

Romans

SERMON SERIES

Romans



THE GOOD NEWS
CHAPTERS 1-3

The Greeting - Romans 1:1-7

¹Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, ²which he promised beforehand through his prophets in the holy Scriptures, ³concerning his Son, who was descended from David according to the flesh ⁴and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, ⁵through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, ⁶including you who are called to belong to Jesus Christ, ⁷To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.



Harriet Bishop
1817-1883

In 1847...

1849



1853



1871



1996




HOPE
DOWNTOWN

2023*



RIVER CITY CHURCH


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Thank you for taking a moment to learn about River City, and this season of replanting that God is leading us through.





Last week's passage - Romans 1:11-15

¹¹For I long to see you, that I may impart to you some spiritual gift to strengthen you — ¹²that is, that we may be mutually encouraged by each other's faith, both yours and mine. ¹³I do not want you to be unaware, brothers*, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. ¹⁴I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. ¹⁵So I am eager to preach the gospel to you also who are in Rome.

* Or *brothers and sisters*. In New Testament usage, depending on the context, the plural Greek word *adelphoi* (translated "brothers") may refer either to *brothers* or to *brothers and sisters*

Romans

Today's Message:

"The Theme of Romans"

Romans 1:16-17



THE GOOD NEWS

CHAPTERS 1-3

The Theme of Romans

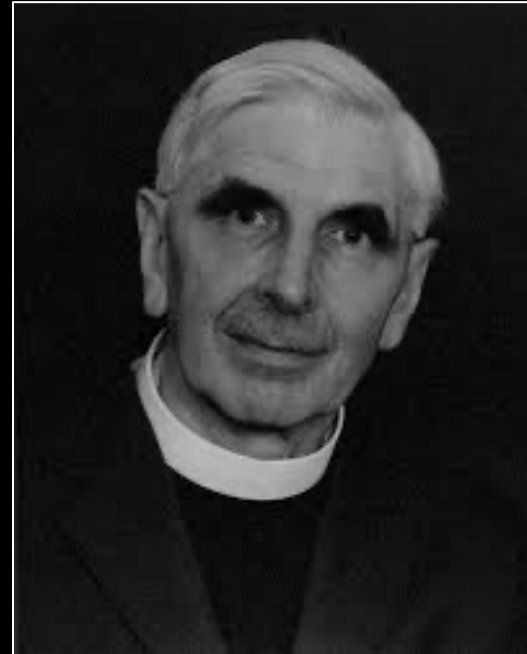
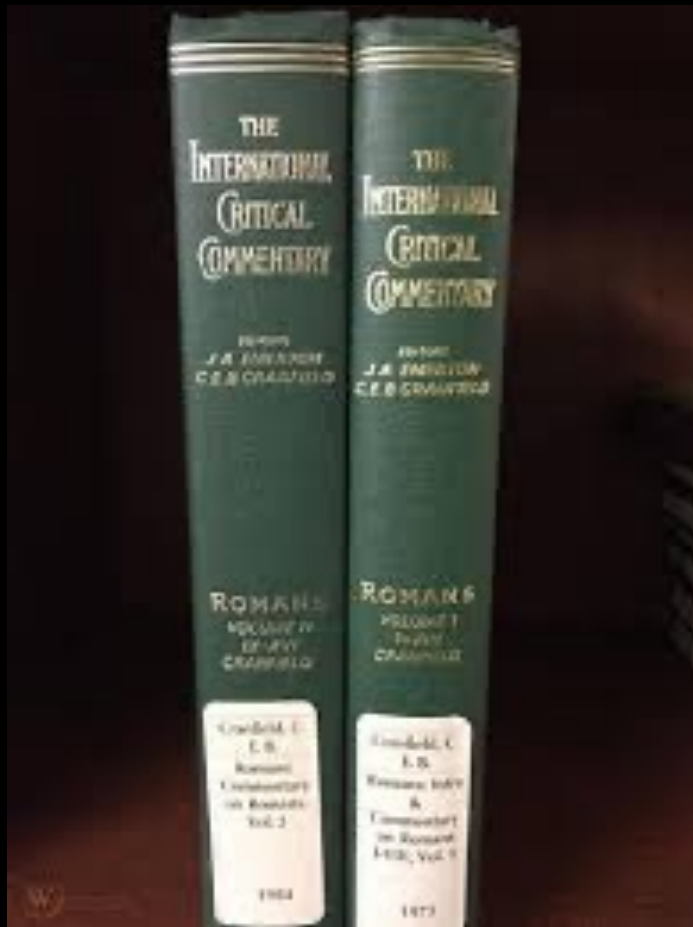
Romans 1:16-17

¹⁶For 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.

