

ROMANS 1: PART 2

REVIEW: VS.16 & 17:

- I spend more time on certain verses because I want us to see the clearer picture of the character of God. How to see and know Him in a greater measure.
- Here Paul tells us that what God is doing in Christ is that He is giving to man Christ's righteousness.
- This salvation is a gift from God who gives to us freely the righteousness of Christ and not by man's labors or goodness.
- What is it that makes the gospel a power of God?
- What is it that makes it effectual in the saving of a believing sinner?
- For in it, the gospel, the *righteousness of God is revealed*.
- The righteousness of God! That is God's righteousness.
- *Righteousness*: What is right, pertaining to right. That which is right, the character or quality of being right or just;" it was formerly spelled "rightwiseness," which clearly expresses the meaning.
- Righteous in the biblical sense is not determined by man, or culture, or any external considerations, but by God alone and that by divine decree and declaration and right.
- Because of the relationship we have in Christ we have received the righteousness of God, His righteousness.
- Here righteousness expresses the relations of being right into which God puts the man who believes.
- The righteousness which the gospel offers the sinner is God's own righteousness..... in this alone we stand!
- We are no longer to think of righteousness in the terms of what a man does, but of a righteousness which God gives.
- In biblical and an absolute sense, righteousness is a condition of rightness, the standard of which is God.
 - Acts 17:31; because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.
- Jesus will not only be the Judge; He will be the standard by which all will be judged.
- The world measures its self by a lessor, lower, shifting, self-loving standard.
- What does Paul mean by "the righteousness of God?"
- In the gospel, the good news, the righteousness of God is revealed, meaning God satisfying His, justice, His rightness in forgiving the sinner, by putting our penalty, our sin on Jesus.
- The righteousness of God will damn a sinner for all eternity who rejects it, and also saves and keeps saved for all eternity the sinner who accepts it.

- The righteousness that condemns when rejected, saves when it is accepted.
- This righteousness according to the Spirit, the scriptures as Paul has written, is revealed in the gospel, the good news of salvation.
- The other view of God's righteousness here is His right to forgive a repentant soul and not sin against Himself, His justice. **Rom. 3:25**
- This is true because the penalty of the broken law, sin of mankind which justice demanded with the wrath of a holy God was placed on Jesus on the cross. Propitiation. (1 Jn. 4:10,)
- Romans is about relationship; Paul is inflamed with the reality and the need of relationship. He asks what is my relationship.

VS. 16

- Concerning God's relationship to man and man's relationship to God, God has always taken the initiative. God it was who formed man from the dust of the ground.
- God it was who came down into the garden of Eden and spoke with Adam and Eve in their sin and shame. It was He who clothed them with the garments of sacrifice.
- It was He who called Abraham and made him the father of nations,
- It was God who raised up Moses and made him the deliverer of His people.
- God gave kings, judges, prophets.
- And it was God who in the fulness of time sent forth His Son to redeem them who were under the law, and God is still initiating salvation today.
- The gospel, the power of God unto salvation. I was saved, I am saved, I am being saved.
- The gospel is God's way of salvation. What is the gospel?
- God has chosen that salvation comes through the gospel, and the gospel comes through the preaching of the word.
- God has chosen through the foolishness of preaching or the word preached that men are to be saved.
 - 1 Cor. 1:21; ^{For} since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.
- The gospel does not tell people how to save themselves, the gospel is not an encouragement to self-effort or self-help, it is the announcement of what God has done to save us.
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The jest of it here is that man must be justified and that by faith, and continued in faith. His new life flows and springs from faith and moved along in faith.

VS. 17

- In it, that is the gospel, the righteousness of God is revealed. Not only that of Rom. 3:25, but also when the gospel power is doing its work, the soul is born again and the righteous character of God is imputed into the receptive soul and the soul having been born again lives a Christ like life, thus the righteousness of God is seen, revealed in and through us.

