Now, Romans 1:16-17, which contains the theme of this epistle. In this passage, the apostle Paul makes an assertion that he is not ashamed of the gospel of God, which is based on two premises: (1) The gospel is the power of God for salvation (2) The gospel reveals the righteousness of God.

As we read in Romans 1:14-15, Paul felt obligated and was eager to communicate the gospel to all men and here in Romans 1:16 he writes that he is unashamed to do so as well.

Romans 1:16, “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.”

“For” is the causal use of the post-positive conjunction gar (γάρ), which introduces an explanation as to the reason why Paul is eager to communicate the gospel to the believers in Rome.

“I am not ashamed” is composed of emphatic negative adverb ou (οὐ) (oo) and the 1st person singular present (deponent) middle indicative form of the verb epaischunomai (ἐπαίσχυνομαι) (ep-i-skhoo-nom-i).

The verb epaischunomai is a compound word composed of the preposition epi (ἐπί), which means, “upon” and the verb aischuno (αἰσχύνω), which means, “to feel shame or disgrace because of having done something wrong or something beneath one’s dignity or social status,’ thus ‘to be ashamed, to feel disgraced.’”

The preposition epi intensifies the meaning of the verb aischuno and so therefore, the compound verb epaischunomai means, “to experience or feel total and complete shame or disgrace because of some particular activity.”

The emphatic negative adverb ou “emphatically” negates the meaning of the verb epaischunomai. Therefore, Paul is saying, “I am absolutely or emphatically not ashamed of the gospel.”

Paul rejected the temptation to be ashamed of the gospel message even though it was rejected by the Jews since Christ crucified was a stumbling block to them and was considered as foolishness by the Gentiles.

1 Corinthians 1:22-25, “For indeed Jews ask for signs and Greeks search for wisdom but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.”
Paul warns Timothy to not fall for the temptation of being ashamed of the gospel message because it will be rejected by the Gentiles as foolishness and the Jews because it is a stumbling block to them.

2 Timothy 1:8-11, “Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, for which I was appointed a preacher and an apostle and a teacher.”

Romans 1:16, “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.”

“Gospel” is the noun euangelion (εὐαγγέλιον), which means, “good news, victorious proclamation.”

In the ancient world, the noun euangelion became a general term for the triumphant message from the battlefield, and it was used for joyous political proclamations or for personal messages of good news.

In relation to the unbeliever, the noun euangelion is God’s victorious proclamation of God’s love in delivering the entire human race from sin, Satan, his cosmic system and eternal condemnation and has reconciled them to Himself through the death and resurrection of Jesus Christ.

1 Corinthians 15:1-2, “Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.”

1 Corinthians 15:3-4, “For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.”

This reconciliation with God and deliverance and victory over sin, Satan and the cosmic system that God accomplished through His Son’s crucifixion, burial, death, resurrection and session is received as a gift and appropriated through faith in Christ (John 3:16-18; Acts 16:31; Romans 5:1-2).

In relation to the believer, the Gospel message is God’s victorious proclamation regarding the believer’s deliverance and victory positionally from the power of Satan, the old sin nature and the cosmic system of Satan (See Romans 5-7). By positionally, I mean that God views the believer as crucified, died, buried, raised and seated with Christ, which was accomplished at the moment of salvation.
through the Baptism of the Spirit when the omnipotence of God the Holy Spirit placed the believer in an eternal union with Christ.

The Baptism of the Spirit identifies the believer with Christ in the sense that the omnipotence of God the Holy Spirit causes the believer to become identical and united with the Lord Jesus Christ and also ascribes to the believer the qualities and characteristics of the Lord Jesus Christ.

The Baptism of the Spirit identifies the believer with Christ in His crucifixion (Romans 6:6; Galatians 2:20), His death (Romans 6:2, 7-8; Colossians 2:20; 3:3), His burial (Romans 6:4; Colossians 2:12), His resurrection (Romans 6:5; Ephesians 2:6; Philippians 3:10-11; Colossians 2:12; 3:1) and His session (Ephesians 2:6; Colossians 3:1).

The believer can experience this victory and deliverance by appropriating by faith the teaching of the Word of God that he has been crucified, died, buried, raised and seated with Christ (Romans 6:11-23; 8:1-17; Galatians 2:20; Colossians 3:5-17).

In Romans 1:16, the definite article preceding the noun euangelion indicates that the noun is in a class by itself, thus indicating that the Christian gospel was the only gospel worth mentioning. There were many counterfeit gospels in the world in Paul’s day and the imperial cult of the Roman Empire was one of them (See Galatians 1:6-7) but the good news of Christ’s victory at the cross and His resurrection from the dead is the only good news with eternal ramifications and thus transcends all other gospels.

