

**Rom 1:6-17; GOD'S POWER TO SAVE.  
C. Concerning the Gospel. (1:16-17;)**



# **I. INTRODUCTION & THEME (1-17;)**

## **A. CONCERNING PAUL (1-5)**

- 1. His place in life:** servant and apostle. (1)
- 2. His story in life:** the gospel of Christ. (2-4)
- 3. His purpose in life:** to produce Salvation based on faithful obedience. (5)

## **B. CONCERNING THE ROMANS. (6-15)**

- 1. Paul's description** of them. (6-7)
  - 2. Paul's report** of them. (8)
- 3. Paul's deep desire** to visit them. (9-10)
- 4. Paul's reason** and eagerness to visit them. (11-15)

## **C. CONCERNING THE GOSPEL. (16-17;)**

### **1. Its respectability:-**

**Nothing to be ashamed of. (16a;)**

### **2. Its nature:-**

**The power of God. (16b;)**

**3. Its aim:- salvation. (16c;)**

### **4. Its scope:-**

**For everyone who believes. (16d;)**

### **5. Its content:-**

**The revelation of God's righteousness through faith. (17;)**

**The theme of the book is stated in 1:16-17;**

**“For I am not ashamed  
of the gospel of Christ,  
for it is the power of God unto salvation  
for everyone who believes,  
for the Jew first and also for the Greek.”**

**“For in it the righteousness of God  
is revealed from faith to faith;  
as it is written,  
“The just shall live by faith.”**



Can you put the  
paragraph (1:16-17;)  
into your own words?  
For example:-

Paul's  
Letter  
to the

ROMANS

Why am I eager to preach the gospel to you, also?

***Because I'm not ashamed of it.***

**\*It's God's power to save everyone who believes,  
because it shows God's righteousness,  
(His plan for making man righteous);  
Just as Habakkuk said (2:4),  
“*the just person shall live by faith.*”**

**I am determined to preach it  
to both Jews & Greeks.**

**v16 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." New American Standard.**

**16 I am not ashamed of the gospel, because it is the power of God  
for the salvation of everyone who believes: first for the Jew,  
then for the Gentile.**

**17 For in the gospel a righteousness from God is revealed,  
a righteousness that is by faith from first to last,  
just as it is written: "The righteous will live by faith."**

**16 For I am not ashamed of the good news (gospel), for it is God's  
power for the salvation of everyone who trusts in it, of the Jew  
first and then of the Greek.**

**17 For in the good news (gospel) God's Way of man's right  
standing with Him is uncovered, the Way of faith that leads  
to greater faith, just as the Scripture says, "The upright man  
must live by faith." William's New Testament. (modified)**

## **Pick out the important words to define.**

**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."**

**not ashamed**

**of God**

**believes**

**gospel**

**salvation**

**Jew**

**power**

**everyone**

**Greek**

**righteousness**

**revealed**

**faith to faith**

**shall live by faith**

16; **“For I am not ashamed of the good news (gospel),**  
for it is God's power for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

**“If anyone might have reason to be ashamed of the  
Gospel it was Paul. (Acts 18:9,10; 2 Cor 11:22-33;)**

**“ashamed” LITOTES: deliberate understatement.**  
A negative statement with a positive meaning.  
**Paul means that he Exalts /Glories** in the gospel.

**He is not a coward afraid of what people might say  
But rather he is willing to challenge people  
into making a choice for the gospel.**

**The consequences of being cowardly or ashamed to  
stand up for the gospel are grave. (Revelation 21:8;)**

16; “**For I am not ashamed of the good news (gospel),** for it is God's power for the salvation of everyone who trusts in it, of the Jew first and then of the Greek.”

The gospel message. Gal 6:14; "**glory**", "**boast**": **KAUCHAOMAI**. Used in two ways.

**1. Vain glorying.** 1 Cor 3:21; 4:7; Eph 2:8-9; **Negative.**

**2) Exalting** Rom 5:2; **Glory**, Phil 3:3; **Boast**, Jam 1:9; Psa 34:1-3; 103:1ff. see also Heb 2:10-11 11:15-16; 1 Pet 4:16; **Positive.**

16; “For I am **not ashamed** of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

## **GOD AND CHRIST ARE NOT ASHAMED.**

1. “**Not ashamed** to call the sanctified ones  
brethren.” (Heb 2:11-12;)
2. “**Not ashamed** to be called the God of heaven-  
Seekers.” (Heb 11:16;)

16; “For I am **not ashamed** of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

## **MAN IS NOT TO BE ASHAMED.**

1. “**Not be ashamed** when I look upon  
all Your commandments.” (Ps 119:6;)
2. “**Not ashamed** of his hope.” (Ps 119:116;)
3. “Will also speak of Your testimonies also before  
kings, and will **not be ashamed.**” (Ps 119:46;)
4. “Let my heart be blameless regarding Your  
statutes, that I may **not be ashamed.**” (Ps 119:80;)

16; “For I am **not ashamed** of the **good news (gospel)**, for **it is God's power** for the salvation of everyone who trusts in it, of the Jew first and then of the Greek.”

## **WE ARE NOT TO BE ASHAMED.**

1. “For **whoever is ashamed** of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”  
(Mk 8:38; Lk 9:26;)

2. “Whoever believes on Him **will not be put to Shame.**” (Rom 9:33; 1Pe 2:6; compare Rom 10:10-11;)

16; “For I am **not ashamed** of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

## **PAUL WAS NOT ASHAMED.**

1. When others mocked (Acts 17:32;)
2. Of the stumbling-block of the cross (1Cor 1:23;)
3. Of the suffering the cross brought to Christ.
4. To suffer as a Christian. (2Tim 1:12; 1Pet 4:16;  
compare 2Tim 1:16;)

16; “For I am **not ashamed** of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

## **NOT ASHAMED OF THE GOSPEL.**

**1. It is the power of God.**

**2. It can bring us to salvation.**

**4. In it the righteousness of God  
is revealed from faith to greater faith.**

**5. Preaching it brings about faith. (Rom 10:17;)**

16; **“For I am not ashamed of the good news (gospel),**  
for it is God's power for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

**The THESIS or THEME of the letter. 1:16-17.**

**"The gospel". EUANGELION: W.E.VINE.**

**original reward given to one who brought good news.** Later the idea of reward was dropped.

N.T. usage: **The good news (the glad tidings) itself.**  
English. - gospel - **God / spell** - good tidings from / about  
God. The apostles used it of two associated things.

