

Romans 1:16-21

1. Romans 1:15 – “to preach Gospel” leads into the central statement (1:16-17) of the book
2. Romans 1:16-17 is the main point of the introduction.
3. 1:16 – the Gospel is the saving power. This point ties the whole letter together
4. 1:17 – the “righteousness of God” is the effect the Gospel is focused on providing
5. 1:18-8:39 – God’s righteousness goes to faith
 - a. Righteous by faith (1:18-5:21)
 - b. The righteous by faith...shall live (6-8)
6. 9-11 – God’s righteousness comes from faith, that is from God’s faithfulness

Romans 1:16 -

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

3756 [e]	1063 [e]	1870 [e]	3588 [e]	2098 [e]	1411 [e]	1063 [e]	2316 [e]	1510 [e]	1519 [e]
ou	gar	epaischynomai	to	euangelion	dynamis	gar	Theou	estin	eis
16 οὐ	γὰρ	ἐπαισχύνομαι	τὸ	εὐαγγέλιον	, δύναμις	γὰρ	Θεοῦ	ἐστίν	, εἰς
not	indeed	I am ashamed of	the	gospel	[the] power	indeed	of God	it is	unto
Adv	Conj	V-PIM/P-1S	Art-ANS	N-ANS	N-NFS	Conj	N-GMS	V-PIA-3S	Prep

4991 [e]	3956 [e]	3588 [e]	4100 [e]	2453 [e]	5037 [e]	4412 [e]	2532 [e]	1672 [e]
sōtērian	panti	tō	pisteuonti	Ioudaiō	te	prōton	kai	Hellēni
σωτηρίαν	παντὶ	τῷ	πιστεύοντι	, Ἰουδαίῳ	τε	πρῶτον	καὶ	Ἑλληνι .
salvation	to everyone	-	believing	to Jewish	both	first	and	to Greek
N-AFS	Adj-DMS	Art-DMS	V-PPA-DMS	Adj-DMS	Conj	Adv-S	Conj	N-DMS

“Not Ashamed” - οὐ γὰρ ἐπαισχύνομαι –

“ou gar epaischynomai” –
 “not indeed I am ashamed of”

ἐπαισχύνομαι “epaischynomai” – “I am ashamed of”- means

- “to feel shame for something”
- Disgraced because they misplaced their confidence or support
- They “believed the big lie”....it was SPAM....it was a SCAM...

Paul is confident and not hiding his readiness to preach the gospel because of what the gospel is. This is a literary way of saying, **“I have complete confidence in the gospel.”**

Shame is the result of having acted on a false assumption or trusting misplaced confidence.

Paul is NOT ashamed:

1. For himself based on personal experience
2. As an ambassador or a promoter based on the results

His desires and the purposes that he lives for will not disappoint or embarrass him in the end.

The gospel is not:

- a) an illusion
- b) an unworthy cause
- c) without effect in time nor in eternity
- d) a false hope
- e) false guarantee
- f) weak or powerless
- g) unable to stand against the world's religions and philosophies. h) complicated
- i) unbelievable
- j) unreasonable

Same word *epaischynomai* ("ashamed") is used in:

- 2 Timothy 1:8 – "Therefore do not be **ashamed** of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,"
- 2 Timothy 1:12 – "which is why I suffer as I do. But I am not **ashamed**, for I know whom I have believed, and I am convinced that he is able to guard until that day what has been entrusted to me."
- 2 Timothy 1:16-17 – "May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me and was not **ashamed** of my chains, but when he arrived in Rome, he searched for me earnestly and found me."
- Hebrews 2:11 – "For he who sanctifies and those who are sanctified all have one source. That is why he is not **ashamed** to call them brothers"
- Hebrews 11:16 – "as it is, they desire a better country, that is, a heavenly one. Therefore, God is not **ashamed** to be called their God, for he has prepared for them a city."
- Romans 6:21 – "But what fruit were you getting at that time from the things of which you are now **ashamed**? For the end of those things is death."

"not does make ashamed"

ou kataischynei

οὐ καταισχύνει

- Romans 5:5 – "hope **does not put us to shame**, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.
- Romans 9:33 – "as it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will **not be put to shame**."
- Isaiah 28:16 - So this is what the Lord GOD says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone, a sure foundation; the one who **believes will never be shaken**."
- 1 Peter 2:6 – "For it stands in Scripture: "See, I lay in Zion a stone, a chosen and precious cornerstone; and the one who believes in Him will **never be put to shame**."

