

PP1 Thanks is what it is about

1. PP2 Thanks for you. V8 – 10

PP3 RO 1:8 First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. ⁹ God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you ¹⁰ in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.

Let me start by saying to you as a bunch of people – thanks. I think saying thanks is a greatly under used word. You have been an encouragement to both Marianne and myself, you use your gifts, set an example of christian lifestyle and as this passage says all over the world Bathurst has been reported. A few weeks ago you encouraged a couple from Sydney, a number of months ago a young women from Wagga came and visited and was encouraged, a couple driving from Sydney on holidays with their caravan made this their first stop, and came to church on their way and were encouraged by you lot. I heard a report that we are such a friendly church from someone just visiting. They went home to their own church and passed on that message. The message of christian care goes out from this church. That makes me thankful, even to a point of pride in you. Now, I know that sounds bizarre, but I hear and see so many pastors belly aching about their churches I feel blessed that I don't have to do it too. So thanks.

The other thing here is that I have taken Paul's example here. I pray for you regularly. And while he prayed so that he could participate with them in ministry, I'm already here and reaping the benefits of being with you.

But hang on, this isn't just written to me. You need to be thankful of each other!! I have to look at the bible words and try to evaluate how to fit them into my life. This passage has not been that hard- so far. Neither is this bit.

2. Pp3 Paul just Longs to be part of their Spiritual development

PP4 RO 1:11 I long to see you so that I may impart to you some spiritual gift to make you strong-- ¹² that is, that you and I may be mutually encouraged by each other's faith. ¹³ I do not want you to be unaware, brothers, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.

Notice here that Paul wants to give to them and also receive from them. Hugely important concept. Mutual encouragement. Actually Paul gives three equally valid purposes for going to Rome. This is he first. The next is in verse 13, that is to have a harvest and the third is verse 15, to preach the gospel. As I mentioned last week,

PP5 Paul's aim is to do Jesus message.

I mention it as **do** rather than preach because Paul's message is about all of life. Not just what he or for that matter what we say. Here Paul wants to give them something to make them strong. Here is another point to remember all through the book of Romans. We are not told to be strong if there is no purpose to it.

Like in Joshua 1. **PP6 Be strong and courageous.**

If life was going to be easy – we don't need to be strong. Paul's message is realistic about the life the Romans could expect. They needed to be strong, persecution was happening and tough times will continue right through to tomorrow. Expect it.

The word for Strong in the greek is *sthrixqhnaí* =sterizthnai-

PP7 The word for strong could be translated as establish. Paul is establishing them, giving them a foundation that is secure.

So it could be read : **PP8 ^{RO 1:11} I long to see you so that I may impart to you some spiritual gift to make you established**

The book of Romans is about that. The sure foundation of doctrine that the Romans and we need. In some ways the book is about the basics of doctrine – the spelling out of our belief. It establishes us in faith. How cool.

Notice here too verse 12

PP9 ¹² that is, that you and I may be mutually encouraged by each other's faith

Paul expects to learn from them, to be established further in his faith by them. Each of us must have the expectation that we are going to be encouraging to others. And that we can be encouraged by others. Sure we will have specific people in our lives that do that more than others and that is God's provision. We should be making our aim to establish others in faith in Jesus.

This is where verse 14 comes in

3. PP10 Obligated to others.

PP11 ^{RO 1:14} I am obligated both to Greeks and non-Greeks, both to the wise and the foolish. ¹⁵ That is why I am so eager to preach the gospel also to you who are at Rome.

Greeks none of them here, but hey there is a lot of non- greeks. I won't make a similar distinction about the wise and unwise. These are statements like Jew and gentile. Put them together and you have an **Pp12 all inclusive** concept. Greeks include Greeks, Non-greeks includes everyone else. Wise includes wise and foolish includes everyone else. You can place yourself in a category if you like. But all are included.

Obligated. Has a kind of duty sound to it.

The greek spells it out a bit harder. It states that Paul is a *ofeileths* – *opheiletes* – this would translate as “a debtor”. As a debtor you are obligated to pay. Again, Paul feels he has to do. He feels obligated to use his God given gifts to encourage, strengthen and explain the message of Jesus. We have to ask, do we feel obligated to everyone? Do you feel obligated to encourage the Christians in this building? Do you feel obligated to support those around you? Can we be truly inclusive of not just who comes in the door but to all? Have we that passion? Obligation – a funny way to put it but a real thinking point.

I think a lot of the time we experience a bit of shame because we are just not that passionate. Paul has no shame!!!!!!

4. PP13 No shame.

PP14 RO 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

Notice though that it is not because he completes his obligation but because of the message. There is no shame in knowing God's message about Jesus. There is no shame in talking about it. Why does Paul speak so bluntly? Perhaps the Romans had a shame issue? Or perhaps as a Jew he remembers the shame of not being able to complete the law. You just can't do it.

Perhaps too there is some reference to 1 Cor 10:18 where Paul explains that the foolishness of the word of the cross – it just doesn't make sense that God would come down and take our punishment in such a way, but maybe too he is saying I have complete confidence in the message of Jesus. Why would he have complete confidence – it states it is the power of salvation for everyone who believes. In other words it works.

That's what this next verse spells out. It works and it works by God's doing.

5. PP15 The righteous will live by faith.

PP16 17 For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."

This part of Romans can be linked back to Habbukuk 2:4.

PP18 HAB 2:4 "See, he is puffed up; his desires are not upright-- but the righteous will live by his faith—

Paul is saying PP19 that the do part is because of the faith part – not the other way around as the Jews in Habbakuk day displayed. The message from Jesus tells us that belief in Him deals with our sin, that we have assurance of life with Him. The ones who are right with God will believe this. That is the expression of faith.

Notice the righteousness is from God. Not us doing but God's doing. This is a real theme in Romans. God does it, we benefit from it.

In PP19 Hab 2:4 the literal translation is "the just (or righteous) person out of faith (Faithfulness) will live."

The faith or faithfulness stands in the middle of this concept. Paul is saying that one can be just only by faith and that the person who is this will live by faith / faithfulness. When we place faithfulness and faith together we see something interesting.

We have **PP20 faith in a faithful God**. We exercise our **PP21 faith by being faithful**. Paul's obligation is because of His faith in God. His passion is because of his **PP22 faith in a faithful God**. He desires to **PP24 be faithful to God**. It ties together. **PP25 There is no faith without faithfulness**. Here is no faithfulness with a faithful God and no faithfulness without in action without faith.