**1. The basic facts** of the death, burial,  
and resurrection of Christ. 1 Cor 15:1-3;

**2) Doctrinally** with a reference to **the interpretation of these facts,** as is  
sometimes indicated by the context. Eph 3:3-9;

16; **“For I am not ashamed of the good news (gospel),  
for it is God's power for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”**

**The gospel is Good news because it's FREE!  
It is Good news because it offers salvation!  
It is Good news because it offers forgiveness!**

**It is Good news because it offers  
a new relationship with God!  
It is Good news because it offers  
the opportunity of conquering death!**

**The SOURCE of the Gospel – GOD.**

**16; “For I am not ashamed of the good news (gospel),  
for it is God's power for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”**

## **THE INGREDIENTS OF THE GOSPEL?**

- Its POWER. – “Of God.”**
- Its PURPOSE. – “Unto Salvation.”**
- Its AVAILABILITY. – “Everyone.”**
- Its APPEAL. – Jews and Gentiles.**
- Its CONTENT. – “The righteousness of God.”**
- Its CHARACTER. – “Therein is revealed.”**
- Its OPERATION. – “From Faith to Faith.”**

16; **“For I am not ashamed of the good news (gospel),**  
for it is God's power for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

## **THE GOSPEL - THE GOOD NEWS**

He will tell us of its **nature** — it's **powerful to save.** 16

He will tell us of its **origin** — it's **"of God"** 16

He will tell us of its **aim** — to **bring salvation and life**  
16-17

He will tell us of its **demand** — **believing** 16-17

And he will tell us of its respectability —  
it is nothing to be ashamed of 16

16; **“For I am not ashamed of the good news (gospel),**  
for it is God's power for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

The Gospel **Paul is not ashamed of** is:-

The **gospel of peace.** (Eph 6:15;)

The **gospel of hope.** (Col 1:23;)

An **everlasting** and **glorious gospel.** (2 Cor 4:4; 1 Pet 1:25;)

It's the **gospel of his Son** (Rom 1:9;)

because Christ is the centre of it.

It is the **gospel of God** because he planned it. (Rom 1:1-2).

It is **"the"** gospel because it has  
a definite and an objective content.

It is **"our"** gospel (1 Thess 1:5;) because it has been delivered  
unto a community of people who are together to receive and  
spread that gospel. It is a **"my"** gospel (Rom 2:16) because it  
is to be received as a personal blessing and responsibility.

**It is this and so much more.**

16; “For I am not ashamed of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

## **NATURE of the gospel? POWER.**

**v16 “The power of God for salvation.”**

- a. To the Jews a stumbling block. Their PRIDE.**
- b. To the Greeks foolishness. Their WISDOM.**
- c. To the Romans weakness. Their STRENGTH.**

**Paul had a genuine conviction that the Gospel  
and the Gospel only would make  
Christians and Christians only.**

**Unlike many today, Paul was willing to call men  
to Christ through his preaching. (Romans 10:17;)**

16; “For I am not ashamed of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

**"POWER" DUNAMIS:** Inherent capability.  
Inherent power.  
**Divine dynamite.**

**BULLINGER "Power in action."**

The words used to translate this word :-

**Wonderful works, Mighty works,  
Ability, Miracles, Mighty deeds.**

**Matt 22:29; Lk 1:35; Rom 1:4; Eph 1:19-20; Heb 1:3;**

16; “For I am not ashamed of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

The word for **"power"** in this text is the same word  
from which we derive **"dynamite"** and **"dynamo."**

The **word signifies more than a powerful**  
**means that God uses to save man.**

Rather **the gospel** has within itself **the divine power**  
**or energy** which **effects salvation** (Hebrews 4:12-13;)

16; “For I am not ashamed of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

**The PURPOSE of the gospel is to bring about man's  
“SALVATION.”**

**SOTERIA:** security, rescue, deliverance.

From a prior **condition of danger** to a subsequent  
position of **safety and security**. John 3:16-17;

**Hearing the words of the Gospel is  
the beginning place of mans response  
and ultimately the opportunity of salvation  
for all men. Acts 11:14; 15:7-9; Rom 10:8-17.**

16; “For I am not ashamed of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

- 1) Deliverance opportunity for the Jews Luke 1:69;
- 2) Deliverance from Physical danger Acts 27:34;
- 3) Deliverance from sin Rom 8:1; 10:1;

**The SCOPE of the gospel - TO EVERYONE.**  
(b)To "everyone who believes". there should be  
**no nationalism or colour bar in Christianity.**

**Salvation through faith.**  
Not a principal of Law or works of merit,  
rather trust in Christ.

**The divine power is only operative  
when met by man's trust.**

16; “For I am not ashamed of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

**Salvation is for all. All are sinners.**  
**No exceptions to the offer of the gospel.**  
**Rom 3:21-23; 2 Pet 3:9,21-24; John 3:16;**

**No distinction between Jew and Gentile,**  
**both Jew and Gentile are justified by faith. Rom 3:29ff;**

**“As many as received Him, to them**  
**He gave the right to become children of God,**  
**to those who believe in His name.”**  
**(John 1:12; compare John 3:18; 8:24;)**

16; “For I am not ashamed of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

**Believing** is not to be taken in isolation  
as some are prone to do.

No Scripture should ever be used for the purpose  
of excluding other divine requirements such as:-  
Grace, the blood of Christ, repentance, confession  
or baptism for the remission of sins.

**Mk 16:16; Acts 2:38; 22:16; Rom 6:3-4; 1Pet 3:21;**

16; “For I am not ashamed of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

**The cost** to Paul? - Phil 3:7-8;  
**The cost** to all? 1 Pet 4:16; Psa 3; 103:1-2;

One final word! Three times Paul hurled  
his words across the sea to Rome.

**"I AM"** Without Him you may be,  
you may intend to be,-  
**BUT WITH HIM -YOU ARE.**

**The Faith that SAVES is not just intellectual,  
it is active principle working through LOVE.**

16; “For I am not ashamed of the **good news (gospel)**, for **it is God's power** for the salvation of everyone who trusts in it, of the Jew first and then of the Greek.”

