

ROMANS 1:16-17 | PAUL'S PRIDE IN THE GOSPEL

VERSE 16

- **see lesson 3**

VERSE 17

- **the righteousness of God revealed –**
 - How is **the righteousness of God revealed** in the Gospel?
 - A "Gospel" presentation that does not include a revelation of the substitutionary work of God through Christ, in which **He became sin; that we might be made the righteousness of God in him** (2 Cor 5:21), is not the Gospel of which Paul speaks.
 - The way that God dealt with sin *reveals His righteousness*. He dealt with it in such a way that it was not ignored, but fully dealt with in and through the blood of Jesus Christ.
 - Implications: Sanctification must be a gift, and righteousness does not come from works of obedience.
- **from faith to faith –**
 - Literally *out of faith into faith*. Paul uses *ek* (out of) and *eis* (unto) together. These are normally opposites.
 - To understand "out of faith," see the following passages in which this phrase is used in Romans: Rom. 3:26, 3:30, 4:16 (twice), 5:1, 9:30, 9:32, 10:6, 14:23 (twice). In analysis, these passages speak of something which is *based on or grounded on* faith, and delivered unto those who have faith.

ROMANS 1:18-20 | WITHOUT EXCUSE

VERSE 18

- **The wrath of God is revealed** - The **gospel of Christ** (v. 16) reveals the **righteousness of God** (v. 17), which was necessary because **the wrath of God** (v. 18) had been revealed through creation (as the argument continues in vv. 19ff).
 - **Revealed** - The Greek is the same word as used for the Revelation: ἀποκαλύπτω [apokalupto].
- The **Gospel of Christ** is the answer to **the wrath of God**. We should be careful not to preach God's wrath (it is already revealed) when we can preach Christ's Gospel.
- **Against all ungodliness** - This is not **ungodliness** in the sense of behavior, but in the sense that *there is no allowance for God in their lives*. A person can live a very clean life and yet be ungodly.

VERSE 19-20

- There is a play on words between **invisible** and **clearly seen**, both Greek words being built on the same root.
 - The root: *οραω* [orao] – *visible*
 - **Invisible**: *ἀόρατος* [aoratos] - negation of visibility
 - **clearly seen**: *καθοράω* [kathorao] - the ultimate of visibility (the Prefix *kat* or *kata* strengthens the word it is attached to, to the ultimate degree).
 - Note: those translations which use *perceived* rather than *seen* do not do the word justice (ESV, for example).
 - Compare Psalm 19:1-2

- All mankind can see the **invisible things of him** when they put thought into **the things that are made**.
- Note that it is not everything about God that is made evident, but rather **his eternal power and Godhead**. The KJV incorrectly inserts *even*.
- **Without excuse** - the word ἀναπολόγητος [anapologatos]. Apologetics is the "defense of a belief." These people are *without any defense of their belief*.

ROMANS 1:21-25 | GOD GAVE THEM UP

VERSES 21-23

- Who is **they** in v. 21?
 - It must be the **men who hold the truth in unrighteousness** (v. 18).
 - But in v. 18 it is a present active participle (holding the truth), and here it is an aorist active participle (having known God...).
 - Therefore, this verse describes the events that happened in advance of what is now happening in v. 18.
- The description of vv. 21-23 describes the history of pagan mankind.
 - In summary, mankind took the evidence of God and, rather than pursue God, they **changed the glory of the incorruptible God into an image**.
 - That is, man took a shortcut, soothed his religious longings with idols, and moved on with life.

VERSES 24-25

- Through history, those who change **the truth of God into a lie** will be given over to **the lusts of their own hearts**. The more rejection of God, the more debauchery will be seen.
 - Since morality is based in the character of God, when there is no recognition of God, there is no morality.
- God does not insist on being recognized. He does not insist on being honored. He also does not owe anything who do not even recognize His existence.
- Since God never *gave up* the nation of Israel, except for abbreviated times, it appears that this section is in reference to the Gentiles.
- The fact that God **gave them up** is also testimony against Calvinism, which teaches that God created some to be damned from the beginning.
- Finally, note that God **gave them up** not *because* of their sins but He gave them up *to* their sins (vv.24ff).