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Series: The Book of Romans

The Gospel and God's Righteousness (32)

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[Romans 1:1-17](#)

(Continuation from 04/10/16)

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

Romans 1:16-17 (NASB)

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.”

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.”

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)

¹⁶For 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

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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](#)).

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.

Faith

*to everyone who **believes**, to the Jew first and also to the Greek.*
(1:16d)

[Romans 1:16 \(NASB\)](#)

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 fourth key word regarding the gospel is that of faith. The sovereign power of God working through the gospel brings salvation **to everyone who believes**.

Pisteuō (believes) carries the basic idea of **"trusting in, relying on, having faith in."** When used in the New Testament of salvation, it is usually in the *present, continuous form*, which could be translated **"is believing."** Daily living is filled with acts of faith. We turn on the faucet to get a drink of water, trusting it is safe to drink. We drive across a bridge, trusting it will not collapse under us. Despite occasional disasters, we trust airplanes to fly us safely to our destination. People could not survive without having implicit trust in a great many things. Virtually all of life requires a natural faith. But Paul has in mind here a supernatural faith, produced by God—a **"faith that is not of yourselves but the gift of God"** ([Ephesians 2:8](#)).

[Ephesians 2:8 \(NASB\)](#)

⁸ **"For by grace you have been saved through faith; and that not of yourselves, it is the gift of God."**

Eternal life is both gained and lived by faith from God in Jesus Christ. **"For by grace you have been saved through faith,"** Paul tells us ([Ephesians 2:8](#)). God does not first ask men to behave but to believe. Man's efforts at right behavior always fall short of God's perfect standard, and therefore no man can save himself by his own good works. Good works are the product of salvation ([Ephesians 2:10](#)), but they are not the means of it.

[Ephesians 2:10 \(NASB\)](#)

¹⁰ **"For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them."**

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Salvation is not merely professing to be a Christian, nor is it baptism, moral reform, going to church, receiving sacraments, or living a life of self-discipline and sacrifice. Salvation is believing in Jesus Christ as Lord and Savior. Salvation comes through giving up on one's own goodness, works, knowledge, and wisdom and trusting in the finished, perfect work of Christ.

Salvation has no national, racial, or ethnic barrier but is given to every person who believes, **to the Jew first and also to the Greek**. It was to **the Jew first** chronologically because Jews are God's specially chosen people, through whom He ordained salvation to come ([John 4:22](#)).

[John 4:22 \(NASB\)](#)

²² **“You worship what you do not know; we worship what we know, for salvation is from the Jews.”**

The Messiah came first to the lost sheep of the house of Israel ([Matt. 15:24](#)).

[Matthew 15:24 \(NASB\)](#)

²⁴ **“But He answered and said, “I was sent only to the lost sheep of the house of Israel.”**

The **great Scottish evangelist Robert Haldane** wrote,

“From the days of Abraham, their great progenitor, the Jews had been highly distinguished from all the rest of the world by their many and great privileges. It was their high distinction that of them Christ came, “who is over all, God blessed forever.” They were thus, as His kinsmen, the royal family of the human race, in this respect higher than all others, and they inherited Emmanuel's land. While, therefore, the evangelical covenant, and consequently justification and salvation, equally regarded all believers, the Jews held the first rank as the ancient people of God, while the other nations were strangers from the covenants of promise. The preaching of the Gospel was to be addressed to them first, and, at the beginning, to them alone, [Matthew 10:6](#); for, during the abode of Jesus Christ upon earth, He was the minister only of the circumcision, [Romans 15:8](#). “I am not sent,” He says, “but to the lost sheep of the house of Israel”; and He commanded that repentance and remission of sins should be preached in His name among all nations, “beginning at Jerusalem.”... Thus, while Jews and Gentiles were united in the participation of the Gospel, the Jews were not deprived of their rank, since they were the first called.”

The preaching of the Gospel to the Jews *first* served various important ends. It fulfilled Old Testament prophecies, as [Isaiah 2:3](#). It manifested the compassion of the Lord Jesus for those who shed His blood, to whom, after His resurrection, He commanded His Gospel to be first proclaimed. It showed that it was to be preached to the chief of sinners, and proved the sovereign efficacy of His Atonement in expiating [sic] the guilt even of His murderers. It was fit, too, that the Gospel should be begun to be preached where the great transactions took place on which it was founded and established; and this furnished an example of the way in which it is the will of the Lord that His Gospel should be propagated by His disciples, beginning in their own houses and their own country. (*An Exposition of the Epistle to the Romans* [MacDill AFB, Fla.: MacDonald Publishing Co., 1958], p. 48)

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All who believe may be saved. Only those who truly believe will be.