

# The Book of Romans—Fall 2022: Student Notes

## Class Details

**Sundays:** 9/4—11/20

**Time:** Sundays, 10:30 a.m. — 12:00 p.m.

**Room:** W129

**Class Website:** [TheologyClass.org/romans22](http://TheologyClass.org/romans22)

## **Recommended Reading:**

- *\*Romans: The NIV Application Commentary*, by Douglas Moo (Zondervan, 2000)
- *\*Romans 1—7 for You*, Timothy Keller (The Good Book Company, 2014)
- *\*Romans 8—16 for You*, Timothy Keller (The Good Book Company, 2014)
- Holman Illustrated Bible Dictionary (Holman, 2015)
- The IVP Bible Background Commentary New Testament (IVP Academic, 2014)

### Class Schedule (subject to change)

Date	Week	Passage	Theme
9/4	1	1:1, 7; 15:13-33; 16:17-27	Introduction, Background, Overview
9/11	2	1:1-17	The Gospel as the Revelation of the Righteousness of God
9/18	3	1:18—2:29	To the Gentile first...and then also to the Jew...
9/25	4	3:1—4:25	Righteousness through Faith
10/2	5	5:1—6:23	Peace through Faith
10/9	6	6:1—7:25	Released from the Law
10/16	7	8:1-39	Life in the Spirit
10/23	8	9:1—11:36	God's Faithfulness to Israel
10/30	9	12:1-21	Loving your brothers & sisters....and even your enemies
11/6	10	13:1-7	Submission to the governing authorities
11/13	11	13:8—15:7	Loving the family and not stumbling them
11/20	12	16:1-16	Greeting One Another with a Holy Kiss

## **GHCC Classes: NORMS & VALUES**

*Norms* are behaviors and practices (ground rules) that a class agrees to in order to help establish a safe, predictable environment. *Norms* are observable and are easy to see if they are being followed or broken. These are some standard norms that we ask all GHCC Class leaders and participants to commit, and hold one another accountable to:

**COMMITMENT TO CONFIDENTIALITY** Our Classes, while open, are considered CONFIDENTIAL when anything is shared that might be personal in nature. Please exercise discernment and avoid gossip.

**COMMITMENT TO WELL-BALANCED CLASS SHARING** We ask all class members to be aware of the amount of time they have shared and to not monopolize sharing opportunities.

**COMMITMENT TO STAYING ON TOPIC** While much of theology is connected, we ask that questions/comments stay focused on the topic at hand. This will help accomplish class objectives and will show respect for the other class participants.

**COMMITMENT TO NOT INTERRUPT** We ask that you do not interrupt when someone is talking during a class discussion.

**COMMITMENT TO NOT TO FIX OTHERS** The class environment provides the freedom to safely share and process theological ideas. While the teacher has the duty to safeguard sound doctrine and maintain an orderly classroom, we ask class participants to engage in gentle and kind interactions with one another, refraining from judging, shaming, or excessively advising others.

**COMMITMENT TO TRUST** As brothers & sisters in Christ, we expect that maturity and reconciliation will be used anytime a conflict may arise within a class, especially involving theological or personality differences with others (including the teacher). This means that we first must assume the best of intentions in others, and fill any questionable interactions with trust, and not with suspicion or ill motive. If a situation arises where you have a question or concern, or have been offended, please contact the teacher, the Adult Education Director, or another pastor, as soon as possible to engage in reconciliation.

## The Book of Romans—Week 1: *Introduction, Background, and Overview*

### I. Who is Paul?

- A. Letters in the ancient world
  - 1. The Background of letters
    - a. Situational
    - b. We hear one end of the conversation
    - c. Need to understand the background of the culture
  - 2. Letters are not exhaustive teachings
    - a. Romans is a “statement of faith” but is not a “systematic theology”
      - i. No eschatology proper; has a low Christology; no established ecclesiology
    - b. Letters bring theological correction and instruction for that congregation’s situation
- B. 1:1 *Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God*
  - 1. 56/57 CE
  - 2. 3rd missionary journey (writing from Cenchrea, Corinth)
  - 3. Co-authors?
    - a. 16:21 Timothy, Lucius, Jason, and Sosipater
    - b. 16:22 Tertius
    - c. 16:23 Gaius, Erastus, Quartus
- C. Why is Paul writing?
  - 1. To gain support on his way to Spain
    - a. Planned to return to Jerusalem
    - b. Then go west
    - c. Had never been to Rome
  - 2. 15:13-33
  - 3. The backward look
    - a. (15:19b) *“From Jerusalem all the way around to Illyricum I have fulfilled the gospel of Christ”*
  - 4. The forward look
    - a. (15:25a) *“But now I am going to Jerusalem to minister to the saints”*
    - b. (15:23) *“But now...after many years, I have the desire to come to you [in Rome]...to be sent on my way to you”*
    - c. (15:24a) *“As I am going on to Spain”*

## II. To whom is Paul writing?

A. 1:7 *To all those in Rome who are loved by God and called to be saints*

1. The church in Rome = 4–8 house churches

B. Mixed groups of Jew/Gentile

1. AD 49 edict of Claudius expelled the Jews (all/some?) from Rome because of their fighting about “*Chrestus*”
  - a. Mentioned in Acts 18:2
  - b. *Chrestus* is a corruption of “Christ”
  - c. Under Nero, Jews were allowed to return at the death of Claudius (54)
2. Many Gentile-Romans became Christians
  - a. Gentiles temporarily constituted the majority
3. Clash of cultures once the Jewish believers returned

C. What issues arose?

1. Gentile inclusion into the people of God
  - a. Gentiles are justified by faith, not by adopting a Jewish way of life
  - b. What do we do with the Law?
2. A conflict between weak (Jewish) and strong (Gentile) believers
  - a. 14:1-4, 10
  - b. Weak & Strong
  - c. Issues
    - i. Eating meat (14:2, 6)
    - ii. Observing “holy days” (14:5)
    - iii. Drinking wine??? (14:21)
    - iv. Reference to Jewish/Gentile relations (15:8-13)
  - d. *Adiaphora*
3. Paul’s exhortation to the church
  - a. 16:17-27

### **III. The Theology of Romans**

#### **A. Gospel *Doctrine***

1. God is faithful to His covenant to Israel, but the Gentiles have a place in Salvation history
2. Jesus is declared to be God's Son in power by means of His resurrection, and is Lord over God's Kingdom
3. God's people are righteous by faith
4. God's people are conformed to the image of Jesus (the new/better Adam)
5. While God's children have been justified by faith and have peace with Him, they also suffer with Jesus in order that they may be glorified with Him.

#### **B. Gospel *Culture***

1. Jesus people have genuine love (for neighbor and enemy) in a radical, counter-cultural way
2. Jesus people bear the failings of the weak
3. Jesus people are reconciled to God by grace, not race
4. Jesus people avoid those who cause division and create obstacles
5. Jesus people have no Lord but Jesus, and are completely

## The Book of Romans—Week 2: 1:1-17

### *The Gospel as the Revelation of the Righteousness of God*

#### I. 1:1-7 Paul's Prescript

##### A. 1:1

1. Servant
  - a. *doulos*: slave
2. Apostle (requirements of)
  - a. Have seen the resurrected Lord
  - b. Have been commissioned by Jesus
3. The gospel of God
  - a. *Euangelion*: gospel/good news
  - b. News about what God has done, not advice about what we must do
  - c. "The God of Israel becoming Lord of all the nations" TNTIWW p. 562
4. *Euangelion* in the Jewish world
  - a. Good news of the end of exile (the 'new exodus') and the return of Yahweh himself to rescue his people and to reign over them, and the world, as king
    - i. Isaiah 40:9
    - ii. Isaiah 52:7
5. *Euangelion* in the Roman world
  - a. Celebrations of the Roman emperor and his achievements
  - b. E.g., the birth of Ceaser Agustus is good news for the world
6. *Euangelion* for all the nations of the world
  - a. Jesus Christ is Lord
  - b. God hasn't just saved Israel from exile, but is saving all kinds of people from all kinds of nations
7. Three C's of the gospel
  - a. *Context*: the Redemptive History of scripture
  - b. *Content*: what actually happened in history
  - c. *Consequence*: its effect on us individually, collectively, and cosmically

B. 1:2-3

1. Which he promised beforehand (gospel **Context**)
  - a. Abrahamic Covenant: Gal 3:7-9 (Gen 12:1-3)
  - b. Davidic Covenant: 2 Sam 7:12-16

C. 1:4

1. Resurrection as means of Jesus' power/authority (gospel **Content**)
  - a. Sermons in Acts: 2:23-24; 3:15; 4:1-2, 10, 33; 5:30; 7:56; 10:38-41; 13:16-33; 17:18, 31; 26:22-23
2. Jesus was appointed at the time of his resurrection
  - a. The transition of status from earthly rule to cosmic rule on the Father's behalf
  - b. This new role (exalted/risen Messiah) is the "Son of God in Power."
    - i. Messianic, Davidic king
  - c. Cf. Ps 2:7
3. The Gospel is both a declaration of Jesus' perfect rule, and an invitation to come under that perfect rule, to make him "our Lord"
  - a. The Gospel Call is to "Obey Christ and Trust Christ, and to love by the obedience that comes from faith"
4. 1:3-4 a pre-Pauline creed?
  - a. Poetry
  - b. Using a known creed to help share in their common faith

