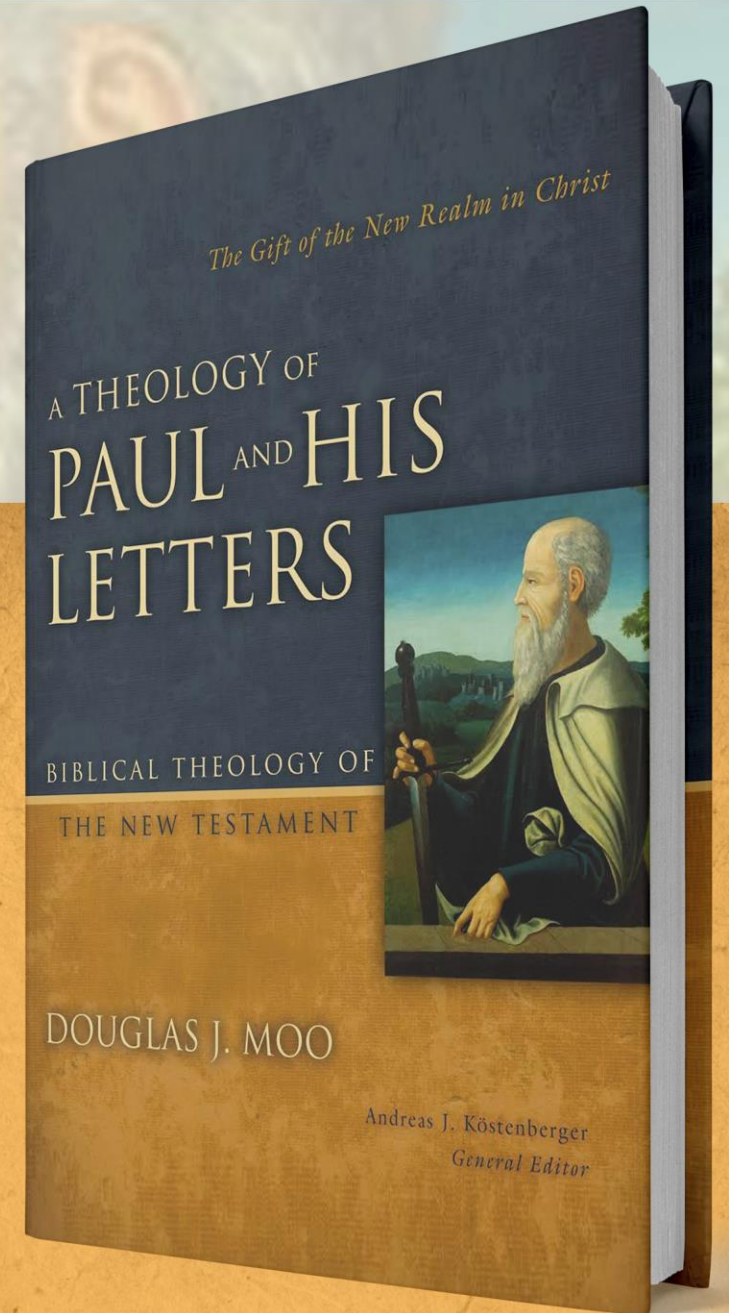


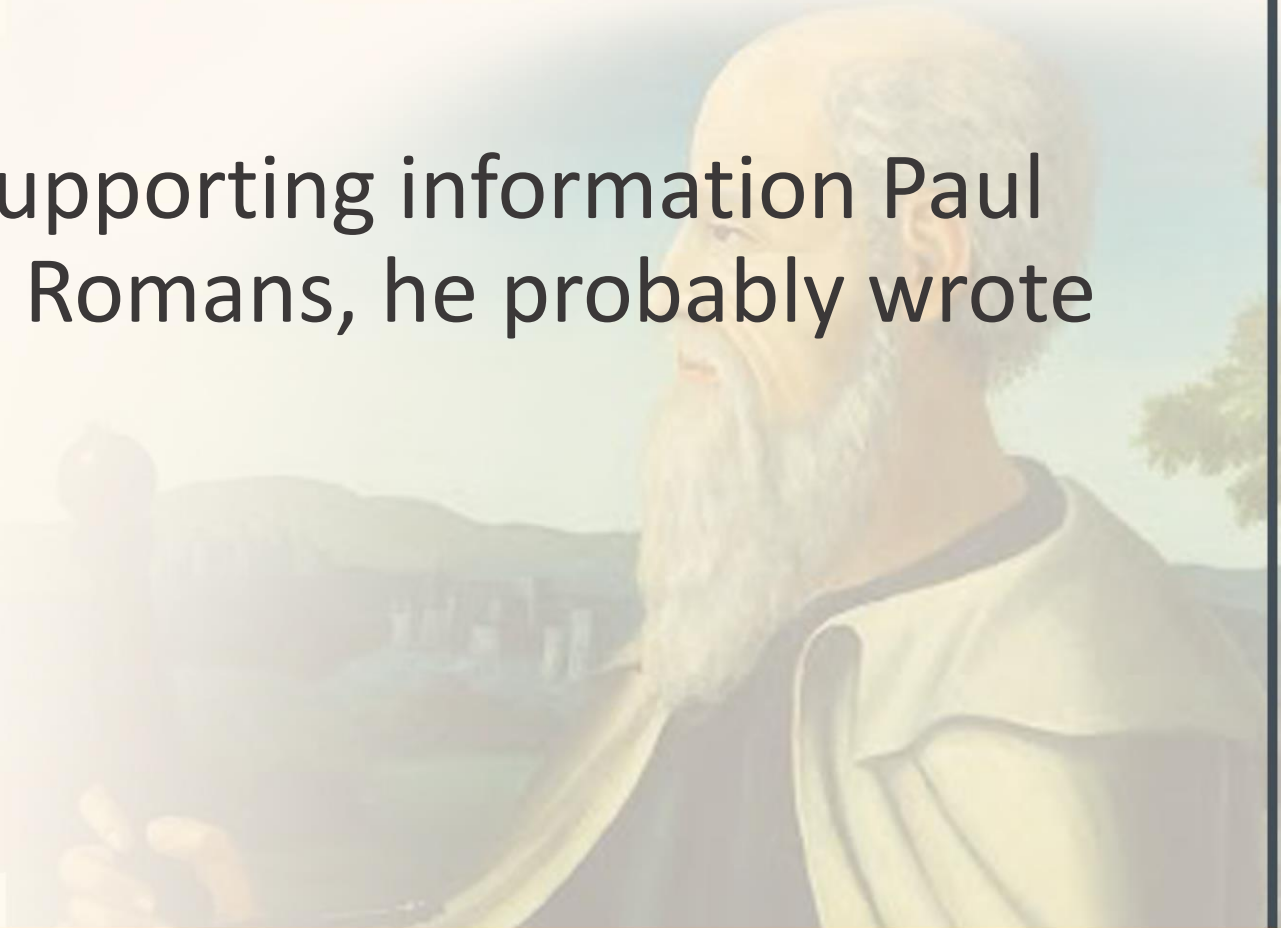
CHAPTER 9

Romans



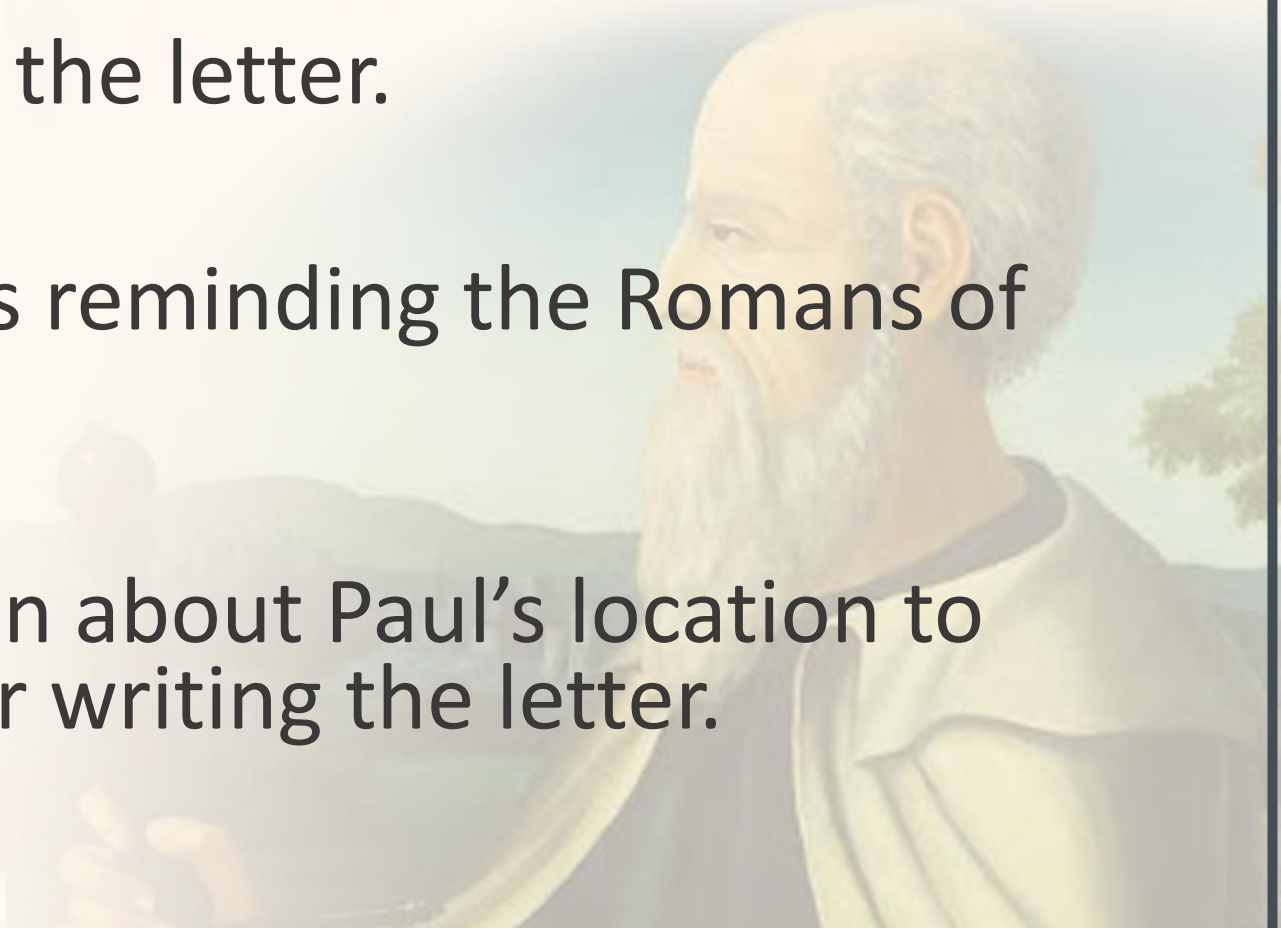
Locating the Letter

- According to Acts and the supporting information Paul included in the letter to the Romans, he probably wrote it while he was in Corinth.

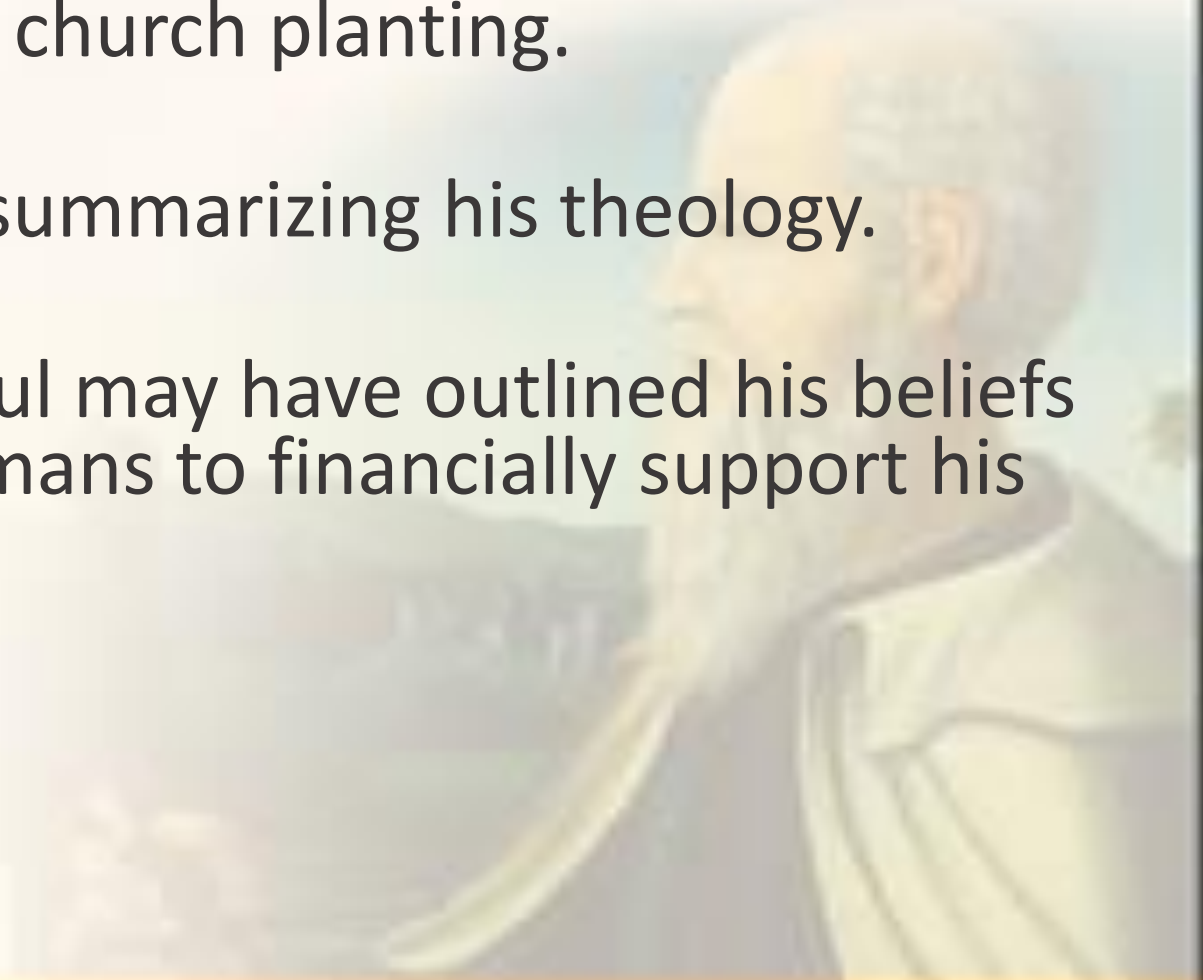


Isolating the Issues

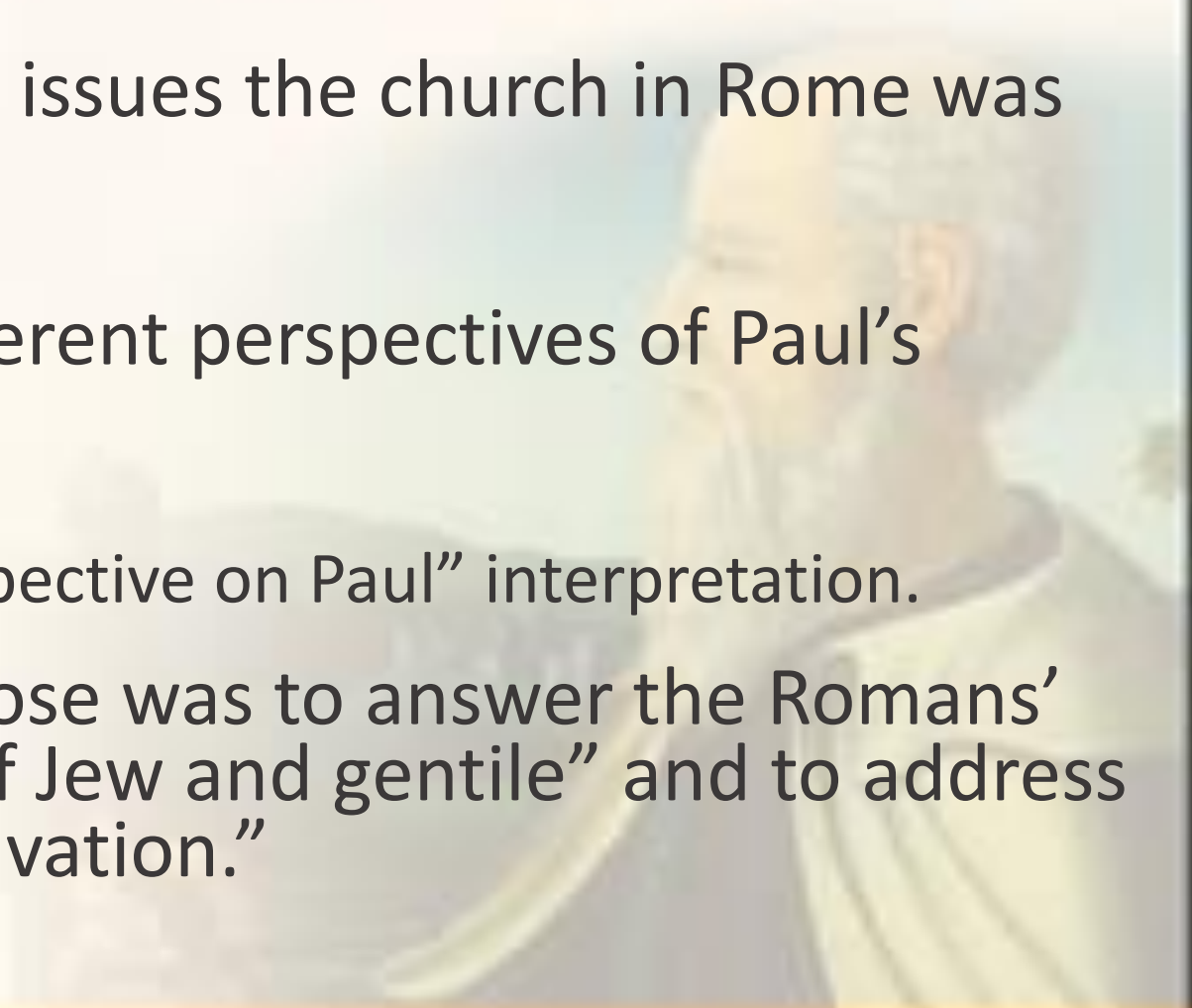
- There is no clear reason for the letter.
- Paul mentioned that he was reminding the Romans of certain matters.
- The author used information about Paul's location to identify possible reasons for writing the letter.



