

THE EPISTLE TO THE ROMANS

ROMANS 1:1-7, INTRODUCTION: PAUL'S GREETING TO THE CHURCH AT ROME

A. Paul's greeting to the church at Rome (1-7)

1. He introduced himself as the writer (1), *Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God,*
 - a. Paul identified himself by name as the writer of the letter.
 - 1) He had never been to Rome but Christians in Rome knew who he was.
 - 2) He always used his Roman name rather than his Jewish name, Saul.
 - b. He identified himself by his relationship to Jesus Christ.
 - 1) *a servant*
 - a) It carries the meaning of *being completely controlled by someone.*
 - b) It means *slave* but for Paul it was a willing service as seen in Jesus' servanthood, Philippians 2:7, *but emptied himself, by taking the form of a servant, being born in the likeness of men.*
 - 2) *an apostle*
 - a) The word means *one who is sent.*
 - b) New Testament usage
 - 1] In the restricted sense, one who has received a special commission from the risen Christ (the twelve apostles and Paul).
 - 2] In a more general sense, it refers to those sent with a message from God as in Acts 14:14, *But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out,*
 - c) Qualifications of an apostle (restricted sense)
 - 1] *One called by Jesus who was with Him from the beginning of His earthly ministry, Acts 1:22, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection.*
 - 2] *One who possessed special miraculous powers given to authenticate apostleship and the apostolic message, 2 Corinthians 12:12, The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works.*
 - d) Paul's qualifications
 - 1] He was called to be the apostle to the Gentiles, Acts 9:15, *But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel.*
 - 2] He saw the risen Christ, 1 Corinthians 9:1, *Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?*
 - 3] He was *called to be an apostle* by Jesus Christ, Galatians 1:12, *For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ.*
 - 4] He possessed the miraculous powers of an apostle, Romans 15:19, *by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ;*
 - e) Importance of Paul's claim to be an apostle equal in stature to the Twelve.
 - 1] Enemies of the Gospel in Galatia were claiming that Paul had received his apostolic commission from other men.
 - 2] If Paul's apostleship was conferred by man then his message could be up for debate.
 - 3] Paul was making it clear that his letter to the Romans had apostolic authority.
 - 3) *set apart for the Gospel of God*
 - a) Paul was called to proclaim the Gospel which he described in verse 2.
 - b) It was taught to him directly by the Lord Jesus Christ, Galatians 1:12, *For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ.*
 - c) Tom Constable, *As a Pharisee, Paul had lived a life set apart to observing the Mosaic Law and Jewish customs strictly. Now his calling was to proclaim the gospel.*

- 4) Douglas Moo, *The length and theological orientation of this prescript are due mainly to the fact that Paul was introducing himself to a church that he had neither founded nor visited. He wanted to establish his credentials as an apostle with a worldwide commission to proclaim the good news of Jesus Christ.*
2. He described the Gospel (2-4)
- a. It was prophesied in Scripture (2), ***which he promised beforehand through his prophets in the holy Scriptures,***
- 1) God promised the Gospel through his Old Testament prophets.
- a) Romans 15:8, *For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs,*
- b) Luke 24:25-27, *And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.*
- c) *Holy Scriptures* refers to the Old Testament law and prophets.
- 1] Romans 3:21, *But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—*
- 2] 1 Peter 1:10-12, *Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.*
- 2) Tom Constable, *Paul did not preach an unanticipated gospel but one that God had promised through His prophets. This is the reason Paul appealed to the Old Testament so fully in this and other of his epistles. Specifically Paul's gospel was not a human invention that tried to make the best of Israel's rejection of Jesus Christ.*
- b. The Son of God is the Davidic Messiah (3), ***concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,***
- 1) The Gospel is about God's Son.
- 2) Jesus is human and divine.
- a) He was descended from David according to his human birth,.
- 1] Matthew 1:1, *The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.*
- 2] Jeremiah 33:15, *In those days and at that time I will cause a righteous Branch to spring up for David, and he shall execute justice and righteousness in the land.*
- b) He was declared to be the Son of God in power.
- 1] Jesus has always been God the Son.
- 2] His resurrection declares Him to be the powerful Lord of all, Matthew 28:18, *And Jesus came and said to them, All authority in heaven and on earth has been given to me.*
- 3] It took place through the *Spirit of holiness*, by the empowering of the Holy Spirit.
- 3) Comments
- a) Concerning the relationship of *according to the flesh and according to the Spirit*, John Stott, *It seems then that the two expressions 'according to the flesh' and 'according to the Spirit' refer not to the two natures of Jesus Christ (human and divine), but to the two stages of his ministry, pre-resurrection and post-resurrection, the first frail and the second powerful through the outpoured Spirit.*
- b) Grant Osborne, *Jesus has become incarnate and been enthroned as Lord of the universe, who has come to provide salvation from sin and eternal life as a member of God's family. The title "Lord" culminates all of this, for it combines who Jesus is (the One who is Lord of all) with his function (the One who exercises that lordship on our behalf).*