It is meaningless to speak of trust apart from obedience response. **There is no trust that will not act or obey what is believed.**

**The Gospel** is what is to be believed and is that which **requires an obedient response.**

Salvation is for all. All who have the **ABILITY TO MAKE WRONG DECISIONS** are sinners. Rom 3:21-23; 2Pet 3:9, 21-24; Jn 3:16; No distinction between Jew and Gentile, **both Jew and Gentile are justified by faith.** Rom 3:29ff.

Every creature without regard to his lineage, gender or social position Gal 3:26-29; Mk 16:15-16; Matt 8:18-19;

**There is no respect of persons with God**

(Rom 2:11; Eph 6:9; Col 3:25; Jam 2:1,3,9; I Pet 1:17;)

16; “For I am not ashamed of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

**"to the Jew first."** Not an order of importance,  
but **priority in preaching.**

Paul always went to the synagogue first  
when visiting a town.

See Acts 9:20; 13:5; 14, 15, 46; 14:1; 16:13;  
17:2, 10, 17; 18:4, 19; 19:8; 28:17;)

The priority of the Jew  
in the Great Commission

Luke 24:47; Acts 1:8;  
was not a display of favouritism  
upon God's part. Acts 3:25-26; 13:46;

16; “For I am not ashamed of the **good news (gospel)**,  
for **it is God's power** for the salvation of everyone who trusts in it,  
of the Jew first and then of the Greek.”

This is the **great truth of the Gospel** that **all mankind**  
may receive **the grace of salvation through faith.**

The Jew had the greater advantages under  
the promise, and therefore, had the greater  
responsibility. (Matt 20:16; Mark 9:35; Luke 12:48;)

**Their being first was due to  
their 2,000 years of preparation.**

Gen 12:1-3; Gal 3:15-19; I Pet 1:9-12; Heb 11:39-40;

However, **they had no advantage** as far as the  
**means and conditions of salvation** are concerned.

(Habakkuk 2:4; Genesis 15:6; Hebrews 9:14-15;)

God put no difference between Jew and Gentile  
**justifying both by faith.** Acts 15:7-9;

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

ΔΙΚΑΙΟΣΥΝΗ	ΓΑΡ	ΘΕΟΥ	ΕΝ	ΑΥΤΩ	ΑΠΟΚΑΛΥΠΤΕΤΑΙ	ΕΚ
dikaiousunE	gar	theou	en	autO	apokaluptetai	ek
JUSTice	for	OF-God	IN	it	IS-beING-FROM-COVERED	OUT
righteousness					is-being-revealed	

ΠΙΣΤΕΩΣ	ΕΙΣ	ΠΙΣΤΙΝ	ΚΑΘΩΣ	ΓΕΓΡΑΠΤΑΙ	Ο	ΔΕ
pisteOs	eis	pistin	kathOs	gegraptai	ho	de
OF-BELIEF	INTO	BELIEF	according-AS	it-HAS-been-WRITTEN	THE	YET
of-faith		faith				

ΔΙΚΑΙΟΣ	ΕΚ	ΠΙΣΤΕΩΣ	ΖΗΣΕΤΑΙ
dikaios	ek	pisteOs	zEsetai
JUST-one	OUT	OF-BELIEF	SHALL-BE-LIVING
just-one		of-faith	

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

The gospel reveals **God's "righteousness"**.  
**"righteousness"**. **DIKAIOSUNE**:- The character or quality of being **right or just**. The **gracious gift of God** to men whereby **all who believe on the Lord Jesus Christ** are **brought into the right relationship with God**.

## **GOD'S RIGHTEOUSNESS.**

1. Salvation in Prophecy. (Dan 9:24;)
2. God's justice. (Rom 3:25;)
3. The Sacrifice of Christ. (Rom 8:3-4;)
4. Reconciling us to Christ.  
(Rom 5:18-19; Heb 5:8-9;).
5. Salvation, the "gift of righteousness."  
(Ro 5:17; Eph 2:8).

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

**This righteousness is unattainable by obedience to any law, or by any merit of mans own, or by any other response than that of obedient faith in Christ.**

**The man who trusts in Christ becomes the righteousness of God in Him, 2 Cor 5:21; i.e. - becomes in Christ all that God requires a man to be; all that he could never be in himself."**

**VINE.**

**One being acquitted - proved not guilty.  
JUSTIFICATION. "made right."**

**The glad tidings about Jesus reveals how God makes sinners right with himself.**

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith.”

This word **"righteousness"** is used in three ways.

1) A divine attribute. - Justice.

2) Christian conduct, righteous living.

Rom 6:13,16,18,19;

3) Imputed righteousness. Rom 4:1-8;

**Two facts and a conclusion.**

1) Man cannot be justified by his own works 3:23;

2) Man must be justified by divine Grace 3:34;

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

**The RECEPTION of the gospel.  
OUR FAITHFUL OBEDIENCE.**

Faith is the hand of the soul,  
it reaches for the greatest treasure  
and grasps the greatest prize.

**The EFFICIENCY of the gospel-IN CHRIST:-  
the righteousness of God is revealed.**

**The OUTCOME of the gospel-THE JUST SHALL LIVE  
BY FAITH:-** The Christian life **begins** in Faith,  
**continues** in faith, **grows** in Faith, **lives** in Faith. and  
**ends** in Faith. We see **Faith from beginning to end.**

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

**Through faith for faith.** It is on the principal of faith (trusting in the Lord Jesus) not on the basis of works of merit.  
Fulfilment of Hab 2:4; Gal 3:10-14; Heb 10:38-39;

The Man who "hangs on," who "remains Faithful" who "trust" in the promises of his Lord, depends on the work of God rather than his own ability.

The acceptance by God someone who is a sinner as sinless. "he who through faith is righteous shall live," - live in a right relationship with God.

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

**KNOX.** - "Faith first and last."

**NEB.** - "starts in faith and ends in faith."

**CONYBEARE.** - "Which springs from faith and which faith receives."

**J.B.PHILLIPS** - "A process begun and continued by their faith"

**T.C.N.T.** - "Resulting from faith and leading to greater faith."

**WILLIAMS.** - "The way of faith that leads to greater faith."

**D.S.B.** - "Based on faith and addressed to faith."

**James Macknight.** - "For the righteousness of God by faith, is revealed in it, in order to faith."

Paul was granted grace and apostleship unto obedience of faith (1:5;) so the gospel reveals righteousness based on faith **"in order to produce" (unto) faith.**

The righteous shall live by faith ... Or should it be, **"he who by faith is righteous shall live"?** J Mcquiggan

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

**A WINSTANLEY** - "Faith that saves never means just intellectual ascent, it is an active principle which works through Love."

