

Romans

Πρὸς Ῥωμαίους

Focus	Revelation of God's Righteousness										Manifestation of God's Righteousness			Greetings		
	1:1 - 5:21					6:1 - 8:39			9:1 - 11:36			12:1 - 15:33				16:1 - 27
Divisions	Introduction and Purpose	Immoral Depravity	Moral Depravity	Religious Depravity	Justification by Faith	Dead to Sin, Alive to God	Freed from the Law to Serve in the Spirit	No Condemnation	Israel			Body Life	Temporal Life	Peace and Edification	Proclamation of the Gospel	Commendations, Greetings and Benedictions
									Election	Rejection	Restoration					
	1:1-17	1:18-32	2:1- 16	2:17-3:20	3:21-5:21	6:1-23	7:1-25	8:1-39	9	10	11	12:1-21	13:1-14	14:1-15:13	15:14-33	16:1-27
Topics	Sin				Salvation	Sanctification		Sovereignty			Service					
Place	Written from Corinth to the Saints in Rome															
Time	Written near the end of Paul's Third Missionary Journey, winter of 56/57AD															

Introduction

Title: “To all who are in Rome, loved by God, called as saints.” Πρὸς Ῥωμαίους – to the Romans.

Author: Written by the Apostle Paul (1:1), through the amanuensis Tertius (Romans 16:22).

Date and Setting: Paul wrote Romans in A.D. 57, near the end of his third missionary journey (Acts 18:23–21:14 cf. Romans 15:19). It was written during his three-month stay in Greece (Acts 20:3–6), more specifically, while Gaius hosted Paul in Corinth (Romans 16:23 cf. 1st Corinthians 1:14; 2nd Timothy 4:20). Paul was ready to deliver a collection from the churches of Macedonia and Achaia for the needy Christians in Jerusalem (Romans 15:25–26). He gave this letter to Phoebe from the church at Cenchrea, near Corinth, and she carried it to Rome (Romans 16:1–2).

Text Critical Issues: A shorter form of Romans circulated in the 2nd and 3rd centuries. This edition removed chapters 15 and 16. This family of manuscripts also removed the references to Rome (Romans 1:7,15). The epistle’s doxology (Romans 16:25–27) has a variety of placement traditions at the end of chapters 14,15, and/or 16. The 16-chapter long version is undoubtedly the original, with the shortened form being used as a circular theological treatise.

Key Words: Gospel, Faith, Righteous, Righteousness, Justification, Sanctification

Key Verses:

So I am eager to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel, because it is the power of God for salvation to everyone who believes, first to the Jew, and also to the Greek. For in it the righteousness of God is revealed from faith to faith, just as it is written: The righteous will live by faith. (Romans 1:15–17).

But now, apart from the law, the righteousness of God has been revealed, attested by the Law and the Prophets. The righteousness of God is through faith in Jesus Christ to all who believe, since there is no distinction. For all have sinned and fall short of the glory of God. They are justified freely by his grace through the redemption that is in Christ Jesus. God presented him as an atoning sacrifice in his blood, received through faith, to demonstrate his righteousness, because in his restraint God passed over the sins previously committed. God presented him to demonstrate his righteousness at the present time, so that he would be righteous and declare righteous the one who has faith in Jesus (Romans 3:21–26).

Now to the one who works, pay is not credited as a gift, but as something owed. But to the one who does not work, but believes on him who declares the ungodly to be righteous, his faith is credited for righteousness (Romans 4:4–5).

Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).

For we know that our old self was crucified with him so that the body ruled by sin might be rendered powerless so that we may no longer be enslaved to sin, since a person who has died is freed from sin. Now if we died with Christ, we believe that we will also live with him, because we know that Christ, having

been raised from the dead, will not die again. Death no longer rules over him. For the death he died, he died to sin once for all time; but the life he lives, he lives to God. So, you too consider yourselves dead to sin and alive to God in Christ Jesus (Romans 6:6-11).

Therefore, brothers and sisters, in view of the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your true worship. Do not be conformed to this age, but be transformed by the renewing of your mind, so that you may discern what is the good, pleasing, and perfect will of God (Romans 12:1-2).