3. He explained his role in proclaiming the Gospel worldwide (5-6), ***through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, including you who are called to belong to Jesus Christ,***
 - a. Paul received grace (authority) from the Lord Jesus Christ to be an apostle of the Gospel.
 - 1) Galatians 1:12, *For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ.*
 - 2) Romans 15:15, *But on some points I have written to you very boldly by way of reminder, because of the grace given me by God.*
 - b. Paul's purpose was to proclaim the Gospel and to encourage people to receive the message by faith in Christ alone.
 - 1) *Obedience of faith*
 - a) Faith is obedience to God because He commands everyone to believe in Christ.
 - b) John 6:29, *Jesus answered them, "This is the work of God, that you believe in him whom he has sent."*
 - c) Acts 17:30-31, *The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.*
 - 2) *for the sake of his name*
 - a) The name above all names, Jesus.
 - b) Paul's message was not about himself but about Jesus.
 - 2) The scope of Paul's ministry
 - a) His ministry was to all nations, John Stott, *We too, if we are to be committed to world mission, will have to be liberated from all pride of race, nation, tribe, caste and class, and acknowledge that God's gospel is for everybody, without exception and without distinction. This is a major theme of Romans.*
 - b) It included those in Rome called to belong to Jesus Christ.
 - 1] Romans 8:30, *And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.*
 - 2] Douglas Moo, *What is meant is not an "invitation" but the powerful and irresistible reaching out of God in grace to bring people into his kingdom.*
 4. His personal greeting to Roman Christians (7), ***To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.***
 - a. Paul's concluding greeting was to the Roman Christians.
 - 1) He declared that they were loved by God.
 - 2) Again, Paul spoke of the role of God in calling people to be saints (consecrated to Himself).
 - b. His blessing was grace and peace from the Father and the Son.
 - 1) First, there is *grace*.
 - a) It is God's unmerited favor and enablement.
 - b) It is most evidently seen in the Gospel, Ephesians 2:8, *For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,*
 - 2) Second, there is *peace*.
 - a) This is the inner confidence God gives to those who have received His grace.
 - b) Peace is the result of grace received from God when one places trust in Christ alone, Romans 5:1, *Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.*
- B. Paul's purposes for writing the epistle (8-15)
1. To thank them for their faithfulness (8), ***First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world.***
 - a. *First*
 - 1) Paul never mentions a *second* or *next*.
 - 2) It may be that he is emphasizing the first reason for which he wrote the letter, to thank them for their faith.
 - 3) One Bible translation starts this verse with, *Let me begin...*