"It is the obedience of faith or faithful obedience (1:5; 16:26) which by its very nature involves in principal all that God asks of us: repentance, baptism, faithful service, holy living etc. Gal 5:6;  
God and Jesus says, "follow me."

Example Minefield- **Imputed righteousness. (grace.)"**

"v17 is speaking about **imputed righteousness**. The **gospel "reveals" this**. Jewish Christians did not need a revelation to inform them that **God is righteous "just,"** or that **God's people should lead righteous lives,** their O.T. was **fully informed** on both points."

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

## FROM FAITH TO FAITH.

ΕΚ	ΠΙΣΤΕΩΣ	ΕΙΣ	ΠΙΣΤΙΝ
ek	pisteōs	eis	pistin
OUT	OF-BELIEF	INTO	BELIEF
_____	of-faith	_____	faith

The Greek says (transliterated)  
**ek pisteos eis pistin – out of faith into faith.**

The preposition **"from"** or **ek**:  
"From" is only one of at least three possible renderings of the original word **ek**, which after passive verbs means **"by," "of," or "from,"** marking the agent, cause or means, by which something is accomplished or obtained.

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

The verb, **"is revealed,"** which precedes the preposition **"from"** is in the passive voice. Therefore, the preposition **ek** may be rendered **"by," "of," or "from."**

**The preposition "to" or eis:**

The original here is **eis** and denotes **entrance into, or direction and limit,** and may be translated by **"into, to, towards, for, unto, in order to, with a view to."**

**"To"** is here used to denote **the end or object for which a thing is done, or which one has in view;** that is, its object or purpose, as in v.16: **"for (unto) salvation."**

As a power **the Gospel is for an end; and that end is salvation.** See Act 2:38; Rom 1:5; 16:26; for the same use of **"for."**

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

The phrase "**righteousness of God**":

(a) It may be translated "**justification of God.**"

(b) It does not express an attribute of God, but a justification of which **He is the author**, or **the source**. (Romans 3:21-22; Philippians 3:9;)

### **Grammatical Analysis:-**

Dividing the first part of v.17 into **its three distinct parts** brings out clearly the truths taught therein.

(a) "Therein is revealed,"

(b) "The righteousness (justification) of God by faith."

(c) "In order to faith.

**First**, we have the verb as modified in the text; **second**, the subject with its modification; **third**, the object sought to be accomplished by the action of the verb.

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

Arranged in their natural or regular order we have:-

**"For the righteousness (justification) of God by faith therein is revealed in order to faith."**

In short, that revealed is of God; it is obtained by faith; and it is revealed to induce men to believe, for it is by faith that men are saved and not be the works of the law.

Or, we might state it like this:- **The righteousness (justification) of God** revealed in the Gospel is effected by faith and is thus revealed in order to produce faith **or to induce men to believe and live their belief.**

Or, **as a motive to induce men to believe**, God reveals to them that **if they will believe he will justify them.** This is precisely Paul's point in Galatians 2:16; which is his own inspired commentary on Rom 1:17; see also Galatians 3:5-12;

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

“and yet we Jewish Christians know very well that we cannot become right with God by obeying our Jewish laws, but only by faith in Jesus Christ to take away our sins. And so we, too, have trusted Jesus Christ, that we might be accepted by God because of faith, and not because we have obeyed the Jewish laws. For no one will ever be saved by obeying them. Gal 2:16;

**See Gal 3:5-12;**

**17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."**

**5. Does God give you the Spirit because you follow law? Does God work miracles among you because you follow the law? It is because you heard and believed it. 6. the same thing about**

**Abraham:- Abraham believed God, and so God declared him a righteous man. [Heb 11:8;]**

**7. So, you should know that the children of Abraham are those who have faith.**

**8. The Scriptures told what would happen in the future. These writings said that God would make non Jewish people right through their faith.**

**The Good News was told to Abraham long ago: God will use you to bless all people on earth."<sup>44</sup>**

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

9. All people who believe are blessed in the same way that Abraham was blessed for his faith, 10. but people who depend on following law are under condemnation, because it is written, A person must do everything which is written in the book of the law. If he does not always obey those things, then that person is under condemnation!

11. So, it is clear that no person may be made right with God by law. The person who is right with God by faith will live." **Gal 3:5-12;**

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

**Summary:-** In the Gospel there is revealed not only the **fact of the righteousness** (justification) **which is of God** as to **its source**, but also the **means of obtaining it**.

**The fact** that it comes to men by **faith as a condition**; and this is revealed **in order to faith**, to **produce faith** —the end in view: **to induce men to believe**.

In short, that revealed is of God; it is obtained by faith; and it is revealed to induce men to believe, **for it is by faith that men are saved and not by the works of the law**.

It is thus revealed in order to produce faith or to induce men to believe and to **live what they believe**.

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith.”

## **Faith is another of Paul's special words**

**1:5 Obedience of Faith.**

**1:8 Thank God because of your Faith.**

**1:12 comforted by each others faith.**

**Paul wanted to be with them, the gospel does not come just by teaching it and facts of it but by living it and loving it and sharing in it.**

**His faith could help their faith, not faith alone or faith only but Bible kind of faith, faith in action, faith is always active.**

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith.”

**Salvation (righteousness) comes out of one's faith and is designed and meant to produce or lead the Christian into more faith in God and to bring the good news message of that faith to others.**

**Our salvation is dependent upon our continuing to “walk in faith!”  
Rev 2:10;**

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

The expression **DIKAIOSUNEE PISTEOOS**  
**righteousness by faith** is found in:-

Romans 3:22; 9:30; 10:6; Philippians 3:9;

Righteousness by faith is called  
the righteousness of God:-

Because God has **enjoined faith as the righteousness** which **He will count to sinners**, and has declared that He will accept and reward it as righteousness:

Because **it stands in opposition to "the righteousness of men"** which **consists in a sinless obedience to the law of God**. For if men gave that obedience, **it would be their own righteousness**, and they might claim reward as a debt.