- Paul may have been taking time while in Corinth to reflect on his decade of ministry and church planting.
- He may have therefore been summarizing his theology.
- The author suggested that Paul may have outlined his beliefs in order to encourage the Romans to financially support his trip to Rome.

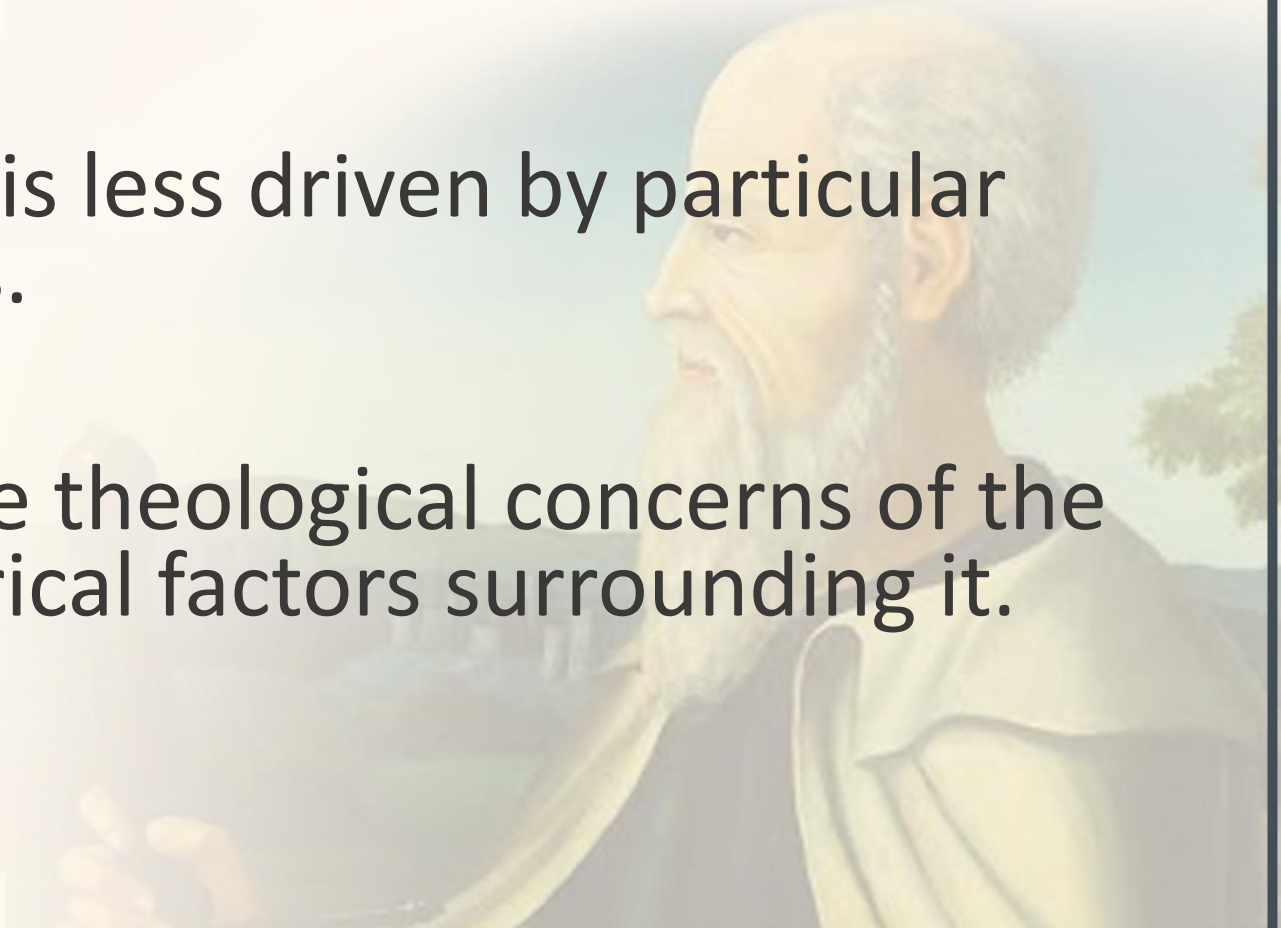


- Paul may have also written the letter to address issues that were brought to his attention by fellow Christians.
- He also addressed some specific issues the church in Rome was experiencing.
- The author addressed some different perspectives of Paul's purpose in writing the letter.
 - He disagreed with the "New Perspective on Paul" interpretation.
- The author believed Paul's purpose was to answer the Romans' "salvation-historical questions of Jew and gentile" and to address "the continuity of the plan of salvation."

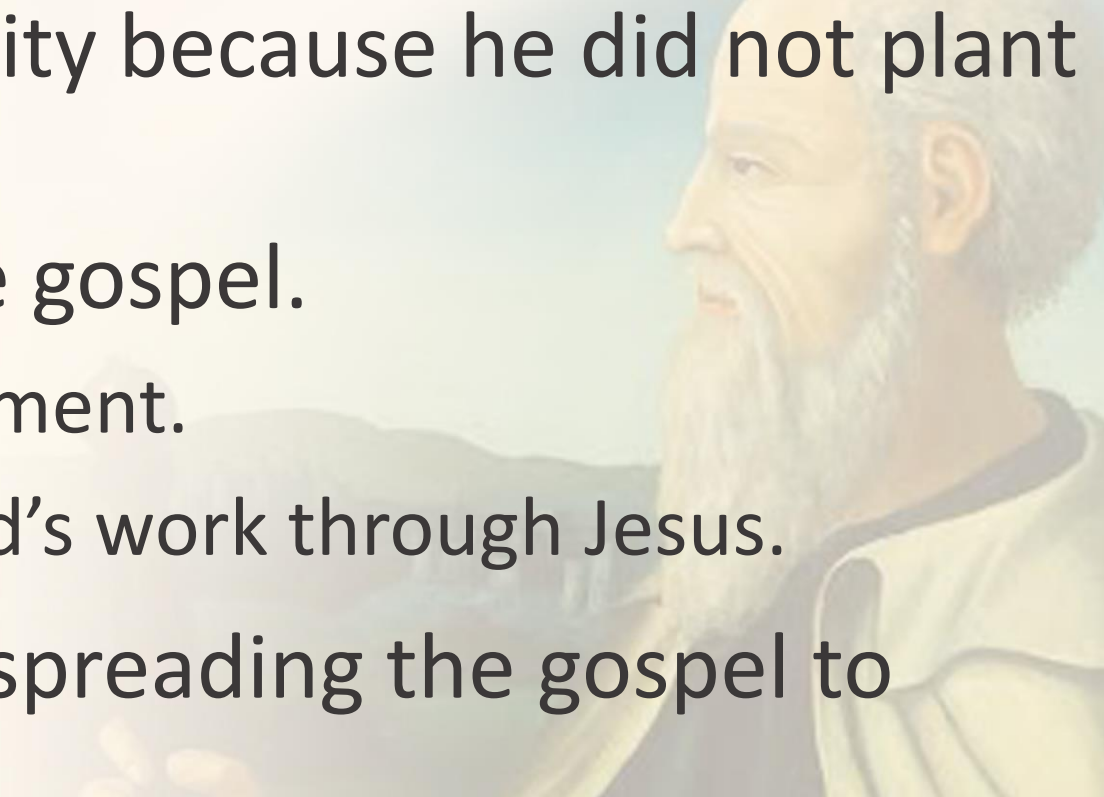


Analyzing the Argument

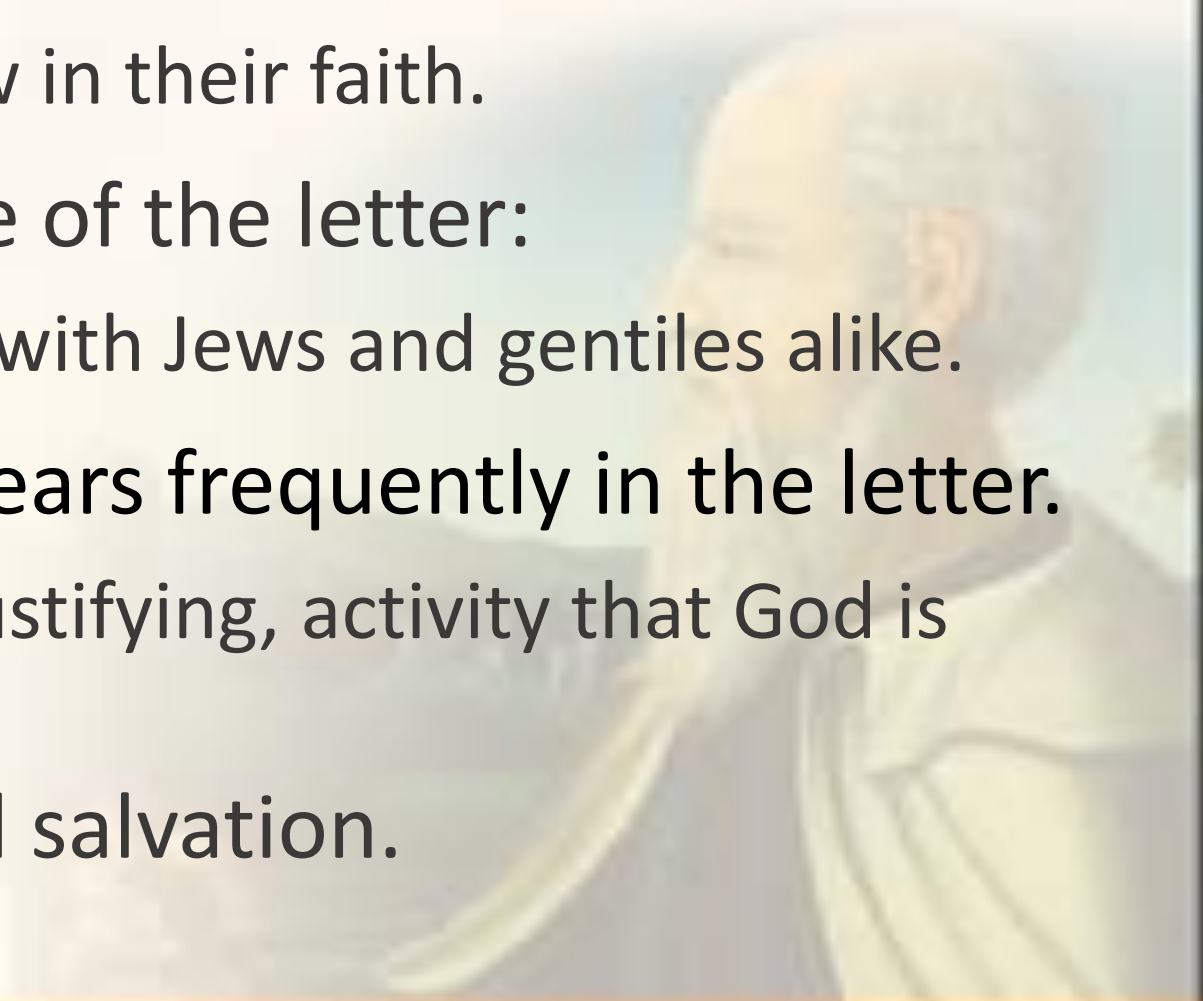
- Paul's letter to the Romans is less driven by particular issues than his other letters.
- Readers should focus on the theological concerns of the letter rather than the historical factors surrounding it.



The Letter Opening (1:1–17)

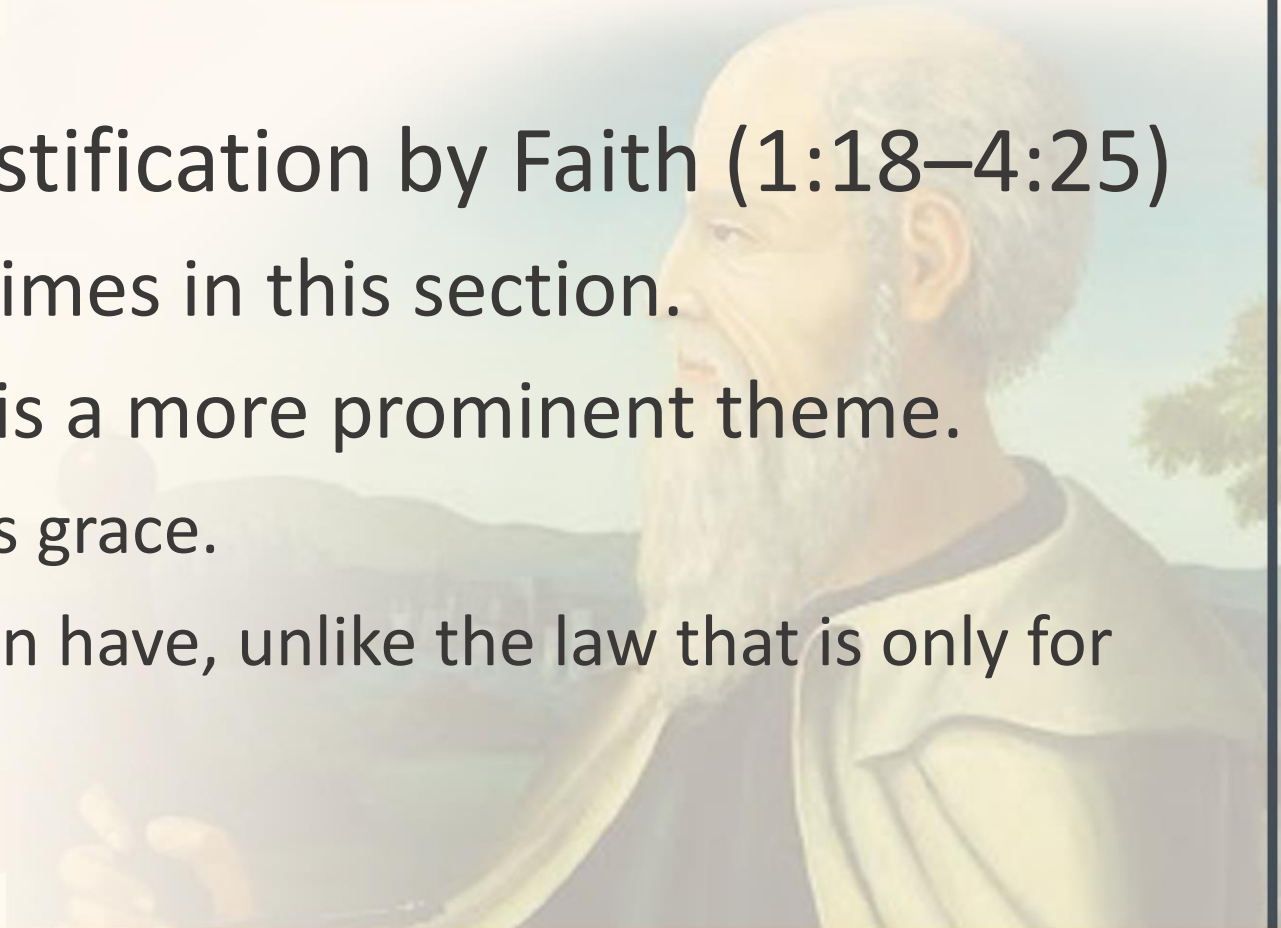
- Paul established his authority because he did not plant the church in Rome.
 - He gave an overview of the gospel.
 - It is rooted in the Old Testament.
 - It is the “good news” of God’s work through Jesus.
 - He emphasized his task of spreading the gospel to gentiles.
- 

- Paul gave thanks for the Christians in Rome but also expressed concern for them.
 - He wanted to help them grow in their faith.
- He then moved to the theme of the letter:
 - The gospel should be shared with Jews and gentiles alike.
- **“Righteousness of God”** appears frequently in the letter.
 - Refers to “the righteous, or justifying, activity that God is doing.”
- Paul also addresses faith and salvation.