- b. *through Jesus Christ*
 - 1) Some think Paul is saying that Jesus Christ, as High Priest, is the mediator of his thanks to God.
 - 2) It is probably better speaking of Christ as the one who makes access to God possible by reconciling us to God.
 - c. *your faith*
 - 1) Paul was not thanking God for their faith which was unique to them but in faith placed in Christ alone.
 - a) Note Acts 17:30-31, *The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.*
 - b) Douglas Moo, *Nothing is implied in this about their faith being particularly strong; the very fact of their faith is sufficient reason for giving thanks to God, the author of faith.*
 - c) Grant Osborne, *Some think this relates to the extraordinary nature of the Roman Christians' faith, but probably it is meant to bring out the fact that the gospel had made inroads into the capital city of the world.*
 - 2) Components of saving faith
 - a) It is intellectually accepting the truth of the message, 1 Corinthians 15:3-8, *For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me.*
 - b) It is emotionally acknowledging personal need, Acts 16:29-30, *And the jailer called for lights and rushed in, and trembling with fear he fell down before Paul and Silas. Then he brought them out and said, "Sirs, what must I do to be saved?"*
 - c) It is choosing to receive Christ alone, John 1:12, *But to all who did receive him, who believed in his name, he gave the right to become children of God,*
 - d. Paul specifically thanked God that their reception of the Gospel was being shared with others *in all the world.*
 - 1) *In all the world* would be the Roman Empire or wherever the Gospel spread beyond its borders.
 - 2) It would be noteworthy that people in the capital of the Roman Empire had placed faith in Christ alone.
2. To announce his desire to visit them (9-10), ***For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you.***
- a. *For God is my witness . . . that without ceasing I mention you always in my prayers*
 - 1) Paul claimed to pray for the Romans Christians continually.
 - 2) *without ceasing* means *continually, not without stopping* but *with little time elapsed between his prayers for them.*
 - 3) I believe this declaration of daily prayer for the Romans is tied to his desire to visit them.
 - b. *Whom I serve with my spirit in the gospel of his Son*
 - 1) Paul is declaring the spiritual depth of His service to God
 - a) Grant Osborne, . . . *every part of his being is involved in his ministry. His service to God is wholehearted, defining him and consuming him.*
 - b) H. D. Spence, . . . *an inward devotion of himself to God's service in proclaiming and furthering "the gospel of his Son."*
 - 2) His service is not superficial but centered in his spirit which is committed to the Gospel through preaching the good news of God's Son.
 - c. Paul's specific request was that he would be able to visit the Roman Christians.
 - 1) It would need to be according to God's will.
 - a) John Stott, *It is a humble, tentative petition. He presumes neither to impose his will on God, nor to claim to know what God's will may be. Instead, he submits his will to God's.*
 - b) His success would be according to God's sovereign plan and Paul's appeal to stand trial before Caesar.

- 2) At this point, Paul was uncertain when it would happen but he would know within several months
 - a) Acts 25:21, *But when Paul had appealed to be kept in custody for the decision of the emperor, I ordered him to be held until I could send him to Caesar.*
 - b) Warren Wiersbe, *When Paul wrote this letter, he had no idea that he would go through imprisonment and even shipwreck before arriving in Rome!*

3. His reasons for wanting to go to Rome (11-15)
 - a. To impart a spiritual gift on the Roman Christians (11), *For I long to see you, that I may impart to you some spiritual gift to strengthen you—*
 - 1) Paul longed to see the Roman Christians.
 - a) He did know a few with whom he had ministered.
 - 1] Priscilla and Aquila, Romans 16:3-4, *Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well.*
 - 2] Tryphaena, Tryphosa and Persis, Romans 16:12, *Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord.*
 - a] Tryphaena and Tryphosa were possibly sisters who served in Caesar’s household.
 - b] Persis was a Christian woman in Rome.
 - b) His desire was not based solely on familiarity but on relationship.
 - 1] The relationship that strongly ties people together is faith in Jesus Christ.
 - 2] It is amazing to go to a people in far away lands and find that they are closer to you than many family and friends.
 - 2) Paul wanted to minister spiritually to the Roman Christians.
 - a) *some spiritual gift*
 - 1] He has not been with them before so he does not know how best to meet their needs.
 - 2] Regardless of what the gift would be, his purpose was to strengthen their faith.
 - 3] Some try to tie this to charismatic gifts of 1 Corinthians 12 but such gifts were always bestowed by the sovereign decision of God.
 - 4] H. C. G. Moule grasps the better understanding as deeper spiritual truth, *Here then, so we take it, he means that he pines to convey to them, as his Lord’s messenger, some new development of spiritual light and joy; to expound “the Way” to them more perfectly; to open up to them such fuller and deeper insights into the riches of Christ . . .*
 - b) It is good to want to minister to others for their benefit instead of for the benefit of oneself.
 - 1] Jesus said He came to serve, not to be served.
 - 2] James 2:8, *If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well.*
 - b. To encourage one another (12), *that is, that we may be mutually encouraged by each other’s faith, both yours and mine.*
 - 1) *that is*
 - a) Yet, Paul, the apostle to the Gentiles, seemingly corrects himself by stating that ministry should always be reciprocal.
 - b) His desire was not only to minister to them but receive ministry from them.
 - c) John Stott, *Happy is the modern missionary who goes to another country and culture in the same spirit of receptivity, anxious to receive as well as give, to learn as well as teach, to be encouraged as well as to encourage! And happy is the congregation who have a pastor of the same humble mind!*
 - 2) *Faith* in Christ is the foundation of ministry.
 - a) Even an apostle can learn from other Christians.
 - b) The encouragement could include material encouragement, as well, 1 Corinthians 9:11, *If we have sown spiritual things among you, is it too much if we reap material things from you?*