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith.”

1:16; “believes” **comprehensive** faith,  
**inclusive** faith **all that faith means.**

1:17; Righteousness **REVEALED BY FAITH.**

1:17; Righteous shall **LIVE by FAITH.**

We have sometimes been afraid to speak about faith because of false teaching about faith only. Let us not just teach what faith does NOT mean but we need to teach what **FAITH** really means.

**Faith itself is an act of obedience and obedience grows out of faith. Mark 16:16;**

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

Those who think this means we are **saved** by **faith alone** without **obeying** the gospel ignore the many verses that equate faith with obedience.

One such is **Hebrews 3:18-19**;

“And to whom did God swear that they would never enter His rest if not to **those who disobeyed?** So we see that they were not able to enter, **because of their unbelief.**” Heb 3:18-19;

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

**The Gospel is the message  
which generates the faith.**

Did need a revelation to inform them  
that the **acceptance of man in Christ**  
is the fact of **imputed righteousness**  
**THE GROUNDS OF THIS POWER?**

**"Therein is the righteousness of God revealed."**

That is **it is the gospel** by which God makes man  
righteous. **A righteousness of God,**  
**- from God- the source- by Faith-the condition,**  
verses a Righteousness of man  
through or by the obedience to Law.

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

In the Gospel, God's plan for making man right is revealed **“from faith to faith.”**

The term **“faith”** is used in the New Testament in **at least two ways.**

**First,** it is used **objectively** to refer to **the Gospel of Christ.**

It is called **“the faith”** or **“the word of faith”** (Galatians 1:11, 23; Romans 10:8;)

**Second,** it refers to the faith that man has. Jesus said **“be not faithless but believing.”** (John 20:27;)

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

So, **faith** is sometimes used to refer to **man's belief in Jesus as the Christ.**

Therefore, the phrase, “**faith to faith**” refers to the **belief that man has in the Gospel of Christ** which is “**the faith,**” that is, **that system of faith.**

This **Gospel (good news)** is indispensable to Salvation. (Ephesians 1:13;)

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

When **“faith”** is named and salvation (or justification, or being right, or similar terms as the case may be) is the result then **“faith”** should be understood as **a comprehensive term, i.e.**  
a term that is **large in scope.**

It is **“faith”** that means the Gospel, which is **“the faith”** and man's faith in that Gospel.

Because that is what Romans 1:16 says:  
“For I am not ashamed of the Gospel of Christ,  
for it is the power of God to salvation  
for everyone who believes.”

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

Consider **Romans 10:6**; again, and note that **Paul** speaks about the **“righteousness which is of faith.”**

**This faith is produced  
by the word or the Gospel. (v 17;)**

**This faith is absolutely necessary and indispensable  
if man is to be made right in the sight of God;**

**However, it is not just as an emotion, not just  
a conviction that we are right, but it is what the Bible  
teaches that we must do in order to be made right.**

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

Salvation depends upon **our faith in Jesus blood to cleanse us**, our **faith depends upon the word** and, therefore, **our salvation depends upon the word of God.**

In I Corinthians 1:18 the apostle declares “For **the message of the cross is foolishness** to those who are perishing, **but to us who are being saved it is the power of God.**”

Now, the “**word of the cross**” is the word that **tells us** about the cross, it **tells us** why the cross was needed, it **tells us** what was accomplished on the cross and **tells us** how that man can appropriate the blessings provided in the cross.

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

I Corinthians 1:21; He says “**foolishness of preaching**” as in the eyes of the world but not foolish to those who believe.

v18 “**the Power of God.**”

Note in I Corinthians 15:2; the apostle Paul says:  
“By which also you are saved,  
**if you hold fast that word which I preached to you—  
unless you believed in vain.**”

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

Man must **hear the truth**; He must **come to a knowledge of the truth**. (John 8: 32;)  
He must **believe truth**. (2 Thessalonians 2:12;)

He must **love truth**. (2 Thessalonians 2:10;)  
He must **obey the truth**. (1Peter 1:22;)

He must **walk in truth**. (3 John 4;)  
His **worship must be according to truth**. (John 4:24;)  
Because **he will be judged by that same Truth**.  
(John 12:47–48;)

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

How could **faith** possibly reveal God's personal righteousness? Looking back to verse five, Paul declares **the purpose** of his apostolic ministry was **to secure the obedience of faith.**

Now, for what purpose or to what end was that obedience sought? Was it not to obtain the righteousness that is the result of forgiveness of sins, a cleansing and a new relationship with God?

Paul is setting forth a system of righteousness or justification that has **God as its author and source.**  
(cf. Romans 3:21; 10:3-4; Philippians 3:9;)

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

In the Gospel God's plan for making men righteous through faith is "**From faith to faith,**" literally, "**by faith in order to faith.**"

**The Gospel of justification by faith is preached in order to produce saving faith** (cf., Galatians 2:15-16; Romans 3:21-22; 9:30-31;)

**Faith is not** the result of any immediate activity of the Godhead on the human heart. (Rom 10:17;)

**God has appointed the preaching of the Gospel as the means by which men are brought to faith unto salvation.** (I Corinthians 1:18,21;)

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

**All the evidence, testimony, persuasion and power necessary to bring the unbelieving sinner to obedient faith are contained in the Gospel message of Jesus Christ.**

Thus “**the just shall live by faith.**”

This is a quotation from Habakkuk 2:4.

It is proof of the witness of the Holy Scriptures to the **doctrine of justification by faith and not by the works of the law.**

Rom 1:2; 3:10-19; 4:23-25; 8:36; 9:15,17,25,2,29,33; 10:16; 15:3-4;

**Paul will make his case over and over from the prophets as upholding the doctrine of justification by grace through faith in Christ.**

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

**Habakkuk's** idea of “the just shall live by faith,” (Habakkuk 2:4;) and **what Paul means** when he quotes Habakkuk in Romans 1:17;  
Does not seem to be in harmony at first glance.

**Habakkuk** seems to be talking about **God delivering, bringing justice.** Habakkuk **is not worried about his own state** before God.

**Paul understood what Habakkuk meant,** the **problem is that we perhaps have been misreading Paul.**

**Habakkuk was facing national catastrophe.**  
A major invasion was going on **Habakkuk's question:-**  
How long O Lord, will this go on?  
It is a question of God's covenant justice.  
**How is God being faithful to the covenant?**

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

**Habakkuk** is told, **yes**, this is a difficult time, but “my righteous one will live by faithfulness, by faith.”

The people of God are those in whom **faithfulness**,  
And in whom **faith** has come to be embodied.

