

SBC – Aug. 20, 2023
Romans 1:16-17 (NKJV)
“Not Ashamed of the Gospel”

4

Prayer:

Slide # 1

Romans

Theme: The Righteousness of God – The Gospel of God

Outline:

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39
 - God's holiness – man's sinfulness – 1:18-3:20
 - Justification by grace through faith – 3:21-5:21
 - Sanctification of the believer – 6:1-8:39
- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

Today we close out our study of the prologue of Romans as we look at Romans 1:16-17. These are the theme verses or the key verses of the entire book. Some have called Romans 1:16-17 the text of which the rest of the book of Romans is the exposition.

Sometimes it is debated as to whether the theme of Romans is the gospel of God or the righteousness of God. Well, the righteousness of God is revealed in the gospel believed so this makes for a very tight unit.

Paul began this letter by introducing himself in reference to the gospel. And then he was off and running. The rest of his introduction in the prologue is really all about how he relates to the gospel. In a sense you could say, “For Paul to live is the gospel”.

As an apostle he was separated to the gospel (v. 1); this gospel was promised in the prophetic Scriptures; (v. 2); this gospel concerns Jesus Christ who with power was declared to be God's Son by the resurrection from the dead (v. 3-4); Paul's apostleship was for the obedience of faith among all Gentiles (v. 5); Paul served God in the gospel (v. 9); and Paul with everything in him desired to come to Rome and preach the gospel (v. 13-15).

And that brings us to the climactic point of Paul's introductory prologue where he succinctly, but in a concentrated way, makes the point of his entire gospel ministry.

Romans 1:16–17 (NKJV)

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.

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

The word “**For**” is a connector word connecting his thought to what he has just said regarding his desire to come to Rome and preach the gospel. Why would Paul say he is “**not ashamed?**” Well, in these days it was becoming dangerous to openly identify as a Christian or promote the truth of Christ.

Jesus Christ had been rejected by His own people the Jews. They had despised Him and called for His crucifixion as a false Christ. The Romans had put Him to death on a cross as a common criminal showing the dominance of Rome. When Paul showed up in Rome he called for the Jewish leaders and here is what they told him...

Slide # 2

Acts 28:22 (NKJV)

22 But we desire to hear from you what you think; for concerning this sect, **we know that it is spoken against everywhere.**”

That could put pressure on a person to be ashamed. The threat of humiliation, the threat of persecution made for a challenging situation. The CROSS was a symbol of shame and embarrassment. The Romans gloried in raw power; the Greeks gloried in intellectual philosophy; the Jews in their religious heritage; but Christians gloried in a person who died on a cross. And to be sure that is not the full story but it was a major part of it.

While excavating ancient ruins in Rome, archeologists discovered a derisive painting depicting a slave bowing down before a cross with a jackass hanging on it. The caption reads, “**Alexamenos worships his god.**” – **John MacArthur**

But Paul was not hesitant because of ridicule; he was not intimidated by the threat of persecution. He wanted to be on record for BOLDLY being up to the challenge. He declares strongly that he is not ashamed of the gospel.

Talk of your brave men, your great men, O world! Where in all history can you find one like Paul? Alexander, Caesar, Napoleon, marched with the protection of their armies to enforce their will upon men. Paul was eager to march with Christ alone to the center of this world’s greatness entrenched under Satan, with “the Word of the cross”, which he himself said is “to the Jews, an offense; and to Gentiles, foolishness.” – **William Newell**

Paul was human. He wrote to the Corinthians that he was with them “***in weakness, in fear, and in much trembling***” (1 Cor. 2:3). Paul experienced these human emotions but the thing is he did not let them dictate his action. Rather, resolute commitment to the gospel mission drove him. He may have been afraid at times but he did not let it deter him.

He told Timothy that God has not given us a spirit of fear and then challenged him...

Slide # 3

2 Timothy 1:8 (NKJV)

8 Therefore **do not be ashamed** of the testimony of our Lord, nor of me His prisoner, but **share with me in the sufferings** for the gospel according to the power of God,

Paul knew that if a person steps out in faithfulness for the gospel that it is there that the POWER of God strengthens a person and empowers them to stand for gospel truth (cf. Acts 1:8).

In Romans 1:14-16 we have the 3 “Great Gospel I am’s of Paul.