D. 1:5-6

1. (gospel **Consequence**) because of the gospel, we've received grace
2. 1:5...the obedience of faith
  - a. 16:26

E. 1:7

1. Grace
  - a. God's unmerited and unearned favor
  - b. A Greek/Roman way of speaking
2. Peace
  - a. Hebrew concept of *shalom*
  - b. Not the absence of conflict but wholeness
  - c. Having right relations with God, one another, and all creation



## II. 1:8-15 Paul's Thanksgiving

### A. 1:8-15

1. 1:8 Paul gives gratitude for this community
  - a. Their worldwide reputation of their faith (faithfulness)
2. 1:9-10a Constantly prays for the Roman Christians
3. 1:10b-12 Desire to visit the Roman faithful
  - a. He wants to impart a spiritual gift to strengthen the Romans
  - b. This will bring mutual encouragement (for him too)

### B. 1:13-15

1. Preaching the gospel is not only evangelism
  - a. Not merely something done to the "unsaved" but to the church as well
2. What does the gospel produce?
  - a. The righteousness of God
    - i. Righting wrongs (shalom)
    - ii. Breaks down racial barriers in the church
    - iii. Bringing justice where there is injustice

## III. 1:16-17 Paul's Thesis

### A. 1:16-17

1. the gospel
  - a. Continues his gospel theme (1:1; 15)
2. Not ashamed
  - a. shame/honor of 1st century
3. Everyone who believes, to the Jew first and also to the Greek
  - a. The gospel is for everyone
  - b. No ethnic favoritism from God

### B. 1:17

1. The righteousness of God
  - a. Key theological term of Romans
2. Meanings through church history
  - a. An attribute of God (He is perfectly righteous): the righteousness that belongs to God. God is a God of justice who always does what is just and right
  - b. The gift of righteousness status that God gives humans (the righteousness of/from God) by virtue of my faith in Christ (Luther)
  - c. An activity of God: God acting to put people in right relationship with Him. The righteousness that is brought into our experience by God.

3. Ps 50:6 The heavens declare his righteousness, for God himself is judge! Selah
4. The righteous shall live by faith
  - a. Hab 4:4
5. The message of the Good News
  - a. The Gospel Message: There is one God who now claims the world as his own, through the crucified and risen Jesus!
  - b. The Gospel is the message about what Jesus has done (in his death and resurrection)
  - c. The Good News (Cf. 3-4) is not how individual humans are saved, but how Jesus as Lord!
6. God establishing His reign over his created (but rebellious) world
  - a. Even in the OT the Gospel was about God intervening to reestablish His people, to judge His enemies, to reign over the earth again
  - b. 1st cent context: Hope to bring peace to the earth doesn't come by Caesar, but by the Christ

#### IV. Take Away

- A. The **content** of the *Euangelion* is that Jesus is Lord (Ceaser is not)
  1. We must avoid making the modern "Ceaser" Lord
- B. The **consequence** of the *Euangelion* is that we not only preach that we have been made right with God, but we can be made right with one another
  1. Practicing justice

**Next Week:** 1:18—2:29 *To the Gentile first...and then also to the Jew...*

**The Book of Romans—Week 3: 1:18—2:29**  
*To the Gentile first...and then also to the Jew...*

**I. Romans Review:** What do we remember so far?

- A. 1:2-4 Jesus reigns through His resurrection
- B. 1:16-17 Paul's thesis: that all people have a need for the gospel and they encounter it by faith
- C. 1:18—3:20 Rather than developing faith/salvation/righteousness ideas, Paul explains WHY God had to reveal His righteousness in Christ (for Jew/Gentile alike)
- D. Heart check: the church and antisemitism
  - a. Antisemitism isn't Christian
  - b. Antisemitism and the gospel cannot coexist

**II. 1:18-32 The human problem: to the Gentile first...**

- A. (1:16-17)
  - 1. The righteousness of God
    - a. Introduces the idea, but doesn't develop it until chapter 3
    - b. Instead focuses on the unrighteousness of humankind
- B. (1:18-20)
  - 1. (1:18) suppressing the truth
    - a. You cannot suppress something you don't have access to
    - b. But the Gentiles were not given the Law
  - 2. God's Revelation
    - a. (1:21) Natural Revelation
      - i. We can know things about God because of the world around us
      - ii. Universal (but limited) knowledge
      - iii. Unfortunately, humans don't positively respond to the revelation around us
      - iv. This is not saving knowledge, but knowledge to turn people to the truth of God
      - v. Paul's purpose: human beings are without excuse
    - b. Ps 19:1
    - c. Special revelation

C. (1:21-28)

1. They knew God
  - a. There are no atheists
2. Exchanging and being given over
  - a. Exchanging (natural for unnatural)
    - i. 1:23, 25, 26
  - b. God gave them up/over
    - i. 1:24, 26, 28,
  - c. The history of humanity is our exchanging God for something else
3. (1:26-27) women/men natural/unnatural things
  - a. Greek background of homosexuality
  - b. Roman background of homosexuality
  - c. Jewish background of homosexuality
  - d. Congregational thought/issues

D. (1:28-31).

1. The “vice list”
  - a. Homosexual behavior
  - b. *Covetousness*: the state of desiring to have more than one’s due, greediness
  - c. *Malice*: a basic defect in character that leads one to be hurtful to others, meanspiritedness, malignity, craftiness
  - d. *Envy*: jealousy
  - e. *Murder*: killing
  - f. *Strife*: Engagement in rivalry, discord, contention
  - g. *Deceit*: taking advantage through craft and underhanded methods, deceit, cunning, treachery
  - h. *Gossips*: rumormonger, tale-bearer
  - i. *Slanders*: to speaking ill of others
  - j. *Insolent*: arrogant
  - k. *Haughty*: arrogant, proud
  - l. *Boastful*: bragger
2. Modern Christians and the “*hierarchy of sins*”
  - a. Do we take ALL of Romans 1 seriously, or do we elevate certain sins?
  - b. How does our cultural moment
3. Modern warning
  - a. The purpose of 1:18-32 is NOT a polemic against homosexuality
  - b. This is one example of God’s wrath against idolatry

E. (1:32)

1. There is some sense of right and wrong that is put into every human being
  - a. This knowledge is condemning
2. Cf. 1:19

**III. The human problem: and then also to the Jew...**

A. (2:1-5)

1. *Diatribes*: Teaching device (question/answer)
  - a. You have no excuse = 1 person singular
  - b. Addressing a single person in order to teach a point
  - c. Trying to get his audience to figure out what he's talking about
  - d. Jewish people are without excuse (cf. 2:17)
2. The Jewish problem
  - a. The Jews did know the truth, and so their judgment is serious
  - b. Jewish ethnocentrism: we are the favored nation, God gives us favor, we're off the hook
  - c. Paul's charge: you're not immune from sin or judgment because of your birthright.
  - d. Israel is not fulfilling its covenantal mandate to be a new Adam and to draw the nations to the Creator God.
  - e. Stop judging others; God is the righteous judge; you're no different from them

B. (2:6-11)

1. Chiasm
  - a. 2:6 God renders according to one's works
  - b. 2:7 God gives eternal life to those who in well-doing seek for glory/honor/immortality
  - c. 2:8 Those who are self-seeking/don't obey truth will receive wrath
  - c'. 2:9 There will be tribulation/distress for evil Jews/Gentiles
  - b'. 2:10 But Jews/Gentiles are given glory/honor/peace for doing good
  - a'. 2:11 Because God shows no favoritism
2. (2:7,10) Those who do good receive eternal life
  - a. Conflict with receiving eternal life by faith?
  - b. Doing good: 2:7,10,13

C. (2:12-16)

1. The law
  - a. Torah (law of Moses)
  - b. Not general works
2. (2:13) The Gentiles don't have the law, but when they do what the law requires they please God
3. (2:15)
  - a. Our internal gauge of right/wrong
  - b. General knowing of moral absolutes
  - c. Greco-Roman philosophers would've appealed to conscience
4. 2:15 alludes to what God will do to all his people with the new law
  - a. They show that the work of the law is written on their hearts
  - b. A future justification? Christian Gentiles who fulfill the law by their life in the Spirit
  - c. Jer 31:31-34 31

D. (2:17-24)

1. (2:17) rely/boast in law/God
  - a. Jewish ethnocentrism
  - b. Not making the law bad (Cf. 7:12)

E. (2:25-29)

1. (2:25) the value of circumcision
  - a. Jewish ethnocentrism
  - b. Abraham (Gen 17:9-14) a sign of the covenantal promises