This is a “strange and dark thing” for us.

Our usual sense of the meaning of faith:-

Believing specifically in something, trusting in one heart and soul in God, learning to love.

For Paul however, there was not a distinction between these senses, and the concept of faith as faithfulness, as **covenant faithfulness**.

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

Justice, vindication from their oppressor, **has not happened for Jews**. There are **still Roman troops in Israel**. How does Paul address this?

How did Paul assure his listeners that God is faithful to the covenant?

The cause is not just liberation from the Romans, a movement of national liberation, **it is a movement of human and cosmic liberation**.

In 1-4: Paul says this is how God has been faithful to the covenant with Abraham. Paul then takes up the theme of Exodus in chapters 5-8;

The **theme of freedom from sin, from the law, from death, not just for humans, but for the whole cosmos**.

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith.”

**This is how Paul works through this issue from the Jewish way of looking at it, but Paul does so with a much larger scale.**

**This really is a challenge to Caesar.**

**Caesar Augustus said:-**

**I have brought peace to the world**

**Paul says: don't look at the peace of Caesar, don't look at the much vaunted Roman justice that Caesar gives, because they claim**

**they are the sons of the God, the Lords of the World.**

**There is a Son of God, there is a Lord of the World, and it is not Caesar. It is Jesus, and the proof that it is Jesus, is that God has raised him from the dead.**

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

**That is where the gospel starts, that is the “launching pad” of the rest of Romans.**

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith.”

## **GOSPEL versus LAW!**

**The Power.** - not legal weakness. 8:3-4;

**Of God.** - not human righteousness. 10:1;

**Unto Salvation.** – not legal condemnation. 7;

**Unto everyone.** - Not Jewish exclusiveness. 9-11;

**That believes.** - not dependence upon legal work.

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

## **Law of Faith.**

**A law demanding faith.**

**Faith in and commitment to God and Christ.**

## **Law of Works**

**A law demanding works**

**Flawless living,  
Keeping God's moral  
and ethical demands.**

**If we say we are under the Law of works  
then we have Grounds for boasting. 3:27;**

**Law asks the impossible – to be flawless. 10:5;**

**Does not justify. 3:20;**

**Incapable of saving man because of his weaknesses. 8:2-3;**

**Transgressions are counted. 7:8-11;**

**We are still under a curse. Gal 3:10-13;**

17; "For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

1. **Both** are **laws**. Rom 3:27;
2. **Both** require obedience Rom. 10:5-6a, 8-10;
3. **Both** have similar commands. Rom 13:8-10;
4. **Both** are the express & binding will of God. 4:13-16;
5. **Faith** Excludes boasting. 3:37;
6. **Law** Asks the possible. 10:6ff;
7. **Faith** Justifies. 3:27;
8. **Faith** is Effective to save man  
despite his weaknesses 8:2-3;
9. **Faith** brings us into a relationship  
where Transgressions are not counted 3:27-4:8;
10. **Our faith** through Gods imputed righteousness,  
redeems us from the curse of sin Gal. 3:10-13;

# Ancient Roman road paved over.



17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith.”

**All the Actions of God through Christ demands our response of faith –not faith alone – but active faith that grasps hold of the salvation on over and through the gospel the good news – but on Gods terms.**

**Paul here says the gospel is God's power to save mankind.**

**Think about it:-**

**The power to create the universe was in God's word. The power is still there.**



17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

**But the power is not applied until the gospel is made a part of life by our faithful acceptance and obedience to its terms.**

How does one **OBEY** the gospel?

The **gospel** is the story of the death, burial and resurrection of Jesus and what that means:-

1 Cor 15:1-4;

“Now, brothers, I want to remind you of the gospel **I preached to you, which you received and on which you have taken your stand.** By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.”

**"Go therefore and make disciples of all the nations,  
baptizing them in the name of the Father  
and the Son and the Holy Spirit,  
teaching them to observe all that I commanded you;  
and lo, I am with you always,  
even to the end of the age." Matt 28:19-20;**

**"For what I received I passed on to you  
as of first importance:-  
that **Christ died for our sins** according  
to the Scriptures, that he was buried,  
that he was raised on the third day  
according to the Scriptures."**

**These are the FACTS of the gospel.**

**No one can obey facts.**

**How can these facts be turned into  
a command that a person can obey?**

**“But thanks be to God that, though you used to be  
slaves to sin, you wholeheartedly obeyed  
the form of teaching to which you were entrusted.**