Jesus used “ashamed” concerning confidence and loyalty to Jesus:

- 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.”
- Luke 9:26 – “For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels.”

“**Gospel**” – ευαγγελιζεσθαι and ευαγγελιον – used 4x in 1:1-16:

1:1 – “set apart for the gospel of God”

1:9 – “I serve with my spirit in the gospel of his Son”

1:15 – “I am eager to preach the gospel to you”

1:16 – “I am not ashamed of the gospel”

“**Faith**” – πιστις and πιστευεο used 5x in 1:5-17:

1:5 – “to bring about the obedience of faith”

1:8 – “your faith is proclaimed in all the world”

1:12 – “we may be mutually encouraged by each other's faith”

1:16 – “it is the power of God for salvation to everyone who believes”

1:17 – “The righteous shall live by faith”

“**Power**” - δυναμις “*dunamis*” “power”

- where we get our word dynamite
- The use of “*dunamis*” here does not describe how the gospel works.
 - It does not blow things up
 - It does not explode to clear away sin
 - It does not blast other religions out of the way.
 - Paul is not saying the Gospel is dynamite
- The emphasis is on the intrinsic effect of the gospel in a person's heart.
- The gospel has “power”
- The verse tells what that power involves. It is:
 - The power of God
 - For salvation of those who believe it

The gospel is the power of God to:

- Change natures
- Improve life
- Have a better here and a better eternity
- To have life and have it abundantly

People want to change, improve, have it better and have more of it.

Man cannot change the things that the gospel can change.

- Man cannot change his nature.
- Man cannot be empowered by the Holy Spirit.
- Man cannot understand God, nor God's plan.
- Man cannot secure his eternity.
- . . .the list goes on and on. . .

But, the gospel can do all of these things right now, right here today for anyone who believes.

Today unbelievers place Christianity in the same category of powerless and dead religions. Religions that are based on man's power, man's intelligence, man's ability.

Naturally, unbelievers mock Christianity as being useless.

The message of Christianity is the power of God to change everything.

The **Gospel** is a matter of **power**, not merely blind trust:

- 1 Corinthians 1:18 – *“For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written,
“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”*
- 2 Corinthians 4:7 – *“But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed...”*
- 2 Corinthians 6:7 (6:3-11) – *“We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: by great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, the Holy Spirit, genuine love; by truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; through honor and dishonor, through slander and praise. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.”*
- 2 Corinthians 12:9 – *“He said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.”*
- 2 Corinthians 13:3-4 – *“since you seek proof that Christ is speaking in me. He is not weak in dealing with you, but is powerful among you. For he was crucified in weakness, but lives by the power of God. For we also are weak in him, but in dealing with you we will live with him by the power of God.”*

“Salvation” - σωτηριαν (from the Greek word “soter” meaning “savior” from “sozo”, “save”)

The Gospel is the power of God “with the effect of bringing about salvation”

σωτηριαν – **“Salvation”** – the everyday meaning of “*soterian*” (“salvation”) in the world of the Greek readers of the letter Paul wrote to the Romans is:

1. Bodily health
2. Preservation
3. Safety (physically or morally)
4. Rescue
5. Deliverance from peril
6. Restoration to wholeness

This is how the word is used in:

- Mark 5:23, 28, 34 – “*implored him earnestly, saying, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well (σώζω, “sozo”) and live.”... “For she said, “If I touch even his garments, I will be made well (σώζω, “sozo”).”... And he said to her, “Daughter, your faith has made you well (σώζω, “sozo”); go in peace, and be healed (ὑγιής, “hugies”. /hoo-ghee-ace/) of your disease.”*
- Mark 6:56 – “*And wherever he came, in villages, cities, or countryside, they laid the sick in the marketplaces and implored him that they might touch even the fringe of his garment. And as many as touched it were made well (σώζω, “sozo”).”*
- Mark 10:52 – “*And Jesus said to him, “Go your way; your faith has made you well (σώζω, “sozo”).” And immediately he recovered his sight and followed him on the way.”*
- Acts 27:34 – “*Therefore I urge you to take some food. For it will give you strength, (σωτηρία, “sótéria”) for not a hair is to perish from the head of any of you.”*

In the Septuagint (LXX, the Greek translation of the Old Testament)

sotarian is used 34x in Psalms and 18x in Isaiah.