#### IV. Gospel-Culture Take Away

A. Gospel-Doctrine and salvation

1. Right theology matters...but...
  - a. Even the demons are monotheists and shudder at the sight of God
2. Don't boast in your "saying a prayer"

B. True Gospel-Culture will never be self-righteous

1. The dangers of developing a superiority complex
2. We can have a superiority complex within the church and/or within society

C. True Gospel-Culture avoids self-righteous hypocrisy

1. If we understand the gospel, then we don't need to fake it
2. If we've been given the law (on our hearts), then we seek to do works that validate that we are doers of the law

**Next Week:** 3:1—4:25 *Righteousness through Faith*

## The Book of Romans—Week 4: 3:1—4:25

### *Righteousness through Faith*

#### I. Romans Review: What do we remember so far?

- A. 1:2-4 Jesus reigns through His resurrection
- B. 1:16-17 Paul's thesis: that all people have a need for the gospel and they encounter it by faith
- C. 1:18—2:29 The Gentiles and Jews have serious issues, and there is no difference between them
  - 1. 1:18-32 the Jewish stereotype of a Gentile
  - 2. 2:1-29 The judging Jew who will later be identified as the weaker brother

#### II. God's Faithfulness and the Jews

- A. 3:1-4
  - 1. (3:1) Paul anticipates objections (continues *diatribe*)
    - a. Do the Jews have an advantage over the Gentiles?
    - b. Yes!
    - c. Rom 9:4-5
  - 2. (3:3-4) What if some were unfaithful? What about God's faithfulness?
    - a. quote of **Ps 51:4**
      - i. Blessing for obedience, judgment for disobedience (Cf. Deut 28; 30:11-20)
    - b. Jewish thought: God is on our side; the world will be judged
    - c. Paul's argument: One isn't a Jew by birthright but by the heart (2:28-29)
- B. 3:5-8
  - 1. The righteousness of God
    - a. Ps 36:6
    - b. 98:2-3
    - c. Isa 51:4-6
    - d. Dan 9:16-18

C. 3:9-18

1. Under sin: idiomatic for being subject to its rule
  - a. Under the power/dominion of sin
  - b. Slaves to sin
2. The human condition: none is righteous
  - a. Cf. Ps 14:1-3; 53:1-3
3. Theological idea: Total depravity
  - a. By means of our anthropology, human beings are naturally born unrighteous
  - b. Human beings naturally suppress the truth of God (1:18)
  - c. Implication: unregenerate people commit sins because they cannot help but commit sins
  - d. Moralistic-Christianity (behavior-modification) doesn't work

D. 3:19-20

1. Works of the law?
  - a. Traditional-Reformation view: Any kind of work/deed
  - b. Jewish-Nationalism: Things done in obedience to Torah/boundary markers
  - c. Conclusion: No human being will be put right with God on the last day by works
2. The law is holy and good (Cf. 7:12) but the law can't make people right with God

E. 3:21-26

1. 3:21 The righteousness of God
  - a. Saving righteousness
2. 3:22 ...through (by) faith in Christ for all who believe
  - a. through the *faithfulness of Jesus Christ* for all who believe (NET)
3. 3:23 For all have sinned and fall short of the glory of God
4. 3:24 redemption
  - a. Jewish background: God's redeeming Israel from Egypt
    - i. Lev 16 (day of atonement ritual)
    - ii. Lev 3:1, 13-15
  - b. Roman background: a slave's purchase of freedom
5. 3:25 Propitiation by his blood
  - a. Propitiation: OT reference to the "mercy seat" in the OT tabernacle
  - b. Christ's sacrifice vindicates God's justice
6. 3:25-26 righteousness
  - a. God's attribute of being just and righteous



## F. 3:27-31

1. Paul elaborates on justification and faith
  - a. Justification: to be declared righteous
    - i. One is justified by faith apart from works of the law (3:28)
    - ii. James 2:24
  - b. This is judicial/forensic (law-court where God is the judge)
    - i. One isn't made righteous but is *declared* righteous
    - ii. Vertical focus: one is declared righteous before God
    - iii. Justification on account of Christ; by means of his work (*solus Christus*)
    - iv. Justification is through faith alone (*sola fide*)
    - v. Justification is by grace alone (*sola gratia*)
2. 3:27 our boasting...no, but by the law of faith
  - a. Jews can't boast in their heritage
  - b. No one can boast in their good deeds
  - c. Jew and Gentile have equal access to God by means of faith alone
  - d. A person can be put right with God only by faith

## G. 4:1-8

1. 4:1-3 Abraham
  - a. Father of Israel
  - b. 1 cent Jewish emphasis on Abraham's works
    - i. Gen 22 (Cf. James 2)
  - c. Paul emphasizes Abraham's faith (not works) as the basis for his relationship with God
  - d. 4:3 quotes Gen 15:6
2. 4:4-5 God is a God of grace, not bound to obligation (like an employer)
  - a. Therefore, God is the God who justifies the ungodly (4:5)
  - b. God doesn't justify those who are ALREADY righteous

## H. 4:9-12

1. Faith was counted to Abraham as righteousness
  - a. Before or after circumcision?
  - b. The sign of circumcision as a seal of the righteousness that he had by faith
  - c. Circumcision and baptism (Jer 31:31-34)

- I. 4:13-15
  - 1. Abraham and to his offspring
    - a. Gen 12:1-3, 7
    - b. Gen 15:3-6
    - c. Gen 17:4-11
    - d. Gal 3
- J. 4:16-18
- K. 4:19-25

### **III. Gospel-Culture Take Away**

- A. Gospel-Doctrine is our foundation, not (solely) our identity
  - 1. Biblical religion is good
  - 2. There is great advantage to having and knowing the word of God
  - 3. Don't rely on your Gospel-Doctrine as the end-goal
- B. Gospel-Culture will produce our faithfulness
  - 1. God's people don't boast in their knowledge of what's right, but demonstrate that they have internalized what's right through their relationships

**Next Week:** 5:1 – 6:23 *Peace through Faith*

## The Book of Romans—Week 5: 5:1—6:23

### *Peace through Faith*

#### I. Romans Review

- A. 1:2-4 Jesus reigns through His resurrection
- B. 1:16-17 Paul's thesis: that all people have a need for the gospel and they encounter it by faith
- C. 1:18—2:29 The Gentiles and Jews (alike) have serious issues, and there is no difference between them.
- D. Chapters 3—4 All those who believe (have faith) in '*the God who raised Jesus from the dead*' constitute the single-family promised by covenant to Abraham.
- E. Chapter 5
  - 1. How God's action in the Messiah and the Spirit provides redemption for the whole world
  - 2. Paul moves from "justification by faith" to "the glory of God's presence"
- F. 4:13-25 Finish from last week

#### II. Justification by faith brings peace with God (5:1-21)

- A. 5:1-2
  - 1. Justified by faith
    - a. One is not made right due to OT covenant, birthright, etc.
  - 2. Peace: *eirene* (*shalom*)
    - a. Jewish context: Often connected to God's covenant and justice
    - b. Since we have peace with God (vertically) we also have peace with each other (horizontally)
    - c. The Jew and Gentile have no more hostility with each other, as all people become the people of God by faith
    - d. Eph 2:11-22
- B. 5:3-5
  - 1. ...we rejoice in our sufferings
    - a. Justification has us share in the sufferings of Christ (the cross)
    - b. The chain reaction: justification brings suffering, produces endurance, produces character, produces hope, which does not put us to shame
      - i. Inclusio with ch 8 (the Christian has confidence that we will experience the promised glory of God)
      - ii. Rom 8:26-31
    - c. Being justified means we have peace and hope
  - 2. ...the Holy Spirit who has been given to us

### C. 5:6-11

1. We have hope because God has acted for us in Christ (9-10)
  - a. ...now that we are reconciled, we shall be saved by his life (10)
  - b. Salvation is multi-faceted: It's not merely spiritual, but physical
2. ST Jewish belief, future justification on the last day
  - a. Paul's teaching: justification/salvation is Past, Present, Future
    - i. *Past* (1 Cor 6:11)
    - ii. *Present* (2 Cor 2:15)
    - iii. *Future* (Eph 1:14)
  - b. Paul's point
    - i. Past justification doesn't eliminate future judgment
    - ii. God will deliver you from his wrath on the day of judgment
3. Because we've been justified (5:1) and reconciled to God (5:10, 11), we have this great confidence/assurance that we will be saved on the last day
  - a. Not "once saved always saved"
  - b. Yes = "perseverance of the saints"

### D. 5:12-14

1. Paul clarifies his points from 5:1-11
  - a. "In order to accomplish this"...there is a relationship God has established between Christ and Adam
2. Adam, who was a type...
  - a. Typology: a method of biblical interpretation where an element found in the OT is seen to prefigure one found in the NT. The initial one (OT) is called the *type* and the fulfillment (NT) is designated the *antitype*
  - b. Paul's typology
    - i. OT type: Adam
    - ii. NT antitype: Jesus
3. Death spread to all men...
  - a. Begins an argument that is completed in 5:18-19, 21
  - b. Universalism (sin)
  - c. Theological idea of "**original sin**"
  - d. Various views
    - i. *Imitation*: All people imitate Adam's (in their own way)
    - ii. *Infection*: All people have been infected by Adam's sin
    - iii. *Inclusion*: Adam is the representative of all humankind, and so his sin is the same kind of sin for all who belong to him