Slide # 4

I am a **debtor** [to share the gospel]... – v. 14

I am **ready** to preach the gospel... – v. 15

I am **not ashamed** of the gospel... – v. 16

Paul says, “I am not ashamed of the gospel” – the words “***of Christ***” are not in the older manuscripts but as noted in verses 3 and 9 this gospel concerns God’s Son who is clearly stated to be “Jesus Christ”.

There are lots of ways one can be ashamed of the gospel. Sometimes just by being quiet we can be ashamed because we are afraid of what people will think or say. Of course, we want to be wise and sometimes the appropriate action is to not cast your pearls before swine. But at other times it is just being yellow to not speak up.

To not take a stand for the true gospel in the face of gospel compromise is a form of being ashamed.

To seek unity over gospel truth may be a form of being ashamed. Whenever, we are too cowardly to stand for the truth of gospel we are in a sense being ashamed of it. Christ died for us – we should not be ashamed of Him. And yet we all feel the pressure and it is a constant challenge to know the balance of wise and bold! But just like the early church we need to pray for BOLDNESS (Acts 4:29).

The word gospel (Gk. euangelion) literally means “**good message**” or “**good news**”. This is the good news of God as seen in verse 1 which concerns God’s Son (v. 3-4).

The gospel “**good news**” is not merely about Jesus but it is Jesus Himself! He Himself is the “good news” which of course includes what He has done. But it is essential that we understand the gospel as being BOTH the person and the work of Christ (cf. John 20:30-31; 2 Cor. 4:3-6).

If somebody should ask, “What is the gospel?, we ought to answer, “The gospel is not what, it is who!” – **Alva McClain**

That is precisely the emphasis that Paul has made up to this point in the prologue. It has essentially been all about WHO Jesus is. Now true enough he will go on to develop what Christ has done in His satisfactory work on the cross and His resurrection, but he starts with the emphasis on WHO Jesus is – which is where all the gospels in the main start as well. Everything builds on this. The WHAT builds on the WHO and it is the WHO that makes the gospel WHAT it is.

The reason Paul says he is not ashamed of the gospel is because it is the POWER of God to salvation to everyone who believes.

Paul knew this message was nothing to be ashamed about. He had experienced its life-changing power in his own life, and everywhere he has gone on his missionary journeys in the last 20 years he has seen its power on display as people came to saving faith through the preaching of the gospel. Something this powerful, something this life changing, something this effective, is nothing to be ashamed of. Rather this is cause to be BOLD in standing for gospel truth!

I think this is why Paul said in verse 13 that he fully anticipated seeing some gospel fruit in Rome just as he had seen everywhere else he had gone preaching among the Gentiles. It works everywhere it is preached and believed.

The word **power** is the Greek word “**dynamis**” from which we get our English words “**dynamite**” or “**dynamic**”. This message is living and powerful as the Holy Spirit makes it come alive in the hearts of people. There is no other Spirit empowered message like this one. God is powerfully at work wherever the gospel of Christ goes forth. He works spiritual miracles through it. The power in view is life transforming power.

It has the power to bring about salvation to everyone who believes it. The word “**salvation**” is a broad word meaning “**deliverance**”. The gospel of Christ believed results in deliverance: Deliverance from the penalty of sin; from the power of sin, and ultimately from the very presence of sin. It includes the themes of justification, sanctification, and glorification.

It is the GOSPEL ALONE that is powerful to deliver. The power to effect salvation is not education, social reform, politics, religion, rituals, baptism, sacraments, good works, spiritual leaders, a church, or whatever you can name.

A HUGE error in many Churches that claim to be “Christian” is the terrible heresy of **baptismal regeneration** which is the idea that baptism is involved in saving a person. This is not only an error of the Roman Catholic Church but also in many so-called Protestant churches.

But I want you to note that Paul made the GOSPEL ALONE the basis for salvation. He made faith alone in the gospel alone the basis for salvation. The gospel is what Christ ALONE has done for us. We make NO contribution to the gospel other than sinning which made it necessary.

Slide # 5

1 Corinthians 15:1 (NKJV)

1 Moreover, brethren, I declare to you **the gospel** which I preached to you, which also you received and in which you stand,

1 Corinthians 15:3–4 (NKJV)

3 For I delivered to you first of all that which I also received: that **Christ died for our sins** according to the Scriptures,
4 and that He was **buried**, and that He **rose again** the third day according to the Scriptures,

1 Corinthians 15:11 (NKJV)

11 Therefore, whether it was I or they, so we preach and so **you believed**.

The gospel is the message of Christ and what He has done for us. It is NOTHING about what we do – including baptism.

