

OUR ATTITUDE TOWARDS THE GOSPEL (Romans 1:16-17)

I. Paul was not ashamed of the gospel.

- A. Paul had just gotten finished saying that he was completely ready to preach the gospel in Rome.
 - 1. No doubt, some had been saying that Paul could not handle Rome.
 - 2. I want to read a quote to you from Emil Brunner: "What Rome meant then is almost beyond our comprehension. We must imagine as one all of the capital cities of our own day, from New York and London to Tokyo. He, the itinerant Jewish preacher, is to conquer Rome for Christ. By what means? By the message of a Galilean who was executed as a criminal! In face of the wisdom and might of Rome, to set up 'the foolishness of the Cross,' this glorification of the powerless one! But the apostle's thought barely touches upon what might have been so natural, namely, the failing of his courage when confronted by this contrast. There are no inferiority complexes here and no false humility, but an unbroken consciousness of power. 'I am not ashamed; for it is the power of God.' The gospel is not only an epoch-making power for salvation; its effect reaches into eternity, just as itself derives from eternity.
- B. There was no hesitation or doubt in Paul as to his ability to powerfully proclaim the gospel in Rome.
 - 1. Some are ashamed to take a stand because it goes against what others around them believe.
 - 2. Paul did not care about this.
 - 3. He knew that he had been given a job by God and he intended to do all that he could to do that job.
- C. Paul knew what Jesus had done for him and he was going to proclaim His message wherever he could.
- D. In the face of powerful Rome, home to sin and hatred for God, Paul was willing to preach.
 - 1. What is interesting, is that though Paul did not make it to Rome in the manner of his choosing, when he got there, he still preached as boldly as he here promised.
 - 2. In Philippians 4:22, a stunning fact is revealed: some of those in Caesar's own household had been converted.
 - 3. This may refer to slaves in his household, but those close to Caesar had been converted.

II. The gospel is God's means of salvation.

- A. The reason Paul was not ashamed was because he knew it was God's only power to save mankind.
- B. The word "the" indicates the exclusiveness of the gospel.
 - 1. There is no other message that can save mankind.
 - 2. It is God's one and only power to save mankind.
- C. This gave Paul great bravery.

1. He had an exclusive message designed to save people.
 2. Nothing else would do it and he had it.
- D. It is powerful in that it saves from death.
1. Man is going to die physically.
 2. There is no reason for man to die spiritually.
 3. The only remedy for spiritual death is the gospel and it is readily available.
- E. Moses Lard wrote: "The world, the flesh, and Satan. These powers must be overcome in salvation; nothing short of God's power can do this; but the gospel does it, hence the propriety of calling it God's power for salvation. It is his power because it proceeds from him; it is for salvation, because it is ordained to effect it."
- F. It is powerful because of its source.
1. It is from God.
 2. At one time, the Law of Moses was powerful.
 3. However, it had been nailed to the cross, so no longer was it powerful, only impotent.
 4. Since the gospel came from a divine source, it is extremely powerful.
- G. It is powerful enough to save all mankind.
1. Everyone that believes can be saved.
 2. It was sent to the Jew first and then to the Gentile.
- H. Everyone who believes what it says, will obey it.
1. Belief is a part put for the whole.
 2. Paul is not saying all one has to do is believe the gospel.
 3. Belief should always lead to obedience.
- I. The gospel message is made up of three things that have long been used as a sermon outline.
1. Facts to be believed.
 2. Commands to be obeyed.
 3. Promised blessings to be enjoyed.
- J. When taken in and obeyed, any person will be saved from sin.

III. **The gospel reveals the righteousness of God.**

- A. By obedience to the gospel, and only obedience to the gospel, can one be righteous.
1. Righteousness means right doing.
 2. One who obeys the gospel is doing right.
- B. We must be those who obey God's will.
- C. When we do so, we will be righteous.
- D. The hardest phrase in this section of scripture is then mentioned.
1. From faith to faith.
 2. Some say it means from one dispensation of faith to the next.
 3. Some completely ignore it.
 4. Others believe it has to do with what must be done in order to obtain faith.
 5. More than likely, it is the latter.

6. By following the righteousness God lays out in the gospel, one will obtain, keep and deepen faith.
- E. Paul then quotes Habakkuk 2:4.
- F. Those who will be right, always live by faith in God.
1. Doing what God says in the way God says to do it, man will always be justified in the sight of God.
 2. This is how one becomes righteous in the eyes of God.
 3. Righteousness is not given as a gift.
 4. It is obtained by being justified in the sight of God.
 5. One is justified, when by faith, that person obeys the will of God.