E. 5:15-21

1. Contrasts (just as...so also)
  - a. Many died through Adam (5:15)
  - b. The free gift of Jesus abounded for many (5:15)
2. Paul's point
  - a. We do nothing to be in Adam
  - b. 5:17 Those who receive the gift will reign in life
3. Therefore, the grace of God has inaugurated a new humanity in Christ

**III. The New Exodus: Baptism and Freedom (6:1-23)**

A. 6:1-4

1. The law & sin
  - a. Cf. 5:20
  - b. 6:1 *Are we to continue in sin that grace may abound? 2 By no means!*
  - c. The more we preach "justification by faith alone" the more people are going to conclude that "what I do (sin) doesn't matter anymore"

B. 6:5-11

1. Those who have been united with Christ in death will be united with Christ in resurrection
  - a. The resurrection is the hope of being united to Christ

C. 6:12-14

1. Cf. 3:9
  - a. Under the dominion of sin

D. 6:15-19

1. 6:17, 18 *once slaves of sin....set free from sin....slaves of righteousness*
  - a. Exodus themes (slavery, baptism (6:3,4)/crossing the red sea)

E. 6:20-23

**Next Week:** 7:1—8:39

*Life in the Spirit, not in the Law*

## The Book of Romans—Week 6: 6:1—7:29

*Life in the Spirit, not in the Law*

### I. Romans Review

- A. 1:2-4 Jesus reigns through His resurrection
- B. 1:16-17 Paul's thesis: that all people have a need for the gospel and they encounter it by faith
- C. 1:18—2:29 The Gentiles and Jews (alike) have serious issues, and there is no difference between them.
- D. Chapters 3—4 All those who believe (have faith) in *'the God who raised Jesus from the dead'* constitute the single-family promised by covenant to Abraham.
- E. Chapter 5 All have sinned in Adam, All have life in Christ

### II. The New Exodus: Baptism and Freedom (6:1-23)

- A. 6:1-4
  - 1. The law & sin
    - a. 6:1 *Are we to continue in sin that grace may abound? 2 By no means!*
    - b. The more we preach "justification by faith alone" the more people are going to conclude that "what I do (sin) doesn't matter anymore"
      - i. The role of ethics and morality with faith alone?
      - ii. Delivered from the penalty to sin (death), we are also delivered from the power of sin and now walk in newness of life
      - iii. We are not "dead to sin" in that we will NOT sin...but we are no longer slaves to sin
  - 2. 6:3 *We have been baptized into Christ Jesus*
    - a. Christians die with Christ and are buried with him
      - i. Believers participate in Christ's acts of redemption
      - ii. Baptism becomes the illustration for the conversion experience
- B. 6:5-11
  - 1. Those who have been united with Christ in death will be united with Christ in resurrection
    - a. The resurrection is the hope of being united to Christ

C. 6:12

1. Cf. 3:9
  - a. All are under the dominion of sin
2. 6:14 *You are not under law but under grace*
  - a. Believers are no longer bound to the Mosaic Law (Torah)
    - i. Paul's point: Roman Christians aren't under Torah
  - b. However, believers are NOT freed from a code of ethics (cf. Rom 12)
3. NT Idea: the law of Christ?
  - a. Mk 12:31; John 13:34, 15:12; Rom 13:8; Gal. 6:2; 1 Thess. 4:9; James 2:8; 1 Cor 9:21; 1 John 4:21

D. 6:15

1. 6:17, 18 *once slaves of sin....set free from sin....slaves of righteousness*
  - a. Exodus themes (slavery, baptism (6:3,4)/crossing the red sea)

E. 6:20

### III. The People of God are no longer bound to Torah (7:1-)

A. 7:1-6

1. Paul continues discussing the Torah, answering anticipated questions
  - a. Cf. 5:20-21
  - b. How are we supposed to view the law?
    - i. It brings knowledge of sin (Rom 3:20)
    - ii. It increases trespass (Rom 5:20)
    - iii. It arouses sinful passions (Rom 7:5)
    - iv. But the law is not bad...as we'll see (Rom 7:7-25)
  - c. Ultimate hope isn't in Torah but in union with the Messiah
2. 7:2-4 Paul's example of marriage
  - a. Marriage analogy: The believer has been liberated from the law
    - i. The Torah belonged to the old age. To belong to the new age, believers must be released from the domination of the Mosaic Law
  - b. Marriage under Jewish Law (Torah divorce code: Deut 24:1-4)
    - i. Divorce, death, remarriage, etc.
  - c. Marriage under Roman Law (Jewish different from Roman)
    - i. Equal divorce rights
    - ii. Woman couldn't remarry for 1 year (mourning)

3. 7:5-6

- a. *“For while...but now”* contrast
- b. *Sarx* as one’s bodily existence (flesh)
- c. *Sarx* as sin nature (the carnal, sinful, and immoral nature of human existence)
- d. *Sarx* is a ruling power of the old-age
  - i. If one has been born of the Spirit, they are no longer in the old-age
  - ii. *“world”* in 1 John 4:4-5
- e. Not dualism
  - i. Material/immaterial distinction
  - ii. We are embodied-souls

4. 7:6 *...so that we serve in the new way of the Spirit*

- a. Paul introduces the idea of Spirit, but doesn’t really address it until Ch 8

B. 7:7-12

1. 7:7a *What then shall we say? The law is sin? By no means!*

- a. Anticipating objections
- b. (7:7b) If it had not been for the law, I would not have known sin
  - i. Interesting contrast with chapters 1 & 2
- c. 7:12 *...the law is holy and righteous and good*

2. 7:7b *...For I would not have known....*

- a. Paul speaks in first person
- b. Is Paul speaking autobiographically?
- c. Is Paul speaking for someone else?



### C. 7:13-20

1. 7:13 The law is good...
  - a. This section is **focusing on the law**, not on Paul
  - b. The law cannot deliver us from death
  - c. 7:14 **the law is spiritual, but I cannot overcome human sinfulness**
2. 7:15 Three standard interpretations (the "I" of ch 7)
  - a. Paul is describing his own experience as a normal, mature believer
    - i. Described how he first came to know the law
    - ii. Continuing struggle as a Christian to fulfill the law of God
    - iii. God has redeemed him from sin, but he is still in the "body," subject to temptation and the continuing struggle with the "sinful nature"
  - b. The normal Christian experience
    - i. Someone who wants to please God & keep the law
    - ii. The person still struggles with sin/desires/etc
  - c. The experience of an immature Christian
    - i. A believer not gaining victory over sin
  - d. Adam when confronted with the commands of God (Eden)
  - e. OT Israel, lamenting their sin
  - f. A composite character. Generally, a non-Christian (Israel or God-fearer)
    - i. Someone who tried to keep elements of the law but found they were unable to do so
    - ii. In their former life they were unable to arrive at a sense of assurance that they were right with God

### D. 7:21-25

## IV. Take Away

- A. You are not under law but under grace...
  1. Under grace is not *antinomian*
- B. For I do not do what I want, but I do the very thing I hate
  1. Paul isn't excusing sin

**Next Week:** 8:1-39

*Life in the Spirit*

## The Book of Romans—Week 7: 8:1:39

### *Life in the Spirit*

#### I. Romans Review

- A. 1:2-4 Jesus reigns through His resurrection
- B. 1:16-17 Paul's thesis: that all people have a need for the gospel and they encounter it by faith
- C. 1:18—2:29 The Gentiles and Jews (alike) have serious issues, and there is no difference between them.
- D. Chapters 3—4 All those who believe (have faith) in '*the God who raised Jesus from the dead*' constitute the single-family promised by covenant to Abraham.
- E. Chapter 5 All have sinned in Adam, All have life in Christ
- F. Chapter 6 Since we've been united to Christ, stop sinning
- G. Chapter 7 God's people are no longer bound to Torah

#### II. Chapter 8

- A. In Jesus, and by the Spirit, we are experiencing a new Exodus and the result is the New Creation
- B. The New Creation have *no condemnation*
  - 1. 8:1
  - 2. 8:39
- C. The assurance we have in Christ is guaranteed by means of the Spirit
  - 1. For the Jew, the basis of assurance was Covenantal membership
    - a. Circumcision and Torah were outward signs of the covenant
  - 2. For those in the Messiah, the assurance comes by the Spirit of Christ who dwells within us (8:9-10)