**18 You have been set free from sin and have become  
slaves to righteousness.” Rom 6:17-18;**

**So the facts can be put into  
a FORM that one can obey.**

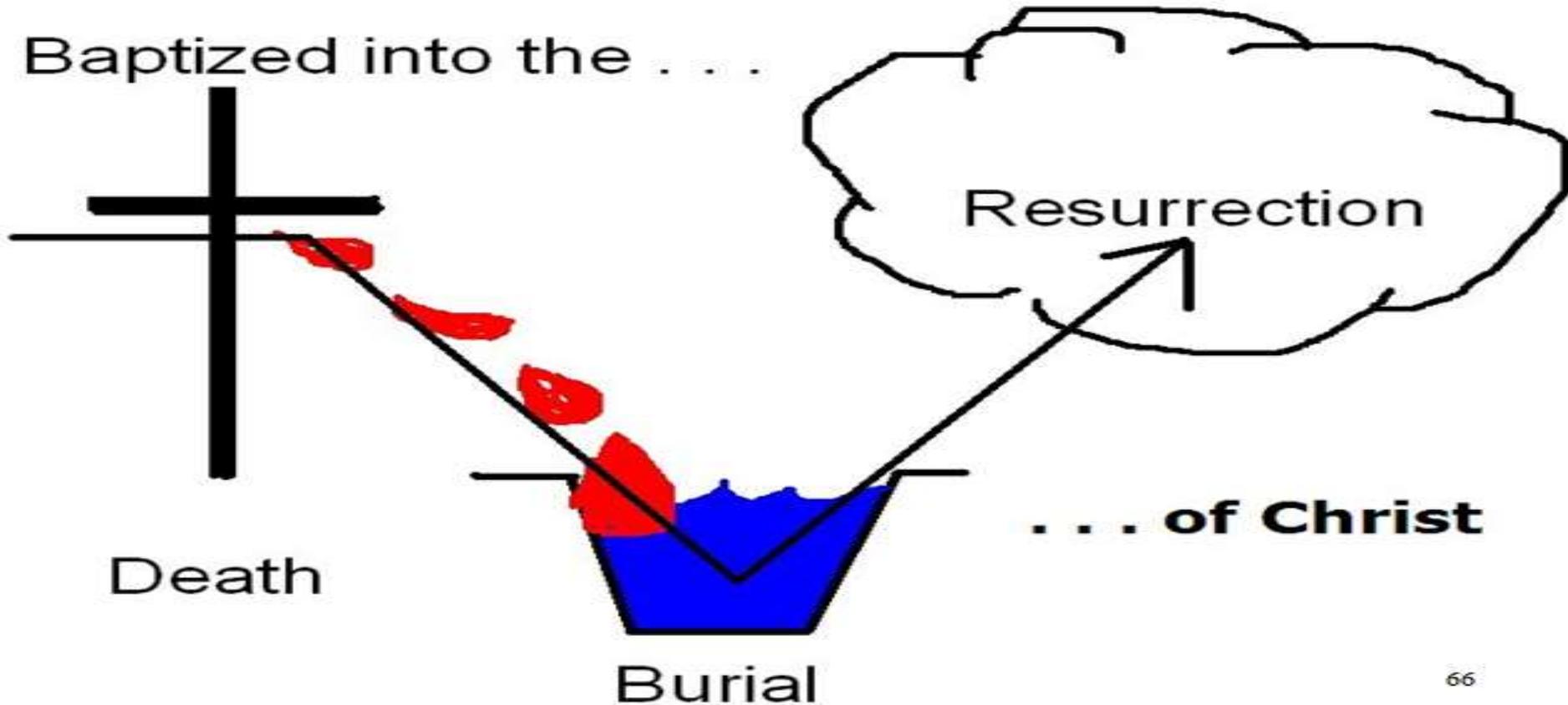
**This form(ula) is described in Romans 6:3-4;**

**“All of us who were baptized into Christ Jesus were baptized into his death. We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”**

**Rom 6:3-4;**

**Therefore, our Faith our Repentance  
our Confession and our Baptism  
are all involved in our obeying the gospel.**

Paul says the **righteous shall live by faith, meaning the obedience of faith, (1:5;) brings forgiveness of sins and the gift of eternal life. (4:6-8;)**



**“forgiveness is made available through the gospel and if we respond to the gospel it brings us the gift of the Holy Spirit and eternal life.”**

David says the same thing when he speaks of  
“the blessedness of the man to whom God credits  
righteousness apart from works.” Rom 4:6-8;

"Blessed are they **whose transgressions  
are forgiven**, whose sins are covered.  
Blessed is the man  
**whose sin the Lord will never count against him."**

But someone will say, **“Isn’t baptism a work?”**  
David said man is forgiven without works.”

The works David means:-  
**is obedience to the moral and religious law  
without ever sinning.**

**That person would be so good  
that he has earned salvation for himself.  
But one sin destroys that perfection**



The **obedience of faith** Paul writes about in 1:5; 16:26; is a **different** kind of work.

It is **simply obeying a command of God that doesn't make you better, just forgiven.**

And that's how we are saved by grace.

James said **Abrahams faith** was **made complete by obedience.**

(Jam 2:20-24; Heb 11:8;)



**By faith, Abraham obeys God.**

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

“Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them **to remain true to the faith.**” Acts 14:21-22;

**You stand by faith. Rom 11:20;**

**For we walk by faith, not by sight. 2 Cor 5:6-8;**

**Be faithful, even to the point of death, and I will give you the crown of life. Rev 2:10;**

17; “For in the good news (gospel) God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, “The upright man must live by faith.”

**One final word:-**

**Three times Paul** hurled His words across the sea to Rome **"I AM."**

**Without Him** you may be,  
you may intend to be,  
**BUT WITH HIM -YOU ARE!**

**The Faith that SAVES is not just intellectual.**  
**It is an active principle**  
**working through LOVE.**

**I N T H E G R I P O F G R A C E.** by Max Lucado.

**A hedonist. A judgementalist. A legalist.**

**All occupied with self  
to the exclusion of their father.**

**Paul addresses these three  
in the first three chapters of Romans.**

**Let's look at each one.**

**IN THE GRIP OF GRACE.** by Max Lucado.  
**The Hut-Building Hedonist.** Romans 1:21-32;

The hut builder traded his passion  
for the castle for a love of the lowland.  
Rather than long for home, he settled for a hut.

The aim of his life is pleasure. Such is the definition  
of hedonism, and such is the practice of this son.

The hedonist navigates his life as if  
there is no father in his past, present, or future.

There may have been, somewhere in the somewhat  
distant past, a once-upon-a-time father, but as far  
as the here and now? **The son will live without him.**

**IN THE GRIP OF GRACE.** by Max Lucado.

**The Hut-Building Hedonist.** Romans 1:21-32;

There may be, in the faraway future, a father who comes and claims him, but as for today?

The son will forge out his life on his own. Rather than seize the future, he's content to seize the day.

Paul had such a person in mind when he said, "They traded the glory of God who lives forever for the worship of idols made to look like earthly people, birds, animals, and snakes. They worshiped and served what had been created instead of the God who created these things" **(Rom. 1:23-25;)**

**Hedonists make poor swaps;** They trade mansions for huts and their brother for a stranger.

They exchange their father's house for a hillside ghetto and send his son away.

## **The Fault-Finding Judgementalist.** Romans 2:1-11;

The approach of the **second brother** was simple:

"Why deal with my mistakes  
when I can focus on the mistakes of others?"

He is a judgementalist. I may be bad, but  
as long as I can find someone worse, I am safe.

He fuels his goodness with the failures of  
others. He is the self-appointed teacher's pet  
in elementary school.

He tattles on the sloppy work of others,  
oblivious to the F on his own paper.

## **The Fault-Finding Judgementalist.** Romans 2:1-11;

He's the neighbourhood watchdog,  
passing out citations for people to clear up their act,  
never noticing the garbage on his own front lawn.