Galatians 1:6-7, “I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel, which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ.”

Galatians 1:8, “But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!”

Galatians 1:9, “As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!”

Romans 1:16, “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.”

Once again we have the causal use of the post-positive conjunction gar (γρ), “for,” which introduces an explanation as to the reason why Paul is not ashamed of the gospel message, namely, God’s power is operative through the communication of the gospel message.

“Power” is the noun dunamis (δύναμις) (doo-nam-is), which refers the inherent power of God and thus it refers to God’s attribute called omnipotence that
is exerted or operative through the communication of the gospel, i.e. the Word of God.

Hebrews 4:12, “The Word of God is alive and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the soul and the spirit, and of the joints and the marrow, and is a critic of thoughts and intents of the heart.”

Ephesians 6:10, “In closing, I solemnly charge all of you to make it your habit to permit yourselves to be empowered by means of the (Word of) the Lord, even, by means of the manifested power (in and through the Person of Christ), which is the possession of His power to overcome (the sin nature, cosmic system and Satan).”

1 Corinthians 1:18, “For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.”

“For” is the preposition εἰς (eis), which is a marker of result indicating that believing in the gospel message will “result” in deliverance from sin, Satan, his cosmic system and eternal condemnation.

“Salvation” is the noun σωτηρία (swtheria), which is translated in many of the English translations as “salvation” even though it has a broad range of meanings and thus strict attention to the context is critical in arriving at a correct and accurate translation of the word.

The noun σωτηρία can refer to deliverance in the “positional” sense from real spiritual death and eternal condemnation through faith alone in Christ alone (Luke 19:9; John 4:22; Acts 4:12; 13:26, 47; 16:17; Rom. 1:16; 10:1, 10; 11:11; 2 Cor. 6:2; Eph. 1:13; Phlp. 1:28; 2 Thess. 2:13; Heb. 2:10; 5:9; 6:9; 1 Pet. 1:9-10; 2 Pet. 3:15; Jude 3; Rev. 7:10).

It can also mean deliverance in the “experiential” sense from the sin nature, Satan and his cosmic system through obedience to the Word of God (2 Cor. 1:6; 7:10; Phlp. 2:12; 2 Tim. 2:10; 3:15; Heb. 2:3, 10; 1 Pet. 2:2).

The word can mean deliverance in the “ultimate” or “permanent” sense from the sin nature, Satan and his cosmic system through the rapture or resurrection of the church (Rom. 13:11; 1 Thess. 5:8-9; Heb. 1:14; 9:28; 1 Pet. 1:5).

Soteria can mean deliverance in a “temporal” sense from one’s enemies or adverse circumstances (Luke 1:71; Acts 7:25; Heb. 11:7; Rev. 12:10; 19:1) and can refer to physical health and well-being (Acts 27:34).

Lastly, it can refer to spiritual prosperity in the sense of experiencing all the blessings, invisible assets and privileges that are a result of being identified with Christ in His crucifixion, death, burial, resurrection and session (Phil. 1:19, 28).

The context of Romans 1:16 indicates that the noun σωτηρία, “salvation” refers to the deliverance from sin, Satan and his cosmic system that is available to every member of the human race and is received as a gift through faith in Christ. Paul is
referring to the salvation or deliverance that is available to the unbeliever since it is used within the context of Paul pointing out the universal need for salvation regardless of whether they are a Jew or Gentile, which is indicated by the phrase “to everyone who believes, to the Jew first and also to the Greek.”

The believer’s deliverance from sin, Satan and his cosmic system is accomplished in three stages: (1) Positional: At the moment the believer exercised faith alone in Christ alone, he was delivered “positionally” (God’s work and viewpoint of the believer) from real spiritual death and eternal condemnation, the devil, his cosmic system and the sin nature through the crucifixion, death, burial, resurrection and session of the Lord Jesus Christ. (2) Experiential: After salvation, the believer can “experience” deliverance from the devil, his cosmic system and the sin nature by appropriating by faith his union and identification with Christ in His crucifixion, death, burial, resurrection and session, which constitutes the believer’s spiritual life after being delivered from real spiritual death. (3) Ultimate: At the resurrection the believer will be delivered “ultimately” and permanently from the devil, his cosmic system and the sin nature when he receives his resurrection body at the rapture of the church, which is imminent.

The believer’s deliverance positionally sets up the “potential” for him to experience this deliverance in time since this deliverance can only be experienced after salvation through obedience to the teaching of the Word of God. It also guarantees the believer’s ultimate deliverance at the rapture, which is based upon the sovereign decision of God rather than the volition of the believer.

“Everyone” is the anarthrous (without definite article) dative (of advantage) masculine singular form of the adjective pas (πᾶς), which is correctly translated. This word functions grammatically as a substantive and is used in a distributive sense referring to each member of the human race, both Jew and Gentile.