### III. Life in the Spirit (8:1-17)

#### A. 8:1-8

1. No condemnation for those in Christ...(because it's those who live in the Spirit 8:4)
  - a. Condemnation = the final judgment of God
2. Flesh/Spirit contrast (review)
  - a. *Sarx* as one's bodily existence (flesh)
  - b. *Sarx* as sin nature (the carnal, sinful, and immoral nature of human existence)
  - c. *Sarx* is a ruling power of the old-age
  - d. Not dualism
    1. Material/immaterial distinction
    2. We are embodied-souls
3. 8:3a
  - a. God did what the Law could not do
4. 8:3b
  - a. Jesus was truly human
    - i. Two natures of Christ: *Hypostatic Union*
    - ii. 100% human
    - iii. 100% divine
  - b. Paul avoids saying that Jesus "was sinful flesh"
    - i. He was not guilty of sin
    - ii. John 7:18; 8:46; 2 Cor 5:21; Heb 4:15; 7:26; 1 Pet 2:22
5. 8:4 *...in order that...*
  - a. Purpose clause
  - b. In order that the requirement of the Law might be fulfilled in us
  - c. Ezek 36:26, 27

#### B. 8:9-11

1. The assurance of the Spirit
2. 8:9 ...not in the flesh but in the Spirit
  - a. ...IF the Spirit of God dwells in you
  - b. You are in the Spirit
    - i. Gal 4:29
    - ii. 1 Cor 3:16; 6:19
2. 8:11
  - a. 1 Cor 15:35-58
  - b. He who raised Jesus will also give life to your mortal bodies
  - c. Through His Spirit
  - d. Spirit give us the life that the Torah could not! (cf 7:10)
  - e. Now the Spirit dwells in us (8:9, 11)
    - i. Previously, 'sin' dwelt in us! (7:17-18, 20)

C. 8:12-17

1. Flesh/Spirit contrast continues
  - a. Not dualism
2. 8:14 sons of God
  - a. 8:15 ...spirit of adoption...Abba! Father!
    - i. Adoption: the process that leads to sonly status
    - ii. Not a Jewish custom
    - iii. Was common in the Greco-Roman worls
    - iv. All legal rights/privleges conferred upon the child
  - b. 8:15, 17 *children...heirs...heirs with Christ*
    - i. Covenantal language
    - ii. Cf. Gal 3
3. 8:17 *provided we suffer with him in order that we may also be glorified with him.*
  - a. Goal is that we become conformed to the *'image of His Son'* (8:29):
  - b. That is if we 'suffer with Him in order that we may also be glorified with Him (8:17)
  - c. Luke 9:23
  - d. Acts 14:22
  - e. Phil 3:5-11
  - f. Rev 3:21

#### IV. Future Glory (8:18-39)

##### A. 8:18

1. *...the sufferings of this present time...*
  - a. *Present Evil Age* (Matt 13:39; John 12:31; 14:30; 16:11; 1 Cor 2:6; 2 Cor 4:4)
  - b. *Age to Come* (Mark 10:30; Matt 12:32; Eph 1:21; Heb 6:5)

##### B. 8:19-25

1. 8:19, 20
  - a. The earth has been affected by the Fall; the earth will be rescued from the effects of the Fall
  - b. Adam & Eve's Garden commission:
    - i. work and keep the Garden (Gen 2:15)
    - ii. Be fruitful and multiply (Gen 1:28)
  - c. Christians have a duty to steward God's creation now

##### C. 8:26-27

1. Our present suffering is characteristic of this age
  - a. 8:22 The whole creation groans/suffers
  - b. 8:23 We ourselves groan (just like creation)
  - c. 8:26 The Spirit also groans for us

##### D. 8:28-30

1. 8:28 The present suffering of this age (creation, ourselves, the Spirit) will work together for good
2. *Those who love God...for those who are called according to his purpose*
  - a. Not a promise for all people (only those who love God)
3. "The Golden Chain of Redemption"
  - a. *foreknew*: To know/choose beforehand
    - i. 1 Pet 1:20
  - b. *predestined*: To decide upon beforehand, predetermine
    - i. Acts 4:28; 1 Cor 2:7; Eph 1:5, 11
  - c. *called*: choose for receipt of a special benefit or experience
  - d. *justified*: To be found right, free of charges
  - e. *glorified*: to cause to have splendid greatness
4. Theological spectrum of God's foreknowledge
  - a. Open theism
  - b. Arminianism
  - c. Calvinism
5. Compatibilism: How do God's sovereignty & humankind's freedom
  - a. God's sovereignty is consistent (compatible) with human freewill
  - b. Human freedom is not identical to God's freedom
  - c. Gen 50:20
  - d. Dan 1:1-2; Ps. 139:16; Prov. 21:1; Rev 17:17; Acts 2:23

E. 8:31

1. 8:31 Q: These things, If God is for us, who can be against us?
  - a. A: NO ONE!
2. 8:33 Q: Who shall bring any chage against God's elect?
  - a. A: NO ONE!
3. 8:34 Q: Who is to condemn?
  - a. A: NO ONE!
4. 8:35 Q: Who shall separate us from the love of Christ?
  - a. A: NO ONE!
5. 8:36 ...as it is written...
  - a. Ps 44:22

F. 8:37-39

**Next Week:** 9:1—11:36  
*God's Faithfulness to Israel*

**The Book of Romans—Week 8: 9:1—11:36**  
*God's Faithfulness to Israel*

**I. Romans Review**

**II. Is God Faithful to Israel?**

- A. What's the point of 9—11?
  - 1. Wouldn't he go from ch 8 to 12?
- B. Paul's anticipating responses (based on 1—8)
  - 1. Chs 9—11 are necessary in the argument that Paul's made so far
    - a. How can we trust that everyone in the new covenant are more than conquerors (i.e., have been called/predestined/foreknown/justified/glorified, have peace with God, etc.) if promises made to Israel still stand?
  - 2. 9:6 *But it is not as though the word of God has failed*
- C. Paul's psalm-like construction
  - 1. Begins with lament, ends with praise
    - a. Includes praise and meditation in between
    - b. Seeks to understand Israel's history within the divine promise of God

### III. God's Sovereign Choice 9:1-29

#### A. 9:1-5

1. 9:1-3 Paul's grief: *Wish that I myself were accursed and cut off...for the sake of my brothers...*
  - a. Israelite tradition of lament
  - b. Paul never left her Jewish identity. Displays deep concern for his community who isn't following their messiah
2. 9:4-5 Lists Israel's historic privileges
  - a. Now inherited privileges by the Messiah (and his people)
3. 9:5 ...*Christ, who is God over all...*

#### B. 9:6-13

- a. Paul tells the story of Israel, from Abraham to Exile
2. 9:6b *For not all who are descended from Israel belong to Israel*
  - a. The Israel within Israel
3. 9:13 *"Jacob I loved, but Esau I hated."*
  - a. Cf. Mal 1:2-3 (Jacob = Israel; Esau = Edom)
  - b. Not an emotional statement, but covenantal
  - c. The decision is God's not man's
4. Plethora of OT texts quoted by Paul
  - a. Original context: How God was calling Israel to himself
  - b. Paul uses texts about Israel and applies them to the Gentiles

#### C. 9:14-23

1. 9:14, 19 *Is there injustice on God's part?... "Why does he still find fault? For who can resist his will?"*
  - a. Paul anticipating questions
  - b. 9:19 Who can resist his will?
  - c. Theological concept: *Unconditional Election*
2. 9:15-18 Moses/Pharaoh
  - a. Exodus 4—14 God's hardening Pharaoh's heart in order to display His own glory to the world
3. 9:20-21 The potter and the clay

#### D. 9:24-29

1. 9:24 God's purposes would be carried forward through a smaller remnant until it could include the Gentiles



#### IV. God's Covenant Faithfulness in the Gospel & Israel's Responsibility (9:30—10:21)

##### A. Why isn't Israel being saved?

1. Because of their sin
  - a. They failed to fulfill their job description
  - b. They failed to believe the gospel
2. Human responsibility and God's sovereignty
  - a. God's sovereign decree (9:6-29)
  - b. Humankind's free choice
  - c. Compatibilism (Gen 50:20)

##### B. 9:30-33

1. Is there injustice?
  - a. No! Israel didn't pursue faith (9:30b)
  - b. They didn't respond appropriately to God's call

##### C. 10:1-5

1. ...zeal to God, but not according to knowledge
2. 10:4 *for Christ is the end of the law*
  - a. *end*: the goal toward which a movement is being directed, end, goal, outcome

##### D. 10:6-13

1. 10:6
  - a. Deut 30:12-13
2. 10:9, 13 *...if you confess with your mouth that Jesus is Lord...for "everyone who calls on the name of the lord will be saved"*
  - a. Jesus is Lord: contra Caesar is Lord
  - b. Cf. Joel 2:32
  - c. Everyone (10:4; 1:16)

##### E. 10:14-17

##### F. 10:18-21

1. 10:18 *But I ask, have they not heard? Indeed they have*
  - a. Appealing to OT scripture
2. Israel has no excuse in her failure to respond to the Messiah