Saved to something.

Saved from something.

This salvation is both:

1. Temporal, and
2. eschatological.

For Paul it was primarily an eschatological salvation.

1. A hope for future deliverance from final “destruction” (ἀπώλεια, “*apoleia*”, /ah-PO-lee-ah/ meaning:
 - a. “destruction, ruin or loss (physical, spiritual or eternal)”
 - b. “damnation, destruction, perish, waste”
2. The end product of God’s purpose for humanity. Notice the FUTURE condition:
 - a. Romans 5:9-10 – “*Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.”*

- b. Romans 13:11 – “*Besides this you know the time, that the hour has come for you to wake from sleep. For **salvation** is nearer to us now than when we first believed.*”
 - c. 1 Corinthians 3:15 – “*If anyone’s work is burned up, he will suffer loss, though he himself **will be saved**, but only as through fire.*”
 - d. 1 Corinthians 5:5 – “*you are to deliver this man to Satan for the **destruction** of the flesh, so that his spirit **may be saved** in the day of the Lord.*”
 - e. Philippians 2:12 – “*Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, **work out your own salvation** with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.*”
 - f. 1 Thessalonians 5:8-9 – “*But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the **hope of salvation**. For God has not destined us for wrath, but to **obtain salvation** through our Lord Jesus Christ.*”
3. Through the Gospel this has already began the use of this verb **σῶζω**, “sozo” in PRESENT TENSE here:
- a. 1 Corinthians 1:18 – “*For the word of the cross is folly to those who are perishing, but to us who **are being saved** it is the power of God.*”
 - b. 1 Corinthians 15:2 – “*Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you **are being saved**, if you hold fast to the word I preached to you—unless you believed in vain.*”
 - c. 2 Corinthians 2:15 – “*For we are the aroma of Christ to God among those who **are being saved** and among those who are perishing.*”
4. The preposition **εἰς**, “eis”, /ice/ :
- a. Means “into”, “for”, “to”, “towards”
 - b. **εἰς** always points forward to:
 - i. a goal such as a place or a time
 - ii. a purpose such as a result
 - c. Meaning “with the effect of bringing about” salvation
 - d. Scripture:
 - i. Romans 10:10 – “*For with the heart one believes **and is** (εἰς, “eis”, /ice/) justified, and with the mouth one confesses **and is** (εἰς, “eis”, /ice/) saved*

2588 [e]	1063 [e]	4100 [e]	1519 [e]	1343 [e]	4750 [e]	1161 [e]	3670 [e]	1519 [e]	4991 [e]
kardia	gar	pisteuetai	eis	dikaiosynēn	stomati	de	homologeitai	eis	sōtērian
10 καρδία	γὰρ	πιστεύεται	εἰς	δικαιοσύνην ;	στόματι	δὲ	ὁμολογεῖται	εἰς	σωτηρίαν
in the heart	indeed	is belief	unto	righteousness	in the mouth	moreover	is confession	unto	salvation
N-DFS	Conj	V-PIM/P-3S	Prep	N-AFS	N-DNS	Conj	V-PIM/P-3S	Prep	N-AFS

- ii. 2 Corinthians 7:10 – “*For godly grief produces a repentance **that leads to** (εἰς, “eis”, /ice/) salvation without regret, whereas worldly grief produces death.*”

3588 [e]	1063 [e]	2596 [e]	2316 [e]	3077 [e]	3341 [e]	1519 [e]	4991 [e]	278 [e]	2038 [e]
hē	gar	kata	Theon	lypē	metanoian	eis	sōtērian	ametamelēton	ergazetai
10 ἡ	γὰρ ,	κατὰ	Θεὸν	λύπη ,	μετάνοιαν	εἰς	σωτηρίαν ,	ἀμεταμέλητον	ἐργάζεται ;
the	indeed	according to	God	grief	repentance	to	salvation	without regret	produces
Art-NFS	Conj	Prep	N-AMS	N-NFS	N-AFS	Prep	N-AFS	Adj-AFS	V-PIM/P-3S