The adjective pas functions as a dative of advantage meaning that it is in the best interests or advantage of a member of the human race to believe in the gospel message of Jesus Christ for salvation.

“Who believes” is the articular dative (of recipient) masculine singular present active (substantive) participle form of the verb pisteuo (πιστεύω), which means to “trust, place complete confidence in” the Person of Christ in order to receive the gift of eternal life.

The present tense is “gnomic” used to make a statement of a general, timeless fact indicating that it is an “eternal spiritual truth” or “spiritual axiom” that the one who believes in the gospel message of Jesus Christ will receive salvation since the gospel is the power of God for salvation.

Faith is a non-meritorious system of perception. There are three forms of perception: (1) Empiricism: Trusting in one’s experiences in life to make
decisions. (2) Rationalism: Trusting in one’s intellect to make decisions in life. (3) Faith: Trusting in the authority of another to make decisions in life.

When a person believes in Jesus Christ as his Savior he is in effect trusting in the authority of the Scriptures and the Holy Spirit, which declare the Person and Work of Jesus Christ as the object of faith for salvation. Our faith is the only system of perception that God will accept because it is compatible with His grace policy.

Ephesians 2:8, “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God.”

The believer is saved based upon the merits of Christ and His death on the Cross.

Therefore, the expression “who believes” refers to making the non-meritorious decision to trust or place one’s complete confidence in the Person of Jesus Christ for salvation.

In Romans 1:16, the articular substantive participle form of the verb pisteuo functions as a “dative of recipient” indicating that those who believe in Jesus Christ will receive eternal salvation, i.e. deliverance from sin, Satan and his cosmic system and eternal condemnation.

Then the apostle Paul notes the universal nature of salvation by faith in Jesus Christ with the phrase “to the Jew first and also to the Greek.” This phrase demonstrates that God desires all men to be saved and that Christ died for all men, which theologians call the “unlimited atonement.”

1 Timothy 2:4, “God desires all men to be saved and to come to the knowledge of the truth.”

2 Peter 3:9, “The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”

1 John 2:2, “and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”

1 Timothy 4:10, “For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.”

“Jew” is the name adjective Ioudaios (Ἰούδαῖος) (ee-oo-dah-yos), which refers to those members of the human race who are descendants racially of Abraham, Isaac and Jacob and members of the nation of Israel.

“Greek” is the proper name Hellen (Ἕλλην) (hel-lane), which is used in contrast to the term Ioudaios, “Jew” and thus refers to those members of the human race who are not Jewish racially.
“First” is the adverb of degree proton (πρῶτον) (pro-ton) and the particle of affirmation men ((μὲν) (men) emphasizing the priority given to the Jews to receive the gospel message before the Gentiles.

The Jews received first priority to hear the presentation of the gospel since they were elected as a nation by God (See Romans 11:1), Christ was a Jew (Romans 9:5), and they have a preference expressed historically in a chronological priority as the Lord stated in John 4:22 that “salvation is of the Jews.”

In Paul’s ministry, he sought out the Jews first in every new city (See Acts 13:5, 14; 14:1; 17:2, 10, 17; 18:4, 19; 19:8). Three times he responded to their rejection of the gospel message by turning to the Gentiles (See Acts 13:46; 18:6; 28:25-28).

The expression “to the Jew first and also to the Greek” does “not” mean that every Jew must be evangelized before the gospel can be presented to the Gentiles but rather means that the Jews were elected by God as noted by Paul in Romans 9-11.

Also, this expression “to the Jew first and also to the Greek” places the Jew on equal footing with the Gentile with respect to the need for salvation.

**Romans 3:10, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE.”**

In Romans 1:16, the apostle Paul reveals three principles: (1) The effect of the gospel is salvation. (2) The extent of the gospel is that it is for all men. (3) The condition attached to the gospel is faith in Christ.
Romans 1:17a—The Gospel Reveals the Righteousness of God from Faith to Faith

Romans 1:17 contains Paul’s second assertion about the gospel, namely that the gospel reveals the righteousness of God from faith to faith.

Romans 1:17, “For in it the righteousness of God is revealed from faith to faith; as it is written, ‘BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.’”

“For” is the causal use of the post-positive conjunction gar (γάρ), which introduces another explanation as to the reason why Paul is not ashamed of the gospel message, namely, that the gospel reveals the righteousness of God.

The expression “in it” is composed of the preposition en (ἐν), “in” and the dative neuter 3rd person singular form of the personal pronoun autos (αὐτός) (ow-tos), “it.”

The preposition en is a marker of means indicating that the gospel is the “means by which” the righteousness of God, Jesus Christ is revealed.

