. God saves all who believe.
4. God saves all nationalities, both Jew and Greek.

In verses 16-17, Paul uses four key words that are crucial to understanding the gospel of Jesus Christ: **power**, **salvation**, **faith**, and **righteousness**.

1. The word “power” (*dunamis*) means the might, energy, force, and strength that is within God. The power is “of God,” of His very nature. As God, He is the embodiment of power; He possesses all power, that is, omnipotent power, within His Being. He can do and act as He chooses.

**The point is this:** God has chosen to use His power in a loving way by sending men the “good news,” the gospel of salvation. Being all powerful, God could wipe men off the face of the earth, but instead He has chosen to give men the good news of salvation. This tells us a

critical truth: God's nature is love. He is full of compassion and grace. He is the God of salvation; therefore, He sent the "gospel of Christ" to the world that men might be saved.

2. The word "salvation" must be understood and grasped by every person upon earth. The hope of the world is God's salvation (see, [Deeper Study # 1, Salvation—Romans 1:16](#) for more discussion).

## Salvation

for **salvation** ([1:16c](#))

**Romans 1:16 (NASB)**

<sup>16</sup> "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."

Surely the greatest manifestation of God's power is that of bringing men to **salvation**, of transforming their nature and giving them eternal life through His Son. We learn from the psalmist that, despite their rebelliousness, God saved His chosen people "nevertheless for the sake of His name, that He might make His power known" ([Psalm 106:8 \(NASB\)](#)). As God incarnate, Jesus Christ manifested His divine power in healing diseases, restoring crippled limbs, stilling the storm, and even raising those who were dead.

Paul uses the *noun* **sōtēria** (salvation) some **nineteen times**, **five of them** in Romans, and he uses the corresponding *verb* **twenty-nine times**, **eight of them** in Romans. The basic idea behind the term is that of deliverance, or rescue, and the point here is that the power of God in **salvation** rescues people from the ultimate penalty of sin, which is spiritual death extended into tormented eternal separation from Him.

Some people object to terms such as **salvation** and *being saved*, claiming that the ideas they convey are out of date and meaningless to contemporary men. But **salvation** is God's term, and there is no better one to describe what He offers fallen mankind through the sacrifice of His Son. Through Christ, and Christ alone, men can be saved from sin, from Satan, from judgment, from wrath, and from spiritual death.

Regardless of the words they may use to describe their quest, men are continually looking for salvation of one kind or another. Some look for economic salvation, others for political or social salvation. As already noted, many people look for inner salvation from the guilt, frustrations, and unhappiness that make their lives miserable.

Even before Paul's day, Greek philosophy had turned inward and begun to focus on changing man's inner life through *moral reform* and *self-discipline*. William Barclay tells us that the Greek Stoic philosopher Epictetus called his lecture room "the hospital for sick souls." Another famous Greek philosopher named Epicurus called his teaching "the medicine of salvation." Seneca, a Roman statesman and philosopher and contemporary of Paul, taught that all men were looking *ad salutem* ("toward salvation"). He taught that men are overwhelmingly conscious of their weakness and insufficiency in necessary things and that we therefore need "a hand let down to lift us up" (*The Letter to the Romans* [Philadelphia: Westminster, 1975], p. 19).

Salvation through Christ is God's powerful hand, as it were, that He has let down to lift men up. His **salvation** brings deliverance from the spiritual infection of "**this perverse generation**" ([Acts 2:40](#)), from **lostness** ([Matt. 18:11](#)), from **sin** ([Matt. 1:21](#)), and from **the wrath of God** ([Rom. 5:9](#)).

[Acts 2:40 \(NASB\)](#)

<sup>40</sup> "And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from **this perverse generation!**"

[Matthew 18:11 \(NASB\)](#)

<sup>11</sup> "For the Son of Man has come to save that **which was lost.**"

[Matthew 1:21 \(NASB\)](#)

<sup>21</sup> "She will bear a Son; and you shall call His name Jesus, for He will save His people **from their sins.**"

[Romans 5:9 \(NASB\)](#)

<sup>9</sup> "Much more then, having now been justified by His blood, we shall be saved **from the wrath of God** through Him."

It brings deliverance to men from their gross and willful spiritual ignorance ([Hosea 4:6](#); [2 Thessalonians 1:8](#)), from their evil self-indulgence ([Luke 14:26](#)), and from the darkness of false religion ([Colossians 1:13](#); [1 Peter 2:9](#)), but only for those who believe.

[Hosea 4:6 \(NASB\)](#)

<sup>6</sup> "**My people are destroyed for lack of knowledge.** Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children."

[2 Thessalonians 1:8 \(NASB\)](#)

<sup>8</sup> "**Dealing out retribution to those who do not know God** and to those who do not obey the gospel of our Lord Jesus."

[Luke 14:26 \(NASB\)](#)

<sup>26</sup> "**If anyone comes to Me, and does not hate his own** father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple."

[Colossians 1:13 \(NASB\)](#)

<sup>13</sup> "For He rescued us **from the domain of darkness**, and transferred us to the kingdom of His beloved Son."

[1 Peter 2:9 \(NASB\)](#)

<sup>9</sup> "But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION, so that you may proclaim the excellencies of Him **who has called you out of darkness** into His marvelous light."

**3. God saves all who believe.** Belief is the one condition for salvation, *but* we must always remember that a person who really believes *commits himself* to what he believes. If a man does not commit himself, he does not believe. True belief is commitment. Therefore, God saves the person who believes, that is, who really commits his life to the gospel of Christ.