

Romans

An Outline



Historical Situation

- Emperor Claudius expels the Jews from Rome
- The Gentiles in Rome assume leadership in the church
- Emperor Caligula welcomes the Jews
- Hostility arises between the Jews and the Gentiles
- Paul emphasizes that salvation belongs to both

Historical Situation

- Paul finishes work in Asia Minor
- Paul desires to go to Spain and establish it as his new headquarter
- Paul also longs to see Roman Christians, some of whom are his friends and relatives
- Paul wants to address the division
- Phoebe from near Corinth was going to Rome

Theme

- The Jews and the Gentiles are equal recipients of the gospel, equally sinful and under God's wrath, equally offered the right standing before God, equally freed from sin and law by the Holy Spirit, equally saved through election and calling, and equally transformed to pursue unity, obedience, and acceptance of one another.

Theme

- Equal recipients of the gospel (1:1–4, 16–17)
- Equally sinful and under God's wrath (1:18—3:20)
- Equally freed from sin & law, by the Holy Spirit (6:1—8:39)
- Equally saved through election & calling (9:1—11:36)
- Equally transformed to pursue unity, obedience, and acceptance of one another (12:1—15:13)

Equal recipients of the gospel (1:1–4, 16–17)

- The Gospel is . . .
 - About the Son
 - David's descendant in humanity
 - Son of God in appointment (Holy Spirit at resurrection)
 - God's key (power) for salvation
 - For all who believe—Jews and Gentiles
 - How one receives a right standing before God;
 - From faith to faith (faith—beginning to end)

Equally sinful and under God's wrath (1:18—3:20)

- Down-n-outer (1:18–32)
 - Knowing God, they refused to thank him or honor him (1:21); So God handed them over to illicit desires (1:24), dishonorable passions (1:26), and unrighteous minds (1:28)
- Up-n-outer (2:1–16)
 - They are quick to judge but not do; But God judges them on the same measure

Equally sinful and under God's wrath (1:18—3:20)

- The Jew (2:17—3:8)
 - They explain the law and teach others correctly but they themselves do what the Law instructs them not to do; so they too are not exempt from God's judgment
- The World (3:9–20)
 - All—Jews and Gentiles—are under the domain of sin (3:9), i.e., no one has the right standing before God, not one; the law made sure all stood condemned before God (3:19–20)

Equally offered the right standing before God (3:21—5:21)

- So, God provided “God’s right standing” (God’s righteousness)
 - Apart from the law (3:21)
 - Attested by the law and the prophets (3:21)
 - All who believe (3:22)
 - All have sinned (3:23)
 - Apart from earning (free gift) (3:24)
 - Atonement of Christ Jesus (3:24–24)
 - At the right time (3:26)
 - Apart from boasting (3:27–31)

Equally offered the right standing before God (3:21—5:21)

- So, God provided “God’s right standing” (God’s righteousness)
 - Justified freely through his grace, through the redemption (*apolustrosis*) which is in Christ Jesus—whom God appointed as mercy seat (*hilasterion*); through faith in his blood one receives a right standing before God, i.e., forgiveness of sins before hand and now—both by God’s patience; so that the justifier and the justification are through the faithfulness of Jesus Christ (3:27–31)

Equally offered the right standing before God (3:21—5:21)

- So, God provided “God’s right standing” (God’s righteousness)
 - Two examples of those who understand “God-centered right standing”
 - Abraham (from the law)—“Believed God and received a right standing before God” (4:1–5; 10–24)
 - David (from the prophets)—Believed that “blessed people were those whose sin God didn’t count against them” (4:5–9)
 - Application: We too believe — **“Christ died for our trespasses and he was raised for our right standing”** (4:25)
 - How could one person do that? Adam versus Second Adam (5:1–21)

Equally freed from sin and law by the Holy Spirit (6:1—8:39)

- Since salvation is guaranteed (4:25), can we live any way we want? Or, can we sin? Absolutely not! (*me genoito*)
- 6:1—Shall we abide in sin? We have died with Christ and raised with him, body of sin is destroyed, so why live in sin? “Consider yourselves dead to sin and alive to God in Christ Jesus” (6:11)
- 6:12—Shall we commit sin? Since sin no longer rules your dying bodies to make you obey its passions, do not offer your body parts to sin either—you obey that which you submit to: sin or God. “Thanks be to God—while we were slaves to sin . . . He freed us and made us slaves of righteousness” (6:17–18)

Equally freed from sin and law by the Holy Spirit (6:1—8:39)

- Are we getting our strength from the law to live a life of obedience to righteousness?
 - A marriage illustration (7:1–4) Two husbands, two laws, and one wife
 - “You died to the law (Moses) through the body of Christ so that you may belong to another—the one raised from the dead; this way, you will bear fruit to God” (7:4; cf. 7:6)
 - Anyone who subjects to the law finds two opposing factors working: wanting to obey God in one’s mind and finding the body parts doing something else—a wretched state!
 - The wretchedness is because of me + law + sin = death
 - But “Thanks to God” who freed us!