The personal pronoun autos refers to its antecedent in Romans 1:16 to euangelion, “the gospel” which is a reference to the communication of the gospel. The word functions grammatically in Romans 1:17 as a “dative instrumental of means” indicating that the gospel is the means by which the righteousness of God, Jesus Christ is revealed. Therefore, we should translate the prepositional phrase en auto, “by means of it (the communication of the gospel).”

“Righteousness” is the noun dikaiosune (δικαιοσύνη), which was used in classical Greek and the LXX (Greek translation of the Hebrew Bible) as a general term for “virtue” and “integrity” of character.

Webster’s New Universal Unabridged Dictionary defines “integrity”: (1) Soundness of and adherence to moral principle and character; uprightness; honesty (2) The state of being whole, entire, or undiminished (3) A sound, unimpaired, or perfect condition.

Webster’s New Universal Unabridged Dictionary defines “virtue”: (1) Moral excellence; goodness; righteousness (2) Conformity of one’s life and conduct to moral and ethical principles; uprightness, rectitude.

In classical Greek, the noun dikaiosune had two basic meanings: (1) Righteousness as seen from the legal or political standpoint (2) Righteousness from the ethical, religious and moral perspective.

In the LXX, the noun dikaiosune was used primarily to denote an attribute of God and to describe His relationship to both Israel and the Gentiles.
In the Greek New Testament, the noun *dikaiosune* was used primarily to denote an attribute of God and also refers to the righteousness of Jesus Christ that is imputed to the person who accepts Him as their Savior.

The word is also used in relation to the believer experiencing the righteousness of Jesus Christ after salvation by appropriating the teaching of the Word of God that they have been crucified, died, buried, raised and seated with Christ (See Romans 6).

In relation to the Christian, the noun *dikaiosune*, “righteousness” refers to fulfilling one’s obligations to love both God and men, doing right to both God and men.

In Romans 1:17, the noun *dikaiosune* means, “righteousness” and refers to the righteousness of God and in Romans 1:3-4 he writes that the gospel message centers upon the Person of Christ.

The righteousness of Christ refers to the character of Christ having perfect integrity in the sense that His character is perfectly sound, perfectly adhering to the will of God, which is love, upright, honest, perfectly whole, undiminished, sound, unimpaired and in perfect condition. The righteousness of Christ refers to the character of Christ having perfect virtue in the sense that His character is perfect moral excellence, goodness, and His conduct is conformed perfectly to the will of God.

“Of God” is the noun *theos* (θεός), which is a genitive of source indicating that the righteousness referred to in Romans 1:17 “originates” from God and was “not” of human origin.

The righteousness of God refers to the righteousness of the Lord Jesus Christ since the gospel centers upon the Person of Christ according to Romans 1:3-4 and the gospel message reveals the righteousness of God according to Romans 1:17. Therefore, the genitive of source *theos* indicates that the righteousness referred to in Romans 1:17 “originates” from God and is in fact the second member of the Trinity, the incarnate Son of God, Jesus Christ who is the object of faith.

“Is revealed” is 3rd person singular present passive indicative form of the *apokalupto* (ἀποκαλύπτω) (ap-ok-al-oop-to), which is a compound word composed of the preposition *apo* (ἀπό), “from” and the verb *kalupto* (καλύπτω), “to conceal, hide.”

Interestingly and surprisingly, the result of combining these two words is that *apokalupto* means the exact opposite, “to reveal, disclose, uncover.” So thus far, we can see that the righteousness of God in the Person of the impeccable, incarnate Son of God, Jesus Christ is revealed by means of the communication of the gospel.

The noun *dikaiosune*, “righteousness” and this verb *apokalupto*, “is revealed” are used with two prepositional phrases, *ek pisteos eis pistin*, “from faith to faith.”
“From faith” is composed of the preposition ek (ἐκ), “from” and the genitive feminine singular form of the noun pistis (πίστις) (pis-tis), “faith.”

The preposition ek, “from” is a marker of the extent of time from a point in the past whereas the noun pistis, “faith” is a genitive of time and together, they emphasize time with emphasis upon the beginning. Therefore, the prepositional phrase ek pisteos, “from faith” emphasizes that by means of the communication of the gospel, the righteousness of Christ was revealed in the believer the moment he accepted Jesus Christ as His Savior since at that moment God the Father imputed the righteousness of His Son to him (See Romans 4).

“To faith” is composed of the preposition eis (ἐις), “to” and the accusative feminine singular form of the noun pistis (πίστις) (pis-tis), “faith.”