The gospel is singularly about what Christ has done for us, and then Paul emphasizes that the only thing we do is BELIEVE. The gospel is the power of God to salvation for everyone who believes. It is heresy to ADD anything to the sole condition of believing. And note the Paul made a clear distinction between the gospel and baptism. They are two different things.

Slide # 6

Romans 1:16 (NKJV)

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.

1 Corinthians 1:17 (NKJV)

17 For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

The gospel is the good news of Christ that we believe. This is an inward spiritual exercise, while baptism is something that is done as an outward physical work. We are not saved by works including baptism.

ONLY the gospel believed is the power of God unto salvation.

Until the gospel believed sets us free we are in bondage to sin. And note this good news of deliverance applies to “**everyone who believes.**” The scope of the offer is universal. Note it says “**for everyone**” with the single condition of “**who believes.**” That is pretty clear. Jesus as the Lamb of God died for everyone (Jn. 1:29), but it is efficacious only to those who believe. However, it is efficacious to everyone who believes.

There is no exception. If one is a true believer they are delivered. And Christ ALONE has a deliverance ministry.

Slide # 7

John 8:32 (NKJV)

32 And you shall know the truth, and the truth shall make you free.”

John 8:36 (NKJV)

36 Therefore if the Son makes you free, you shall be free indeed.

The Son sets people free and He does it through His truth -through gospel truth.

Slide # 8

1 Peter 1:23 (NKJV)

23 having been born again, not of corruptible seed but incorruptible, **through the word of God** which lives and abides forever,

Hebrews 4:12 (NKJV)

12 For the word of God is **living and powerful**, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

But here is the deal. The gospel is all about Jesus and what He has done to save us, but the way we receive the good of it is by believing the gospel. The words believe, faith, and trust are all essentially interchangeable.

The word “**believe**” (Gk. pisteuo) means to adhere to, to rely upon, to put confidence in, to accept as true, to put trust in.

Sometimes people say, “*Well, I tried that and it didn’t work.*” Well, such a person is lying and never really believed from the heart. It works whenever it is truly believed.

Slide # 9

1 Thessalonians 2:13 (NKJV)

13 For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, **which also effectively works in you who believe.**

The gospel works effectively in all who believe it. It is the power of God for salvation to everyone who believes – no exceptions. The great issue of human responsibility is that of belief.

Slide # 10

John 3:18 (NKJV)

18 “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

Three times in this verse the issue is made to be that of BELIEF. The reason people are condemned is because they don't believe. That is the only reason people go to hell.

The gospel is for all without distinction of age, sex, race, or background. The message of powerful deliverance is for all who believe – no exception or distinction.

Note the strong emphasis here is that it is the GOSPEL ALONE that has this power. It's not about human arguments or mere human rationale. It's about God's message.

Slide # 11

Isaiah 55:11 (NKJV)

11 So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.

The power resides in the gospel! I know it seems so foolish that people would just believe the simple gospel, but that explains that it is the POWER of God that makes it happen. This is God's method!

Slide # 12

1 Corinthians 1:18 (NKJV)

18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

1 Corinthians 1:21 (NKJV)

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.

1 Corinthians 2:4–5 (NKJV)

4 And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

5 that your faith should not be in the wisdom of men but in the power of God.

The gospel is a God-thing. God works miraculously through the proclamation of the gospel by the power of the Spirit. A demonstration of the Spirit is when a person transitions from unbelief to belief through the presentation of the gospel. This a result of the Spirit's powerful work in the heart of a person! And God works this way so that He might get all the glory.

And then Paul says, "**for the Jew first and also for the Greek**". There is some debate over this phrase. Some think this is stating the God ordained pattern for the entire Church Age – that is God has ordained that the gospel should continually be going forth to the Jews FIRST as the first priority in missions and only then should it go to the Gentile.

They would argue that this is the order of Christ's ministry (cf. Mt. 10:5-6) and then also in the Church Age as the first 5 years of Church it was essentially made up on Jewish converts (cf. Acts 1-12). And then the pattern of Paul's ministry was that he consistently went first to the Jews in the synagogue and then to the Gentiles (cf. Acts 13:5, 14, 45-46; 14:1; 17:2, 10, 17, 18:4-6, 19; 19:8; 28:25-28). This is all true.

However, others argue that Paul is making a historical and chronological point that indeed the gospel did go first to the Jew and then to the Gentile. The order in Acts 1:8 is first in Jerusalem, then in Judea, then Samaria, and then to the end of the earth. At this point in Church history we are at "the end of the earth" phase of the mission.