3588 [e]	1161 [e]	3588 [e]	2889 [e]	3077 [e]	2288 [e]	2716 [e]
hē	de	tou	kosmou	lypē	thanaton	katergazetai
ἡ	δὲ	τοῦ	κόσμου	λύπη ,	θάνατον	κατεργάζεται .
-	and	[the] of the	world	grief	death	produces
Art-NFS	Conj	Art-GMS	N-GMS	N-NFS	N-AMS	V-PIM/P-3S

iii. Thessalonians 2:13 – “*But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be (εἰς, “eis”, /ice/) saved, through sanctification by the Spirit and belief in the truth.*”

1473 [e]	1161 [e]	3784 [e]	2168 [e]	3588 [e]	2316 [e]	3842 [e]	4012 [e]	4771 [e]	80 [e]	25 [e]
Hēmeis	de	opheilomen	eucharistein	tō	Theō	pantote	peri	hymōn	adelphoi	ēgapēmenoi
13 Ἡμεῖς	δὲ	ὀφειλομέν	εὐχαριστεῖν	τῷ	Θεῷ	πάντοτε	περὶ	ὑμῶν ,	ἀδελφοὶ	ἠγαπημένοι
we	moreover	ought	to give thanks	-	to God	always	concerning	you	brothers	beloved
PPro-N1P	Conj	V-PIA-1P	V-PNA	Art-DMS	N-DMS	Adv	Prep	PPro-G2P	N-VMP	V-RPM/P-VMP

5259 [e]	2962 [e]	3754 [e]	138 [e]	4771 [e]	3588 [e]	2316 [e]	575 [e]	746 [e]	1519 [e]	4991 [e]	1722 [e]
hypo	Kyriou	hoti	heilato	hymas	ho	Theos	ap'	archēs	eis	sōtērian	en
ὑπὸ	Κυρίου ,	ὅτι	εἶλατο	ὑμᾶς	ὁ	Θεὸς ,	ἀπ' ἄρχῃς ,	εἰς	σωτηρίαν	ἐν	
by	[the] Lord	that	has chosen	you	-	God	from [the] beginning	unto	salvation	in	
Prep	N-GMS	Conj	V-AIM-3S	PPro-A2P	Art-NMS	N-NMS	Prep	N-GFS	Prep	N-AFS	Prep

38 [e]	4151 [e]	2532 [e]	4102 [e]	225 [e]
hagiasmō	Pneumatōs	kai	pistei	alētheias
ἁγιασμῷ	Πνεύματος ,	καὶ	πίστει	ἀληθείας ;
[the] sanctification	of [the] Spirit	and	belief	of [the] truth
N-DMS	N-GNS	Conj	N-DFS	N-GFS

iv. 2 Timothy 3:15 – “*how from childhood you have been acquainted with the sacred writings, which are able to make you wise for (εἰς, “eis”, /ice/) salvation through faith in Christ Jesus.*”

2532 [e]	3754 [e]	575 [e]	1025 [e]	3588 [e]	2413 [e]	1121 [e]	1492 [e]	3588 [e]	1410 [e]	4771 [e]
kai	hoti	apo	brephous	ta	hiera	grammata	oidas	ta	dynamena	se
15 καὶ	ὅτι	ἀπὸ	βρέφους	[τὰ]	ἱερὰ	γράμματα	οἶδας ,	τὰ	δυνάμενά	σε
and	that	from	childhood	the	sacred	writings	you have known	-	being able	you
Conj	Conj	Prep	N-GNS	Art-ANP	Adj-ANP	N-ANP	V-RIA-2S	Art-ANP	V-PPM/P-ANP	PPro-A2S

4679 [e]	1519 [e]	4991 [e]	1223 [e]	4102 [e]	3588 [e]	1722 [e]	5547 [e]	2424 [e]
sophisai	eis	sōtērian	dia	pisteōs	tēs	en	Christō	lēsou
σοφίσαι	εἰς	σωτηρίαν ,	διὰ	πίστεως ,	τῆς	ἐν	Χριστῷ	Ἰησοῦ .
to make wise	unto	salvation	through	faith	-	in	Christ	Jesus
V-ANA	Prep	N-AFS	Prep	N-GFS	Art-GFS	Prep	N-DMS	N-DMS

“Everyone who believes”

“Believe” is present Tense

- Faith is both
 - Initial
 - Continuing
- This present tense belief is focused on the continual orientation for life
- This is NOT aorist which expresses a simple, completed action without stating how long it took.
 - Aorist focuses on the kind of action, like a snapshot
 - Aorist shows the entire event as a simple fact
 - Aorist almost always refers to completed action in the past
 - Aorist is 2x in 2 Thessalonians 1:10 –

“when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed.”