The preposition eis, “to” is a marker of continuous extent of time up to a point whereas as the noun pistis, “faith” is an accusative of measure or extent of time and together, they emphasize the extent of time. Therefore, the prepositional phrase eis pistin, “to faith” emphasizes that by means of the communication of the gospel, the righteousness of Christ is revealed in the believer “after” salvation when he appropriates by faith the teaching of the gospel that he has been crucified, died, buried, raised and seated with Christ (Romans 6:11-23; 8:1-17; Galatians 2:20; Colossians 3:5-17).

It also emphasizes that the righteousness of Christ is revealed in the believer when he receives a resurrection body at the rapture of the church, which completes the Father’s plan to conform the believer into the image of His Son (Romans 8:28-29).

The passive voice of the verb apokalupto indicates that the subject is acted upon or receives the action of the verb by either an expressed or unexpressed agent. The subject of the passage is the noun dikaiosune, “righteousness” as indicated in that it functions grammatically as a nominative subject and the agency is expressed by the prepositional phrase en auto, “by means of it (the gospel).” Therefore, the passive voice of the verb apokalupto indicates that the subject, the righteousness of Jesus Christ, is acted upon by the communication of the gospel and is revealed when the believer trusted in Jesus Christ as His Savior since at that moment God the Father imputes His Son’s righteousness to the believer.

It also indicates that the righteousness of Christ is acted upon by the communication of the gospel and is revealed in the believer after salvation when he experiences the righteousness of Christ by exercising faith in the gospel that he has been crucified, died, buried, raised and seated with Christ. It also indicates that the righteousness of Christ is acted upon by the communication of the gospel and is revealed the moment the believer receives his resurrection body at the rapture of the church.
The present tense is “gnomic” used to make a statement of a general, timeless fact indicating that it is an “eternal spiritual truth” or “spiritual axiom” that by the communication of the gospel, the righteousness of Christ is revealed in the believer when he trusted in Jesus Christ as His Savior since God the Father imputes the righteousness of Christ to the believer at that moment. It also indicates that it is an “eternal spiritual truth” or “spiritual axiom” that by the communication of the gospel, the righteousness of Christ is revealed in the believer after salvation when he exercises faith in the gospel message that he has been crucified, died, buried, raised and seated with Christ.

Furthermore, it indicates that is an “eternal spiritual truth” that the righteousness of God is revealed in the believer the moment he receives his resurrection body at the rapture of the church, which completes the Father’s plan to conform the believer into the image of Christ.

Therefore, the expression *dikaiosune gar theou en auto apokaluptetai ek pisteos eis pistin*, “For in it the righteousness of God is revealed from faith to faith” indicates that by means of the communication of the gospel, the righteousness of Christ is revealed in the believer in three stages: (1) Positionally, at the moment he exercises faith in the gospel message and trusts in Jesus Christ as his Savior. (2) Experientially, after salvation when the believer exercises faith in the gospel message that he has been crucified, died, buried, raised and seated with Christ. (3) Ultimately, when he receives his resurrection body at the rapture of the church.

God manifests His righteousness when members of the human race are delivered from sin, Satan, his cosmic system and eternal condemnation through faith His Son Jesus Christ. God manifests His righteousness when believers after salvation are delivered from sin, Satan and his cosmic system through faith in the gospel message that they have been crucified, died, buried, raised and seated with Christ. God will manifest His righteousness when believers receive their resurrection bodies.

The Bible teaches that there are two categories of righteousness: (1) Absolute righteousness originating in the essence of God revealed by the Spirit in the Word of God and in the Person of Christ (2) Relative righteousness, which is rooted in man’s comparison of himself with other men.

The Bible teaches that the entire human race both Jew and Gentile do not measure up to the righteousness of God and are therefore condemned before God but qualified for grace (Romans 1:18-3:20). The Lord Jesus Christ manifested the righteousness of God during His 1st Advent, which was witnessed by the Law and the Prophets in the Old Testament Scriptures (Romans 3:21-26). The righteousness of God can never be attained by anyone through human power and dynamics or by keeping the Mosaic Law but rather it is received as a gift through faith in Jesus Christ who is the righteousness of God incarnate.
The works of the Law can never attain the righteousness of God (Titus 3:5). The nation of Israel sought to establish their own righteousness rather than accept by faith the righteousness of God in the Person of Jesus Christ (Romans 10:1-10). The righteousness of God is imputed to the person who exercises faith alone in Christ alone meaning that God credits to the believer the perfect integrity and virtue of Christ.

Romans 4:3, “For what does the Scripture say? ‘ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.’”

The imputation of divine righteousness at the moment of spiritual birth is made possible by the imputation of Adam’s sin in the garden at the moment of physical birth (Romans 5:12-19).

At the moment of physical birth, every member of the human race becomes a sinner because he has received the imputation of Adam’s sin in the garden. Imputation is the function of the justice of God in crediting something to someone for cursing or for blessing.