"Come on God, let me show you the evil deeds  
of my neighbour," the moralist invites.  
But God won't follow him into the valley.

"If you think you can judge others, you are wrong.  
When you judge them, you are really judging  
yourself guilty, because you do the same things they  
do." (Rom. 2:1;)

**It's a shallow ploy,  
and God won't fall for it.**

## **The Rock-Stacking Legalist.** Romans 2:17-3:20;

Then there is the brother in the river. **Ahhh, now here is a son we respect.** Hard-working. Industrious. Zealous. Intense. Here is a fellow who sees his sin and sets out to resolve it by himself.

Surely he is worthy of our applause.  
Surely he is worthy of our emulation. And,  
most surely, he is worthy of the father's mercy.

Won't the father throw open the castle doors when he sees how hard the son has worked to get home?

With no help from the father, the legalist is tackling the odds and fording the river of failure.

Surely, the father will be happy to see him. That is, **if the father ever does.**

## **The Rock-Stacking Legalist.** Romans 2:17-3:20;

You see, **the problem** is not the affection of the father **but the strength of the river.**

What sucked the son away from his father's house was no gentle stream but rather a roaring torrent.

Is the son strong enough to build an upriver path to the father's house? **Doubtful We certainly can't.**

"There is no one who always does what is right, not even one" (Rom. 3:10). Oh, but **we try.**

We don't stack rocks in a river,  
but **we do good deeds on earth.**

**The Rock-Stacking Legalist.** Romans 2:17-3:20;

**We think:- If I do this God will accept me.**

If I teach this class:- and we pick up a rock.

If I go to church:- and we put the rock in the stream.

If I give this money:- another rock.

If I endure a Lucado book:- ten big rocks.

If I read my Bible, have the right opinion on the right doctrine, if I join this movement:-

**rock upon rock upon rock.**

**The problem?** You may take five steps, but you have five million to go. **The river is too long.**

What separates us from God is not a shallow stream but **a tumbling, cascading, overwhelming river of sin.**

## **The Rock-Stacking Legalist.** Romans 2:17-3:20;

**We stack and stack and stack only to find we can barely keep our footing, much less make progress.**

**The impact on the rock-stackers is remarkably predictable:- **either despair or arrogance.****

**They either give up or become stuck up. They think they'll never make it, or they think they are the only ones who'll ever make it**

**Strange, how two people can look at the same stacked rocks and one hang his head and the other puff out his chest.**

**Call the condition a religious godlessness.**

It's the theme behind Paul's brazen pronouncement:  
**"We're sinners**, every one of us, in the same sinking  
boat with everyone else." (Rom 3:19; M S G.)

**Godless or Godly?**

Quite a trio, don't you think?

**The first on a barstool.**

**The second in the judge's chair.**

**The third on the church pew.**

Though they may appear different,  
they are very much alike.

**All are separated from the Father.**

**And none is asking for help.**

**Call the condition a religious godlessness.**

The first **indulges** his passions,  
the second **monitors** his neighbour,  
And the third **measures** his merits.

**Self-satisfaction. Self-justification. Self-salvation.**

The operative word is self **Self-sufficient.**

**"They never give God the time of day" (3:18; M S G.)**

**Paul's word for this is godlessness. (Rom 1:18 N I V ) .**

**Godlessness, The word defines itself:-**

**A life minus God.** Worse than a disdain for God,  
this is a disregard for God.

**Call the condition a religious godlessness.**

**A disdain at least acknowledges his presence.**

**Godlessness doesn't.**

Whereas disdain will lead people to act with irreverence, disregard causes them to act as if God were irrelevant, as if he is not a factor in the journey.

**How does God respond to godless living?**

Not flippantly. "The wrath of God is being revealed from heaven against all godlessness and wickedness" (Rom 1:18; N I V.)

Paul's main point is not a light one. God is justly angered over the actions of his children.

**The first chapters of Romans are not exactly upbeat.**

**Paul gives us the bad news  
before he gives the good news.**

	The Hut-Building Hedonist	The Fault-Finding Judgmentalist	The Rock-Stacking Legalist	The Grace-Driven Christian
	Romans 1:18-32	Romans 2:1-11	Romans 2:17-3:20	Romans 3:21-25
Strategy	indulge myself	compare myself	save myself	entrust myself to Christ
Goal	satisfy my passions	monitor my neighbor	measure my merits	know my father
Description	fun-lover	finger-pointer	burden-bearer	God-lover
Personality	laid back	stuck-up	stressed-out	peaceful
Self-analysis	I may be bad, but so what?	I may be bad, but I'm better than.	I may be bad, but if I work harder...	I may be bad, but I'm forgiven.
Theology	disregard God	distract God	reimburse God	seek God
Bumper sticker	"Life is short Play hard."	"Gods watching you and so am I."	"I owe, I owe, its off to work I go."	"I'm not perfect, but I'm forgiven."
Complaint	I can't play enough,	I can't see enough,	I can't work enough,	I can't thank Him enough,
Favorite animal	tomcat	watchdog	beaver	eagle
Spends time looking	over the menu at the options	over the fence at the neighbor	over the list of requirements	over the abundance of God's blessings
View of grace	Who, me?	yes, you!	Not me!	Yes, me.
View of sin	No one is guilty.	He is guilty.	I'm always guilty.	I was guilty.
Work ethic	What I do is my business.	What you do is my business.	What God demands is my business.	What God does is my business.
Favorite phrase	Live it up!	Straighten up!	Get to work!	Thank you!
Boundaries	If it feels good, do it.	If he feels good, note it.	If it feels good, stop it.	If it feels good, examine it.
Condition	bored	bitter	weary	grateful
Paul's pronouncements	You have no excuse for the things you do.	you have no authority for the judgments you make.	you have no solution for the problem you have.	You have no reason to fear.
Key verse	"God left them and let them go their sinful way." (1:24)	"If you think you can judge others, you are wrong. When you judge them, you are really yourself guilty because you do the same things they do," (2:1)	.. people cannot do any work that will make them right with God." (4:5)	... those who are right with God will live by trusting him," (1:17)

**Rom 1:6-17; GOD'S POWER TO SAVE.  
C. Concerning the Gospel. (16-17;)**

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**Next in the series:-  
Rom 1:18-32; God gave them up.**