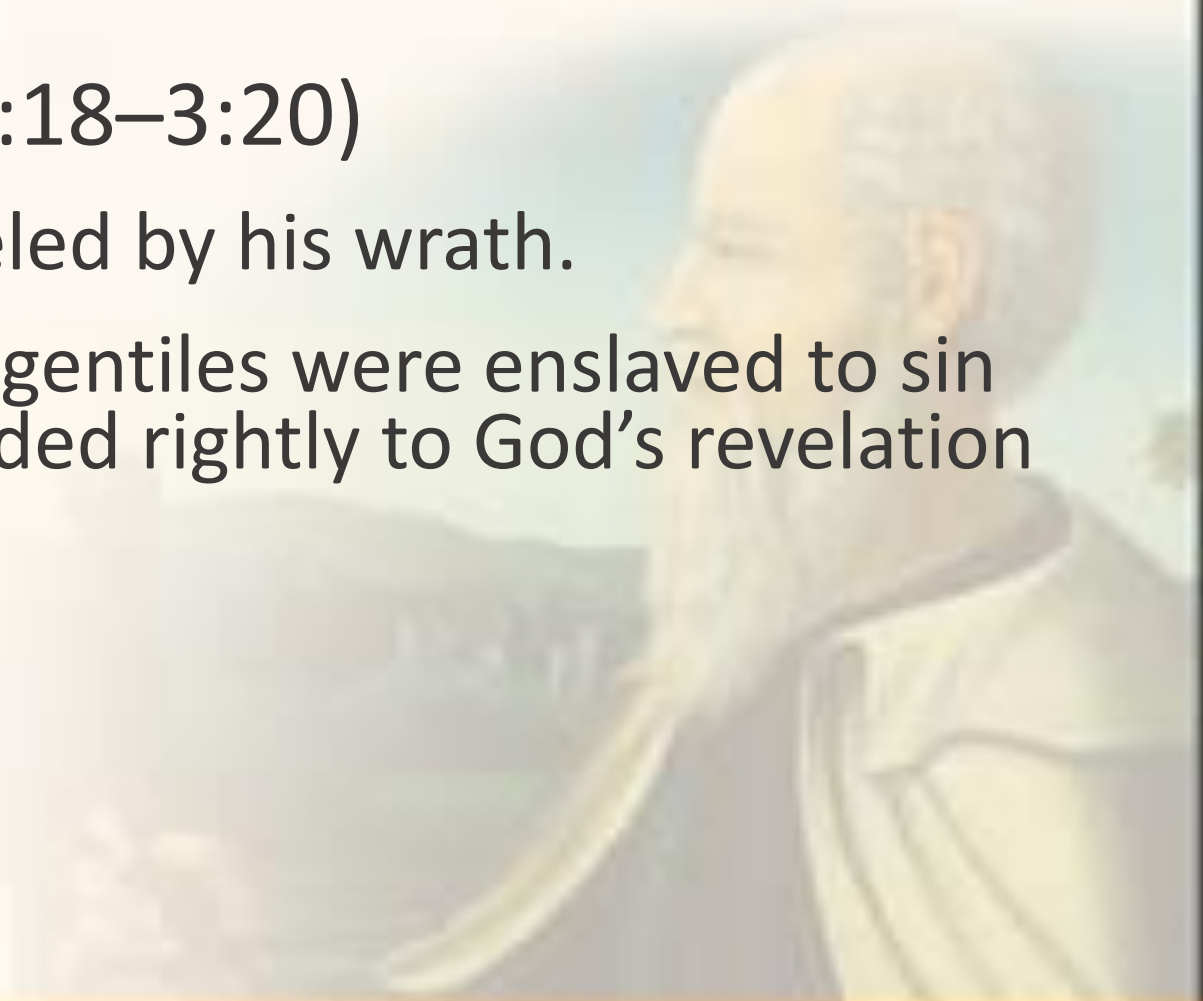
The Letter Body (1:18–15:13)

- The Heart of the Gospel: Justification by Faith (1:18–4:25)
 - “Righteousness” occurs 29 times in this section.
 - “Faith” occurs 27 times but is a more prominent theme.
 - Faith is our response to God’s grace.
 - It is something all humans can have, unlike the law that is only for Jews.



- The Universal Reign of Sin (1:18–3:20)

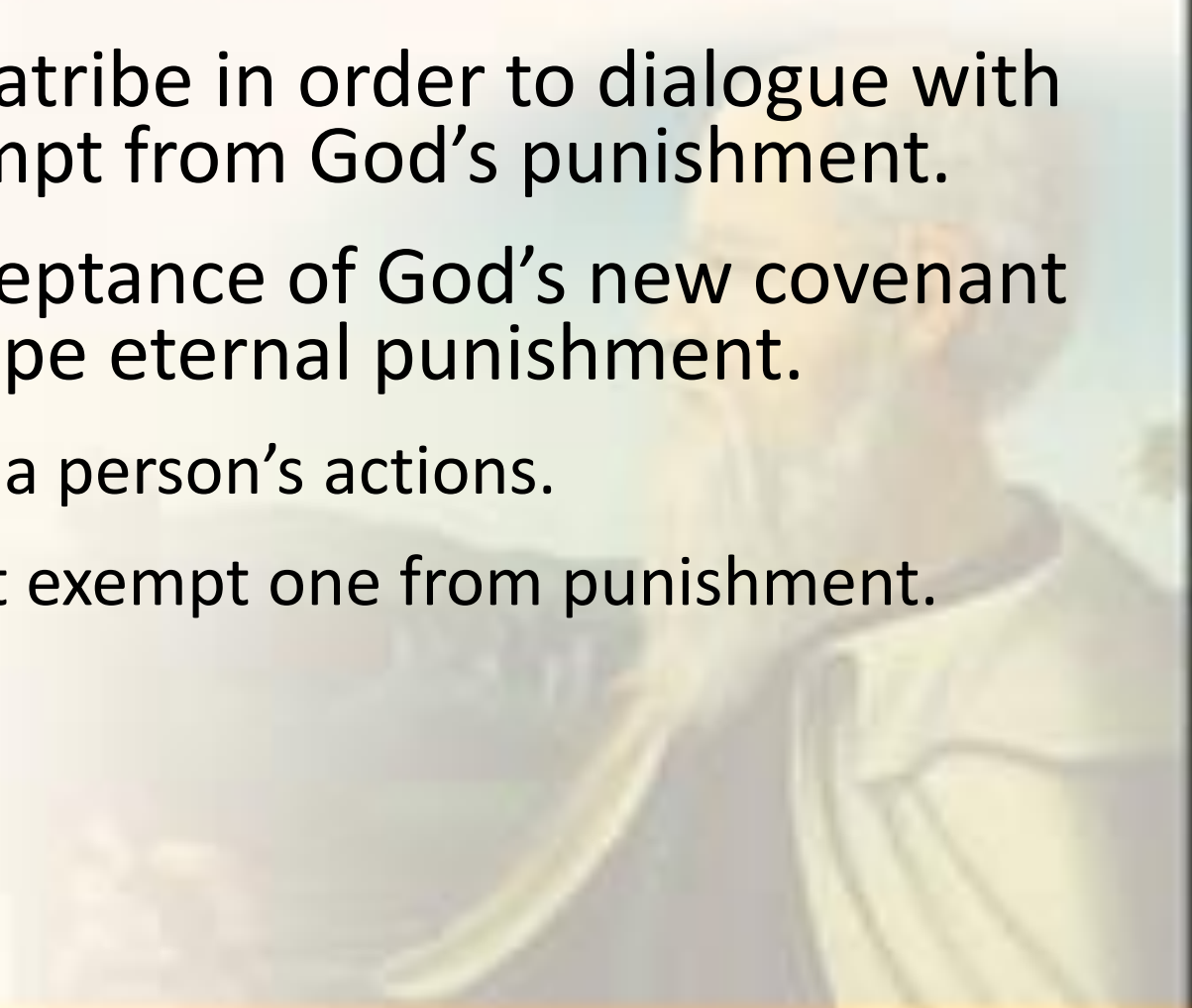
- God's righteousness is paralleled by his wrath.
- Paul explained that Jews and gentiles were enslaved to sin because they had not responded rightly to God's revelation of his grace.

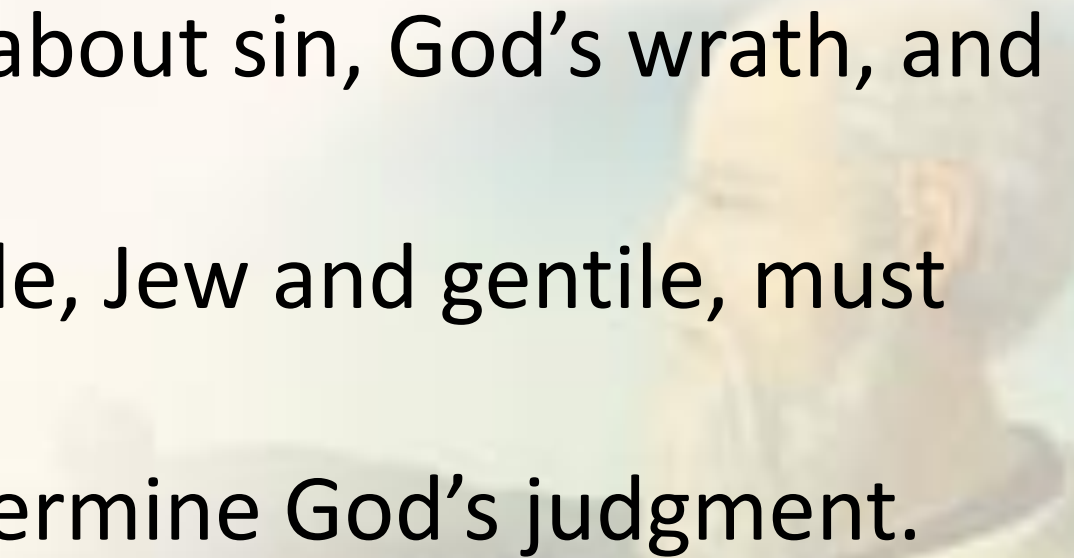


- Humans Disobey God's Revelation in Nature (1:18–32)
 - Paul taught that humans had suppressed God's truth, which then prompted God's wrath.
 - Paul focused on four points of natural revelation and sin:
 1. God's "giving over" of people to their sin is part of his wrath.
 2. God reveals himself in nature, but people reject this revelation in favor of their own idols.
 3. God rejects those who reject him.
 4. Paul stated that idolatry and sexual sin were manifestations of people's rejection of God.

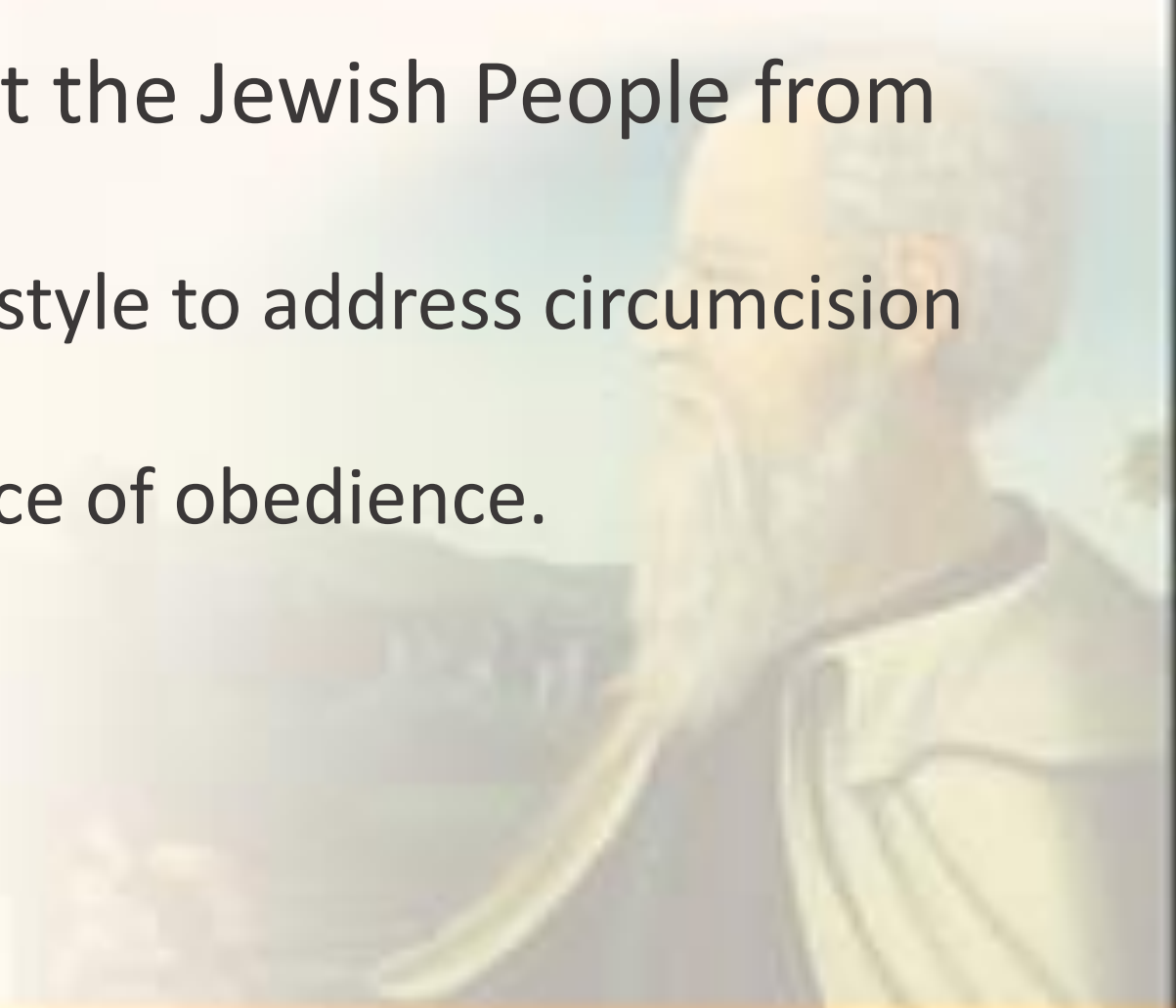
- God's Equity in Judging All Humans (2:1–16)

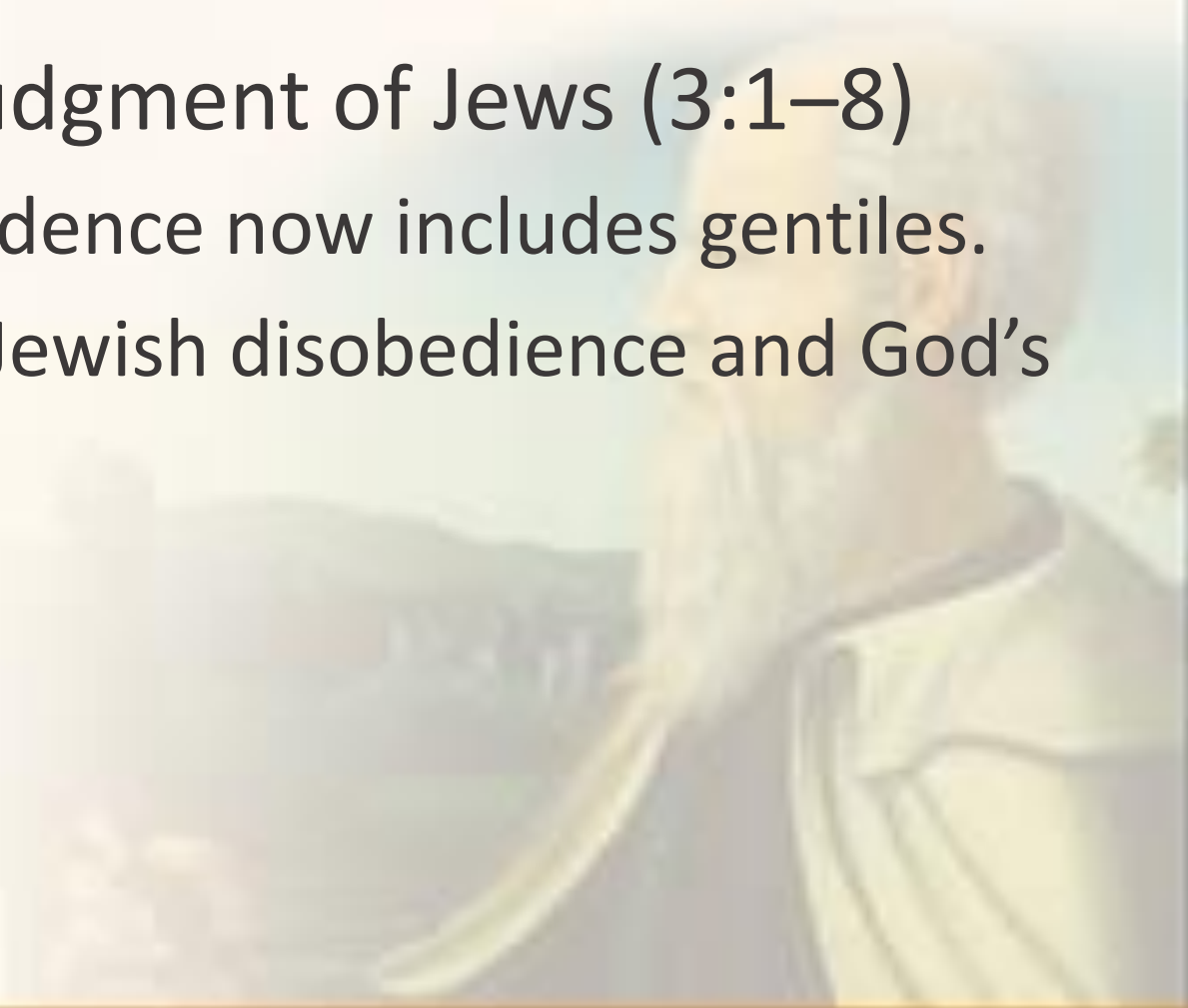
- Paul wrote in the style of a diatribe in order to dialogue with a Jew who believes he is exempt from God's punishment.
- Paul argued that only the acceptance of God's new covenant grace could allow one to escape eternal punishment.
 - God's punishment is based on a person's actions.
 - Possession of the law does not exempt one from punishment.