I think the spirit of this is that the Jews should always be a priority but not exclusively. In blessing the Jew as seen in Genesis 12:3 we are blessed. In Romans 11:14 Paul says that the goal of Gentile conversion is to provoke the Jews to jealousy with the hope that some of them may be saved (cf. Rom. 9:1).

So for sure the Jews should remain a priority in evangelism, but repeatedly we see Paul also telling the Jews that because of their rejection he was turning to the Gentiles. This is where the book of Acts essentially leaves off...

Slide # 13

Acts 28:28 (NKJV)

28 "Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!"

The story is told of how Hudson Taylor at the first of every year would send a missions gift to John Wilkinson who headed up a Mission to the Jews and on the check he would write: **“To the Jew First”**. Wilkinson invariably would write back and send a check to Hudson Taylor who headed up the China Inland Mission. And he would write on the check, **“And also for the Greek”**.

The spirit is not an either or but both: Note the emphasis in context on “power”, “salvation”, and “everyone who believes”.

And then Paul says...

Romans 1:17 (NKJV)

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

“For” links verse 17 to verse 16. **“In it”** refers to the gospel believed. In the gospel believed (v. 16) the righteousness of God is revealed (v. 17).

This explains how the gospel is the power of God unto salvation. In faith we are delivered from sin and granted a righteous standing before God. For Paul acquiring a righteousness from God – (a right standing before God) is the core of His gospel message. This is the great issue in life – being right with God.

The word **“righteous”** is a key word in the book of Romans being found in one form or another at least 30 times and in related forms another 30 times.

The word “righteousness” is the essential idea of “rightness”. It refers to what is RIGHT. God by His very nature is righteous. He is the very standard of what is right. The glory of God is the moral standard of the universe (Rom. 3:23). The opposite of righteous is that of being wrong before God. The opposite of righteousness is that of guiltiness.

In the Bible there are two aspects related to **“the righteousness of God.”** There is a moral quality as found in and defined by God and there is a legal status emphasis which we are required to live up to.

Furthermore the **“righteousness of God”** is revealed in two different ways. It is revealed in the Law of Moses in that it presents an unattainable RIGHT standard – a God standard, that reflects the unchanging moral law of God (or what I like to call the glory of God standard). But then from a different angle the **“righteousness of God”** is also revealed in the gospel.

The righteousness of God as revealed in the law shows that we don't measure up to God's righteous moral standard. The legal standard of God's righteousness shows our moral failure of coming short.

Slide # 14

Romans 3:19–20 (NKJV)

19 Now we know that whatever the law says, it says to those who are under the law, that **every mouth may be stopped**, and **all the world may become guilty** before God.

20 Therefore by the deeds of the law no flesh will be justified in His sight, for **by the law is the knowledge of sin**.

Romans 3:23 (NKJV)

23 for **all have sinned** and **fall short of the glory of God**,

Within ourselves, the righteous standard demanded by God is impossible to meet.

Slide # 15

Isaiah 64:6 (NKJV)

6 But we are all like an unclean thing, And **all our righteousnesses are like filthy rags**; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.

But now let us consider the righteousness of God in the gospel. More accurately Romans 1:17 says this "***a righteousness of God***". This is talking about a righteousness supplied FROM God. The source is God. He provides this righteousness. The Bible refers to this as "***imputed righteousness***" meaning it is put to our account on the basis of faith.

Slide # 16

Romans 3:21–22 (NKJV)

21 But now the **righteousness of God** apart from the law is revealed, being witnessed by the Law and the Prophets,

22 even the **righteousness of God, through faith** in Jesus Christ, to all and on all who **believe**. For there is no difference;

Something amazing happens in saving faith. Christ took all our sin and in saving faith God puts to our account the righteousness of Christ.

Slide # 17**2 Corinthians 5:21 (NKJV)**

21 For He made Him who knew no sin to be sin for us, that **we might become the righteousness of God in Him.**

When we put our faith in Christ God counts us as righteous as Christ is righteous. His righteousness is put to our account. That is now how God sees you as a believer. No wonder this is called GOOD NEWS.

Whenever a person believes the gospel at that very moment they are made perfectly right before God. This is our standing before God!

There seems to be a dual emphasis in view here. On the one hand, the righteousness of God in view in the gospel denotes a right standing before God as a legal status for all who believe.