The imputation of Adam’s sin at physical birth results in every person having the nature of Adam, which resides in the genetic structure of the physical body and can never please God but is selfish and self-centered and always disobedient to God. This imputation means that every person born into the world is born physically alive but spiritually dead, but qualified for the imputation of divine righteousness through faith alone in Christ alone.

1 Corinthians 15:22, “For as in Adam all die, so also in Christ all will be made alive.”

The reason why God imputed Adam’s sin in the garden to every member of the human race at physical birth is given in two passages of Scripture:

Galatians 3:22, ‘But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.’

Romans 11:32, “For God has shut up all in (Adam’s) disobedience so that He may show mercy to all.”

At the moment of spiritual birth, God imputed His righteousness to the believer so that he is “positionally” the righteousness of God meaning God has given His righteousness as a gift to the believer and He views the believer as righteous as Him, which in turn sets up the potential for the believer to experience this righteousness in time. Therefore, the moment a person believes in Jesus Christ as Savior, God the Father imputes the righteousness of Christ so that He becomes the believer’s righteousness.

1 Corinthians 1:30, “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption.”
After salvation, the believer is commanded to present the members of his physical body as instruments of righteousness, which is accomplished by appropriating by faith the imputed righteousness they received at salvation (See Romans 6). This faith is demonstrated by the believer through his obedience to the teaching that he has died with Christ and has been raised with Him (See Romans 6:11-13).

The Lord was made our Substitute in order that we might receive the imputation of God’s righteousness and live in that righteousness.

2 Corinthians 5:21, “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”

1 Peter 2:24, “and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.”

The new Christ nature received at the moment of salvation was created in the righteousness of God and holiness from the truth according to Ephesians 4:24. Paul commanded Timothy to pursue living in the righteousness of Christ (See Timothy 2:22).

The Word of God trains the believer to live in the righteousness of Christ.

2 Timothy 3:16-17, “All Scripture is God-breathed and is profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”

In fact, the Word of God is designated in Hebrews 5:13 as the “Word of righteousness.”

The Word of God is the wisdom of God and is analogous to a seed, which produces the righteousness of God in the believer when he obeys it (James 3:1-18).

The children of the devil and the children of God are distinguished from each other because the latter practice the righteousness of God and the former practice evil according to 1 John 3:10.

The righteousness of our Lord and Savior Jesus Christ is our invisible weapon is against Satan and the kingdom of darkness (2 Corinthians 6:7; Ephesians 6:10-19).

In fact, the believer is to protect himself in spiritual combat with the righteousness of Christ, which is called in Ephesians 6:14, the “breastplate of righteousness.”

Undeserved suffering and divine discipline are designed to produce the righteousness of God in our lives and not to hurt us.

Hebrews 12:11, “All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.”
Properly motivated grace giving is called “righteousness” according to 2 Corinthians 9:10.

The believer will be rewarded with a “crown of righteousness” by the Lord Jesus at the Bema Seat for executing the Father’s will according to 2 Timothy 4:8.
Romans 1:17b-The Righteous Man Shall Live By Faith

In Romans 1:17b, the apostle Paul quotes Habakkuk 2:4 in order to support his assertion that by means of the communication of the gospel, the righteousness of God is revealed from faith to faith.

Habakkuk 2:4, “but the righteous shall live by faith.”
Romans 1:17, “For in it the righteousness of God is revealed from faith to faith; as it is written, ‘BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.’”

In order to support his assertion that by means of the communication of the gospel message, the righteousness of God is revealed in those who accept the gospel by means of faith, the apostle Paul quotes Habakkuk 2:4. This verse is quoted three times in the Greek New Testament (Romans 1:17, Galatians 3:11 and Hebrews 10:38).

In Galatians 3:11, the apostle Paul quotes Habakkuk 2:4 in order to prove that no one is justified before God by obeying the 613 mandates contained in the Mosaic Law.

Galatians 3:11, “Now that no one is justified by the Law before God is evident; for, ‘THE RIGHTEOUS MAN SHALL LIVE BY FAITH.’”

In Hebrews 10:38, the writer quotes Habakkuk 2:4 in order to demonstrate to believers that it is imperative that they remain faithful to God in order to please God and receive a reward at the Bema Seat Evaluation of the church.

Hebrews 10:35-38, “Therefore, do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God, you may receive what was promised. FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.”

In Romans 1:17, Paul quotes Habakkuk 2:4 in order to demonstrate that the righteousness of God is manifested in those who exercise faith in the subject of the gospel message, which is Jesus Christ.