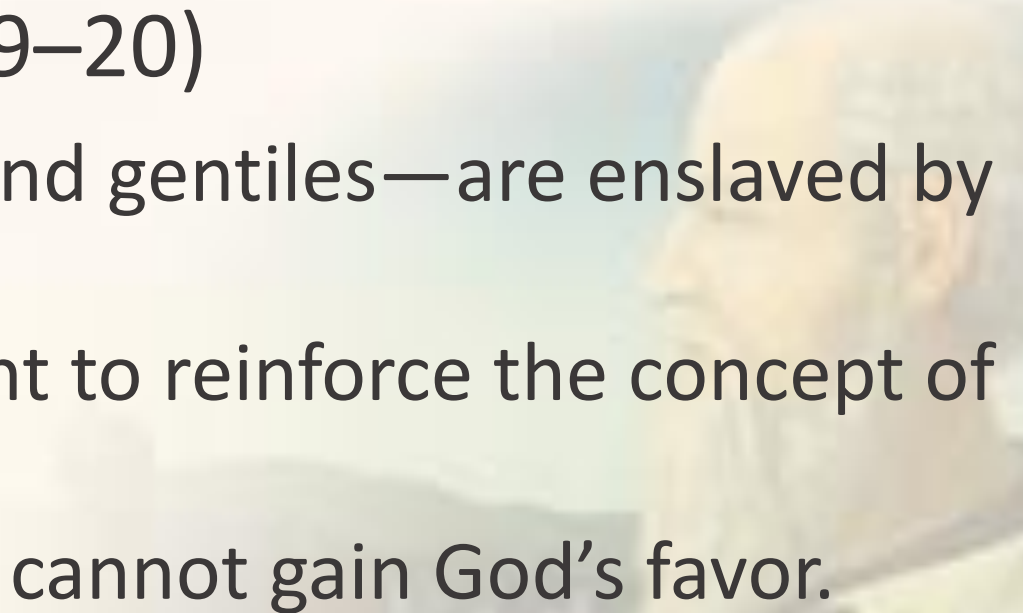


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- Paul used a chiasm to teach about sin, God's wrath, and his punishment.
 - He emphasized that all people, Jew and gentile, must follow some law.
 - The doing of the law will determine God's judgment.

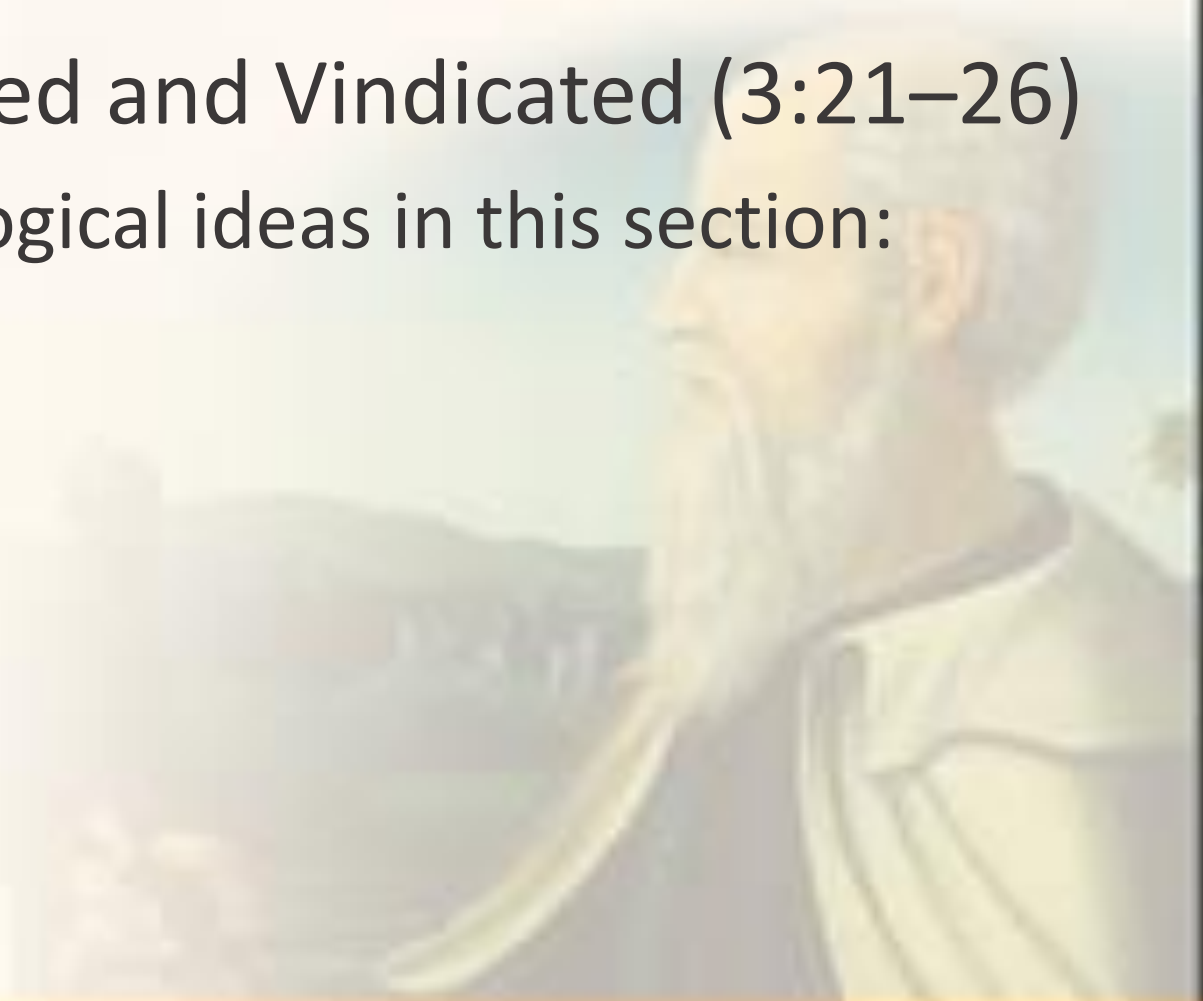
- The Covenant Cannot Protect the Jewish People from Judgment (2:17–29)
 - Paul returned to the diatribe style to address circumcision and the covenant.
 - He emphasized the importance of obedience.



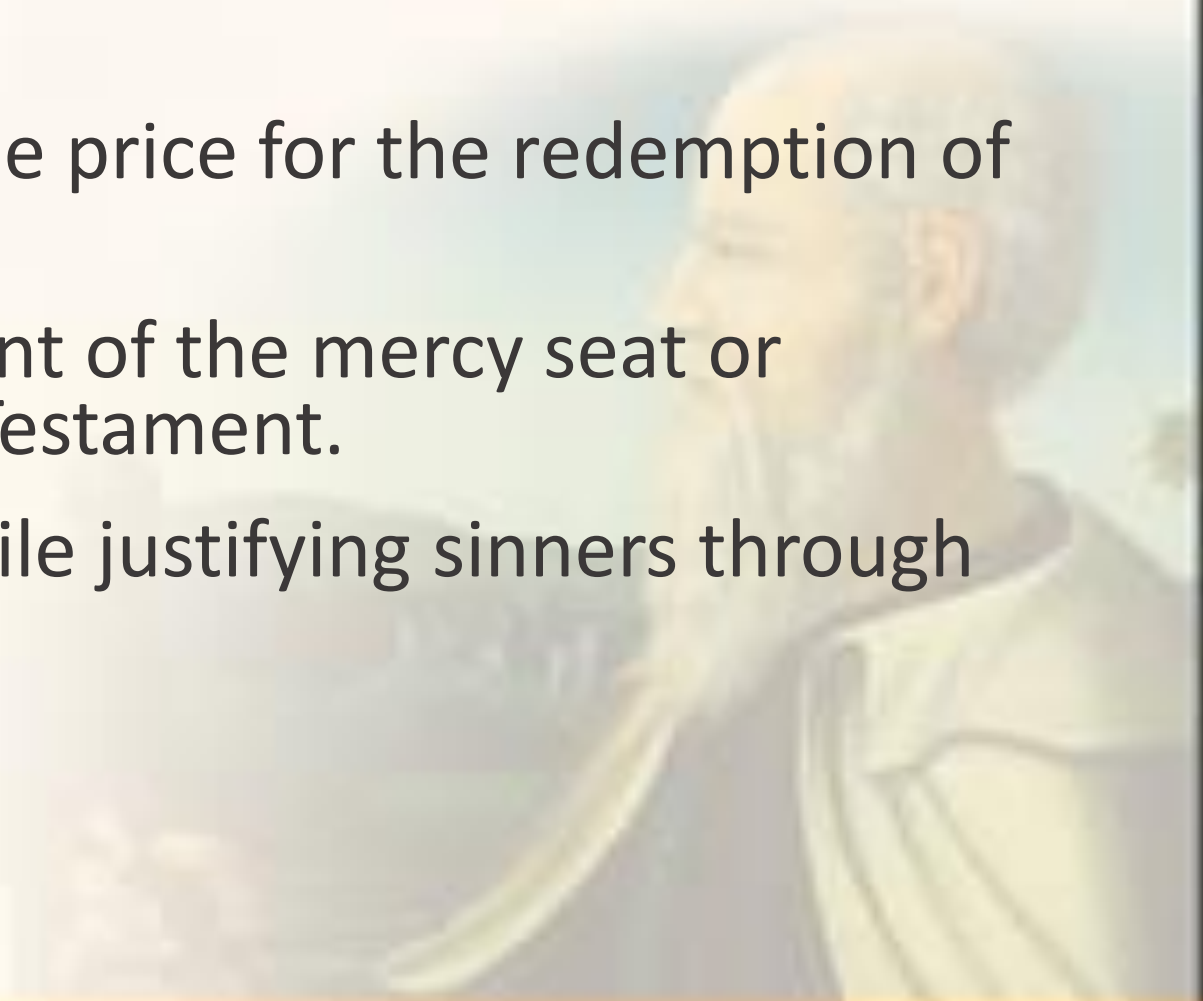
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- God's Faithfulness and the Judgment of Jews (3:1–8)
 - Paul taught that Jewish precedence now includes gentiles.
 - He returned to the theme of Jewish disobedience and God's righteousness.

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- The Guilt of All Humanity (3:9–20)
 - All humans—including Jews and gentiles—are enslaved by the power of sin.
 - Paul quoted the Old Testament to reinforce the concept of human sinfulness.
 - He taught that humans alone cannot gain God’s favor.

- God's Righteousness and Justification by Faith (3:21–4:25)
 - Paul further elaborated on God's righteousness.
- God's Righteousness Displayed and Vindicated (3:21–26)
 - Paul addressed several theological ideas in this section:
 - Righteousness
 - Justification
 - Redemption
 - Faith
 - Christ's faithfulness

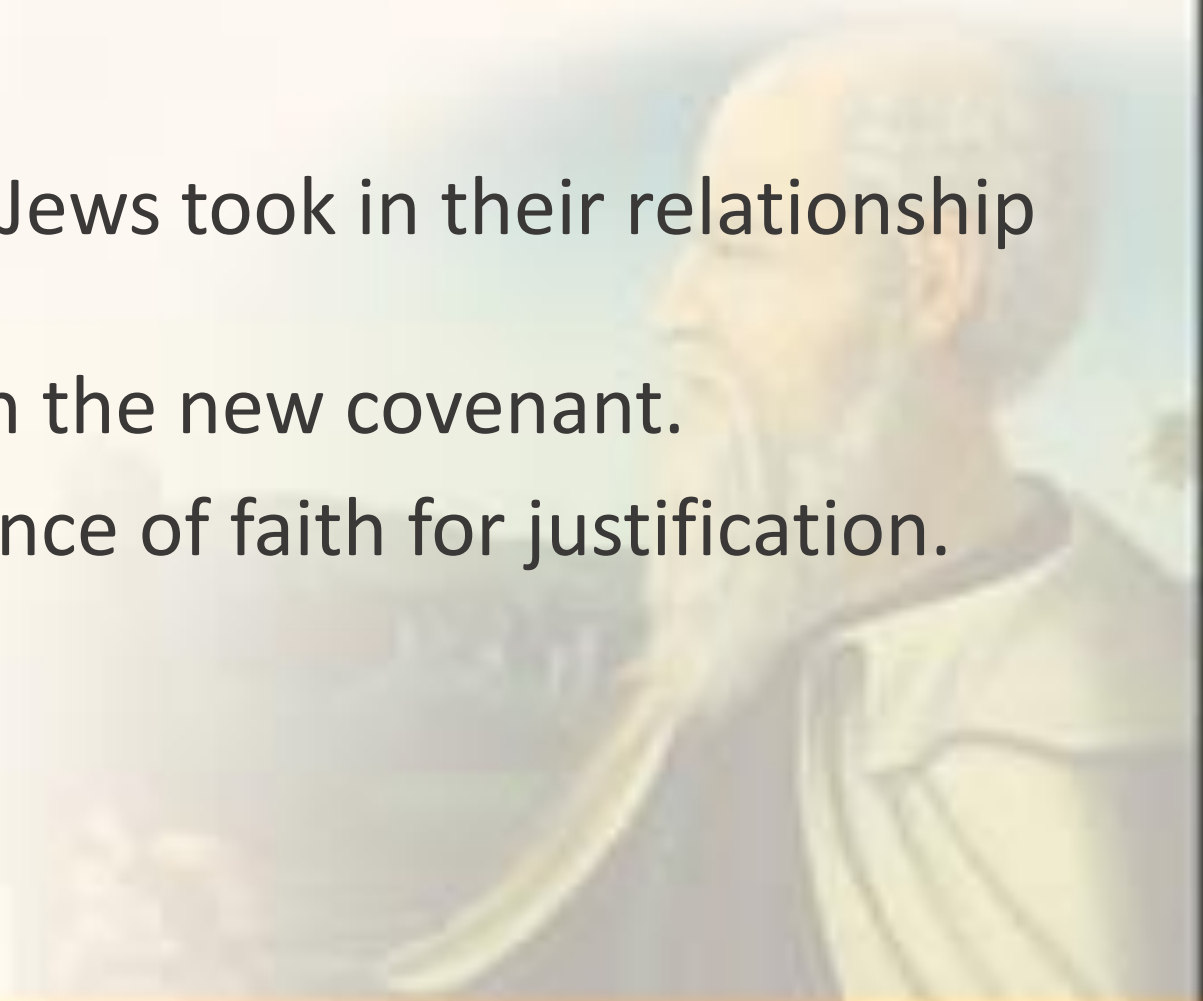


- Paul taught that Jesus paid the price for the redemption of sinners.
- His phrasing is also reminiscent of the mercy seat or atonement cover of the Old Testament.
- God is able to remain just while justifying sinners through Jesus's sacrifice.

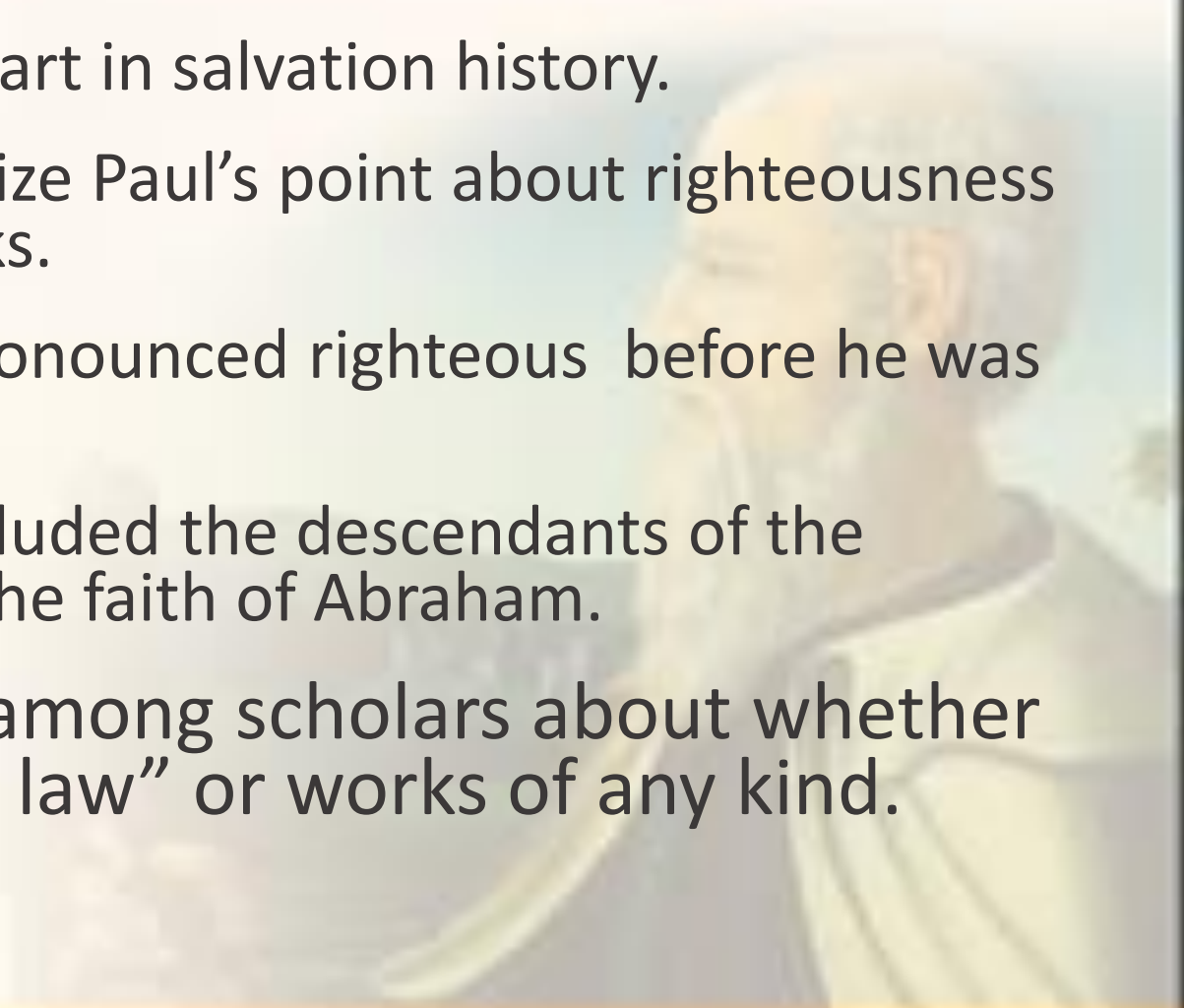


- “By Faith Alone” (3:27–4:25)

- Paul addressed the pride the Jews took in their relationship with God.
- This pride is removed through the new covenant.
- Paul emphasized the importance of faith for justification.