## V. God's Abiding Faithfulness (11:1-36)

### A. 11:1-6

1. 11:1...has God rejected his people?
  - a. By no means
  - b. Paul is of Israel
2. 11:2a *God has not rejected his people whom he foreknew*
  - a. Cf. 8:29 (foreknew)
3. 11:2b *...Do you not know what the Scripture says of Elijah...*
  - a. 1 Kings 19
  - b. The remnant who God has called to himself

### B. 11:7-10

1. 11:7...*has God rejected his people?*
  - a. By no means
  - b. 11:7 There is a remnant preserved by God (the elect)
  - c. 11:8 But the rest were hardened (God gave them a spirit of stupor)

### C. 11:11-16

1. Salvation has come to the Gentiles
2. 11:12 ...their full inclusion...
3. 11:13-14 Begins rebuking/warning Gentiles if they became too arrogant?
  - a. Continues in 11:18ff

### D. 11:17-24

1. 11:17 Branches....wild olive shoot were grafted in....now share in the nourishing root of the tree
  - a. Tree
  - b. Branches
2. Paul's rebuke/warning
  - a. 11:20a Israel was broken off because of their lack of faith
  - b. 11:20b Gentiles are included because of their faith
  - c. No one should be cocky, you're included because of God, not yourself

E. 11:25-27

1. 11:25

2. 11:26

a. Saved in Romans: through the gospel (1:16) and confession in Christ (10:9)

3. Three views on “all Israel”

a. Israel: as a large number (of Jews) throughout salvation history

b. Israel: at the last day will become saved

c. Israel: referring to the entire church (Jew & Gentile). Gal 6:16

F. 11:28-32

1. 11:32b

a. All: all kinds of people

G. 11:33-36

1. 11:33

a. Have humility when discussing these topics

**Next Week: 12:1-21**

*Loving your brothers & sisters....and even your enemies*

**The Book of Romans—Week 9: 12:1-21**  
*Loving your brothers & sisters....and even your enemies*

**I. Romans Review**

**II. Gospel-Doctrine becomes Gospel-Culture**

A. Renewed minds create Gospel-Culture

1. Gospel-Culture demonstrates the spirit-filled application of understanding the theological truths of chapters 1 – 11
2. Gospel-Doctrine isn't something to be safeguarded by the individual, but to be tangibly experienced among the congregation

**III. Gospel-Culture within the Church (12:1-8)**

A. 12:1-2

1. 12:1 *therefore...*
  - a. Explanatory conjunction
  - b. Everything written until now comes to a climax
2. 12:1 *I appeal*
  - a. Literally *strong urging*
3. 12:1 *present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship*
  - a. OT imagery of a sacrifice to Yahweh
4. Humanity's fundamental problem & antidote
  - a. Problem: 1:18
    - i. Idolatry and wrong behavior
  - b. Antidote: 12:1-2
5. *Living sacrifice...holy...spiritual worship...this world...renewal of your mind...will of God...*
  - a. Cruciformity: Cross-shaped life

B. 12:3-8

1. 12:6-8 Spiritual Gifts
  - a. Prophecy
  - b. Service
  - c. Teaching
  - d. Exhortation
  - e. Generosity
  - f. Leading
  - g. Acts of mercy
2. Theology of Spiritual Gifts
  - a. Spiritual gifts vs. talents
  - b. No biblical list is exhaustive
  - c. 1 Cor 12
  - d. Eph 4
  - e. 1 Pet 4

**IV. Loving your brothers & sisters....and even your enemies (12:9-21)**

A. 12:9-13

1. 12:9 Let love be genuine
  - a. *“By this all people will know that you are my disciples, if you have love for one another.”* (John 13:25)
  - b. The body will function by love
  - c. Israel/Gentile love

B. 12:14-16

1. Bless/curse
2. Rejoice/Weep
3. Harmony
4. Haughty/lowly

C. 12:17-21

1. 12:20 *for by so doing you will heap burning coals on his head*
  - a. The result of acting in love is like “heaping burning coals on his head”
  - b. It’s shaming them into repentance (Cf. Prov 25:21-22)

## **V. Chapter 12 reversal of Chapter 1**

A. See handout

## **VI. Don'ts & Do's of chapter 12**

A. Don'ts (10)

B. Do's (29)

**Next Week: 13:1-7**

*Submission to the governing authorities*

**The Book of Romans—Week 10: 13:1-7**  
*Submission to the Governing Authorities*

**Part 1: Notes on Romans 13**

**I. Romans Review**

- A. 1:1-17 The gospel = Jesus reigns through His resurrection and all people can enter his kingdom through faith
- B. 1:18—4:25 Everyone is separated from God. One is a child of Abraham through faith, not lineage
- C. 5—8 All have sinned in Adam, All have life in Christ. We're no longer bound to Torah. The Spirit of God is the bond that keeps God's people to Himself
- D. 9—11 God is faithful and hasn't abandoned Israel, He's saving the world through her
- E. 12 Since we're transformed people, we will live in a way that embraces this Gospel-Culture—this is completely contrary to the world

**II. Interpreting chapter 13 in light of 12**

- A. Paul assumes that chapters 13—16 will be understood in light of 1—12
  - 1. The Cruciform life
    - a. We respond to the world with a Jesus ethic
  - 2. Read Rom 13 in light of Rom 12
    - a. We're not conformed to this world but are transformed by the renewal of our minds
    - b. Don'ts/Do's
- B. Posture towards the world
  - 1. 12:14 *Bless those who persecute you; bless and do not curse them*
  - 2. 12:17 *Repay no one evil for evil, but give thought to do what is honorable in the sight of all.*
  - 3. 12:18 *If possible, so far as it depends on you, live peaceably with all.*
  - 4. 12:19 *Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord."*
  - 5. 12:20 *To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head."*
  - 6. 12:21 *Do not be overcome by evil, but overcome evil with good.*

### III. Background Issues

#### A. The First-Century World of Rome

1. Imperial Cult
  - a. State religion
  - b. Deification of emperors
2. Nero's early reign (54—68 AD)
3. Growing resistance towards Rome, especially with the tax revolts
  - a. Anti-tax/government disposition from its citizens

#### B. Christianity and First-Century Rome

1. Christians may have become imbalanced in their view of government
  - a. Since Jesus was king there was no need to obey governments?
2. Vigilante attitude existed
  - a. Cf. Romans 12:19-21

#### C. Paul's connection to Rome

1. Paul was a citizen & had privileges (Acts 16:37; 22:28)
2. Rome killed Jesus (30/33 AD)
3. Rome killed Paul (64/65 AD)

#### D. Our interpretative struggle

1. Discover how Paul wanted Roman Christians to apply this to their original context; and for us to do the same
2. Read Romans 13 in light of the following
  - a. Its immediate context
  - b. The letter's larger context and overall purpose
  - c. The political and religious situation of the Roman churches at the time of the letter
  - d. Paul's overarching theological perspectives and concrete practice



#### IV. Submission to Governmental Authorities (13:1-7)

##### A. 13:1-2

1. *...be subject*
  - a. Cf. 13:5 be in subjection to/subject to....
    - i. Submit: understanding the proper order of a relationship
    - ii. Submission v. Obedience
  - b. Eph 5:21, 22
2. Reason #1 for Christian submission to secular authorities: God has appointed authorities
  - a. (13:1) *...no authority except from God.*
    - i. Isaiah 40; 45 God establishes the rulers of the world
    - ii. John 19:11
  - b. Jesus is currently ruling and has authority over the world
    - i. Matt 28:18-20
    - ii. Col 1:15-18
3. *...whoever resists the authorities...*
  - a. Paul is against civil disturbance?
4. Biblical harmony of governmental submission
  - a. Acts 5:29
  - b. Revelation: Christians must disobey empire

##### B. 13:3-4

1. Reason #2 for Christian submission to secular authorities: Authorities are appointed to reward good and punish evil

##### C. 13:5

1. Submit to the authorities, not only because of possible punishment, but also as a matter of conscience
  - a. Conscience: our understanding of God's will and purposes

##### D. 13:6-7

1. (Roman) taxes
  - a. Used to finance roads, run the government, support Roman armies, and support temples devoted to emperor worship
2. Common Grace through common provisions
  - a. **Common Grace:** The grace that all of humankind (believer and unbeliever) benefits from. Different from saving grace, Common Grace does not provide a means of salvation. Rather, it provides various aspects of provisions to humanity including basic needs through creation, the restraint of sin and evil, man's conscience, and the ability to create and explore.
  - b. The common graces that come through secular governments (taxation) are okay to engage in

## E. Take away

1. As citizens of God's Kingdom, God's people have an unwavering allegiance to the King Jesus
  - a. Not to Caesar
2. As exiles who live in the world, God's people are completely different from that kingdom

## Part 2: Citizenship for the Christian Exile (adapted from "*Christ-Centered Politics in an unCivil World*")

### V. Citizenship: Sacred & Secular

#### A. Citizenship & Allegiance

1. **Citizenship:** the state of being a member of a particular country and having rights because of it
2. **Allegiance:** The loyalty of a citizen to his or her government, or of a subject to his or her sovereign or government. The obligation of an alien to the government under which the alien resides; devotion or loyalty to a person, group, or cause.