“As” is the comparative conjunction kathos (καθός) (kath-oce), which is used with the indicative mood of the verb grapho, “it is written” in order to introduce a comparative clause that indicates a comparison with the statement “For in it the righteousness of God is revealed from faith to faith.”

The conjunction kathos, “as” with the indicative mood of grapho, “it is written” introduces an Old Testament passage, Habakkuk 2:4, which supports Paul’s assertion that by means of the gospel the righteousness of God is revealed from faith to faith.
“It is written” is the 3rd person singular perfect passive indicative form of the verb *grapho* (γράφω) (graf-o).

Perfect tense of *grapho* is an “intensive” perfect emphasizing the results or present state produced by a past action. In Romans 1:17, the “intensive perfect” tense of the verb *grapho* emphasizes the present permanent and authoritative state of the Old Testament Scriptures that was produced by the past action of the Holy Spirit supernaturally guiding the human authors of the Old Testament in communicating in writing God’s will to man with perfect accuracy.

In Romans 1:2, the apostle Paul describes the Old Testament Scriptures as “holy,” which emphasizes the writings of the Old Testament prophets were divine in quality and character and in origin.

The writings of the Old Testament prophets were “holy” in the sense that the writings of the Old Testament prophets were set apart by God in order to reveal His will, purpose, and plan for mankind and to reveal who and what man is and who and what God is and what He has done for mankind through His Son Jesus Christ. Thus, it follows that the Old Testament Scriptures are true and unchanging or immutable.

The doctrine of inspiration contends that, God the Holy Spirit so supernaturally directed the human authors of Scripture that without destroying their individuality, their literary style, their personal interests, or their vocabulary, God’s complete and connected thought towards man was recorded with perfect accuracy in the original languages of Scripture. Therefore, the Bible in its original languages is the exact record, the mind and will of God and contain the very words of God, and therefore, bear the “authority” of divine authorship.

2 Timothy 3:16-17, “All Scripture is God-breathed (theopneustos) and is profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.”

2 Peter 1:20-21, “But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made an act of human will, but men moved (phero) by the Holy Spirit spoke from God.”

Romans 1:17, “For in it the righteousness of God is revealed from faith to faith; as it is written, ‘BUT THE RIGHTOUS man SHALL LIVE BY FAITH.’”

“But” is the adversative use of the conjunction *de* (δὲ), which reflects the use of the conjunction *w* (越发) (waw) in the disjunctive construction in the Hebrew text of Habakkuk 2:4.

In Habakkuk 2:4, the conjunction *w* introduces a clause that is in contrast with the previous clause found in the same verse, which states that an arrogant person’s soul is not right with God.
“The righteous” is composed of the nominative masculine singular definite article ho (Ὁ) and the nominative masculine singular form of the adjective dikaios (δίκαιος) (dik-ah-yos).

In Romans 1:17, the adjective dikaios describes the permanent state or condition of the person who exercised faith in the subject of the gospel message which is Jesus Christ resulting in God the Father imputing the righteousness of Christ to them. Therefore, the adjective dikaios describes the permanent state or condition of the believer who received the imputation of the righteousness of Jesus Christ from God the Father the moment they trusted in Jesus Christ as Savior.

The righteousness of Christ refers to the character of Christ having perfect integrity in the sense that His character is perfectly sound, perfectly adhering to the will of God, which is love, upright, honest, perfectly whole, undiminished, sound, unimpaired and in perfect condition. The righteousness of Christ refers to the character of Christ having perfect virtue in the sense that His character is perfect moral excellence, goodness, and His conduct is conformed perfectly to the will of God. Therefore, the adjective dikaios describes the believer as receiving “positionally” the righteousness of Christ.

By “positionally” I mean that God views the believer as possessing the righteousness of His Son Jesus Christ.

“Shall live” is the 3rd person singular future middle indicative form of the verb zao (ζάω) (dzah-o), which refers to experiencing eternal life in time by appropriating by faith the teaching of the gospel that the believer has been crucified, died, buried, raised and seated with Christ.

Eternal life is a particular quality of life, namely the very life of God that has no beginning and no end and transcends time, matter and space.

Eternal life is an attribute of all three members of the Trinity: (1) God the Father (Jo. 5:26; 6:57; 1 Th. 1:9). (2) Son of God (Jn. 5:26, 6:35 Phlp. 2:16; 1 Jo. 1:1) (3) Holy Spirit (Jn. 6:63; Rm. 8:2).

Eternal life is the very life of God and has no beginning and no end and is received as gift from God the moment you believe in Jesus Christ as your Savior.

John 3:16, “For God so loved the world, that He gave His uniquely born Son, that whoever believes in Him shall not perish, but have eternal life.”

The Lord Jesus Christ is the incarnate Son of God and therefore He is also the incarnate eternal life of God and to reject that He is God is to reject eternal life.