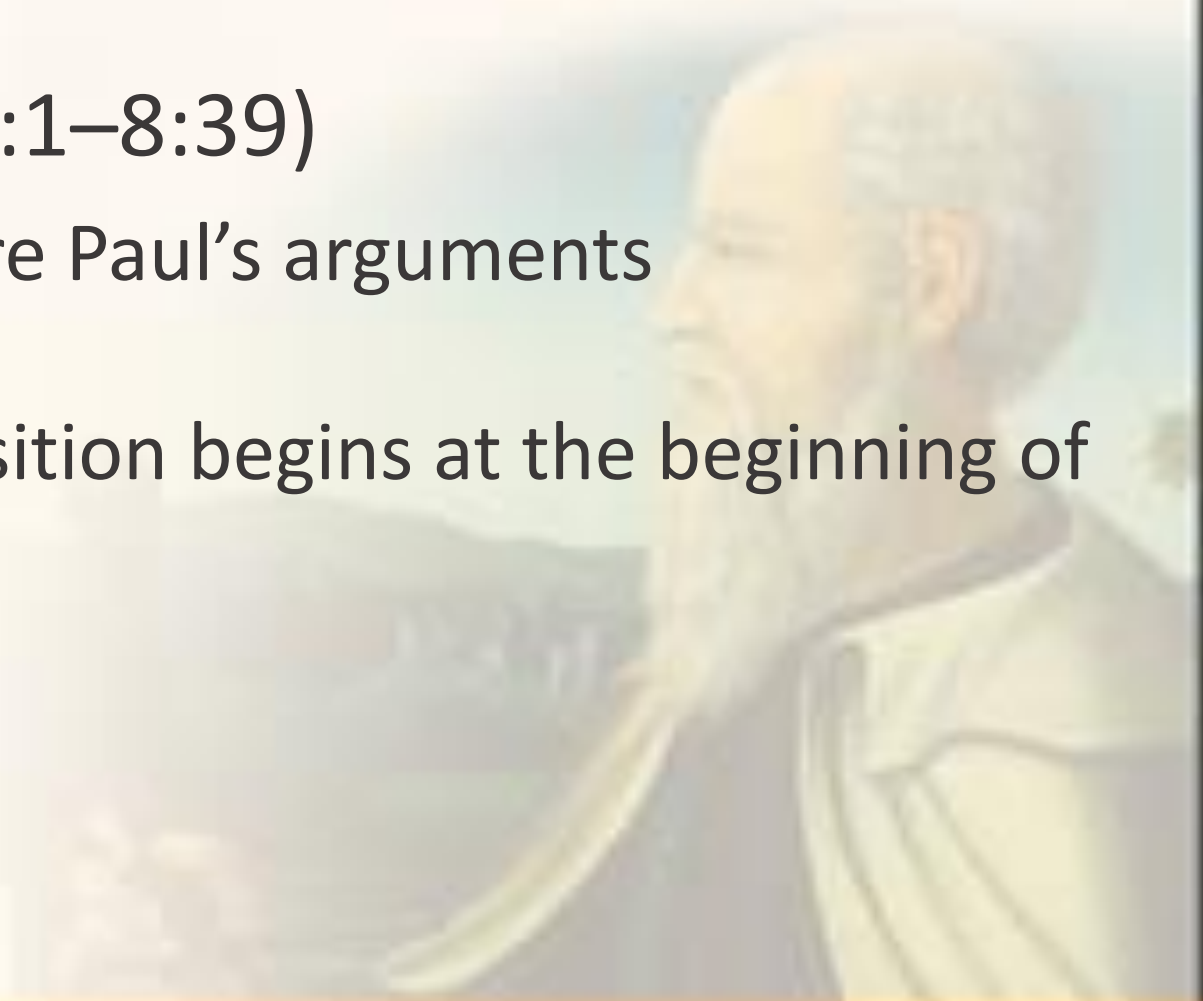
- Paul referenced Genesis and the life of Abraham to illustrate his point.
 - Abraham plays an important part in salvation history.
 - Abraham's life helped emphasize Paul's point about righteousness through faith rather than works.
 - Abraham had faith and was pronounced righteous before he was circumcised.
 - God's promise to Abraham included the descendants of the Israelites and those who had the faith of Abraham.
- There is some disagreement among scholars about whether "works" means "works of the law" or works of any kind.



- Assurance and the Gospel (5:1–8:39)

- Scholars disagree about where Paul's arguments transitioned.

- The author believed the transition begins at the beginning of chapter 5.





- The Hope of Glory (5:1–11)

- It is difficult to find a theme for this section, but the author believed it may be about hope.
 - “Initial justification and ultimate salvation” are connected.
 - Believers will not be spared from judgment but can find hope in Christ.

- The Reign of Grace and Life (5:12–21)

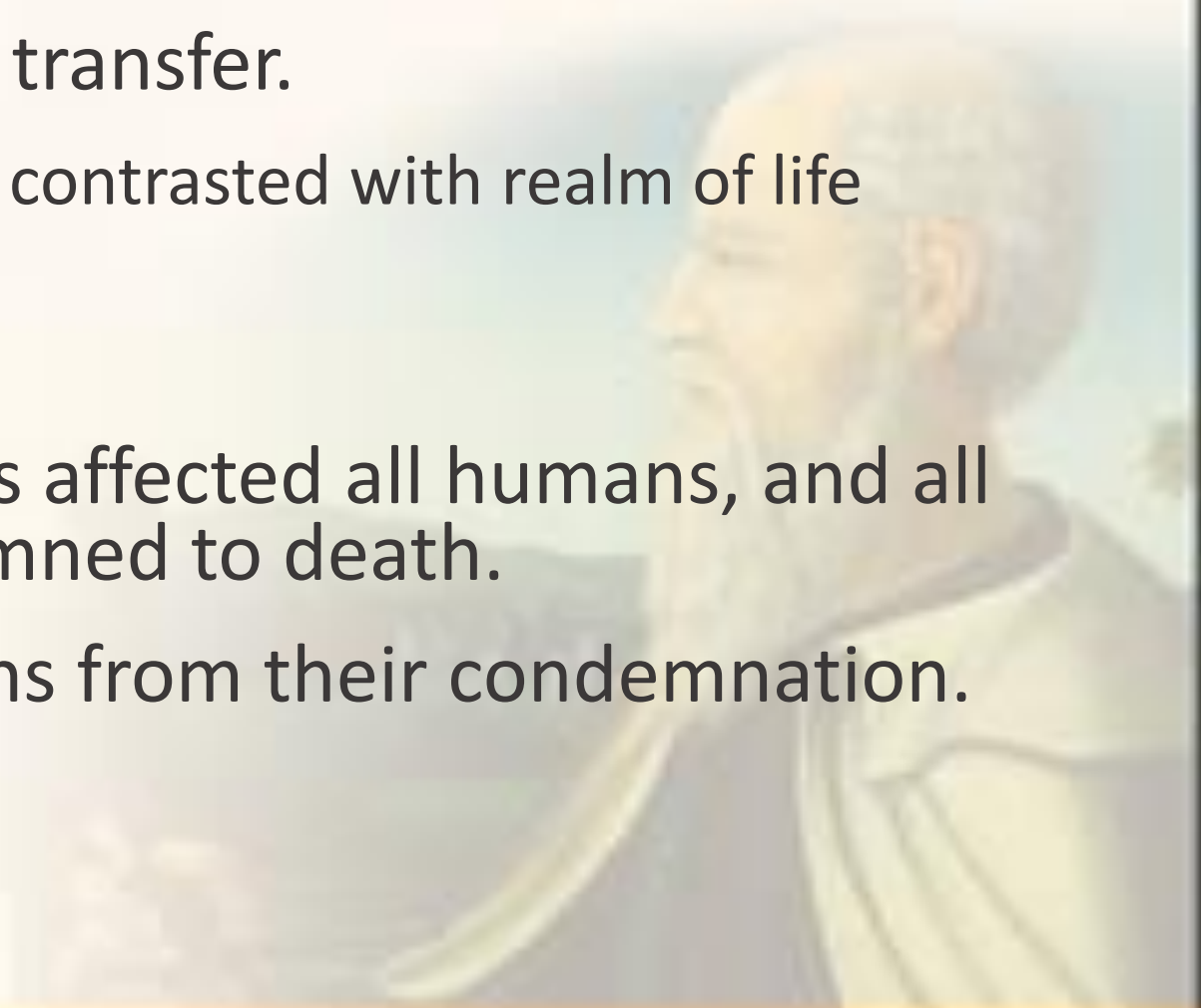
- Paul used the image of realm transfer.

- Reign of death through Adam contrasted with realm of life through Christ

- “Just so . . . so also”

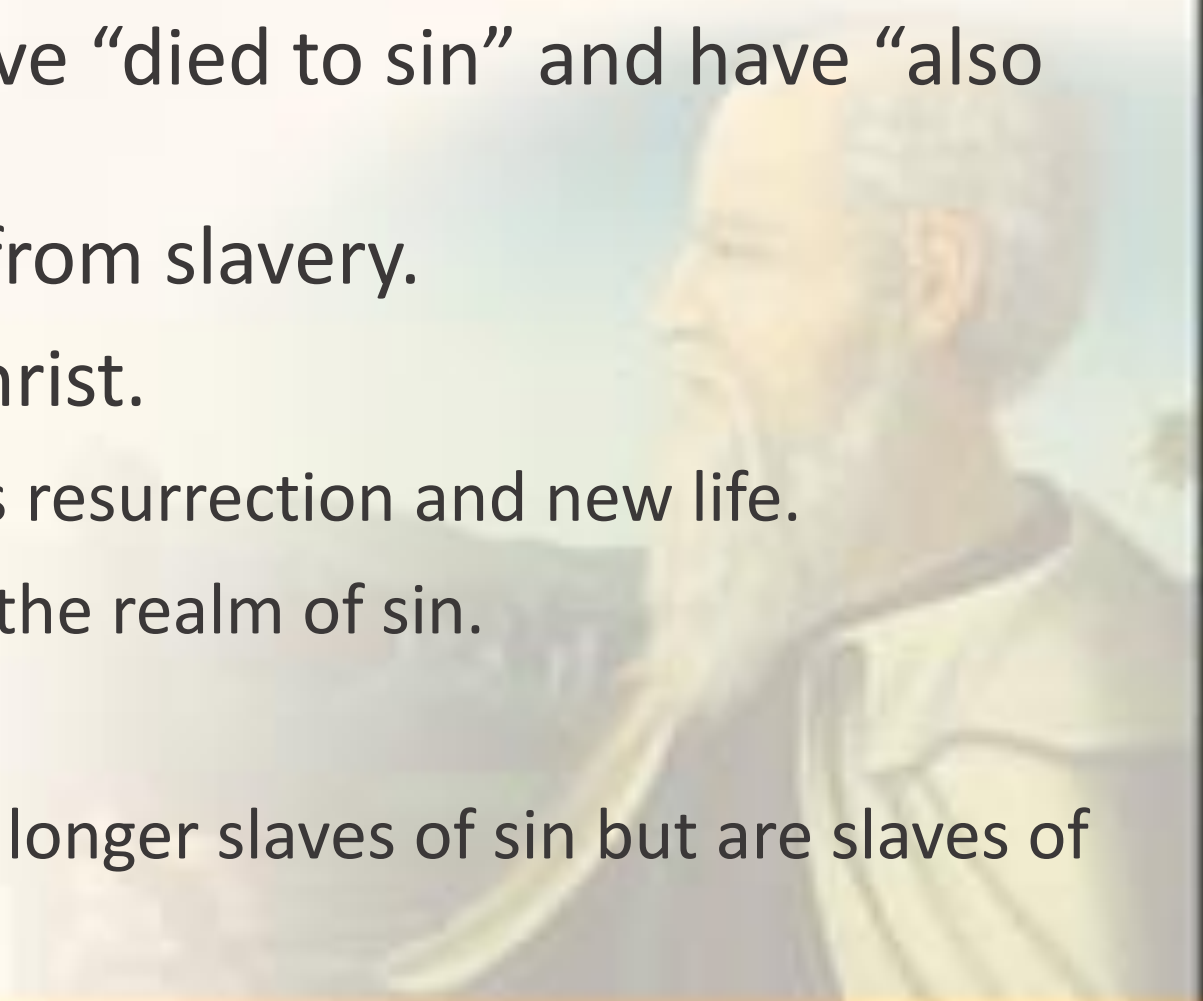
- He taught that original sin has affected all humans, and all humans are therefore condemned to death.

- Christ’s death releases humans from their condemnation.



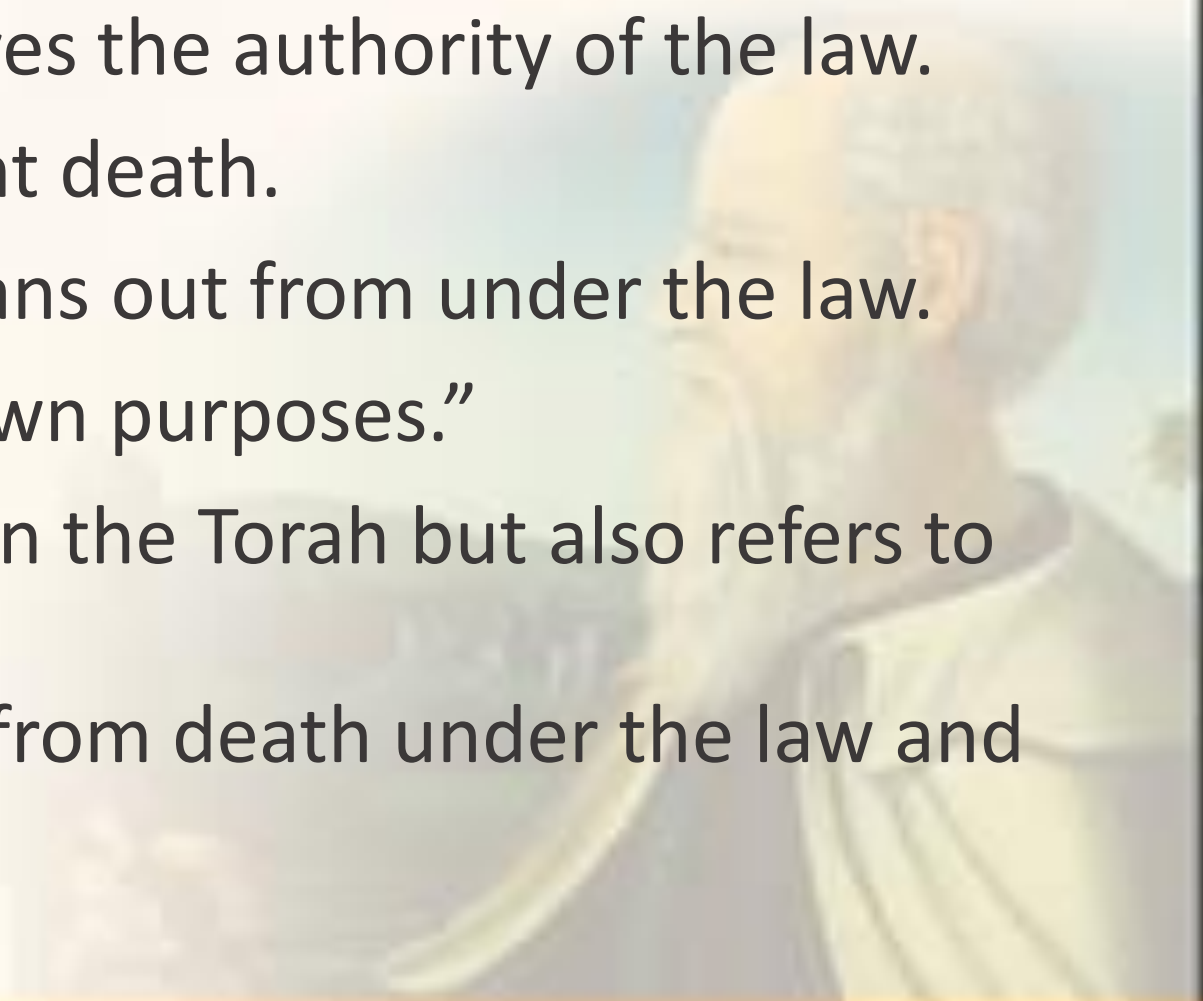
- Freedom from Bondage to Sin (6:1–23)

- Assurance is hindered by sin and the law.
- Paul argued that believers have “died to sin” and have “also died to the law.”
- He used language of release from slavery.
- He emphasized union with Christ.
 - Believers participate in Christ’s resurrection and new life.
 - God transfers believers out of the realm of sin.
 - Paul used grace-law contrast.
 - He asserted that Christians no longer slaves of sin but are slaves of God.