- c. Paul's personal obligation to minister in Rome (13-15)
- 1) He wanted to go to Rome to nurture and to evangelize (13), *I do not want you to be unaware, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles.*
 - a) He wanted the Roman Christians to know that he had been hindered from visiting them.
 - 1] He desired that they knew of his sincerity in wanting to see them.
 - 2] The hindrances were probably the ministry demands on him as he evangelized much of the Roman Empire, Romans 15:19, . . . *so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ;*
 - b) Paul gave a third reason for wanting to visit the church in Rome.
 - 1] He hoped to reap a harvest *among you* (Roman Christians), spiritual nurture.
 - 2] He hoped to reap a harvest among *the rest of the Gentiles* (unsaved Romans), evangelism.
 - 2) He had a sense of obligation to preach the Gospel in such an important place as Rome (14-15), *I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. So I am eager to preach the gospel to you also who are in Rome.*
 - a) Paul's obligation was to preach the Gospel.
 - 1] He had been selected by Jesus Christ to be the apostle to the Gentiles.
 - 2] 1 Corinthians 9:16, *For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!*
 - 3] It is an obligation that should be felt by every person who has received eternal life through faith in Christ alone.
 - 4] Tom Constable, *Every Christian is indebted to every non-Christian because we have and can give what can impart life to those who are dead in sin, namely the gospel.*
 - b) Paul's obligation was to *Greeks and to barbarians.*
 - 1] He sensed a divine *obligation* to proclaim the Gospel.
 - a] *Obligation* means a moral debt.
 - b] Paul directs this obligation toward mankind but it is ultimately to God Who gave Paul grace through Christ.
 - c] Ephesians 3:8, *To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ,*
 - d] John Stott, *He has not borrowed anything from the Romans which he must repay. But Jesus Christ has entrusted him with the gospel for them. . . We should be as eager to discharge our debt as Paul was to discharge his.*
 - 2] In Paul's day, Gentiles were divided by language and culture.
 - a] Greeks spoke of anyone who did not speak Greek as a barbarian which means *unintelligible tongue*, this would include Jews.
 - b] *The wise and foolish* would include everyone, possibly from the Roman point of view.
 - c] Grant Osborne, *Paul is saying the gospel is for everyone, whatever their national origin or status in society, no matter whether they are among the intelligentsia or the ignorant.*
 - c) *So*
 - 1] Paul gave his general reasons for wanting to share the Gospel to everyone.
 - 2] Here, he specifically shares his desire to preach the Gospel to the Roman Christians.
 - a] *You* refers to the recipients of this epistle, Roman Christians.
 - b] *Preach the Gospel* speaks to the ongoing work of teaching and discipling after one has received the Gospel.
 - c] P. Bowers, . . . *the gospel in Paul includes not simply an initial preaching mission but the full sequence of activities resulting in settled churches.*
 - d] Robert Wilkin, *In Romans, the gospel furnishes power through Christ's resurrection for believers to live victoriously now by the Spirit and to be delivered from God's wrath.*

C. The theme of Paul's epistle (16-17)

1. The Gospel received by faith is the power of God for salvation (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.*

a. Paul was not ashamed of the Gospel.