¹⁷For in it the righteousness of God is revealed from faith for faith, as it is written,

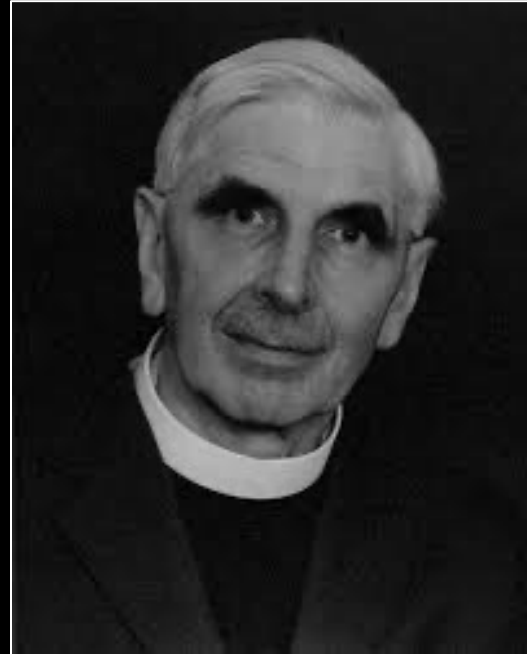
“The righteous shall live by faith.”



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“ [These] verses are at the same time both an integral part of Paul’s expression of his readiness to preach the gospel in Rome and also the statement of the theological theme which is going to be worked out in the main body of the epistle.

~ C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, International Critical Commentary (London; New York: T&T Clark International, 2004), 87.







ARE YOU A WORD NERD?

Find out about the 7 signs that give it away



braingainmag.com

Explore. Dream. Discover

- 1) You have a favorite dictionary**
- 2) You have at least one word-game in your phone**
- 3) You know the difference between then & than, their & there, effect & affect and so on**
- 4) Typos make you laugh and laugh. As do grammatical errors.**
- 5) Well-spoken people instantly move into your crush zone**
- 6) You love language like cats love boxes**
- 7) You've reached the end of this blog**

Logical Connections

The most common types of logical relationship between sentences/clauses are listed below. They are typically identified by the conjunction that introduces the second clause/sentence.

- | | |
|--|--|
| 1 " <u>and</u> ," " <u>or</u> " | —additional idea |
| 2 " <u>if-then</u> " | —two clauses connected together with a conditional idea |
| 3 <u>question—answer</u> | —two clauses connected together: need to rephrase into a statement |
| 4 " <u>but</u> " | —contrast |
| 5 " <u>even though</u> ," " <u>even if</u> ," " <u>although</u> ," " <u>however</u> ," " <u>nevertheless</u> " | —concessive [a type of contrast] |
| 6 " <u>more over</u> " | —greater/more important idea |
| 7 " <u>in order that</u> ," " <u>that</u> ," " <u>for the purpose of</u> " | —purpose |
| 8 " <u>so that</u> ," " <u>that</u> ," " <u>as a result</u> " | —result |
| 9 " <u>because</u> ," " <u>since</u> ," " <u>for</u> ," (" <u>by</u> ") | —reason |
| 10 " <u>therefore</u> ," " <u>then</u> " " <u>so</u> " | —implication |
| 11 " <u>by</u> ," " <u>by means of</u> ," " <u>with</u> " | —means (i.e. <u>the way</u> something is done) |
| 12 " <u>for</u> ," " <u>in that</u> " " <u>that is</u> " | —explanation |
| 13 " <u>when</u> ," " <u>while</u> ," " <u>after</u> ," " <u>before</u> " | —temporal idea (relating to time) |
| 14 " <u>just as</u> ," " <u>as</u> ," " <u>even as</u> " | —comparison |
| MORE THAN THAT | — GREATER IDEA |

*If there is no conjunction between 2 ideas, try to fill one in which makes sense. [In addition, "and" can at times connect two clauses whose relationship can be more closely defined than simply as an additional idea.]