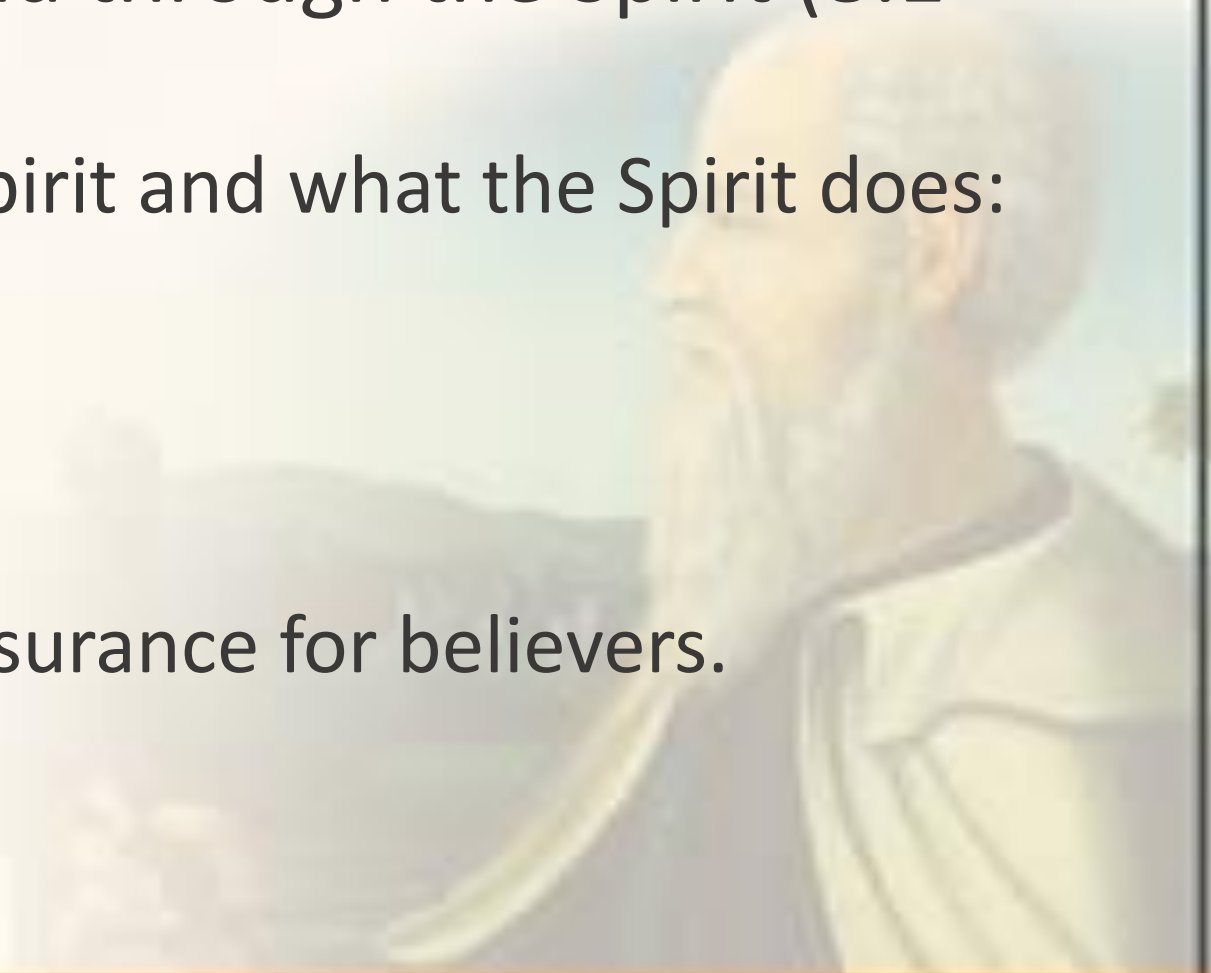


- Freedom from Bondage to the Law (7:1–25)

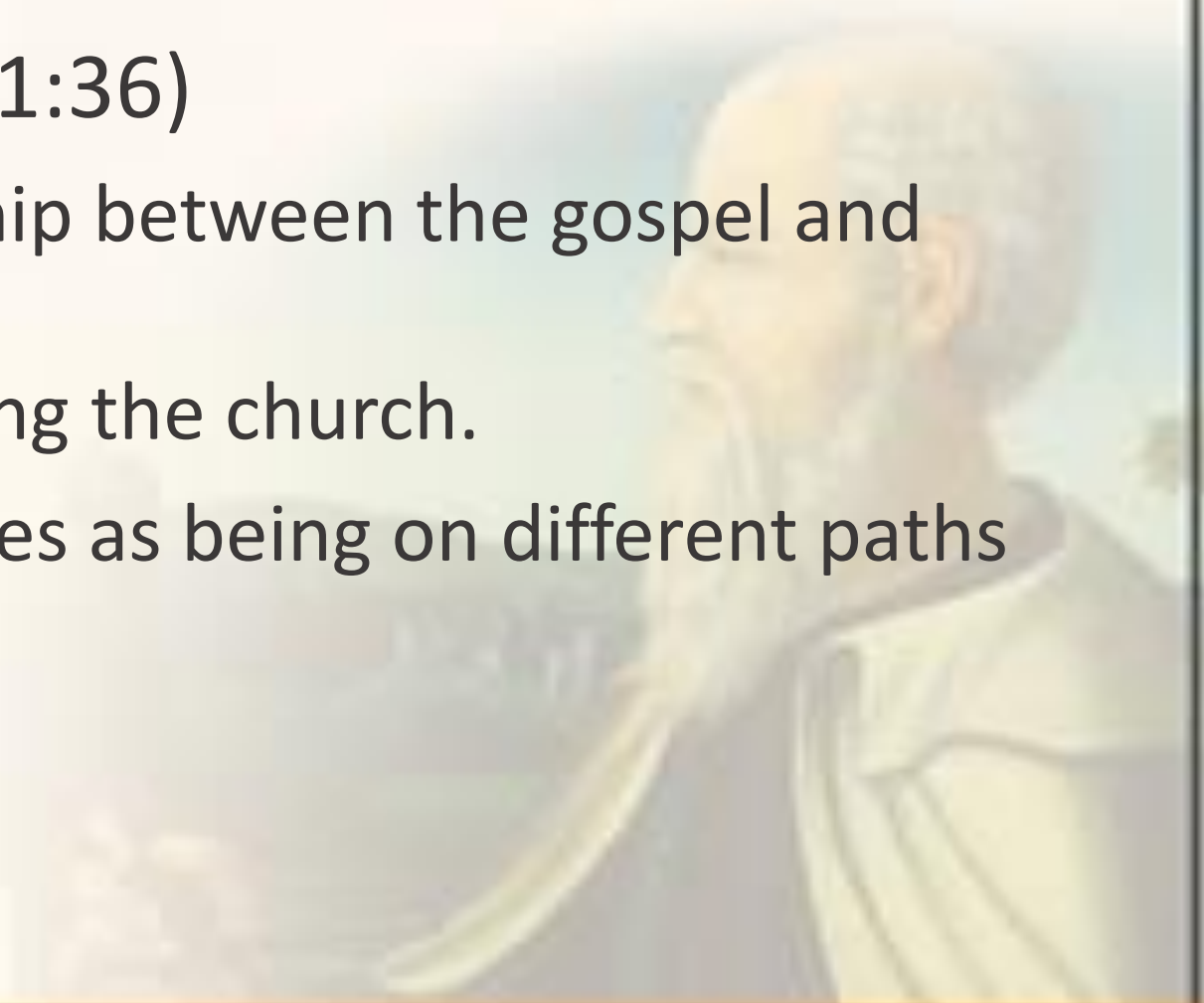
- Paul taught that death removes the authority of the law.
- The realm of the flesh brought death.
- The new realm brings Christians out from under the law.
- Sin “coopted the law for its own purposes.”
- Romans 7 primarily focuses on the Torah but also refers to any of God’s guidelines.
- Humans cannot be liberated from death under the law and therefore need Christ.



- Life, Sonship, and Glory in and through the Spirit (8:1–39)
 - This section focuses on the Spirit and what the Spirit does:
 - New life
 - Adoption into God's family
 - Possession of the Spirit
 - These all lead to hope and assurance for believers.

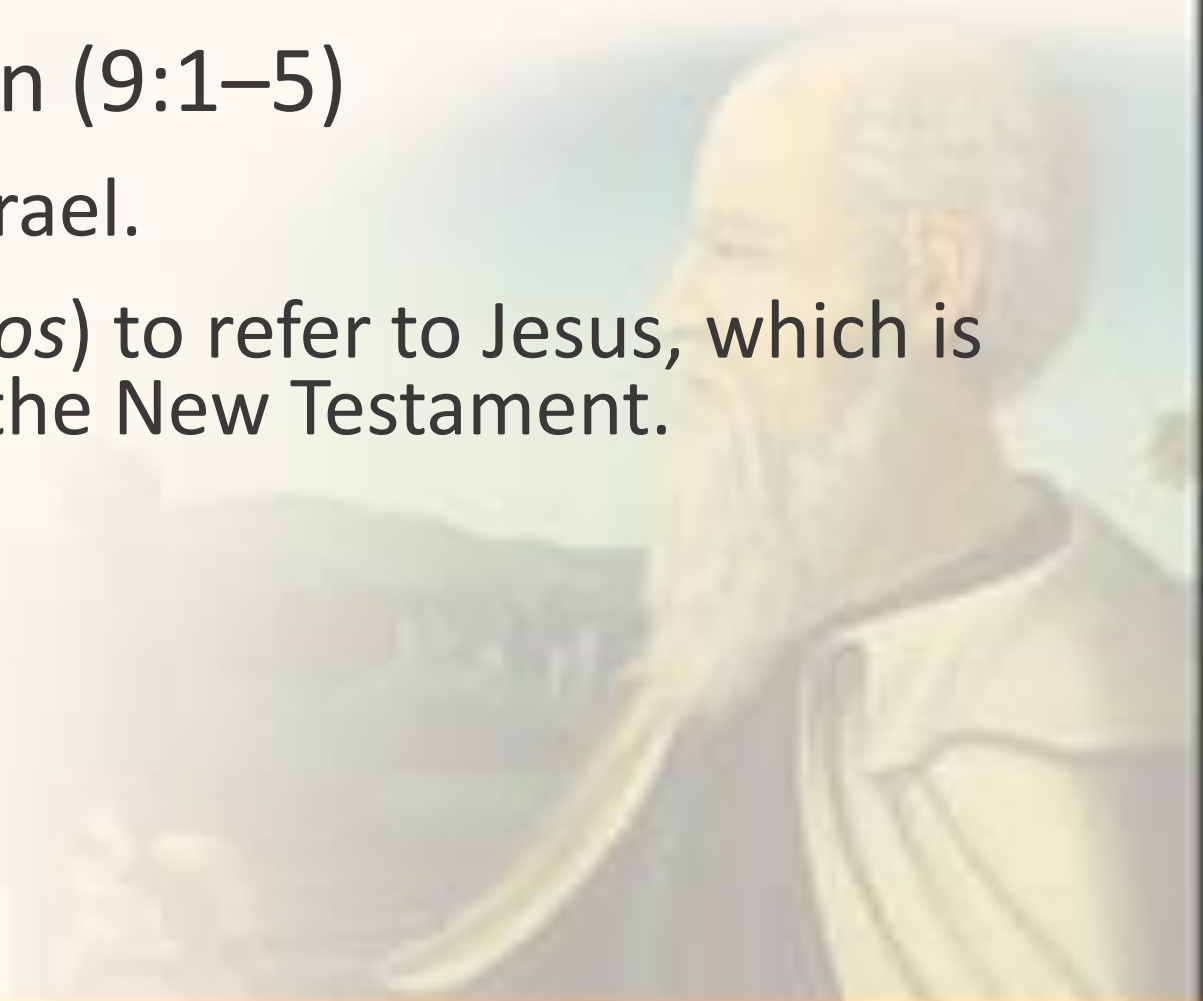


- The Gospel and Israel (9:1–11:36)
 - Paul addressed the relationship between the gospel and Israel.
 - More gentiles were dominating the church.
 - Many viewed Jews and gentiles as being on different paths to salvation.

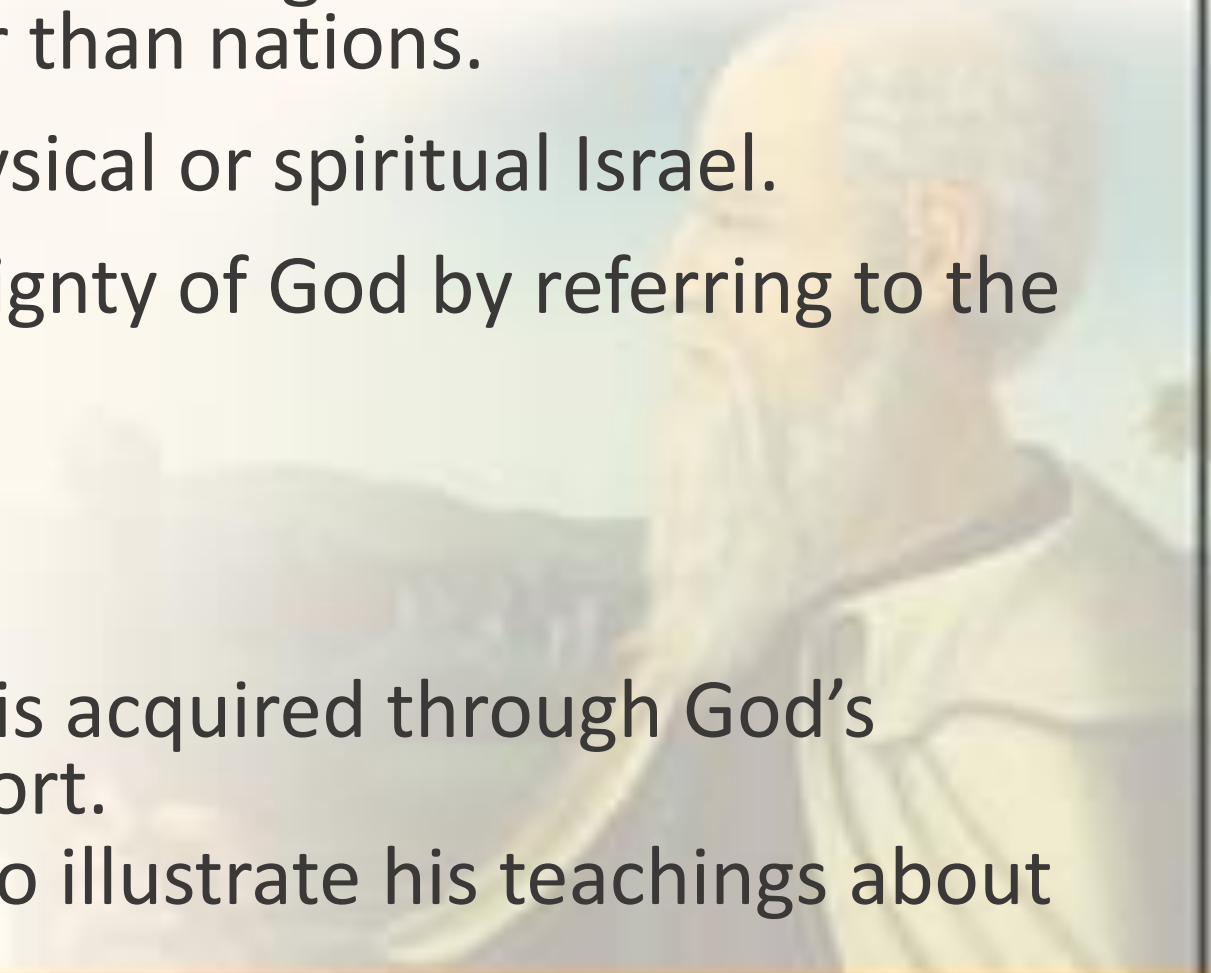


- Israel's Privileges and Position (9:1–5)

- Paul expressed concern for Israel.
- He used the word “God” (*theos*) to refer to Jesus, which is the first time this appears in the New Testament.

