

September 27, 2026

Series: “Romans: The Gospel according to Paul”

**Sermon: “The Fellowship of the Unashamed”
Part 1**

Scripture: Romans 1:14-17

Introduction



A. In Romans 1:16-17 we read Paul’s one-minute testimony.

B. What excites you? What do you talk about?

C. Here we see what motivated Paul: God, grace, and the gospel.

D. Big Idea: We should passionately proclaim the gospel because it is the power of God for salvation to everyone who believes.

I. There Is a Proclamation Required by the Gospel (1:14-15)

A. “I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.”

B. Paul was “under obligation.” He had a divine call that set him apart as the apostle to the Gentiles. Paul did not have a dream for his life; he had a call on his life.

C. God called Paul to proclaim the gospel to people who spoke Greek and adopted Greek culture (“to Greeks,” “to the wise”) as well as to people who were unfamiliar with the Greek language and culture (“to barbarians,” “to the foolish”).

D. “In this way, for my part, I am eager to proclaim the gospel to you also who are in Rome.”

E. The gospel is the good news of what God has done in Christ to save sinners. It must be proclaimed, spoken, and shared with unbelievers.

F. “Preach the gospel at all times, and if necessary use words” (wrongly attributed to St. Francis of Assisi). The gospel, however, is a verbal message and cannot be communicated through actions alone.

G. Ezekiel 33:7-9; Matthew 28:18-20

H. Brothers and sisters, we must learn to proclaim the gospel of Jesus Christ.

II. There Is a Passion Inspired by the Gospel (1:15-16a)

A. “In this way, for my part, I am eager to proclaim the gospel to you also who are in Rome. For I am not ashamed of the gospel.”

B. As Paul had proclaimed the gospel to both Jews and Gentiles throughout the Roman Empire, so now he wanted to proclaim the gospel to the people in Rome also.

C. He was “eager” or passionate to proclaim the gospel in Rome. Rome was the capital city of the Roman Empire.

D. Rome was an intimidating city known for its imperial majesty, military might, material magnificence, and extreme corruption. Seneca, a Roman statesman, called Rome a “cesspool of iniquity.”

E. Paul passionately wanted to get to Rome and proclaim the gospel. If he were alive today, he would want to proclaim the gospel in Tokyo, Moscow, Paris, London, Rio de Janeiro, New York, Los Angeles.

F. Paul was “not ashamed of the gospel.” Notice the word “for” in verses 16-18.

G. “Ashamed” is a Greek present tense verb meaning a habitual disposition. It carries the idea of being embarrassed by something that has been done.

H. Paul’s point in verse 16 is that he was not at all ashamed of the truths of the gospel.

I. “Despite the various adversities that came his way either from the unbelieving Jews or pagan Gentiles in his preaching of the gospel, and despite what they thought about it, he was completely confident in the gospel” (Rob Ventura).

J. The gospel is “the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith.”

K. We too need to be prepared to bear the reproach of the cross.

L. “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” (1 Corinthians 1:18).

III. There Is a Power Associated with the Gospel (1:16b)

A. The gospel is powerful in its sufficiency. (“for salvation”)

- 1. Satan has many different false gospels circulating around all of the time.**
- 2. Today there is the social justice gospel, the prosperity gospel, the self-esteem gospel, and the all paths lead to God gospel.**
- 3. Each of these so-called gospels are wrong about our greatest need.**
- 4. Our greatest need is salvation. Why is that everyone’s greatest need? Because God is holy and righteous. And we are not. The Bible says we are morally corrupt and guilty and condemned.**
- 5. “If God is good, what will He do with those of us who are not? What will a good and righteous God do with human beings who are self-centered, inclined to evil, and disobedient? If the Judge of all the earth deals with us on the basis of justice, shouldn’t He condemn us all?” (Paul Washer)**
- 6. “These questions lead us to the greatest of all religious and philosophical dilemmas: How can God be just, yet pardon those who should justly be condemned? How can God be holy, yet befriend those who are evil?” (Paul Washer)**
- 7. “He who justifies the wicked and he who condemns the righteous, both of them alike are an abomination to Yahweh” (Proverbs 17:15). So how can God justify sinners like us and still be just (Romans 3:26)?**
- 8. “The answer to the greatest of all dilemmas can be found only in the gospel. In justice, God condemned humanity and demanded complete satisfaction for our crimes against Him. In love, God took humanity upon Himself, bore our sin, suffered the penalty we deserve, and died in our place. The same God whose justice demanded satisfaction for our sin made satisfaction by offering Himself in our place” (Paul Washer).**
- 9. The gospel delivers sinners from the wrath of God and from their sins.**
- 10. “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God” (John 3:18).**
- 11. “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him” (John 3:36).**

Conclusion

A. Are you believing in Jesus Christ?

B. Are you obeying the Son?

C. Christian, with whom do you need to share the gospel this week?

D. The Gospel Definition