Slide # 18**Philippians 3:9 (NKJV)**

9 and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, **the righteousness which is from God by faith;**

However, there is also the aspect that in doing so God's moral character in the gospel is not compromised. His eternal moral right standard is upheld in the gospel. How can sinners be made right with God without Him compromising His holy standard of righteousness? This is the great question.

Slide # 19**Romans 4:5 (NKJV)**

5 But to him who does not work but believes on Him who **justifies the ungodly,** his faith is accounted for righteousness,

How can it be that holy God "justifies (declares righteous) the ungodly? Don't you have to in some way maneuver yourself into a right position before God can count you righteous? NO! God justifies the ungodly which runs counter to all-natural thinking. All the false religion of the whole world is essentially a works-salvation – a means of somehow trying to make yourself right with God.

Only true Christianity presents salvation based on grace through faith. When you as a totally ungodly person put your faith in Christ immediately God removes all your sin and gives you His righteousness. Note Romans 4:5 says **“to him who does not work but believes...his faith is accounted for righteousness”**. God accounts true faith as the basis for righteousness. The human response God demands is FAITH! (cf. Gen. 15:6)

So, in saving faith God imputes His righteousness to us based on Christ’s cross work and His holy standard is met without compromise.

Slide # 20

Romans 3:25–26 (NKJV)

25 whom God set forth as a **propitiation by His blood, through faith**, to demonstrate **His righteousness**, because in His forbearance God had passed over the sins that were previously committed,

26 to demonstrate at the present time **His righteousness**, that He might be **just** and the **justifier** of the one who has **faith** in Jesus.

The merits of the death of Christ equals the righteousness of God which is applied to those who believe in Jesus.

This righteousness from God is a positional established reality for every true believer. Nothing can ever change this reality. Forever and ever we are now RIGHT WITH GOD.

But note what Paul now goes on to say. He says this “righteousness of God” – this right relationship with God is now “revealed from faith to faith”.

This word “**revealed**” is a KEY word in properly understanding what Paul is saying. Note this word is in the present tense emphasizing it “is being” (continually) revealed. This is an ongoing manifestation in relation to faith.

HOW is this righteousness revealed? Well, “**from faith to faith**”. This combination of “**revealed**” with “**from faith to faith**” is the KEY to properly understanding the sense of saving faith as communicated by Paul. “**From faith to faith**” is a good literal translation – but what does it mean?

There is no end of discussion concerning this phrase and many commentators claim it is obscure. But I think that it perfectly communicates what Paul is wanting to say in terms of the nature of saving faith.

Here are some ideas put forth as to what “**from faith to faith**” means.

Slide # 21

“from faith to faith”

- 1) From the faith of the OT to that of the NT
- 2) From the faith of preacher to that of the hearer
- 3) From God’s faithfulness to man’s faith
- 4) From first to last it is all by faith
- 5) What starts from faith ends in faith
- 6) Out of faith in reference to faith
- 7) It is merely an intensive form meaning “faith alone”
- 8) From one person’s faith to another person’s faith
- 9) From a young faith to a mature faith
- 10) From initial saving faith to the living out of faith**

I am convinced that number 10 is the correct view for a number of reasons.

Slide # 22

“**From faith**’ points to the initial act; ‘**to faith**’ to the life of faith which issues from it.” - **W.E. Vine**

The first thing we should note is that while we often separate verse 17 from verse 18 there is a parallel contrast that is being drawn regarding what is “revealed”. On the one hand a righteousness from God is being revealed through faith; and on the other hand the wrath of God is being revealed from heaven against all ungodliness.

Slide # 23

Romans 1:17–18 (NKJV)

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

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

The point is both faith and ungodliness reveal something. Faith reveals the righteousness of God in the life of the believer, and ungodliness reveals the wrath of God in the life of the unbeliever.

The way the wrath of God is revealed towards ungodliness is that he gives people over to their depraved ways resulting in all manner of gross sin being lived out in the life. The way the righteousness of God is revealed in people of faith is that they now live by faith as a course of life.

“**From faith**” denotes the starting point of faith – what we call saving faith. This is where faith begins in a person’s life. “**To faith**” denotes growing faith and every aspect of faith that follows in the person’s life.

Thus “**from faith to faith**” is the perfect way to describe the nature of a true saving faith that demonstrates itself in a person’s life. There is a revealing reality in the nature of a true saving faith as it works its way out in the life.

The obedience of faith (v. 5) results in justification which then continues on bearing fruit in the life. This is the nature of a living faith. It is born out of the obedience of faith and then reveals itself in the life going forward.