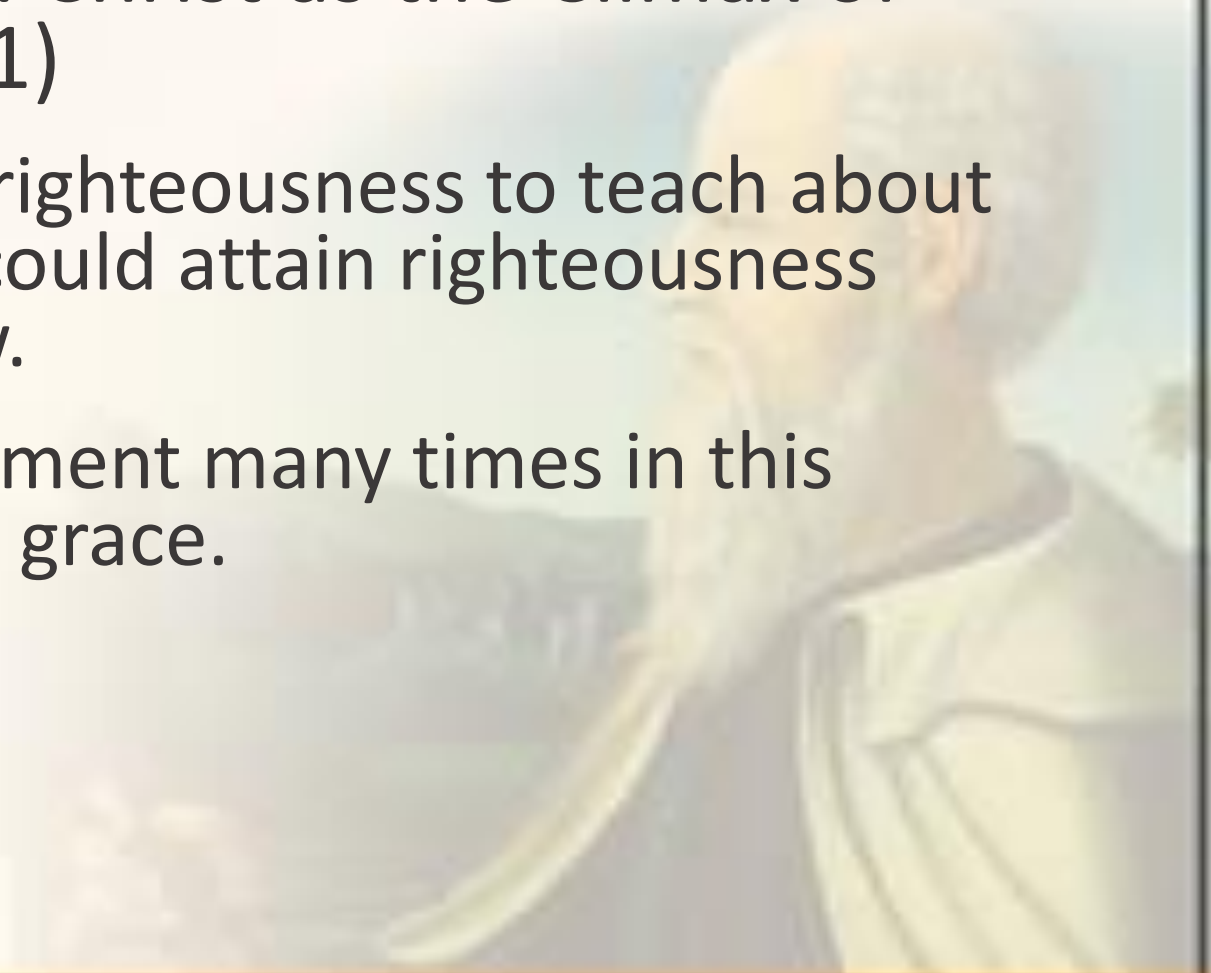


- Defining the Promise (1): God's Sovereign Election (9:6–29)
 - The author believed Paul was referring to the election to salvation of individuals rather than nations.
 - “Israel” could refer to the physical or spiritual Israel.
 - Paul taught about the sovereignty of God by referring to the Old Testament.
 - Isaac over Ishmael
 - Jacob over Esau
 - He emphasized that election is acquired through God's mercy rather than human effort.
 - Paul also cited the prophets to illustrate his teachings about election.



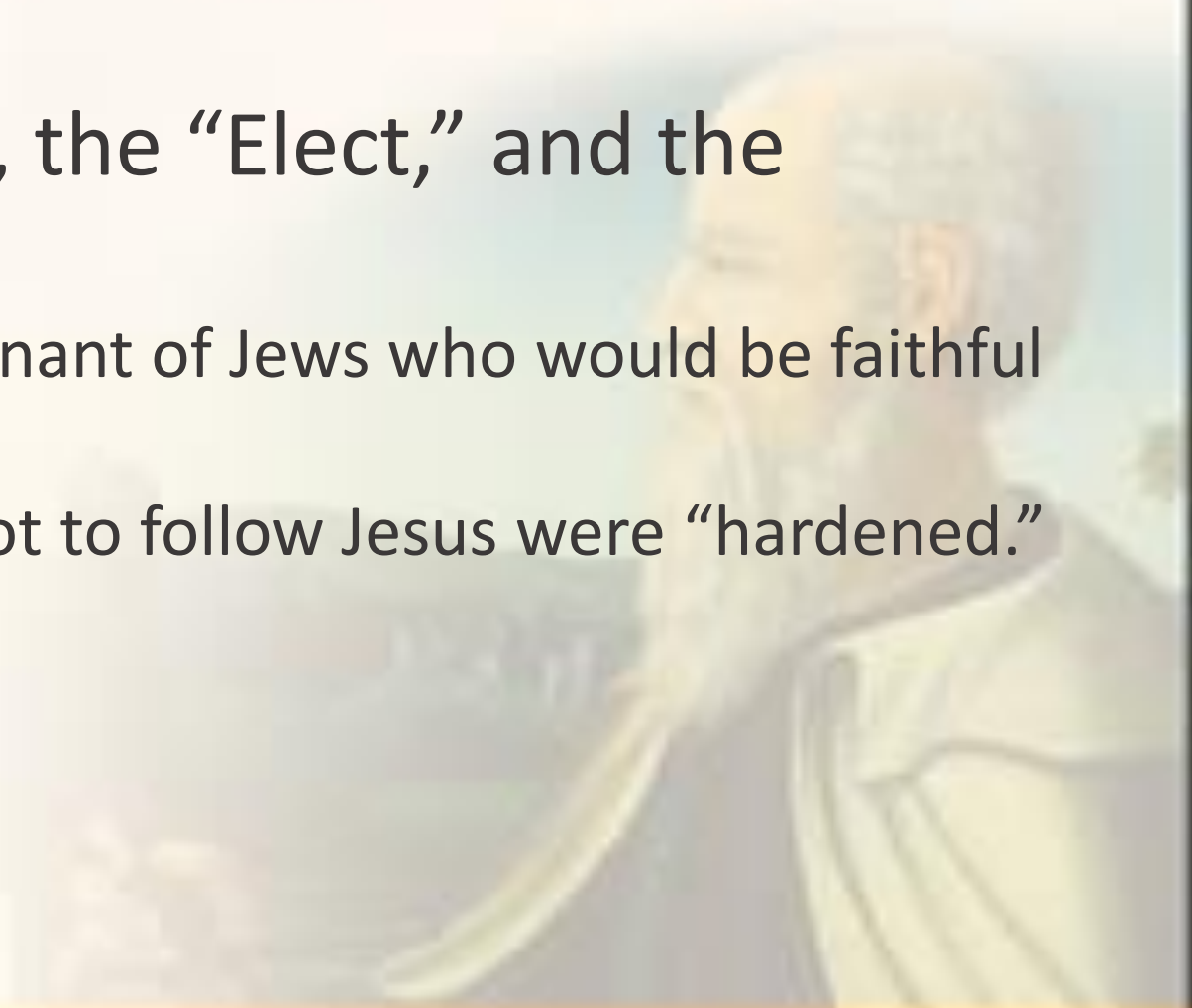
- Understanding Israel's Plight: Christ as the Climax of Salvation History (9:30–10:21)

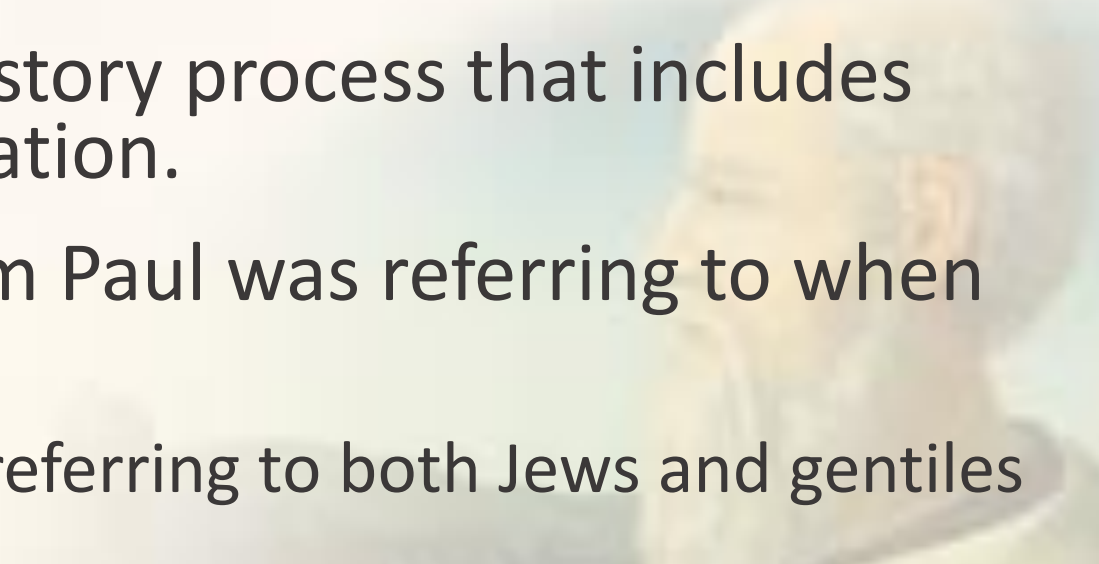
- Paul contrasted two kinds of righteousness to teach about Israel's false belief that they could attain righteousness through obedience to the law.
- Paul referred to the Old Testament many times in this passage to teach about God's grace.



- Transitional Summary: Israel, the “Elect,” and the “Hardened” (11:1–10)

- Paul taught that God chose a remnant of Jews who would be faithful to him by following Jesus.
- Paul said that those who chose not to follow Jesus were “hardened.”

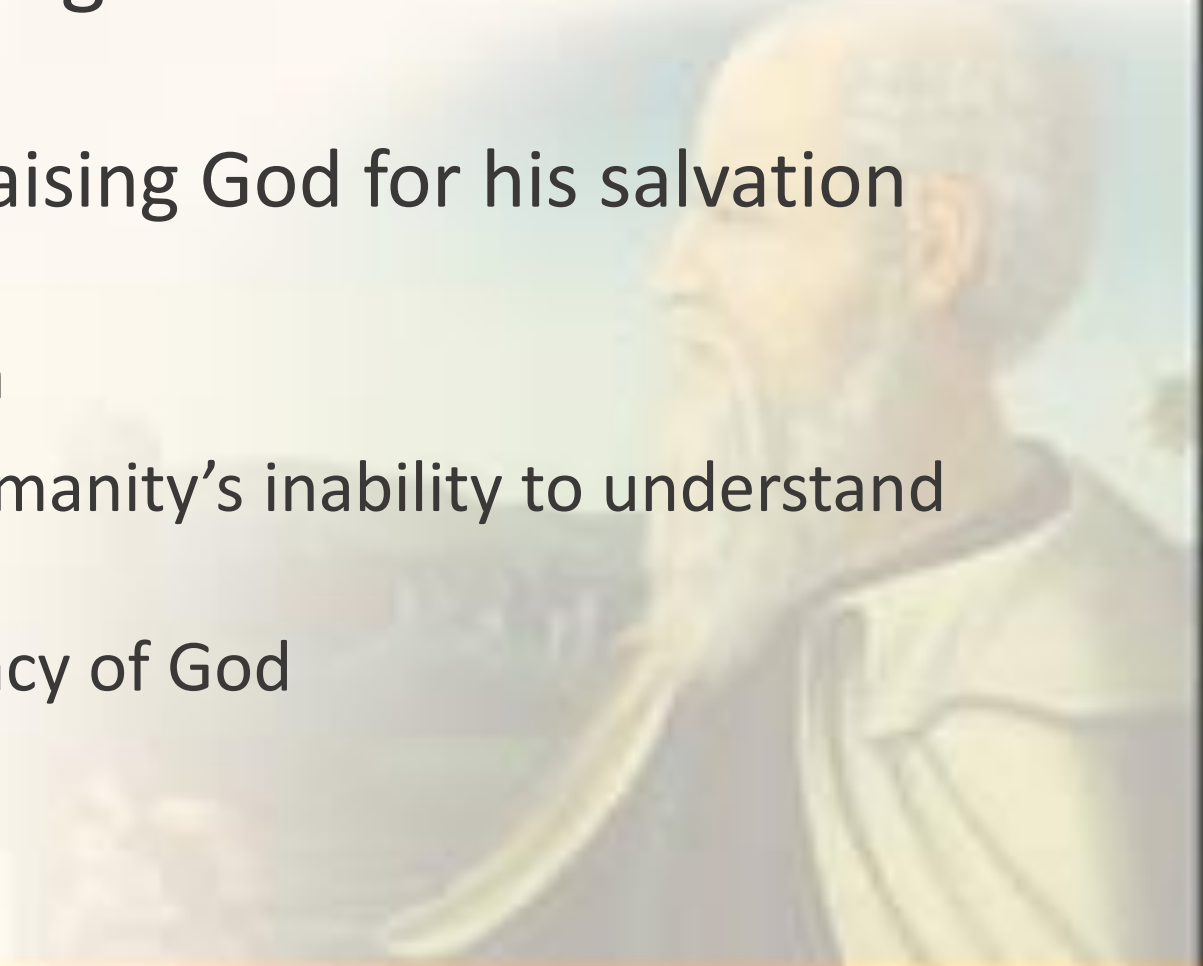


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- Defining the Promise (2): The Future of Israel (11:11–32)
 - Paul outlined the salvation-history process that includes gentiles in God's plan for salvation.
 - Scholars disagree about whom Paul was referring to when he wrote of Israel.
 - The author believed Paul was referring to both Jews and gentiles who follow Jesus.

- Conclusion: Praise to God in Light of His Awesome Plan (11:33–36)

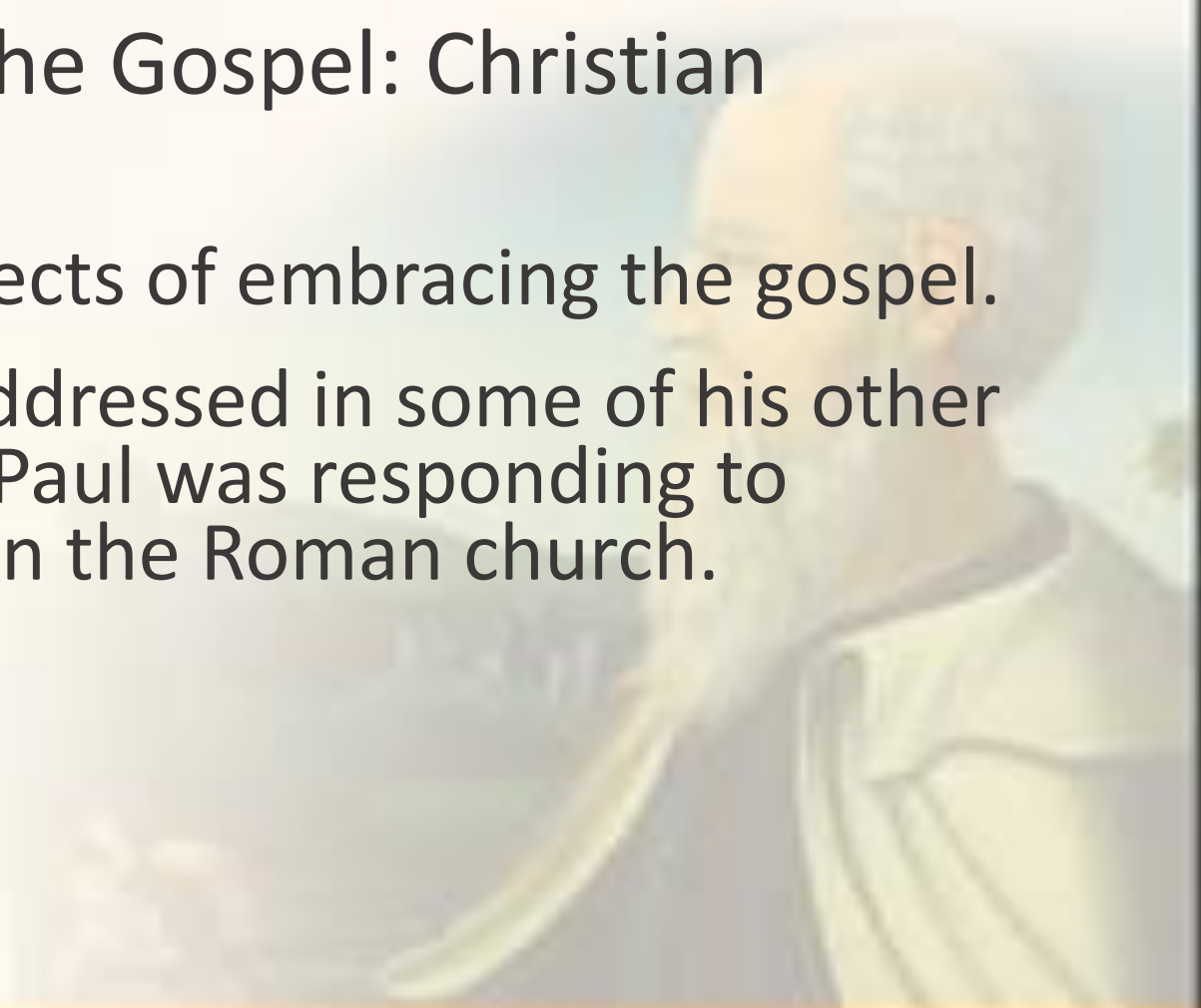
- Paul ended this section by praising God for his salvation plan. His praise includes