3752 [e]	2064 [e]	1740 [e]	1722 [e]	3588 [e]	40 [e]	846 [e]	2532 [e]	2296 [e]	1722 [e]	3956 [e]
hotan	elthē	endoxasthēnai	en	tois	hagiois	autou	kai	thaumasthēnai	en	pasin
10 ὅταν	ἔλθῃ	ἐνδοξασθῆναι	ἐν	τοῖς	ἁγίοις	αὐτοῦ ,	καὶ	θαυμασθῆναι	ἐν	πᾶσιν
when	he shall come	to be glorified	in	the	saints	of him	and	to be marveled at	among	all
Conj	V-ASA-3S	V-ANP	Prep	Art-DMP	Adj-DMP	PPro-GM3S	Conj	V-ANP	Prep	Adj-DMP

3588 [e]	4100 [e]	3754 [e]	4100 [e]	3588 [e]	3142 [e]	1473 [e]	1909 [e]	4771 [e]	1722 [e]	3588 [e]	2250 [e]	1565 [e]
tois	pisteusas	hoti	episteuthē	to	martyrion	hēmōn	eph'	hymas	en	tē	hēmera	ekeinē
τοῖς	πιστεύουσιν ,	ὅτι	ἐπίστευθη	τὸ	μαρτύριον	ἡμῶν	ἐφ'	ὑμᾶς ,	ἐν	τῇ	ἡμέρᾳ	ἐκείνῃ .
those	having believed	because	was believed	the	testimony	of us	to	you	in	the	day	that
Art-DMP	V-APA-DMP	Conj	V-AIP-3S	Art-NNS	N-NNS	PPro-G1P	Prep	PPro-A2P	Prep	Art-DFS	N-DFS	DPro-DFS
Part of Speech: Verb			Part of Speech: Verb									
Tense: Aorist			Tense: Aorist			Person: 3rd Person						
Mood: Participle			Mood: Indicative			Number: Singular						
Voice: Active			Voice: Passive									
Case: Dative												
Gender: Masculine												
Number: Plural												

“Believe” as **present tense** as here in Romans 1:16, and likewise,

“All who **Believe**” is also **present tense** in these verses:

- Romans 3:22 – “the righteousness of God through faith in Jesus Christ for all who believe (PRESENT TENSE). For there is no distinction.”
- Romans 4:11 – “He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe (PRESENT TENSE) without being circumcised, so that righteousness would be counted to them as well.”
- Romans 9:33 – “as it is written, “Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes (PRESENT TENSE) in him will not be put to shame.”
- Romans 10:4 – “For Christ is the end of the law for righteousness to everyone who believes (PRESENT TENSE).”
- Romans 10:11 – “For the Scripture says, “Everyone who believes (PRESENT TENSE) in him will not be put to shame.” “
- Romans 15:13 – “May the God of hope fill you with all joy and peace in believing (PRESENT TENSE), so that by the power of the Holy Spirit you may abound in hope.”
- 2 Corinthians 4:13 – “Since we have the same spirit of faith according to what has been written, “I believed (AORIST), and so I spoke,” we also believe (PRESENT TENSE) , and so we also speak.”
- Galatians 3:22 – “The Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe (PRESENT TENSE).”
- Philippians 1:29 – “For it has been granted to you that for the sake of Christ you should not only believe (PRESENT TENSE) in him but also suffer for his sake.”
- 1 Thessalonians 1:7 – “so that you became an example to all the believers (PRESENT TENSE) in Macedonia and in Achaia.”
- 1 Thessalonians 2:10, 13 – “You are witnesses, and God also, how holy and righteous and blameless was our conduct toward you believers (PRESENT TENSE) ...And we also thank God constantly[d] for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers (PRESENT TENSE).”
- Ephesians 1:19 – “what is the immeasurable greatness of his power toward us who believe (PRESENT TENSE), according to the working of his great might.”

Belief is best compared to seeing or looking.

