

Romans 1:16

The Gospel of Christ to Everyone

1. 1:15 - I Am Ready

- a. *"I am ready"* - Paul is not unprepared, nor is he waiting for perfection, he is ready to do.
- b. His 'readiness' supported by the four witnesses that follow - ("For..." vss 16, 17, 18, 20)
- c. *"to preach the gospel"* - All saved by the gospel can do this - Eph 1:13
 - i. Eph 3:6-9 grace was given him - the gospel already written in 1 Cor 15:1-10
- d. *"to you that are at Rome also"* - Being sent with gospel to *all* a constant theme.

2. 1:16 - I Am Not Ashamed

- a. Shame kills evangelism/ministry/faithfulness - 2 Tim 1:8, 1:12, 2:15
 - i. Shame in ministry comes from seeking approval of others before God.
- b. This used to preach confidence, boldness: fine, we need less shame, but...
- c. *"I am debtor..." "I am ready..." "I am not ashamed"...* refers to his apostleship *to all*
- d. The potential shame was in overturning a 1500 yr old God-given religion through Israel.

3. 1:16 - The Power of God

- a. *Bible note: "of Christ"* - disappears from ESV, NIV, CSB, NASB, et al.
- b. The power is the gospel, not music, miracle, baptism, revival, celebrity, success, esteem
- c. The power of God requires Christ (crucified) - 1 Cor 1:17-25, 2:2-5, 2 Cor 12:9
- d. The power of God is in salvation (performed by God in Christ through Spirit) Col 1:11-12
 - i. Power in the death and resurrection of Christ - Rom 6:3-4, Rom 8:37
 - ii. To save sinners, quicken the dead, empower the weak, enlighten the ignorant.
- e. *"that believeth"* - The power of God requires faith - Eph 1:18-19, 1 Thess 2:13

4. 1:16 - To Jew and Greek

- a. The power of God to all cancels religio-socio-political classes - Ro 11:32, Ga 3:28, Co 3:11
- b. This is what makes it the gospel of grace - salvation w/o Israel, covenants, law.
- c. *"Jew first"* - because salvation/Christ was to Jew first - Isa 12, Jn 4:22, Acts 3:25-26
 - i. Christ was promised, prophesied, sent to Jew first - Mt 15:24, Mk 1:1, 7:27
 - ii. Everyone knew this already (no shame in this): Paul was never sent to Jew first.
- d. *"and also to the Greek"* - not 'then also', but 'and also' was Paul's apostleship 1:5, 13-15
 - i. Paul repeatedly makes the point that it is Jew and Gentile - Rom 2:9-10
 - ii. Christ also the light to the Gentiles - Isa 49:6, 60:1-3, Lk 2:30-32, Acts 13:46-47
 - iii. The mystery: it is not necessary to save Israel to save Gentiles now, too
- e. Paul preaches to Jews & Greeks to save them by the power of God in the gospel of Christ according to the revelation of the mystery.

Why did Paul go to synagogues in Acts?

1. The synagogues were among the Gentiles (he did not preach in Jerusalem's temple)
2. To inform them of Christ, and unbelief in Jerusalem - Rom 11:32
3. To save them by God's grace - Rom 9:1-4, 10:1
4. To go to Gentiles w/o shaming them acc. to the covenants - Gen 12:3
5. To provoke them to emulation - Rom 11:14
6. To testify progressive revelation: the only way Jews could be saved during Israel's fall
7. To go where fertile soil might be among Jew & Gentile who knew scripture (*once a church was established in a location, he did not return to synagogues*)
8. To put their blindness on display which was part of his message of grace to all. Rom 11:25

Paul never mentions synagogues in any of his 13 epistles because it is there that he is speaking to the Body of Christ.