- | | | |
|----|--|--|
| 1 | <u>"and," "or"</u> | —additional idea |
| 2 | <u>"if-then"</u> | —two clauses connected together with a conditional idea |
| 3 | <u>question—answer</u> | —two clauses connected together: need to rephrase into a statement |
| 4 | <u>"but"</u> | —contrast |
| 5 | <u>"even though," "even if," "although," "however," "nevertheless"</u> | —concessive [a type of contrast] |
| 6 | <u>"more over"</u> | —greater/more important idea |
| 7 | <u>"in order that," "that," "for the purpose of"</u> | —purpose |
| 8 | <u>"so that," "that," "as a result"</u> | —result |
| 9 | <u>"because," "since," "for," ("by")</u> | —reason |
| 10 | <u>"therefore," "then" "so"</u> | —implication |
| 11 | <u>"by," "by means of," "with"</u> | —means (i.e. <u>the way</u> something is done) |
| 12 | <u>"for," "in that" "that is"</u> | —explanation |
| 13 | <u>"when," "while," "after," "before"</u> | —temporal idea (relating to time) |
| 14 | <u>"just as," "as," "even as"</u> | —comparison |

MORE THAN THAT

— GREATER IDEA

THE LOGICAL FLOW OF ROMANS 1:16-17 (from Tom Schreiner):

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Paul is eager to preach the gospel in Rome (15).

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Because (γάρ) he is not ashamed of the gospel (16a). **WHY?**

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He is not ashamed of the gospel because (γάρ) it is the **power of God bringing salvation to all who believe** (16b). **WHY?**

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He is not ashamed of the gospel because (γάρ) it is the **power of God bringing salvation to all who believe** (16b). **WHY?**

The gospel is the saving power of God because (γάρ) the righteousness of God (i.e., his saving righteousness) is revealed in it by faith (17a). **WHY?**

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The gospel is the saving power of God because (γάρ) the righteousness of God (i.e., his saving righteousness) is revealed in it by faith (17a). **WHY?**

This understanding of the righteousness of God is **supported by the OT** (καθώς), which says that the righteous will live (i.e., enjoy eternal life) by faith (17b). **WHY?**

The Theme of Romans

Level 1. Not ashamed of the gospel

Romans 1:16-17

¹⁶For 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.

¹⁷For in it the righteousness of God is revealed from faith for faith, as it is written,

“The righteous shall live by faith.”



The Theme of Romans

Level 2. Power of God for salvation

Romans 1:16-17

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The Theme of Romans

Level 2. Power of God for salvation

POWER OF GOD

Romans 1:16-17

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THE NOBEL PRIZE





DY-NO-MITE!

JA

“Dynamite”

Etymology

**Coined by Alfred Nobel in 1867. Ultimately from
Ancient Greek δύναμις (dúnamis, “power”)
+ -ite, [chemical ending]**

WORDS WORDS

The Theme of Romans

Level 2. Power of God for salvation

UNTO SALVATION TO ALL WHO BELIEVE

Romans 1:16-17

¹⁶For 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.

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The Theme of Romans

Level 2. Power of God for salvation

JEW FIRST, THEN NATIONS

Romans 1:16-17

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To say that the gospel is “power” is to acknowledge the dynamic quality of the message. In the proclamation of the gospel God is actively at work in reaching out to the hearts of people. The gospel is God telling of his love to wayward people. It is not a lifeless message but a vibrant encounter for everyone who responds in faith. Much religious discourse is little more than words and ideas about religious subjects. Not so the gospel. The gospel is God at work. He lives and breathes through the declaration of his redemptive love for people. To really hear the gospel is to experience the presence of God.... Dwight L. Moody commented that the gospel is like a lion. All the preacher has to do is to open the door of the cage and get out of the way!

The Theme of Romans

Level 3. The Righteousness of God is revealed

Romans 1:16-17

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“The Righteousness of God”

Four Possibilities:

(1) the justice of God;

(2) the faithfulness of God;

(3) Being made to be in “rightness” with God;

a) Imputation or b) Impartation

(4) God’s act of putting people in the right.