Consider Moses' bronze serpent.

Consider Jesus discussion with Nicodemus – “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes (PRESENT TENSE) in him may have eternal life.”

“Drawn” to Christ:

1. John 6:44 – “No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.”
2. John 12:32 – “And I, when I am lifted up from the earth, will draw all people to myself.”
3. The “Light” that draws all men to God is manifest in three basic ways, but this “Light” that draws all men can also be rejected by individuals:
 - a. Light of Creation – Romans 1:20
 - b. Light of conscience – Romans 2:15-16
 - c. Light of Christ, the Word, the preached Gospel:
 - i. Christ – Romans 3:21-22
 - ii. The Word – 2 Timothy 3:15
 - iii. The Gospel – Romans 10:14-15

“First for the Jews”

- The Jews clearly are a priority in God’s plan.

Romans 1:17 -

“For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.” ”

1343 [e]	1063 [e]	2316 [e]	1722 [e]	846 [e]	601 [e]	1537 [e]	4102 [e]	1519 [e]	4102 [e]
dikaioσynē	gar	Theou	en	autō	apokalyptetai	ek	pisteōs	eis	pistin
17 δικαιοσύνη	γὰρ	Θεοῦ	ἐν	αὐτῷ	ἀποκαλύπτεται	, ἐκ	πίστεως	εἰς	πίστιν ;
[the] righteousness	indeed	of God	in	it	is revealed	by	faith	to	faith
N-NFS	Conj	N-GMS	Prep	PPro-DN3S	V-PIM/P-3S	Prep	N-GFS	Prep	N-AFS

2531 [e]	1125 [e]	3588 [e]	1161 [e]	1342 [e]	1537 [e]	4102 [e]	2198 [e]
kathōs	gegraptai	HO	de	dikaioσ	ek	pisteōs	zēsetai
καθὼς	γέγραπται	, Ὅ	δὲ	δίκαιος	ἐκ	πίστεως	ζήσεται .
as	it has been written	-	moreover	[the] righteous	by	faith	will live
Adv	V-RIM/P-3S	Art-NMS	Conj	Adj-NMS	Prep	N-GFS	V-FIM-3S

“Righteousness of God” This could mean:

- a) “the righteous standing which God gives”
- b) “the righteous character which God is”
- c) “the righteous activity which comes from God”

The phrase "righteousness of God" is used 8x in Romans and only 1x elsewhere (2 Cor. 5:21)

“ἐκ” could mean “out of” which would make faith the source of salvation.

"Revealed" - to uncover

The gospel brings this salvation into existence for those who believe. It does more than just explain it to us.

See the use of "reveal" in 1:18 and 3:21

Romans 1:18 -

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.”

601 [e]	1063 [e]	3709 [e]	2316 [e]	575 [e]	3772 [e]	1909 [e]	3956 [e]	763 [e]	2532 [e]
Apokalypsetai	gar	orgē	Theou	ap'	ouranou	epi	pasan	asebeian	kai
18 Ἀποκαλύπτεται	γὰρ	ὀργή	Θεοῦ	ἀπ'	οὐρανοῦ	, ἐπὶ	πᾶσαν	ἀσέβειαν	καὶ
is revealed	indeed	[the] wrath	of God	from	heaven	upon	all	ungodliness	and
V-PIM/P-3S	Conj	N-NFS	N-GMS	Prep	N-GMS	Prep	Adj-AFS	N-AFS	Conj

93 [e]	444 [e]	3588 [e]	3588 [e]	225 [e]	1722 [e]	93 [e]	2722 [e]
adikian	anthrōpōn	tōn	tēn	alētheian	en	adikia	katechontōn
ἀδικίαν	ἀνθρώπων	, τῶν	τὴν	ἀλήθειαν	ἐν	ἀδικία	κατεχόντων
unrighteousness	of men	-	the	truth	by	unrighteousness	suppressing
N-AFS	N-GMP	Art-GMP	Art-AFS	N-AFS	Prep	N-AFS	V-PPA-GMP

Before Paul continues with the discussion of the Gospel he presents the world's need for the gospel. Part of presenting the gospel is presenting the need for the gospel. Without a knowledge of holiness of God men will live in their darkness without knowledge of their darkness.