Christ in Romans: Paul presents Jesus Christ as the Second Adam (Romans 5:12-21), whose righteousness and substitutionary death have provided justification for all who place their faith in Him (Romans 3:22; 5:1). His righteousness is imputed as a gracious gift to sinful men, having borne God's condemnation and wrath for their sin imputed to him. His death and resurrection are the basis for the believer's redemption, reconciliation, adoption, justification, sanctification, and glorification.

Impact of Romans: The poet Samuel Taylor Coleridge regarded Romans as "the most profound book in existence," and the commentator Frédéric Louis Godet who wrote, "The Reformation was certainly the work of the epistle to the Romans and that to the Galatians, and it is probable that every great spiritual renovation in the Church will always be linked, both in cause and in effect, to a deeper knowledge of this book," also called it "the cathedral of the Christian faith." Because of its majestic declaration of the divine plan of salvation, Martin Luther wrote: "This epistle is the chief part of the New Testament and the very purest gospel....It can never be read or pondered too much, and the more it is dealt with the more precious it becomes, and the better it tastes." The four Gospels present the words and works of the Lord Jesus, but Romans, "the Gospel According to Paul," delves more into the significance of His life. The theology of Romans is balanced by practical exhortation, because Paul sees the believer's position as the basis for his experience.

Overview: The theme is found in Romans 1:15-17: God offers the gift of His righteousness to everyone who comes to Him through Christ by faith. Paul wrote Romans to reveal God's righteousness in salvation (Romans 1-8), to show how Jews and Gentiles fit into God's plan (Romans 9-11), and to exhort them to live righteous and harmonious lives (Romans 12-16). In his sweeping presentation of God's plan of salvation, Paul explores condemnation, justification, sanctification and glorification; positional truth and experiential truth.

This theological treatise explores the significance of Christ's sacrificial death and is addressed to "called saints" (Romans 1:7) who have had a world-wide proclamation of faith (Romans 1:8) and report of obedience (Romans 16:19a). Paul did not found the church at Rome, and the tradition that Peter was its founder is contrary to the evidence. It is possible that it began when some of the Jews and proselytes to Judaism who became followers of Christ on the Day of Pentecost (Acts 2:10) returned to Rome, but it is more likely that Christians from churches established by Paul in Asia, Macedonia, and Greece settled in Rome and led others to Christ. According to the letter, Gentiles were predominant in the church at Rome (Romans 1:13; 11:13; 11:28-31; 15:15-16), but there were also Jewish believers (Romans 2:17-3:8; 3:21-4:1; 7:1-14; 14:1-15:12). It would have become predominantly Gentile after Claudius expels the Jews from Rome (Acts 18:2). Prisca and Aquila have a church in their home, near enough for a greeting but apparently separate from the recipients of this epistle (Romans 16:3-5a).

Significant Vocabulary in Romans 1:1:

