

16 For 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.

Romans 1:16

Q. Why do you think Paul might have declared that he was “not ashamed of the gospel”?

Let’s look at a reference passage as an example of what Paul might be speaking of here....

11 To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, 12 and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; 13 when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things. 14 I do not write these things to make you ashamed, but to admonish you as my beloved children.

I Corinthians 4:11-14

Q. Would you say that Paul found it to be important to not be ashamed of the gospel? Why?

Q. It is just as important for Christians today?

Q. Do you see Christians being shamed today?

Looking back at verse 16...

Q. Why did Paul say the gospel was the power of God for salvation to the Jew first, then to the Greek?

Q. What does Paul list as the requirement for salvation in this passage?

Q. Does this line up with what Yeshua declared to be “the work of God” in John 6:29?

Jesus answered them,

This is the work of God, that you believe in him whom he has sent.

John 6:29

Q. To whom did Yeshua make the following statement?

Jesus said to him,

I am the way, and the truth, and the life. No one comes to the Father except through me.

John 14:6

Q. Why would he declare this to a people who had the law and the prophets?

Continuing into Romans, verse 1:17 reads...

17 For in it the righteousness of God is revealed from faith for faith, as it is written, The righteous shall live by faith.

Romans 1:17

Q. Had the righteousness of God been revealed before Christ?

Q. What do you think Paul means by from faith for faith?

Q. What would be the opposite of living by faith, and what is the significance?

When Paul says **“as it is written, The righteous shall live by faith.”** he is quoting scripture.

We see this passage in...

“Behold, as for the proud one, His soul is not right within him; But the righteous will live by his faith.

Habakkuk 2:4

Q. What do you say this old covenant passage refers to?

Q. Who would the proud one be?

Q. Who will the righteous one be?

Q. Whose faith will they live by?

Q. Did obedience to the law give you faith?

This passage is also quoted in Galatians and Hebrews...

Now that no one is justified by the Law before God is evident; for, “The righteous man shall live by faith.”

Galatians 3:11

Q. According to Paul how many people were justified by the law?

Q. Does this passage display a contrast between law and grace?

Q. So was our **Habakkuk 2:4** passage a prophecy of what was to come?

Q. If faith existed under the law, what was the difference in faith then and faith now?

We see the passage quoted again in Hebrews....

But My righteous one shall live by faith; And if he shrinks back, My soul has no pleasure in him.

Hebrews 10:38

Q. Being that the letter of Hebrews was written to Hebrews, what struggles do we see them facing?

Q. Would Yahweh have pleasure in those who reject his Son?

Q. Did those who reject Christ Yeshua try and convince Christians to go back to the law?

Q. Who would be the ones who shrink back?

The author of Hebrews goes on to tell the faithful...

But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

Hebrews 10:39

Q. If the author knew the faithful were not those who shrink back, why does he seem to tell them this as if it pertains to them in a sense?

Let's look back at our Romans passages for some more insight now shall we?

¹⁶ For 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. ¹⁷ For in it the righteousness of God is revealed from faith for faith, as it is written, The righteous shall live by faith.

Romans 1:16-17

In Paul's letter to the Romans, he directs his points at times to Jews and other times to Gentiles, but his letter is to both. Both Jew and Gentile benefit from all of his teaching, but we need to discern the proper context to have the most spiritual gain. For example it is helpful for those who were not Jews to understand that the righteousness of Christ Yeshua, which was considered by Paul to be apart from the law, was actually announced by Moses with the declaration of the Law.

That's right, the righteousness of Christ is actually found within the Law. The promise of the new covenant was given with the old covenant.

In Deuteronomy we read...

The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen—

Deut 18:15

Q. Did Christ Yeshua come from among their people?

Q. Did Moses make it clear who was more important between him and this prophet?

We then read....

I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.

Deut 18:18

Q. Who put the words in the mouth of Christ Yeshua according to this prophecy?

Q. Did he speak only some of what he was commanded?

We read on....

And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.

Deut 18:19

Going back to our passages in John's gospel we can observe this requirement....

Jesus answered them,

This is the work of God, that you believe in him whom he has sent.

John 6:29

Jesus said to him,

I am the way, and the truth, and the life. No one comes to the Father except through me.

John 14:6

Q. Was this requirement from faith and for faith?

Q. Did this require any special works or deeds on your part?

Q. Whose work was it that you believe?

Q. Is there peace in knowing that the work has been done?

As we read further in Deuteronomy, we see that the rejection of Christ Yeshua would not be a surprise to Yahweh. In fact, he knew the outcome long before the events took place and even told the holy nation of Israel of these things in detail through Moses...

For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded you. And in the days to come evil will befall you, because you will do what is evil in the sight of the Lord, provoking him to anger through the work of your hands.

Deuteronomy 31:29

4 The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he. 5 They have dealt corruptly with him; they are no longer his children because they are blemished; they are a crooked and twisted generation.

Deuteronomy 32:4-5

Q. Who is “the rock” in this passage?

Q. What did Christ Yeshua and his apostles declare about the Jewish leaders in their generation?

Q. Was Christ just and upright, without iniquity?

Q. Did the first century Jews deal with him corruptly?

Q. What was the result of their corrupt dealings with their Messiah?

Going back to our Romans passage....

¹⁶ For 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. ¹⁷ For in it the righteousness of God is revealed from faith for faith, as it is written, The righteous shall live by faith.

Romans 1:16-17

We read of this very topic in Paul's letter to the Galatians. These passages written by Paul were directed toward Jewish Christians but can teach all Christians much about our Lord and the new covenant he made including *all* people not only the Jews. Let's conclude our study with this....

²² But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe. ²³ Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.

Galatians 3:22-23

Q. What was the coming Faith?

Q. When would the coming faith be revealed?

²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith. ²⁵ But now that faith has come, we are no longer under a guardian, ²⁶ for in Christ Jesus you are all sons of God, through faith.

Galatians 3:24-26

Q. What does Paul say was the purpose of the Law here?

Q. So what makes of sons of God through faith?

²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. ²⁹ And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

Galatians 3:27-29

Q. Are Jew and Gentile believers now one from God's view?

Q. Are you as holy as the ancient Jews of the first covenant?

Q. Was Abraham highly regarded among the Jews?

Q. Was Abraham under the first covenant Law when he was declared faithful by God?

Q. Was God's new covenant with the Jews the same as with the Gentiles?

Q. Is there another covenant coming that will change any of this?