#### B. Heavenly Citizenship

1. Christians are citizens of God
  - a. Phil 3:20 (17-21)
  - b. Cf. Eph 2:19 (11-22)
2. Christians are ambassadors for Christ
  - a. 2 Cor 5:20
  - b. This makes the local church an *embassy* of God's Kingdom
3. The church is citizens of God's Kingdom, living in a foreign nation
  - a. The nations of this earth rage against Yahweh's Kingship (Ps 2:1-6)

### C. The People of God as Exiles

1. **Exile:** The state or period of voluntary absence from one's country or home, or expulsion or banishment from one's native land by an authoritative decree.
2. In the world but not of it (John 17:14-19)
  - a. We're displaced from our Kingdom and have a temporary residence in a kingdom that is hostile towards our king
  - b. 1 Pet 1:1
  - c. James 1:1
3. Exiles still seek the welfare of their temporary home (Jer 29:7)
  - a. Through submission to earthly authorities, God's people are stewarding their freedoms from our true King, with uncompromised allegiance to Him

## VI. Key Affirmations for the Faithful Exiles

- A. A warning for Christian-citizens of the kingdoms of this world
  1. America (et al) is not analogous to (biblical) Israel
  2. While the military/police of any nation *is* God's servant (Rom 13:4), the U.S. Military/Police *are not* "God's Soldiers"
  3. No nation is tied to God's Kingdom, but all nations are raging against God's Kingdom
    - a. Ps 2:1-6
- B. Rightfully thinking about *kingdom* and *Kingdom*
  1. The church is to serve as an embassy in a foreign kingdom
  2. Democrats (or Republicans) are NOT the enemy
  3. The Christian cannot separate His/Her Heavenly citizenship from how they engage in the public square—at all times we are functioning as ambassadors for Christ
  4. Being deliberate when we say the phrase "God Bless America"?
    - a. Is this a stated fact?
    - b. Is this a petition of lament?
    - c. Is this something that a Christian of any other country could rightfully pray for their country in the same way?

## VII. God's Stuff and Caesar's Stuff

### A. Jesus' teaching on governments

1. Mark 12:13-17
2. Jesus was **not** separating "two circles" of things
  - a. Caesar's Things (e.g., the domain of politics, government, etc.)
  - b. God's Things (the domain of worship, faith, etc.)
3. Jesus' theological implications
  - a. *"Whose likeness and inscription is this?"* (12:16)
  - b. Jesus is not falling for the trap:
    - i. Affirming that taxes are paid to Rome
    - ii. Denying that taxes are paid to Rome
  - c. The Jewish background of image?
    - i. All human beings are made in the image and likeness of God (Gen 1:26-27)
    - ii. Caesar himself was created in God's image and belongs to God
    - iii. The religious leaders were walking around with an idol in their pockets: Don't make for yourself a graven image
  - d. Jesus' point: Respect and honor the legitimate institutions of the present age
    - i. Let them do their job
    - ii. Realize they are passing and don't give them ultimate allegiance or hope
  - e. All of Caesar's stuff belongs to God

## VIII. Spectrum of the Church Involvement with Politics

A. Adapted from *Five Views on The Church and Politics*, ed. Amy Black (Zondervan, 2015)

B. Withdrawal to Engagement

1. **Separationist View** Christian involvement in politics is as limited as possible.
2. **Prophetic View** Aware of the potential benefits and shortcomings of governmental action, this view desires to see peace and justice reign. This view emphasizes God's heart for the marginalized, the downcast, and the "least of these." This encourages the power of the prophetic voice.
3. **Synthetic View** The incarnation of Jesus highlights the dignity of humanity by God's Son taking on human form. This perspective encourages citizens to participate in government as a means of furthering the common good for all people.
4. **Theonomy View** Since Jesus is currently ruling over all heaven/earth, all civil governments are obligated to enforce the moral/civil law of the OT, as this represents God's perfect will.

## IX. Application

A. God's people are full-time citizens of Heaven (and temporary citizens of the world)

1. This makes us exiles living in a foreign land
2. We must be faithful exiles

B. Everything is under the control of King Jesus

1. Even the kingdoms of this world

C. Using wisdom to navigate

1. The NT doesn't prescribe nation-building
2. We must use wisdom (and show charity) when engaging in this world, realizing that Christians have different convictions in how to be involved

**Next Week:** 13:8—15:7

*Loving the family and not stumbling them*

## The Book of Romans—Week 11: 13:8—15:7

### *Loving the family and not stumbling them*

#### I. Romans Review

- A. 1:1-17 The gospel = Jesus reigns through His resurrection and all people can enter his kingdom through faith
- B. 1:18—4:25 Everyone is separated from God. One is a child of Abraham through faith, not lineage
- C. 5—8 All have sinned in Adam, All have life in Christ. We're no longer bound to Torah. The Spirit of God is the bond that keeps God's people to Himself
- D. 9—11 God is faithful and hasn't abandoned Israel, He's saving the world through her
- E. 12 Since we're transformed people, we will live in a way that embraces this Gospel-Culture—this is completely contrary to the world
- F. 13:1-7 Citizens of God's Kingdom show total allegiance to King Jesus, yet we can still be good citizens of the secular kingdoms (that oppose our King)

#### II. A Debt of Love (13:8-14)

- A. 13:8-10
  - 1. Paul returns to the “rule of love” from 12:9-21
    - a. We fulfill the true Torah in how we love one another
    - b. Cf. Matt 22:37-40 (Lev 19:19)
  - 2. 13:8 We should never be indebted towards one another, with the exception of loving one another
    - a. Loving one another fulfills the law
- B. 13:11-14
  - 1. 13:11 The present time (*the time...the hour has come...*)
    - a. The eschatological context of Christian living
    - b. There will come a day when....
  - 2. Paul's bookend (*inclusio*)
    - a. 13:14 *...make no provision for the flesh, to gratify its desires*
    - b. Cf. 12:2, not being conformed to this world
    - c. Cf. 1:18-32, the stereotypical sins of the Gentiles

### III. Welcoming One Another As Christ Has Welcomed You (14:1 – 15:7)

#### A. The climax of the letter?

1. Justification by faith (ch 3) and the empowerment of the Spirit (ch 8) inform how God is working (Gospel-Doctrine). Unity, peace, and self-sacrificial love is how the people of God live together in a way that represents the image Christ to the world (Gospel-Culture)
  - a. God's people are united by their faith in Christ and love for one another
  - b. God's people transcend boundaries regarding race, gender, socioeconomic status, etc
2. Paul's exhortations
  - a. Stop judging one another
  - b. As far as it depends on you avoid divisions, pursue self-sacrificial unity

#### B. 14:1

1. 14:1 *...the one who is weak in faith*
  - a. Misnomer: "*weak in faith*" are immature/new believers who are easy to fall away or will sin because of influence
  - b. *weak in faith*: those who have *scruples* about certain issues
  - c. *Weak*: (mainly) Jewish-Christians who were committed to a Jewish way of life
  - d. *Strong*: (mainly) Gentile-Christians not impacted with conscience issues
2. 14:2 *...the weak person eats only vegetables*
  - a. Controversy in Rome: *Vegetarianism* (14:2, 20-21); observing *sacred days* (14:5-6); *wine* (14:17, 21)
3. Other Jewish-Christian controversy in Corinth
  - a. Should believers avoid meat (pagan worship)?
  - b. 1 Cor 8:1-13 (NIV11)
  - c. 1 Cor 10:23–11:1
4. 14:5a *...One person esteems one day as better than another, while another esteems all days alike*
  - a. Second point of division: Special days
5. 14:5b *...Each one should be fully convinced in his own mind.*
  - a. Coming to a decisive verdict on something
  - b. When we trust each other's motives, we can have mutual welcome, not mutual judgment

C. 14:7-12

1. 14:7-8 none lives/dies to themselves...we are the Lord's
2. 14:10-12 therefore, don't be judgmental/despise towards your siblings
  - a. The strong/weak should not be contemptuous/condescending towards each other
  - b. 14:10 *pass judgment*: determine/make up your mind
  - c. (14:11) Quoting Is 45:23
3. *Adiaphora* [matters that are neither required of nor prohibited to believers]
  - a. Secondary issues
  - b. Conscience
  - c. Straight-line/Jagged-line
  - d. Requires accountability and love from the congregation

D. 14:13-19

1. 14:13 *...never to put a stumbling block or hindrance in the way of a brother*
  - a. That which is done for the purpose of creating offense or manufacturing a disturbance toward another believer
    - i. Cf. Rom 9:32-33
2. All foods are clean
  - a. New Covenant food laws
    - i. Jesus: Mark 7
    - ii. Peter: Acts 10, 15
  - b. Food and conscience
3. 14:15 walk in love in regards to conscience issues
  - a. If someone acts in such a way as to grieve a fellow believer over the matter of food, then their behavior is the opposite of "acting in love"
4. 14:17 Kingdom of God
  - a. Paul's rare use of the term
  - b. Implies KOG language in chapter 10
    - i. 10:9, 13
5. 14:19 *So then let us pursue what makes for peace and for mutual upbuilding.*
  - a. Cf. Rom 12



