

ROMANS

Notes from Moody's commentary.

INTRODUCTION (1:1-13).

A. Salutation (1:1-7)

1:1 Gospel of God -

Promise in OT

Fulfillment in NT

Creed about Jesus (Pre-Pauline) (vv. 3-4)

Primitive confession, Jesus Christ our Lord (1:46)

Received the apostolate

Εκκλησία not used but κλητοί is "in Rome" not present in some manuscripts

B. The Thanksgiving (1:8-15)

Greek letters normally included Thanksgiving to gods. Thanks to God, thru Christ, for all believers.

Rome is place where all people meet - all the world is more than hyperbole (1:8).

"I serve" = ministry of prayer, a priestly service of Paul (thru Thanksgiving, intercession, supplications, and prayers).

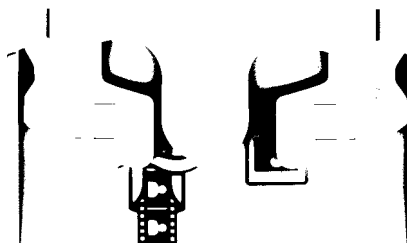
Reason for journeying to Rome - to strengthen the Roman Christians (1:11)

Paul's duty - to preach to Greeks and barbarians

Theme of letter -

1. Eager because not ashamed
2. Not ashamed of gospel because it is power of God.
3. Gospel is power because righteousness of God is revealed in it.

Salvation is universal - for all who believe.



Righteousness must be received by faith.

From faith unto faith (means faith from beginning to ending
(1:17).

C. (1:16-17) The Theme

Salvation is dunamis of God that leads toward salvation.

Not static but dynamic.

Salvation is past (13:11), present process (Phil. 2:12), and perfect act.

Salvation is universal - old distinctions are no more in the true church.

Righteousness is revealed and received by faith.

Righteousness is an action of God delivering his people from bondage to evil.

God's righteousness is revealed, received, retained from faith to faith,
faith from beginning to end.

The righteous shall live by faith.

I. Justification (1:18-4:25)

A. The need for Justification, the Wrath of God against Gentiles (1:18-3:20)

1. God's Wrath against Gentiles (1:18-32)

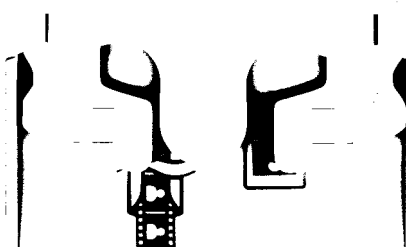
A. Ungodliness (1:18-25)

(a) Ignorance (1:18-24)

Righteousness and wrath of God are revealed. They are related by the
holy love of God.

Wrath is against ungodliness and unrighteousness: Religious ignorance -
rejection of knowledge of God in created order (1:20). God's presence
in the created order - purposive, personal power - has been distorted.
Gentile's thinking process became *ἰσχυρολογία* - speculation without
perception. God became a blur (1:22)

(b) Idolatry (1:24-25)



Speculation without perception leads to idolatry - dishonoring of God
 ⇒ dishonoring of body and of heart. God gave them up to their de-
 sires ⇒ penalty.

(c) Unrighteousness (1:26-32)

(d) Defilement of human body (1:26-27)

Sexual immorality (homosexuality)

Sex can be perverted, but it was made good. Homosexual-
 ity common in early years of Empire.

(e) Defilement of Human Spirit (1:28-32)

God abandons sinners to their sins.

Word play: see fit...unfit (as they did not see fit to
 take cognizance of God, God handed them over to an unfit
 mind. Sin is against God because it is antisocial

Vices: crimes against persons

disposition of pride

disposition that relates to destruction of natural

human sentiments

2. God's Wrath Against the Jews (2:1-3:20)

diatribe - short discourse of imaginary opponent content found in
 synagogue and market place debates

a. Jews and the Judgment (2:1-16)

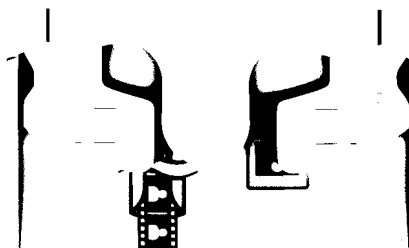
(a) Jews compared to Greeks in particular (2:1-11)

judgment of man vs. judgment of God.