“The Righteousness of God”

“Righteousness of God” in Paul

Romans

1:17, 3:5, 3:21, 3:22, 3:25, 3:26, 10:3 (two times)

2 Corinthians

5:21

***Alluded to (“Righteousness by Faith”) in:
Romans 9:30 & Philippians 3:9***



I greatly longed to understand Paul's Epistle to the Romans and nothing stood in the way but that one expression, "the justice of God," because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him. Therefore I did not love a just and angry God, but rather hated and murmured against him. Yet I clung to the dear Paul and had a great yearning to know what he meant.

~ Martin in Luther quote in Roland Bainton, *Here I Stand: A Life of Martin Luther* (2013)

The Theme of Romans

4. *Supported by OT Storyline*

Romans 1:16-17

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What's going on in Habakkuk?

Habakkuk 3:17-18

¹⁷Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls,¹⁸yet I will rejoice in the LORD, I will be joyful in God my Savior. ¹⁹The Sovereign LORD is my strength; he makes my feet like the feet of a deer, he enables me to tread on the heights.

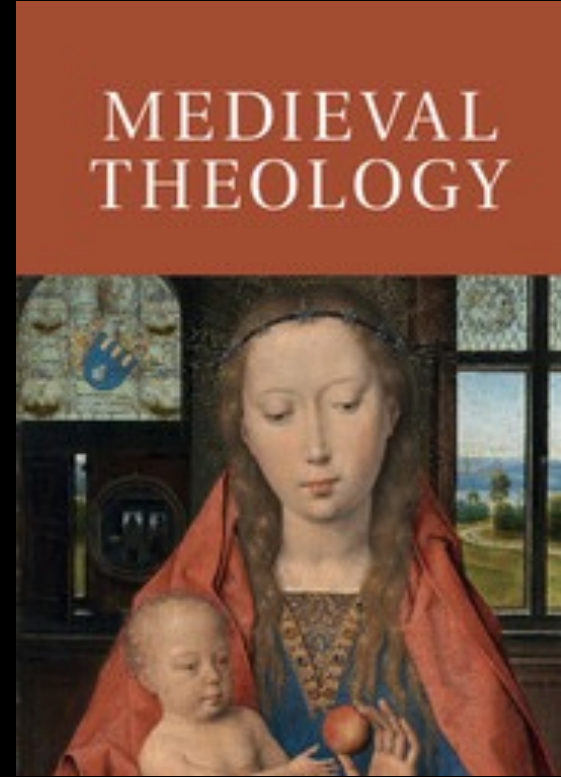
This misunderstanding continued until, enlightened by the Holy Spirit, I finally examined more carefully the word of Habakkuk: ‘The just shall live by his faith.’ From this passage I concluded that life must be derived from faith. . . . Then the entire Holy Scripture became clear to me, and heaven itself was opened to me. Now we see this brilliant light very clearly, and we are privileged to enjoy it abundantly.”

~ Quoting Martin Luther in *What Luther Says, A Practical In-Home Anthology for the Active Christian*

MEDIEVAL THEOLOGY

Medieval theology tended to construe the righteousness of God as the righteousness that he possesses and demands. Gabriel Biel, an influential fourteenth-century theologian, mitigated that demand with a simple prescription: “Do what is in you.” That is, do your best, do what *you* can do, and God will complete it. For God chose to obligate himself to infuse grace into all who do what they can, especially by taking the sacraments.

~ Daniel M. Doriani, *Romans*, (2021), 24.



Let us love and sing and wonder

John Newton, 1774

Let us love and sing and wonder,
let us praise the Savior's name!
He has hushed the law's loud thunder,
He has quenched Mount Sinai's flame:

He has washed us with his blood,
He has washed us with his blood,
He has washed us with his blood,
He has brought us near to God.

Let us love and sing and wonder

John Newton, 1774

Let us love the Lord who bought us,
pitied us when enemies,
called us by his grace and taught us,
gave us ears and gave us eyes:

he has washed us with his blood, (x3)
he presents our souls to God.

Let us love and sing and wonder

John Newton, 1774

Let us sing, though fierce temptation
threaten hard to bear us down!

For the Lord, our strong salvation,
holds in view the conqu'ror's crown:

He who washed us with his blood (x3)
soon will bring us home to God.

Let us love and sing and wonder

John Newton, 1774

Let us wonder; grace and justice
join and point to mercy's store;
when thro' grace in Christ our trust is,
justice smiles and asks no more:

He who washed us with his blood (x3)
has secured our way to God.