- 1) He declared his obligation to the Gospel in verse 14, his eagerness to share the Gospel in verse 15 and now, he declared he was not ashamed of the Gospel.
- 2) He was not ashamed but honored to proclaim it.
 - a) Psalm 40:9, *I have told the glad news of deliverance in the great congregation; behold, I have not restrained my lips, as you know, O LORD.*
 - b) Mark 8:38, *For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.*

b. The Gospel is *the power of God for salvation.*

- 1) The message of the Gospel is God's means of changing lives from the inside out.
- 2) *Power* is the word from which our word for *dynamite* is derived.
- 3) The evangelist Dwight L. Moody declared that the Gospel is like a lion. All the preacher has to do is open the door of the cage and get out of the way.
- 4) *Salvation*
 - a) The basic concept of *salvation* is *soundness* or *wholeness*.
 - b) Tom Constable, *Salvation restores people to what they cannot experience because of sin. Salvation is an umbrella term; it covers all aspects of deliverance. The terms justification, redemption, reconciliation, sanctification, and glorification describe different aspects of salvation.*

c. Salvation is for those who believe.

- 1) The Gospel is effective for those who believe it.
- 2) The Gospel is clearly proclaimed in 1 Corinthians 15:3-4, *For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures,*
- 3) Belief is saving faith as described in our notes in verse 8.
 - a) It is intellectually accepting the truth of the message that Christ died for sinners.
 - b) It is emotionally acknowledging personal need that He did it for me.
 - c) It is choosing to receive Christ alone for my sin payment.

d. *To the Jew first and also to the Greek*

- 1) The priority of the Jew is based on God's selection of them as a people who would represent Him before the world, as those who would protect God's written word, as the people through whom Messiah would come.
- 2) Salvation was first offered to the Jews during Jesus' earthly ministry and following His ascension, Acts 3:26, *God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness.*
- 3) It was Paul's pattern of ministry, Acts 13:46, *And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.*
- 4) Priority is now given to all people, Matthew 28:19-20, *Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.*
- 5) John Witmer, *Today evangelism of the world must include the Jews, but the priority of the Jews has been fulfilled.*

2. The righteousness of God is received by faith in a life that is lived by faith (17), *For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."*

a. The Gospel reveals the righteousness of God.

- 1) *righteousness of God.*
 - a) The meaning emphasizes three aspects.
 - 1] God's divine attribute.
 - 2] God's activity of making right.
 - 3] Man's reception of right standing.

- b) The Gospel is the means by which the righteousness of God is revealed.
 - 1] It declares the unrighteous to be righteous through acceptance of Jesus' payment.
 - a] 2 Corinthians 5:21, *For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*
 - b] Philippians 3:9, *and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—*
 - 2] Definitions of *the righteousness of God*
 - a] Douglas Moo defines *the righteousness of God, . . . as the act by which God brings people into right relationship with Himself.*
 - b] John Witmer, . . . *righteousness that God provides for people on the basis of and in response to faith in the gospel.*
 - c] John Stott, *The righteousness of God' is God's just justification of the unjust, his righteous way of pronouncing the unrighteous righteous, in which he both demonstrates his righteousness and gives righteousness to us. He has done it through Christ, the righteous one, who died for the unrighteous, as Paul will explain later. And he does it by faith when we put our trust in him, and cry to him for mercy.*
- 2) *Is revealed*
 - a) It is better translated *is being revealed.*
 - b) It is a righteousness imputed by God at justification and becomes evident in sanctification with culmination in glorification.
- b. *from faith for faith*
 - 1) Some translations give a clearer reading, *from faith to faith* or *by faith from first to last.*
 - 2) Paul is probably saying how people receive God's righteous is solely by faith.
 - 3) The only way a person has ever received God's righteousness or ever will receive it, is by placing faith in Christ alone.
- c. Scripture confirms that *the righteous shall live by faith.*
 - 1) Paul quoted Habakkuk 2:4, *Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.*
 - 2) The context of Habakkuk revealed that faith in God is superior to the strength of man.
 - 3) The emphasis by Paul is that those who received righteousness by faith must continue to live by that faith.
- 3. William Newell on the importance of Romans 1:16-17, *Here we have the text of the whole Epistle of Romans: First, the words 'the gospel'—so dear to Paul, as will appear. Next, the universal saving power of this gospel is asserted. Then, the secret of the gospel's power—the revelation of God's righteousness on the principle of faith. Finally, the accord of all this with the Old Testament Scriptures: 'The righteous shall live by faith.*

CONCLUSION

- A. Saving faith is that which is placed in Christ alone.
- B. Paul felt an obligation to preach the Gospel to the unsaved and to nurture the saved.
- C. The righteousness of God has always been and always will be received by faith.