VS. 18

- Notice the first word of this verse, "for" which ties us back into vs 17.
- Because salvation comes through the gospel into our souls by the gift of faith we must go on living in and by faith.
- For those who will not comes the wrath of God.
- Paul is motivated to preach the gospel knowing the wrath of God toward sinners and all have sinned. He desires to see men repent and surrender themselves to God.
- John the Baptist felt similar as he challenged, "who has warned you to flee from the wrath to come?" (Mt. 3:7)
- Paul's first unctioin was not the sadness of man, nor their hard life, their need, it was his knowledge of God's wrath toward sin.
- Our humanistic hearts cry, no god is love, he loves everyone, He is a God of grace, grace, grace, goodness, goodness, He is good to everyone all the time.
- Yes, God is good, but what has been the fruit, the result of His goodness and grace?
- If we continue in Rom. We come to 2:4 where we learn that the goodness of God leads to repentance.
- My reaction to God's goodness to me is to humble myself and repent giving myself irrevocably to God.
- The major thing of importance is not experiences or feelings or even happiness, it is our relationship, our standing in God.
- This is always our first concern and importance.
- This is always the message of the O. T. the prophets, the promises. How am I with God!
- But we see these people Paul displays here have not intention of surrendering to God, of humbling themselves. They are too man centered, self-centered they need to be God centered.

THE WRATH OF GOD:

- **WRATH:** Orgay. It is not to be seen as the wrath of man has.
- It is not a rage or a loss of control or loss of temper, rather it means Gods hatred of sin.
- We see the word used in Mk. 3:5; And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the

man, "Stretch out your hand." And he stretched *it* out, and his hand was restored [a]as whole as the other.

- A wrath of God who would not love good unless He hated evil, the two being opposite, He must do both or neither. It is not His punishment, but just anger and attitude towards sin.
- An anger righteous men must feel toward sin. It represents god's hatred and loathing of sin.
- It is not the punishment of the sin, but God's attitude toward it.

VS. 18 Cont.

- **UNGODLINESS:** Lack of reverence toward God.
- **SUPPRESS:** to hold down, to repress.
- **TRUTH:** the truth here is not the gospel preached for all have not heard or possess the knowledge of it.

THE LONG SUFFERING OF GOD.

- God has not at anytime since the flood made it His principle to deal publicly with the human race as it has deserved, seeing mankind has been every bit as bad and immoral as Noah's day and also as depicted here in Romans 1.
- Though man has been as bad, God has not reacted to man's rebellion and sinfulness by universally punishing the race as a whole.
- Instead, He has shown kindness in giving rain from heaven, crops and harvests, health and air, sun and met our need. Of the just and the unjust.
- And yet the sign the promise of his longsuffering and kindness is a rainbow!
- We begin to understand the righteous wrath of God when we begin to see and contemplate the punishment poured out on Jesus in His agony and crucifixion, which was for our sin not His.

VS. 19, VS. 20

- The truth here according to the context is the fact of the Supreme Being with divine attributes to whom worship and obedience are due, this truth being seen by all men through their observation of the intelligent created universe, the evidence and obvious observation demanding a Creator to answer for its existence.
- Men seeing and possessing this truth, yet holds it down in the sense of refusing to acknowledge its moral implications and goes on in its willful denial and sin.
- Vs/ 20: Notice here invisible things seen..
- God's invisible attributes and His eternal power and Godhead,
- The invisible is clearly seen, that is His Godhead and eternal power in creation. They are clearly seen. God has shown these things to us.
- 19. There are two words translated in our bibles as Godhead.

- **(thay ot ace) Godhead, the sum total of divine attributes. (col 2:9) He is absolute and perfect God.**
- **and (thigh os) Godhood**
- **19: The word here is (Thay ot ace) Godhood. indicates the "Divine" essence of Godhood, the Personality of God**
- **Godhead is Godhood, it is not the personal God who any man may learn to personally know by these outward aids, but know something about Him, to know that He is and He is worthy of worship and acknowledgement.**
- **the Apostle "is declaring how much of God may be known from the revelation of Himself which He has made in nature, from those vestiges of Himself which men may everywhere trace in the world around them.**
- **So through the light of the created universe unsaved man recognizes the fact that there is a Supreme Being who created the world, who has eternal power and divine attributes. A Being to whom worship and obedience are due. This then is the truth unsaved man is repressing.**
- **So man is without excuse, without defense.**