In 1:17 the righteousness of God was revealed.
Here in 1:18 the wrath of God is being revealed

God has revealed his righteousness through acts and words in history.
Yet God's full manifestation of righteousness has not been seen.
When he returns he will reveal his righteousness and it will have an effect.
Even today we can respond to the righteousness of God already revealed. Today God reveals righteousness for us to respond to.
This is also true of God's wrath.
God has and is revealing his wrath against sin in history.
He will continue to reveal his wrath until it ultimately and finally is revealed in the end upon his return.

God's judgment in history as time progresses not only includes his active participation but more so as described in these verses **“*paradidonai*”** – **“to give over”** (1:24)

“From Heaven” - ἀπ ουρανοῦ

There is a “wrath” that is built into the creation. When you live in rebellion to the laws that God has established things naturally punish us.
Here the wrath is described as being directly from heaven. This speaks of a wrath that is by God's direct intervention.

The object of this divine wrath is:

- 1) all the godlessness or men – this is discussed in 1:19-27

2) all the wickedness of men – this is developed in 28-32 **“Godlessness”** – means not having fear or reverence for God.

- a) It places man’s views and values in contrast with God’s plans and purposes.
- b) This can not only be passive neglect but must manifest as open rebellion.
- c) This is an attitude and an act towards God.

“Wickedness” – is injustice and is expressed in the way men treat each other

- a) This is an attitude and an act toward mankind.

From the giving of the Law of Moses through Jesus teaching these are the focus of right living: 1)
Fear God

2) Kindness to Men

Which is the greatest command? (Matthew 22:36)

“‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.”

#1 – Deuteronomy 6:5

(Dt. 6:12 – “. . .do not forget the Lord. . .”

#2 – Leviticus 19:18

(Lev. 19:1-19 – “respect . . .leave them for the poor. . .do not steal. . .do not lie.

. . .do not defraud. . .do not hold back wages. . .do not curse the deaf. . .do not pervert justice. . .judge fairly. . .do not spread slander. . .do not endanger your neighbor. . .do not hate. . .rebuke frankly. . .do not seek revenge. . .do not bear a grudge. . .”)

Prophets brought the same message of fearing the Lord and performing social justice.

Immorality in life is a result in the corruption and lack of doctrine.

“The truth in unrighteousness hold” - την αληθειαν εν αδικια κατεχοντων Suppression of the truth shows that they have knowledge of the truth. This will be explained next in 1:19. Truth is:

- a) Absolute and independent on people’s support
- b) Will result in action and lifestyle when believed.
- c) To suppress the truth will result in false (wrong) actions

Romans 1:19 -

“ For what can be known about God is plain to them, because God has shown it to them.”

1360 [e]	3588 [e]	1110 [e]	3588 [e]	2316 [e]	5318 [e]	1510 [e]	1722 [e]	846 [e]	3588 [e]	2316 [e]	1063 [e]
dioti	to	gnōston	tou	Theou	phaneron	estin	en	autois	ho	theos	gar
19 διότι	τὸ	γνωστὸν	τοῦ	Θεοῦ	, φανερόν	ἐστὶν	ἐν	αὐτοῖς	, ὁ	θεὸς	γὰρ
Because	the	known	-	of God	manifest	is	among	them	-	God	indeed
Conj	Art-NNS	Adj-NNS	Art-GMS	N-GMS	Adj-NNS	V-PIA-3S	Prep	PPro-DM3P	Art-NMS	N-NMS	Conj

846 [e]	5319 [e]
autois	ephanerōsen
αὐτοῖς	ἐφάνερωσεν .
to them	has revealed [it]
PPro-DM3P	V-AIA-3S

Point:

- a) men suppress the truth through unrighteous thoughts and unrighteous actions
- b) people who suffer God's wrath are responsible for the wrath they receive

Four basic arguments for the absolute need for God to exist: a) Creation

- 1) Since there is a universe it had to have a creator.
- 2) You can not have a watch without a watch maker
- 3) Paul uses this in Romans 1:19-20
- 4) Plato developed this as the immovable mover.
- 5) Follow the Kalam Cosmological Argument
- b) Design– all design implies a creator
- c) Moral law– describes what ought to be seen among men but is not always there. It is a standard of behavior that exists because of God.
- d) Being– The human concept of perfection exists, yet it is not seen in creation. Since we strive for perfection in all areas but have never seen it then perfection must exist. The concept of God encompasses the concept of perfection.