E. 14:20-23

1. 14:21 *...or drink wine...*

- a. Not mere alcohol
- b. Wine was associated with idolatry; poured out for libations to pagan deities
  - i. Cf. Esth 4:17

F. 15:1-7

1. 15:1 *strong have an obligation to bear with the failings of the weak*

- a. Carry the failings of the weak and not to please themselves.
  - i. Cf. Gal 6:2; Rom 13:8

2. 15:7 *Therefore welcome one another as Christ has welcomed you*

- a. Paul's climatic reasoning for WHY we do this
- b. Not a call to uniformity, but for unity on disputable matters

**Next Week:** 15:7-16:27  
*Greeting One Another with a Holy Kiss*

## The Book of Romans—Week 12: 15:7—16:27

### *Greeting One Another with a Holy Kiss*

#### I. Romans Review

- A. 1—8 Jesus reigns through His resurrection; all people are separated from God through Adam, but all can enter God's kingdom through faith
- B. 9—11 God is faithful and hasn't abandoned Israel, He's saving the world through her
- C. 12—16 God's Spirit transforms individuals and communities who live contrary to the world. We show total allegiance to King Jesus and sacrificially loving our brothers and sisters
- D. The point of Romans: *Who are God's people and how can we tell?*

#### II. The Beginning of the End (15:14-33)

- A. 15:14-21
  - 1. 15:14 inclusio with beginning
    - a. 1:8-15
  - 2. 15:19 informing the Romans of his ministry past
- B. 15:22-29
  - 1. 15:22—29 Paul's immediate travel plans
    - a. 15:26-29 his gift to Jerusalem
- C. 15:30-33
  - 1. Request for prayer for his trip
    - a. Cf. Acts 21

### III. A Diverse Roman Church

#### A. 16:1-2

1. Phoebe's background
  - a. Gentile name
  - b. Our sister
  - c. *Cenchreae*: port city of Corinth
2. I *commend* to you our sister Phoebe, a *servant* of the church...
  - a. commend (the letter carrier)
    - i. A proxy/delegate for the sender
    - ii. May have read the letter
    - iii. Make sure the content of the letter was put into effect
    - iv. Would've offered interpretation for questions raised by the congregation
    - v. She would return to Corinth and bring back the responses of the congregations
  - b. A *servant* (deacon) of the church
3. (16:2) A patron
  - a. Translational choices
  - b. She was a person of means who would sponsor the work of others

#### B. 16:3-16

1. The organizational church
  - a. There were 3-5 house churches (vv 5, 10, 11, 14, 15)
2. Diversity in the Roman Church(es)
  - a. Classifications
    - i. Gentile/Jewish Men
    - ii. Gentile/Jewish Women
    - iii. Slaves/Freed persons
3. Paul's "greeting"
  - a. Encourages them to "greet one another"
  - b. Connecting the various leaders
  - c. Demonstrating the unity of chapters 14—15
  - d. Breaks down social status (gender; ethnic; slaves)

4. 16:3-4 *Prisca* (Priscilla) and *Aquila*
  - a. A duo in ministry in Corinth
    - i. Cf. Acts 18
  - b. She's often named first
5. 16:7 *Andronicus* (masc) and *Junia* (fem)...they are well known to the apostles
  - a. Another duo in ministry
  - b. Are they "well known to" or "outstanding among"?
  - c. Apostles
    - i. One who is a delegate/missionary
6. 16:16
  - a. Standard form of greeting in the ancient world
  - b. Also known as the "kiss of peace"

#### **IV. Closing Remarks (16:17-23)**

- A. 16:17-20
  1. 16:17-19 warning for divisive people
    - a. Unusual for Paul to present this idea in a conclusion
    - b. No prior mention of false teachers in the letter
    - c. No identification of the teachers or their bad theology
  2. 16:20 Genesis imagery & Redemptive History
    - a. Gen 3:14-15

B. 16:21-24

1. Paul's ministry team (in Corinth)
2. 16:21 Timothy
  - a. Closest fellow worker
  - b. A co-writer of 6 of Paul's letters (2 Cor, 1 & 2 Thes, Phil, Col, Philemon)
3. 16:21 Lucius
  - a. Lucius of Cyrene (Acts 13:1, or "Luke the evangelist")
4. 16:21 Jason
  - a. Showed hospitality in Thessalonica (Acts 17:5-9)
5. 16:21 Sosipater
  - a. Sopater of Berea (Acts 20:4)
6. 16:22 Tertius
  - a. Trained scribe who "wrote down" the letter
7. 16:23 Gaius
  - a. Gaius of Corinth (1 Cor 1:14)
8. 16:23 Erastus
  - a. City treasurer
  - b. Acts 19:21-22?
9. 16:23 Quartus
10. 16:24? Where are you?
  - a. KJV *"The grace of our Lord Jesus Christ be with you all. Amen"*
  - b. Textual variants

C. 16:25-27

1. Final doxology
  - a. Paul doesn't normally conclude letters with doxologies
2. 16:25a my gospel
  - a. Not a different gospel from Jesus
3. 16:25b-26a *according to the revelation of the mystery that was kept secret*
  - a. The mystery always revealed in the NT
  - b. The gospel is tied to the OT (the prophetic writings)

## **Appendix: Chapter 12**

### **Don'ts & Do's of chapter 12**

#### **A. Don'ts (10)**

1. Do not be conformed to this world (2)
2. Do not think of yourself more highly than you ought to think (3)
3. Abhor what is evil (9)
4. Do not be slothful (11)
5. Do not curse those who persecute you (14)
6. Do not be haughty (16)
7. Do not be conceited (16)
8. Repay no one evil for evil (18)
9. Never avenge yourself (19)
10. Do not be overcome by evil (21)

#### **B. Do's (29)**

1. Present your bodies as a living sacrifice (1)
2. Be transformed by the renewal of your mind (2)
3. Think of yourself with sober judgment [not too highly] (3)
4. Prophecy (6)
5. Serve (7)
6. Teach (7)
7. Exhort (8)
8. Contribute/Be generous (8)
9. Lead with Zeal (8)
10. Do acts of mercy with cheerfulness (8)

11. Hold Fast to what is good (9)
12. Love one another with brotherly affection (10)
13. Outdo one another in showing honor (10)
14. Serve the Lord (11)
15. Rejoice in Hope (12)
16. Be patient in tribulation (12)
17. Be constant in prayer (12)
18. Contribute to the needs of the saints (13)
19. Seek to show hospitality (13)
20. Bless those who persecute you (14)
21. Rejoice with those who rejoice (15)
22. Weep with those who weep (15)
23. Associate with the lowly (16)
24. Do what is honorable in the sight of all (17)
25. Live peaceably with all (18)
26. Leave vengeance to the wrath of God (19)
27. Feed your enemy (20)
28. Give your enemy something to drink (20)
29. Overcome evil with good (21)

### Romans 12 Parallels with Romans 1

Passage	Romans 1	Romans 12	Passage
1:18	For the <b>wrath</b> of God is revealed from heaven	never <b>avenge</b> yourself, but leave it to the wrath of God	12:19
1:21	but they became <b>futile</b> in their thinking	but be <b>transformed</b> by the renewal of your mind	12:2
1:24	to the dishonoring of their <b>bodies</b> among themselves	For as in one <b>body</b> we have many members, and the members do not all have the same function, so we, though many, are one <b>body</b> in Christ, and individually members of one another.	12:4-5
1:25	<b>worshiped</b> and <b>served</b> the creature rather than the Creator	present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual <b>worship</b>	12:1
1:27	men committing shameless acts with men...	repay no one evil for evil, but give thought to do what is honorable in the sight of all	12:17
1:28	God gave them up to a <b>debased mind</b> to do what ought not to be done	Do not be conformed to this world, but be <b>transformed by the renewal of your mind</b>	12:2
1:29	<b>covetousness</b>	if your enemy is hungry/thirsty feed them/ <b>give them</b> drink	12:20

Passage	Romans 1	Romans 12	Passage
1:30	<b>Slanderers</b>	the one who <b>exhorts</b> , in his exhortation; love one another with brotherly affection	12:8, 10
1:30	<b>haughty</b>	Do not be <b>haughty</b> , but associate with the lowly	12:16
1:30	<b>boastful</b>	the one who <b>exhorts</b> , in his exhortation	12:8
1:30	<b>inventors of evil</b>	do not be overcome by evil, but <b>overcome evil with good.</b>	12:21
1:31	<b>foolish</b>	Do not be conformed to this world, but be transformed by the renewal of your mind	12:2
1:32	Though they know <b>God's decree</b>	by testing you may discern what is the <b>will of God</b> , what is good and acceptable and perfect	12:2
1:32	but <b>give approval</b> to those who practice them	<b>Abhor what is evil</b> , hold fast to what is good	12:9