Equally freed from sin and law by the Holy Spirit (6:1—8:39)

- How did God free us? (8:1) By the Holy Spirit
 - The Spirit's law in Christ has freed us from the sin's law which killed us. What [Moses] law could not do—because it was weakened [by sin]—God accomplished by sending his son in the likeness of sinful flesh and condemning it in his flesh so that the righteous requirements of the law is fulfilled in us, those who walk through the Spirit (8:2–4)
 - Since the Spirit who raised Jesus from the dead lives in you, he who raised Christ from the dead will make your mortal bodies live again through his indwelling in you. So we are not to live in our flesh (8:11–17)

Equally freed from sin and law by the Holy Spirit (6:1—8:39)

- How did God free us? (8:1) By the Holy Spirit
 - We have glory waiting for us that is beyond comparison with the present sufferings (8:18)—We and the creation will be redeemed and set free (8:19–25)
 - Likewise, the Spirit helps in our weaknesses, even when we don't know what to ask for in a situation (8:26–27)
 - Beside, God orchestrates all things to produce good in those who love God, to those who are called according to his purposes (8:28)
 - God is for us; no one can stand against us (8:29–39)

Equally saved through election or calling (9:1—11:36)

- So, what happened to the Jews?
 - “I have great sorry for them” because they [and you] don’t understand that theirs is the adoption, glory, covenants, giving of the law, service, promises, forefathers, and even Christ (9:1–5)
 - God has not failed them; his math and theirs are not the same—not all Israelites are Israelites (e.g., only Isaac is [9:6–9]; only Jacob is [9:10–13]; only Jews are [not Egyptians, 9:14–18])
 - Potter can decide what he does—God, wishing to destroy clay pots, out of his mercy can save them
 - I.e., Nations that didn’t pursue righteousness received it; Israel doesn’t receive it—“right standing by faith” (9:30–32); the Stone in Zion did that (9:23)

Equally saved through election or calling (9:1—11:36)

- Were the Jews not zealous?
 - “I pray for them” because they have zeal but not understanding—not knowing God’s right standing, they seek their own right standing, from the law, and miss God’s right standing, the law was to lead them to Christ; instead, they fell to the trap of fulfilling the law and missing Christ (10:1–8)
 - For the Jews, the salvation comes when they “Confess with their mouth Jesus is Lord and believe in their hearts God raised him from the dead” then they will be saved (10:9). Only those who believe receive salvation, without exception (10:10–13)
 - Did they not hear the message? They did (10:14–21)

Equally saved through election or calling (9:1—11:36)

- Has God rejected his people? “By no means”
 - Paul is an Israelite, of the tribe of Benjamin (11:1)
 - Just as in the time of Elijah, God has kept his people (11:2–6)
 - Partial hardening has come upon them (11:7–10) but they have not fallen beyond recovery; their rejection has become a blessing for the nations; their acceptance would mean more blessing (11:11–16); the root is holy—some branches have fallen but natural branches can always be grafted in; so the Gentiles should be proud (11:17–21)
 - God’s sternness with the Jews has become a blessing to the Gentiles; he will once again restore them (11:22–28); all are subjected to disobedience for God to show mercy (11:29–32); Praise be to God alone (11:33–36)

Equally transformed to pursue unity, obedience, and acceptance of one another (12:1—15:13)

- “Since God’s mercy has been given, present your bodies as living sacrifices, pleasing to God, your acceptable service, i.e., not being conformed to this world but be transformed into the newness of life, so that you live approved to the will of God, which is good, pleasing, and complete” (12:1–2)
 - By exercising gifts in love (12:3–21)
 - By obeying all authorities (13:1–14)
 - By accepting one another as Christ has accepted you (15:7; 14:1—15:13)

Theme

- The Jews and the Gentiles are equal recipients of the gospel, equally sinful and under God's wrath, equally offered the right standing before God, equally freed from sin and law by the Holy Spirit, equally saved through election and calling, and equally transformed to pursue unity, obedience, and acceptance of one another.

Miscellaneous

- Author: Paul (1:1); Composer: Tertius (16:22)
- Addressee: Jew and Gentile Christians in Rome
- Date: Winter of 56–57 (at the end of 3rd missionary journey; before his arrest in Jerusalem)
- Written: from Greece (Athens) and Corinth
- Sent: from Cenchrea via Phoebe (16:1–2)