Romans 1:20 -

“For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.”

3588 [e]	1063 [e]	517 [e]	846 [e]	575 [e]	2937 [e]	2889 [e]	3588 [e]	4161 [e]
ta	gar	aorata	autou	apo	ktiseōs	kosmou	tois	poiēmasin
20 τὰ	γὰρ	ἀόρατα	αὐτοῦ	ἀπὸ	κτίσεως	κόσμου ,	τοῖς	ποιήμασιν ,
the	indeed	invisible qualities	of Him	from	[the] creation	of [the] world	by the	things made
Art-NNP	Conj	Adj-NNP	PPro-GM3S	Prep	N-GFS	N-GMS	Art-DNP	N-DNP

3539 [e]	2529 [e]	3588 [e]	5037 [e]	126 [e]	846 [e]	1411 [e]	2532 [e]	2305 [e]	1519 [e]
nooumena	kathoratai	hē	te	aidios	autou	dynamis	kai	theiotēs	eis
νοούμενα ,	καθορᾶται ;	ἡ	τε	ἄϊδιος	αὐτοῦ	δύναμις	καὶ	θειότης ;	εἰς
being understood	are clearly seen	the	both	eternal	of him	power	and	divinity	for
V-PPM/P-NNP	V-PIM/P-3S	Art-NFS	Conj	Adj-NFS	PPro-GM3S	N-NFS	Conj	N-NFS	Prep

3588 [e]	1510 [e]	846 [e]	379 [e]
to	einai	autous	anapologēτους
τὸ	εἶναι	αὐτοὺς	ἀναπολογήτους .
-	to be	them	without excuse
Art-ANS	V-PNA	PPro-AM3P	Adj-AMP

God's invisible qualities have been revealed through the physical world. This way natural man can understand qualities of the immortal God.

His invisible attributes are summed up in two phrases:

- “his eternal power”** – he is divine, he is beyond our universe, he is the creator, he is the judge, he is the alpha and the omega
- “his divine nature”** – his character of righteousness, holiness, justice, love are all revealed in the creation.

Romans 1:21 -

“ For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinki ng, and their foolish hearts were darkened.”

1360 [e] 1097 [e] 3588 [e] 2316 [e] 3756 [e] 5613 [e] 2316 [e] 1392 [e] 2228 [e] 2168 [e] 235 [e]
 dioti gnontes ton Theon ouch hōs Theon edoxasan ē eucharistēsan alla
21 διότι γνόντες τὸν Θεὸν , οὐχ ὥς Θεὸν ἐδόξασαν , ἢ ηὐχαρίστησαν ; ἀλλὰ
 For having known - God not as God they glorified [him] or were thankful but
 Conj V-APA-NMP Art-AMS N-AMS Adv Adv N-AMS V-AIA-3P Conj V-AIA-3P Conj

3154 [e] 1722 [e] 3588 [e] 1261 [e] 846 [e] 2532 [e] 4654 [e] 3588 [e] 801 [e] 846 [e]
 emataiōthēsan en tois dialogismois autōn kai eskotisthē hē asynetos autōn
 ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν , καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
 they became futile in the thinking of them and was darkened the foolish of them
 V-AIP-3P Prep Art-DMP N-DMP PPro-GM3P Conj V-AIP-3S Art-NFS Adj-NFS PPro-GM3P

2588 [e]
 kardia
 καρδία :
 heart
 N-NFS

“having known” in the sense of general revelation

We are not talking about a saving knowledge and other information that is attained by special revelation through the word of God and its understanding the empowerment of the Spirit

Summary:

Section One 1:18-20 – God’s existence, his righteousness and his wrath have and are revealed.

Section Two 1:21-31 – Describes how people suppress and exchange God’s revelation of existence, his righteousness and his wrath (judgment)

Verses	People do:	God does:
1:21-24	People “exchange” the truth for idols	God “hands them over”
1:25-26a	People “exchange” the truth for a lie	God “hands them over”
1:26b-31	People “exchange” natural sexual practices for unnatural	God “hands them over”

Section Three 1:32 - Combines 1:18-20 with 21-31 to form the conclusion:

- They know requirements
- They know the penalty
- They continue to sin
- They approve of those who join with them