1 John 5:11-12, “And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.”

1 John 5:20, “And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.”
The Lord Jesus Christ who is the eternal Word God came into the world in order that He might give eternal life to men so that they could have fellowship with God.

1 John 2:25, “This is the promise which He Himself made to us: eternal life.”

The Lord Jesus Christ is eternal life (Jn. 14:6) and His teachings are spirit and are eternal life (Jn. 6:63).

John 6:63, “It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.”

John 11:25, “Jesus said to her, ‘I am the resurrection and the life; he who believes in Me will live even if he dies.’”

John 14:6, “Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father but through Me.’”

In His Great High Priestly Prayer recorded in John 17, the Lord states that eternal life is knowing the Father experientially.

John 17:1-3, “Jesus spoke these things (John 13-16); and lifting up His eyes to heaven, He said, ‘Father, the hour has come; glorify Your Son, that the Son may glorify You even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. This is eternal life, that they may know (ginosko, “to know experientially”) You, the only true God, and Jesus Christ whom You have sent.”

Eternal life is knowing the Father and the Son experientially in the sense of personally encountering them through the process of fellowship as They are revealed in the pages of Scripture and prayer by God the Holy Spirit. It also involves being affected by this encounter with the Father and the Son resulting in the gaining of practical spiritual wisdom and more of the character of Christ.

The Lord Jesus Christ who is the eternal, incarnate Word of God came into the world in order that He might give eternal life to men and He did this so that men could enjoy and experience fellowship with God.

1 John 1:1-3 teaches that the apostle John and other eyewitnesses observed closely and had physical contact with eternal life as it was manifested by the Lord Jesus Christ during His 1st Advent (cf. Jn. 20:27).

1 John 1:1, “Who has always existed from eternity past, who we have heard, who we have witnessed with our eyes, who we observed, even our hands touched concerning the Word who is the life (of God).”

1 John 1:2, “That is, this One who is the life (of God) was revealed (by the Holy Spirit) and we have witnessed and we testify and we are proclaiming (from God) at this particular time for the benefit of all of you this One who is the eternal life (of God), who indeed by virtue of His divine nature has always
existed face to face with the Father and was revealed (by the Holy Spirit) for the benefit of all of us.”

1 John 1:3, “Who, we have witnessed and we have heard, we also are proclaiming (from God) at this particular time for the benefit of all of you in order that all of you without exception might also continue to experience fellowship and this fellowship is with the Father and with His Son, Jesus who is the Christ.”

In His “bread of life” discourse recorded in John 6:22-69, our Lord taught that the eternal Word of God became a human being in order to give eternal life to those who would believe in Him. As the believer appropriates the Lord Jesus, the Lord becomes the believer’s life. He can become life to the believer, because He is the “living bread.”

Colossians 3:3-4, “For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.”

Galatians 2:20, “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

Eternal life gives the believer the capacity to experience fellowship with God. It is received as a gift through faith alone in Christ alone and is appropriated after salvation by the believer who obeys the Spirit of life who reveals the will of the Father through the communication of the Word of life.

The believer experiences eternal life in time and thus experiences fellowship with God in time by obeying the will of the Father of life, which is revealed to the believer by the Spirit of life through the communication of the Word of life.

The believer who is obedient to the Father’s will, which is revealed by the Holy Spirit through the communication of the Word of God will live in eternal life and thus experience fellowship with God.

Romans 1:17, “For in it the righteousness of God is revealed from faith to faith; as it is written, ‘BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.’”

In Habakkuk 2:4, the statement “the righteous shall live by his faith” is translated by the LXX (Greek translation of Hebrew Bible) and by the New Testament writers without any pronoun (“his”).

The grammatical construction in the Hebrew text of Habakkuk 2:4 links the noun `emunah (עָנָּה) (em-oo-naw), “faith” with the verb chayah (חי 야) (khaw-yaw), “shall live” rather than with the noun tsaddiq (צדק) (tsad-deek), “righteous” which emphasizes how to go on with life after salvation and not how to become righteous.
“By faith” is composed of the preposition *ek* (ἐκ), “by” and the genitive feminine singular form of the noun *pistis* (πίστις), “faith.” The preposition *ek* is a marker of means as constituting a source and thus indicates that faith is the means by which the believer experiences eternal life and fellowship with God and constitutes the source from which he experiences eternal life.

The noun *pistis*, “faith” is used in the active sense and refers to the believer’s faith in the Word of God after salvation, which demonstrates itself in obedience to the Word of God and is reflected in his conduct and Christ-like character.

The noun *pistis*, “faith” is a “genitive of means” indicating that the believer’s faith in the Word of God after salvation is the means by which he experiences eternal life and fellowship with God.