God judges truly - according to truth

Truth applied to all men - Jews have no different stand-
 ard applied to them (2:4)

God judges according to works (2:6) - works and grace not



antithetical.

Eternal life given to those of patience (2:7-10)

Wrath and anger given to the fractious

Jew first in glory, honor, and peace, but He is first also in tribulation and distress.

God no respecter of persons (2:11)

(b) Jews compared to Gentiles in General (2:12-16)

Gentiles who sin without the Law will perish

Jews who sin with the Law will be judged

One ought not only hear the Law but do it

Right relation to God is faith, not hearing of Law

Those who do good by nature are a law unto themselves (14-15)

Gentiles may come to knowledge of God thru light of creation and conscience.

Gentiles who have only creation and conscience will be judged on the basis of that whereas the Jew who has the Law will be judged on the basis of the Law.

All will be brought to light when God judges (2:16)

b. Jews and the Law (2:17-29)

(a) Jews and Law in General (2:17-24)

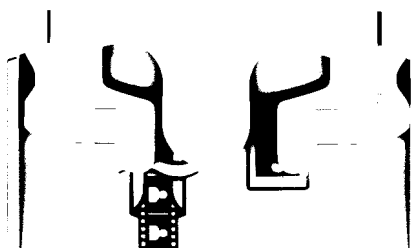
Compares reading-knowing the Law with doing the Law

Jews had advantages in the Law but these were for being guide to blind, light to the nations, corrector, teacher.

Moral failure of Jews (2:21-24)

Their example blasphemes God among Gentiles.

(b) Jews and Circumcision in Particular (2:25-29)



Circumcision - originally a rite of puberty which became rite of infancy - sign of covenant. Rite had absolute value by time of Paul. Rite was conditional value for Paul - external sign be followed by internal obedience. Lack of internal obedience removes value of circumcision. Bad Jew is worse than a good pagan.

God who commanded circumcision is free to dispense with it. (c.k. Barrett).

9:28-29 in the Spirit, Jew and circumcision take on new meaning.

True Jew is one whose praise is from God not from men.

(c) Jews and Scriptures (3:1-20)

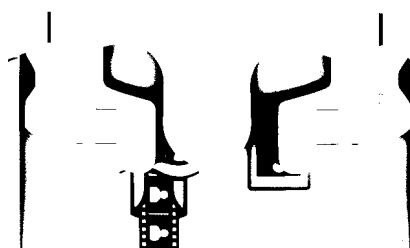
(a) Jewish objections argued (3:1-8)

Diatribes continues. Jews have advantage in oracles of God (O.T.). Israel "faithless" by and large in time of Paul, but God still was faithful. (v.4 Ps.116:11) vv. 5-8 justice of God. Wrath of God (punishment of sin now and in day of judgment) is not unjust, as some say. God is judge (v.6); man is sinner (v.7); any argument which says that evil promotes good destroys the moral order (v.8)

(b) First section concluded (3:9-20)

Both Jews and Gentiles are sinners

Scriptures from O.T. support this: Ps.14:1-3; 5:10; 140:4; 10:7; 36:2; Is. 59:7-8. These scriptures show sin to be corrupter of self and society.



v. 19 the law is the entire O.T. No human being is excluded from its judgment

v. 20 consciousness of sin -

awareness by the person of a state of sin. *επιγνωσις*

3. The Means of Justification: The Righteousness of God (3:21-4:25)

(1) God's righteousness demonstrated (3:21-31)

a. The Concept of God's righteousness (3:21-26)

Means of justification given. Justification is by grace through faith (3:21-22a)

All have sinned - Jew and Gentile

Sin = *αμαρτια* missing the mark. Image of God lost but not completely.

3:24-25 Justification is present process (being put right).

Justification, sanctification, and glorification all are progressive. In Christ man is transformed into the likeness of Christ.

In Christ the 'slaves' are set free.

