

ROMANS 1 PART 3 VS. 16-23

REVIEW: VS. 16 *For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.*

- 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.

VS. 17 *For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith"*

- ***Righteousness:*** What is right, that which is right, the character or quality of being right or just;" it was formerly spelled "rightwiseness."
- 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.
- The righteousness of God! That is God's righteousness.
- We are no longer to think of righteousness in the terms of what a man does, but of a righteousness which God gives.
- Here righteousness expresses the relations of being right into which God puts the man who believes.
- 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 is the theme of this epistle.
- God in His infinite wisdom, love, mercy and compassion has found a way to save the unrighteous and make them righteous.
- The way is that He imputes to the repentant sinner, the righteousness of His own Son, our blessed Lord and Savior Jesus Christ.
 - **IMPUTE:** to charge or attribute, to set to the account of someone. Used in a legal sense.
- This is the heart of the gospel.
- The just or the righteous shall live by faith, or the just by faith shall live. (Hab. 2:4)
- The jest of it here is that man must be justified and that by faith, and continue in faith. His new life flows and springs from faith and moved along in faith.
- Because salvation comes through the gospel into our souls by the gift of faith, we must go on living in and by faith.
 - Heb. 11.

VS. 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

- Vs. 18 begins a new section which ends at chapter 3 vs. 20.
 - This section shows us convincingly that the only hope for mankind is that God has provided a way of righteousness.
 - And that righteousness is in His own Son.
 - This is the subject and substance of the gospel.
 - **REVEALED:** to uncover, unveil, to lay open.
 - **UNGODLINESS:** A lack of reverence towards God, impiety,
 - **UNRIGHTEOUSNESS:** a condition of not being right, whether with God according to the standard of His holiness and righteousness, or what man knows to be right by his conscience and rebels.
 - **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. It is the truth God has displayed openly in creation. That which testifies to its Creator.
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- In Vs. 17 we have the "righteousness of God revealed."
 - In 18 we have the wrath of God revealed.
 - Now what we must see is this biblical contrast, yet perfect harmony.
 - A holy God, must hate sin/unholiness. A righteous God must hate unrighteousness. There must be a reaction and response.
 - Notice the first word of this verse, "FOR" which ties us back into vs. 17, the just shall live by faith.
 - The only way to escape the wrath is a received faith, a living faith.
 - Paul begins to tell us the reason he preaches the gospel, the reason he risks everything, why he sacrifices his life and suffers hardships.
 - And it was not the sadness of man, nor their hard life, nor their need, It is not first because of his sympathy for the lost, nor feeling sorry for humanity, it was his knowledge of God's wrath toward sin.
 - His motivations do not originate with man, but with God.
 - Paul's first concern was what God had done to reconcile man to Himself.
 - And man must live by the faith of God or know His wrath.
 - Cults always start and center their gospel with man, biblical error always starts with man. The gospel always starts and finishes with God.
 - Paul's gospel preaching originated not with man or his need but from God's standing, so he proclaims; "for the wrath of God is revealed from heaven."
 - What would the seeker sensitive church do? They certainly would not invite Paul to expound the gospel in their church.
 - He was not afraid to teach all of God, the whole gospel as it is in Jesus.
 - Paul mentions wrath 10 times in Romans; and it is mentioned over 40 times in the epistles.

- If we do not see or understand the wrath/anger of God toward sin in vs 18, we will not see the need for the righteousness of God in vs 17
- So what does the bible mean by the wrath of God?
- **WRATH:** Orgay. It is not to be seen as the wrath that man has.
- It is not a rage or a loss of control or loss of temper, rather it means Gods hatred of sin. His anger towards sin.
- We see the word used in Mk. 3:5; when Jesus, heals man with withered hand and the hardness of their hearts.
- the wrath of God, God who could not love good unless He hated evil, the two being opposites, 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.
 - Ps. 7:11; And God is angry *with the wicked* every day.
- It is not the punishment of the sin, but God's attitude toward it. Holy anger.
- For those who will not come to God through Christ, on them comes the wrath of God.
 - **Jn. 3:36** He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."
- Paul sees that the wrath of God is unveiled, revealed from heaven on those who do not, will not believe the evidence. (24-28)
- Paul knowing something about the wrath of God, pursues men and is jealous to turn them from objects of wrath to objects of acceptance, and the source of this transformation is the gospel of Christ.
- 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.
- Paul knows something of the "terror of the Lord." **2 cor. 5:11**
- This wrath has been revealed from heaven, the place of God's throne, judgement, and absolute authority. It is just and sure.
- This wrath has been revealed to and in man's conscience.
- All have been born with a sense of right and wrong, and all men have a sense that evil should be punished, unless thy are the guilty party.
- The wrath of God is not only revealed throughout nature and life, but also throughout the whole bible.
- From Gen. 3, Cain and Able, through out all of history both biblical and secular, and finally it was graphically revealed on calvary' cross.
- What is our thought our reaction when we read of the wrath of God?
- 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, grace, and longsuffering?**
- **More sin, more rebellion, more self-worship and hardness toward God.**
- **As one looks ahead 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 in honor and reverence.**
- **But we see these people Paul displays here, have no intention of surrendering to God, of humbling themselves. They are too man centered, self-centered.**
- **The major thing of importance is not experiences or feelings or even happiness, it is our relationship, our standing in God.**
- **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.**

SO WHAT?

- **What is my reaction, my take away from this teaching?**
- **Have I received the reconciliation of God?**
- **Am I saved from the wrath to come?**
- **Am I living the admonition, "the just shall live by faith?"**
- **Oh, am I living as one who knows the forgiveness of God.**
- **Setting an example for the church and the world of what it looks like to walk by faith.**
- **Let Paul's words to the Ephesians be ours;**

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, ² with all lowliness and gentleness, with longsuffering, bearing with one another in love, ³ endeavoring to keep the unity of the Spirit in the bond of peace.