



ROMANS chapters 1 to 8₁

**Justification by faith
and
Deliverance from the power of sin**

The purpose of the Epistle

For believers in Rome because they needed to understand what the Gospel is by which they had been saved

The Apostle had not then visited Rome

He was not doubting their faith, but desired to deepen their understanding

Believers today need to know not only that they are saved, but to be established in the Gospel of the grace of God

The importance of the epistle

It includes such subjects as

justification by faith

deliverance from the power of sin

(these will be our main focus)

Also there are such matters as

redemption

propitiation

and many more

Later chapters (9 to 11) deal with God's plans for Israel, and (12 to 16) with behaviour and service for those who have been justified

Introduction

- ▶ Romans 1:1-17

- ▶ Verses 1 to 6 the Apostle and the Gospel of God
- ▶ Verse 7 the greeting
- ▶ Verses 8-15 the Apostle's prayer, and desire
- ▶ Verses 16-17 the great theme of the Epistle

Romans 1:1-1:6

- V1 Paul
- a servant of Jesus Christ
- an apostle called and separated unto the Gospel of God

Verses 2 to 4

- ▶ The Gospel of God was
 - ▶ Promised by the OT prophets
 - ▶ Concerned with God's Son, Jesus Christ
 - ▶ Who was declared to be the Son of God
 - ▶ with power, by resurrection (Acts 13:33)

Verses 5 and 6

Paul received his apostleship from a risen Christ

A unique appointment

the story told in Acts 9/22/26

emphasised in I Corinthians 15:8-10

It involved obedience to the faith, and before all
nations FOR THE NAME OF CHRIST

Verse 7 – the greeting

- ▶ To all that be in Rome, beloved of God called saints

The Epistle is written to believers

Believers can greet one another as saints, even if not previously known to one another

Verse 7 the greeting (continued)

Grace to you and peace from God our Father, and
the Lord Jesus Christ

The greeting is an evidence of what the Gospel of
God has brought about, that God can speak to
men in this way

Verses 8 to 15 the Apostle's prayer and desire

- ▶ V8 thankfulness for their faith
- ▶ And that it was known throughout the then known world (presumably the Roman Empire)
- ▶ - a good testimony

Verses 9 to 12

- ▶ Paul prayed for the Roman saints “without ceasing”
- ▶ Desired to visit them in order to help them, and establish them
- ▶ Paul had a real burden to care for the churches in every place (2 Corinthians 11:28)

Verse 12

- ▶ V12 “...that I may be comforted together with you by the mutual faith of both you and me”
- ▶ Question – is that a good definition of Christian fellowship?
- ▶ Someone said to me that fellowship is not “coffee and cake and gossip, but sharing together the things of the Lord”

Verses 13 to 15

- ▶ Paul had wanted to visit Rome, but had been hindered
- ▶ The result is that it was necessary to write, and so we have this Epistle
- ▶ “man proposes, and God disposes” – for our blessing
- ▶ The Apostle had a desire to take the gospel to all the Gentiles – civilised or barbarians
- ▶ And to Rome also
 - ▶ Paul did not go to Rome in the way he had hoped but later went as a prisoner

Verses 16 and 17

The great theme of the Gospel of God

- For I am not ashamed of the Gospel
- (or glad tidings)
- The words “of Christ” have been added in our AV. While the Gospel cannot be separated from the work of Christ, it actually involves the whole Godhead
- “God our Saviour” – 9 references in the NT including 2 in 1 Timothy and 5 in Titus.

Not ashamed - continued

- ▶ Paul was not ashamed – not of the Romans, nor of anyone else.
 - ▶ why one might be ashamed: (“popularity” etc.)
 - ▶ the Gospel was to the Jew first but also to the Gentile
- ▶ David could say he had not failed to declare God’s righteousness, faithfulness, salvation, and loving-kindness (Psalm 40:10).
- ▶ So, Paul had no place in his life for shame in relation to the things of God.

Not ashamed – continued

- ▶ But why does the suggestion of shame need to be mentioned here at all? Could the believer be ashamed?
- ▶ Evidently so, as we read the first chapter of 2 Timothy. There the word shame occurs 3 times:
 - ▶ Timothy is exhorted not to be ashamed of the testimony (v8)
 - ▶ Paul is not ashamed to suffer (v12)
 - ▶ Onesiphorus is not ashamed to be associated with Paul (v16)
- ▶ The Lord Jesus said solemn words in Luke 9:26 to warn His hearers that being ashamed of Him now would result in His being ashamed of them at His coming in glory

The power of God

- The Gospel is the power of God to salvation.
- Only our God has power to save. Study other religions, and they either have nothing to offer or they have no power to deliver it.
- God can save to the uttermost those who come to Him by Christ (Hebrews 7:25)

The power of God - continued

- ▶ God's power to save was seen when He raised Christ from among the dead (Ephesians 1:19-20):
- ▶ “.....what is the exceeding greatness of his power.....according to the working of his mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenlies.”
- ▶ That same power is what saves us and brings us out from the power of darkness into His marvellous light.

The power of God - continued

- An illustration of God's power is seen in the children of Israel.
- They were redeemed by the blood of the Paschal Lamb shed in Egypt
- They were saved by the power of God when they crossed the Red Sea



The power of God - continued

- The power of God is made evident in everyone who believes – to the Jew first, and also to the gentile.

The righteousness of God

- By the Gospel it is revealed from faith to faith.
- The just shall live by faith.
- This verse (1:17) sets out the great theme of the Gospel.
- Every book in the Bible is unique, and the Epistle to the Romans is a unique treatise of its subject.

The righteousness of God - continued

- Note this is where the message starts – not as many would have it, with God’s love but, with His righteousness
- God’s love, and many other characteristics of God, have their place, and other scriptures enlarge of them. But, a believer must understand that God is righteous (and He is holy).
- So that is where we start.
- God is righteous:
 - condemning the sinner in His wrath (Rom 1:17,18),
 - raising Jesus from the dead (John 16:10)
 - forgiving sins that are confessed (1. John 1:9)
 - justifying those who believe on Jesus (Rom 3:25.26; 4:5).

The righteousness of God - continued

- God's righteousness is the scarlet thread that runs right through this Epistle.
- The Gospel reveals it from faith to faith.
- Faith implies belief, and trust.
- It is a rule of life to "the just"
- We are going to examine how a believer can be justified in later sessions, so will not anticipate the answer now.

The just shall live by faith

- This expression first occurs in Habakkuk 2:4
- To Paul this OT prophecy was not just a word for a past or even a future condition of Judah, but a vital truth. It is fundamental to the Gospel of God.
- Hebrews 10:38 quotes it again; there it is used in connection with a warning which we need not go into now, BUT it is ever true for those that believe to the "saving of the soul".

The just shall live by faith - continued

- The word “faith” occurs only twice in the OT, where the word “believe” is used more often.
- John’s Gospel frequently uses the word “believe”
- The reality is that the two things cannot be separated
- The quotation in Habakkuk no doubt had in mind “living faith”. In Romans 1:17 we may also see “believing faith”.
- “Now faith is the substantiating of things hoped for, the conviction of things not seen” (Hebrews 11:1).