- Exclamations about God's plan
- Rhetorical questions about humanity's inability to understand God's ways
- A declaration about the ultimacy of God

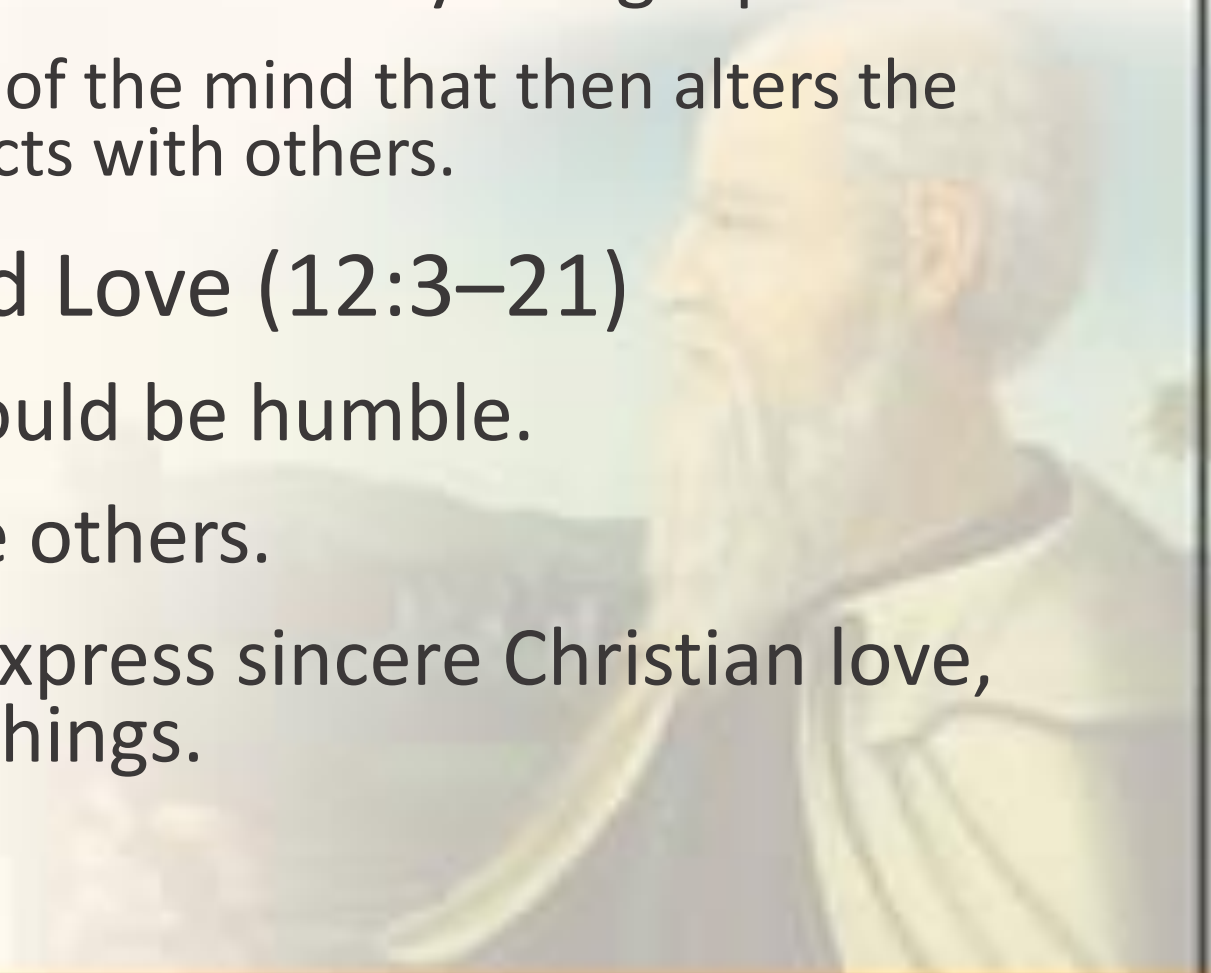


- The Transforming Power of the Gospel: Christian Conduct (12:1–15:13)

- Paul outlined some of the effects of embracing the gospel.
- These implications are also addressed in some of his other letters, but it is possible that Paul was responding to situations that had occurred in the Roman church.

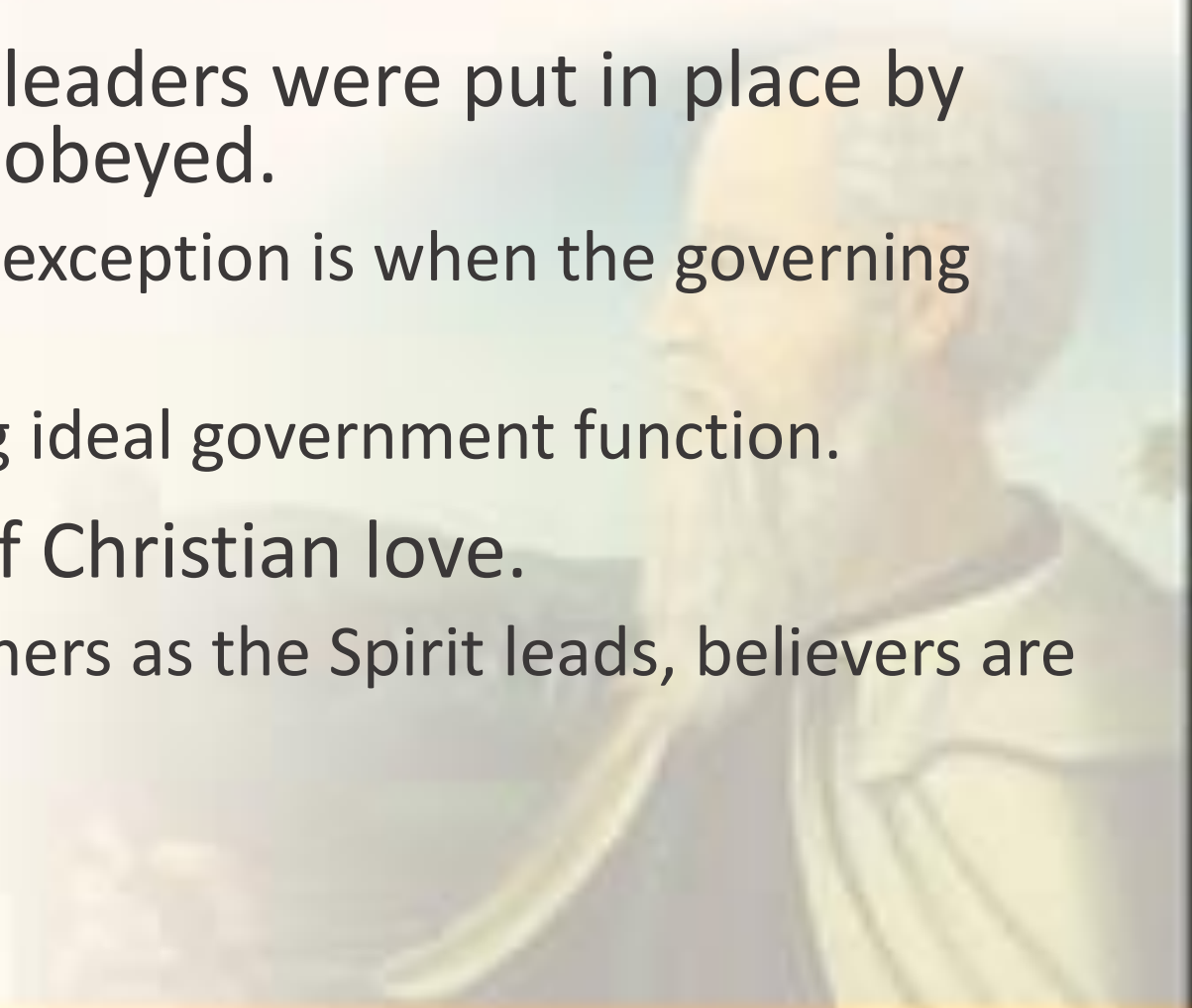


- The Heart of the Matter: Total Transformation (12:1–2)
 - Paul urged Christians to be transformed by the gospel.
 - This involves a transformation of the mind that then alters the way a believer lives and interacts with others.
- Humility, Mutual Service, and Love (12:3–21)
 - Paul taught that believers should be humble.
 - He encouraged them to serve others.
 - He exhorted the Romans to express sincere Christian love, which aligns with Jesus's teachings.



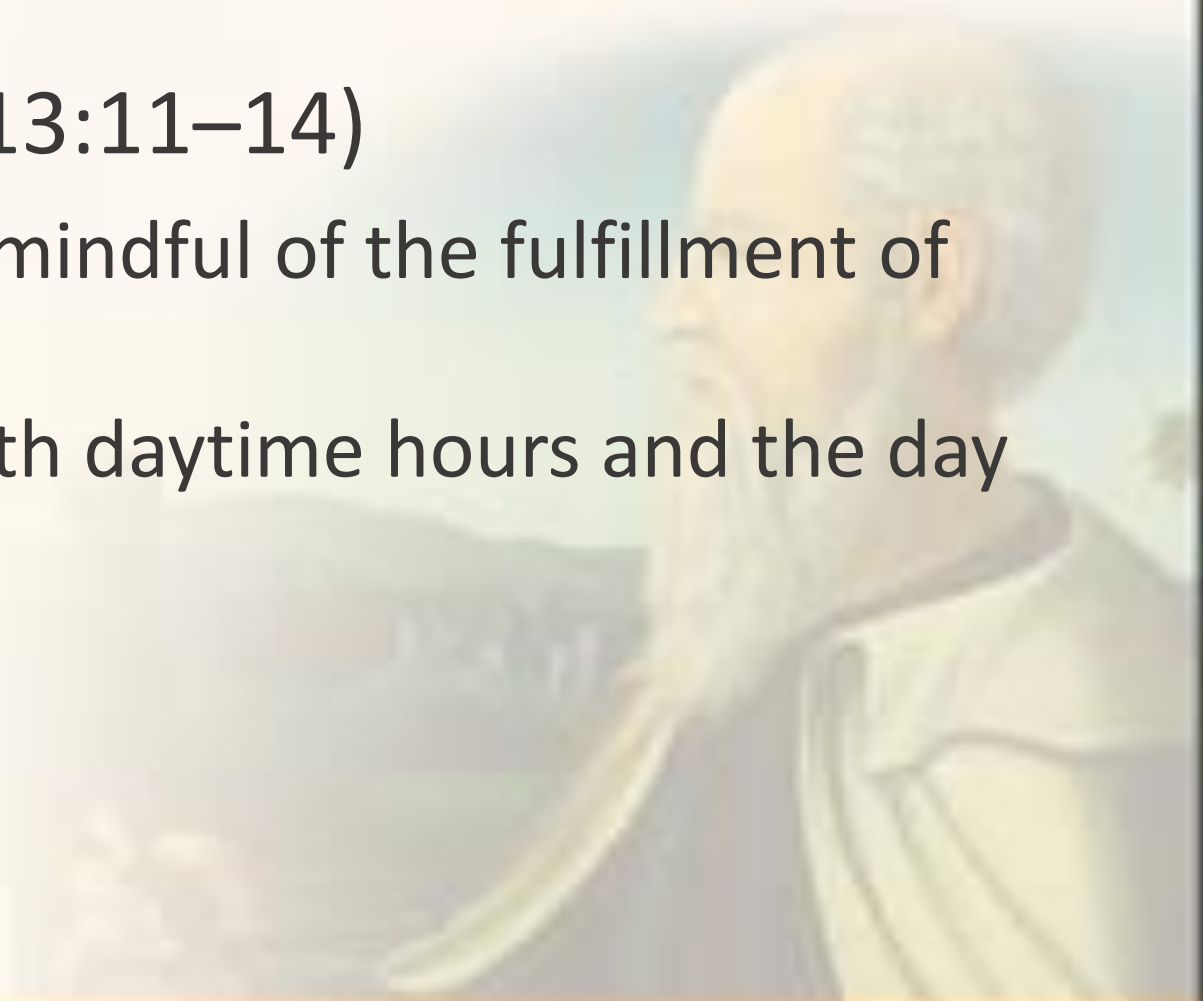
- Secular Rulers and Love (Again) (13:1–10)

- Paul taught that government leaders were put in place by God and should therefore be obeyed.
 - The author explained that the exception is when the governing authorities contradict God.
 - Paul may have been describing ideal government function.
- Paul returned to the theme of Christian love.
 - He explained that by loving others as the Spirit leads, believers are fulfilling the Mosaic law.



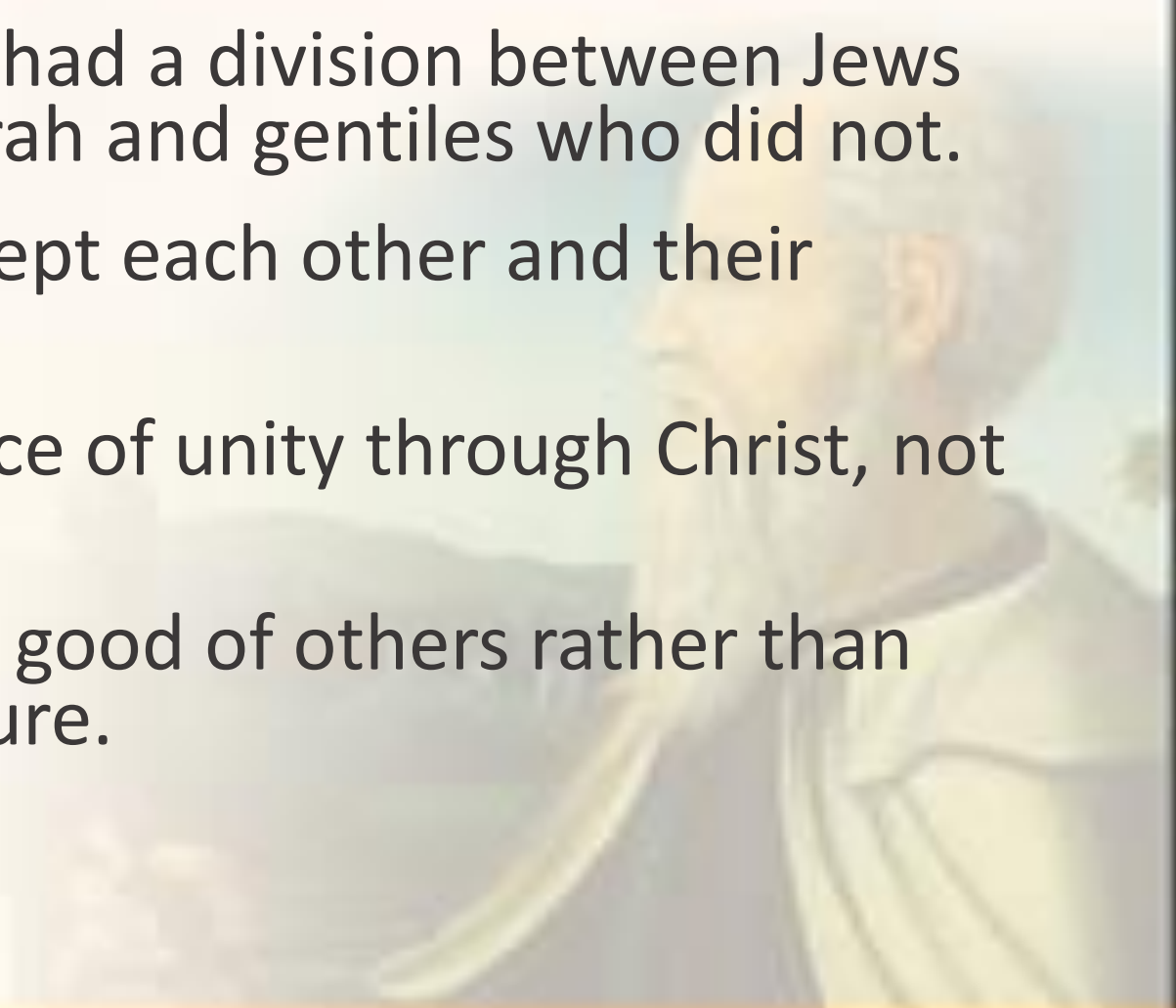
- Living in Light of “the Day” (13:11–14)

- Paul reminded readers to be mindful of the fulfillment of God’s promises.
- He used “light” to refer to both daytime hours and the day of the Lord.



- A Plea for Unity (14:1–15:13)

- The Roman church may have had a division between Jews who wanted to follow the Torah and gentiles who did not.
- Paul encouraged them to accept each other and their varying views on the Torah.
- He emphasized the importance of unity through Christ, not the law.
- Believers should focus on the good of others rather than their personal rights or pleasure.



The Letter Closing (15:14–16:27)

- Paul reiterated his call to lead the gentiles to Christ.
 - He believed he was called to plant new churches.
 - He also addressed the need to serve the believers in Jerusalem.
 - Paul's greetings illustrate the diversity of the early church.
 - He closed with a doxology praising God and summarizing the gospel.
- 