- Bond-servant (δοῦλος *doulos*) Romans 1:1; 6:6,16,17,18,19,20
 - One who is owned by and in service to a master (Romans 6:16,17,19,20; 2nd Corinthians 4:5; Galatians 1:10; Philippians 1:1; 2:7; 2nd Timothy 2:4; Titus 1:1; 2nd Peter 1:1; Jude 1:1; Revelation 1:1).
 - This identification is powerful for the Roman context but also for the Jewish (Exodus 21:2-6). Consider the expression עֶבֶד יְהוָה, *eved YHWH*, slave of YHWH (cf. Joshua 14:7; 24:29; Judges 2:8; 2nd Kings 17:23; Psalm 89:3). Every Christian is a δοῦλος Χριστοῦ (1st Corinthians 7:22f; Ephesians 6:6; cf. Romans 12:11; 14:18; 16:18; 1st Corinthians 3:23; 6:19f; Colossians 3:24).
 - Slave vocabulary and identification will be significant in Chapter 6 (vv.).
- Called (κλητός *klētos*) Romans 1:1,6,7; 4:17; 8:28,30; 9:7, 11, 24, 25, 26; 11:29; 16:1, 4, 5, 16, 17, 23
 - Called as an apostle (Romans 1:1), called by Jesus Christ (Romans 1:6), called to be saints (Romans 1:7; cf. 1st Corinthians 1:2), called according to His purpose (Romans 8:28, 30), called out of darkness (1st Peter 2:9), a body of called out ones – ἐκκλησία *ekklēsia* (Romans 16:1, 4, 5, 16, 17, 23 cf. 1st Corinthians 10:32; Ephesians 5:23-32).
 - The noun κλήσις *klēsis* in 11:29, and the verb καλεῶ *kaleō* in 4:17; 8:30²; 9:7, 11, 24, 25, 26.
 - The verb καλεῶ *kaleō* corresponds to the Hebrew קָרָא *ḳawraw* (Isaiah 42:6; 48:15; 49:1; 51:2).
 - Christ is the power of God and the wisdom of God to those who are called (1st Corinthians 1:24), called beloved in God the Father and kept for Jesus Christ (Jude 1).
 - The calling comes from God rather than self-appointment or presumptuous ambition (cf. Galatians 1:1).
- Apostle (ἀπόστολος *apostolos*) Romans 1:1,5; 11:13; 16:7
 - Romans 1:1; 1st Corinthians 1:1 cf. 2nd Corinthians 1:1; Galatians 1:1; Ephesians 1:1; Colossians 1:1; 1st Timothy 1:1; 2nd Timothy 1:1; Titus 1:1; 1st Peter 1:1; 2nd Peter 1:1).
 - ἀπόστολος appears 79 times in the NT; transliterated as apostle 74 times (Luke 6:13; Acts 2:37, 42, 43; 14:14; Romans 11:13; 16:7; 1st Corinthians 15:1-11; 2nd Corinthians 12:12; Galatians 1:19; Ephesians 2:20; 4:11; Hebrews 3:1), translated as messenger 3 times (John 13:16; 2nd Corinthians 8:23; Philippians 2:25), twice used in the phrase “super-apostles” (2nd Corinthians 11:5; 12:11).
 - The Office of Apostle (ἀποστολή) appears 4 times (Acts 1:25; Romans 1:5; 1st Corinthians 9:2; Galatians 2:8).
 - Someone sent on a mission who represents the interests and speaks with the authority of the one who sent him.
 - Paul claims the attention of the Roman church to what follows not on the ground of his own personal worth and wisdom but by virtue of the calling he has received from Christ. The word points away from the one called to the One calling. It is thus both a very humble word and also at the same time expressive of the highest authority.
- Set Apart (ἀφορίζω *aphorizō*) Romans 1:1
 - To set aside a person for a particular task or function, to appoint (Acts 13:2; 2nd Corinthians 6:17; Galatians 1:15; 2:12). Note the importance of the agent of separation and the purpose.
 - In the LXX it is used of setting apart to God the firstborn of man and beast (Exodus 13:12), of offering the first fruits (Numbers 15:20), of consecrating the Levites to the divine service on behalf of Israel (Numbers 8:11), and of God’s separating Israel from the other nations to be His special possession (Leviticus 20:26).
- Gospel (εὐαγγέλιον *euaggelion*) Romans 1:1,9,15,16; 2:16; 10:15,16; 11:28; 15:16,19,20; 16:25
 - Appears 76 times in the NT. The Good News of the kingdom (Matthew 4:23), the gospel of Jesus Christ (Mark 1:1), the good news that Jesus is the Messiah (Acts 5:42), the good news of peace through Jesus Christ (Acts 10:36), the gospel of God’s grace (Acts 20:24). The verb εὐαγγελίζω *euaggelizō* appears 54 times. Preaching the word (Acts 8:4), proclaiming the word (Acts 15:35), the gospel preached by me (Galatians 1:11), proclaiming the good news of peace (Ephesians 2:17). Evangelist (εὐαγγελιστής *euaggelistes*) appears 3 times (Acts 21:8; Ephesians 4:11; 2nd Timothy 4:5).