To show you all the more that this is the right understanding of “**from faith to faith**” note Paul’s clarifying quote from the OT in Habakkuk 2:4.

He says, “**the righteousness of God is revealed from faith to faith**” and then qualifies it by saying, “as it is written, ‘**The just shall live by faith.**’”

Slide # 24

Habakkuk 2:4 (NKJV)

4 “Behold the proud, His soul is not upright in him; But the just shall live by his faith.”

Now in quoting this KEY verse on faith from the OT there has been great debate on exactly how Paul is applying it in Romans 1:17.

Slide # 25

- the righteous by faith will live (have eternal life)
- the righteous will live by faith (live out their faith)
- BOTH ARE TRUE!

The NT quotes from Hab. 2:4 three times as seen here in Romans 1:17 and then also in Gal. 3:11 and Heb. 10:38.

Now the challenge is this: In Galatians 3:11 Paul uses Hab. 2:4 to emphasize that we are justified by faith alone – that is we have life through faith apart from works. However, in Hebrews 10:38 the writer uses Hab. 2:4 to emphasize that a true saving faith continues – that is a person with a true saving faith lives it out.

Slide # 26

Galatians 3:11 (NKJV)

11 But that no one is justified by the law in the sight of God is evident, for “*the just shall live by faith.*”

Hebrews 10:38 (NKJV)

38 *Now the just shall live by faith;* But if anyone draws back, My soul has no pleasure in him.”

So the NT uses Hab. 2:4 in both ways and both are true. And that is the point! Both are true and this reality is perfectly reflected in the language of Romans 1:17. It is consistent with “**from faith to faith**” representing the fact that we have life from the moment of faith but then also that this ushers in a life of “to faith” indicating a walk of faith.

This is consistent with HOW the righteousness of God is revealed in the life of true believers. It is revealed in the life of faith – from faith to faith. Faith puts the reality of being right with God on display!

The power of God in the life of believers is a life-changing power. Saving faith forever changes our relationship with God. We are now in a RIGHT relationship with God and this reveals itself. We have life by faith and then we live by faith. This is the nuance of “**from faith to faith**” as shown in Habakkuk 2:4.

The only question is whether the righteous by faith will live, or the righteous will live by faith. Are not both true? – **John Stott**

In dealing with the meaning of Hab. 2:4 David Levi says this:

Slide # 27

The word translated *faith* in this passage [Hab. 2:4] is *emuna*, which means *firmness, faithfulness, fidelity*. ... The word translated *faith* denotes *faithfulness*. Justifying faith will manifest itself in faithful living before the Lord. – **David Levi**

Slide # 28

It may be best to enrich our idea of the NT meaning of “faith” from the OT. ... Indeed, if many modern evangelical preachers would give to the word “faith” the meaning which the Hebrew word bears, there would be less superficiality in the profession and practice of Christianity. – ***Wycliffe Bible Commentary***

Justification by faith became the watchword of the Protestant Reformation, and fittingly the Reformers emphasized: “***We are saved by faith alone, but the faith that saves does not remain alone.***” This is the exact nuance of Romans 1:16-17. We are saved by faith alone – verse 16, but this faith that saves does not remain alone – verse 17.

Slide # 29***The Harmony of Romans 1:16-17...*****Verse 16**

gospel

power...to salvation

of God

everyone who believes

Verse 17

in it (gospel)

righteousness

of God

revealed from faith to faith
shall live by faith

Romans was a KEY book that brought the enlightenment of the gospel to light in the minds and hearts of the Reformers. “***The just shall live by faith***” became their rallying cry. The Reformation became identified with what is called the 5 Solas of the Reformation. It is as fine a basic doctrinal statement as you will find anywhere. The word Sola means “***only***”. The five solas of the Reformation, which distinguished the Reformers from the teachings of Rome are:

Slide # 30

sola scriptura (Scripture alone)

sola gratia (grace alone)

sola fide (faith alone)

solus Christus (Christ alone)

soli Deo gloria (glory to God alone)

Slide # 31

Let me ask you are you a true believer in Christ. Have you believed in Him as your God-Master (Lord) and Savior?

The good news is all about Jesus and the great issue before every person is whether or not they will they believe in Him!

A true saving faith is a life-changing faith. If you are sincere in your faith – God will change your life.

“The just shall live by faith”.

Believe on the Lord Jesus Christ and you will be saved!