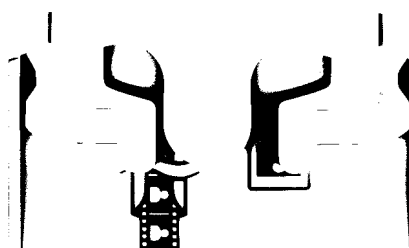
propitiation (v.25) Greek is *ἱλασθησων*. Also means expiation (removal of guilt or defilement). Also interpreted "mercy seat" - sacrificial death is in line with blood sprinkled on mercy seat. This is place of meeting between God and man → blood gives life.

"remission of sins" = passing over sins.

3:26 justice of God and justification of man - God's righteousness is revealed when He sets man right.

Substitutionary atonement - Christ satisfies

God's justice first (victim)



Expiation of sin - Christ brought man into right
relation with God (vicar)

Christus Victor - Christ triumphed over the devil
(victor)

b. Corollaries of God's Righteousness (3:27-31)

Human boasting is excluded (3:27-28)

God's universality affirmed (3:29-30)

Law is established (3:31) - By the law of the Spirit one
can fulfill the righteous requirements of the law.

(2) God's righteousness illustrated (4:1-25)

a. Abraham was justified by faith (4:1-8)

Judaism taught that Abraham was justified on the basis of
works (Ecclesiasticus 44:1-50:24), keeping the Law. Paul re-
futes justification by works. Concludes that through faith
the ungodly are justified by God. Reckoning of righteousness =
not reckoning sin.

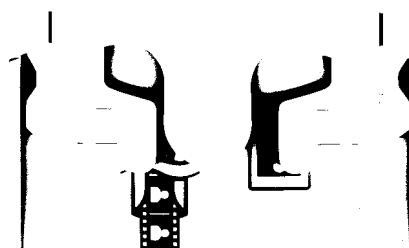
b. Abraham justified by faith before circumcision (4:9-12)

Blessing springs out of forgiveness of sin, not out of circum-
cision. Circumcision was a seal of the covenant after Abram
was declared righteous. Abraham is father first of all uncir-
cumcised who believe, then father of all circumcised Jews. This
that he is father of all believers. All who follow Abraham's
example of faith are Abraham's children.

c. Abraham received the Promise before the Law was given (4:13-15)

Law and promise

Law and wrath



Law excludes faith and promise (4:14 for legalism shifts attention from God to power of man. If inheritance is by law, it is no longer by promise; but God gave it to Abraham by promise. Law goes with transgression and wrath. Law awakens consciousness of sin. Sin and wrath are realities without the Law but the Law intensifies sin into transgression.

- d. Abraham Is True Type of Those Justified by faith (4:16-25)
Salvation rests on faith so that it may rest on grace and be guaranteed to all descendants - not only to adherents of the law.

Promise of God is by grace thru faith. All who have the faith of Abraham are included. Abraham's faith was in God. Birth of Isaac - Abraham hoped against hope. Abraham grew strong in the faith as he gave glory to God.

If Abraham is type of faith, the Christian is anti-type of faith. Isaac was a type of Christ, raised from the dead.

II. Salvation (5:1-8:39)

1. Salvation as Reconciliation (5:1-21)

(1) The Realm of Grace (5:1-11)

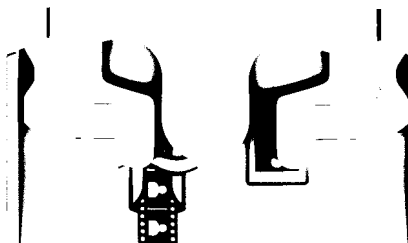
a. The nature of grace (5:1-5)

On the basis of justification by faith that the believer has peace with God.

5:1 - Peace is harmony with God and his creation

Peace comes through Christ

Through Christ we have access to grace



5:2 (we) believe stands in the realm of grace. In the grace of God we can rejoice in the glory of God now and in the age to come. This is hope.

Sufferings ⇒ endurance ⇒ character. Hope will not be disappointed.

b. Need of grace (5:6-11)

Against human need, only love would remedy it (Christ's death = love).

5:6 - right time (καιρος)

5:7 - Christ died for the ungodly, not for the righteous.

5:8-9 love and wrath of God are hell together. Salvation from wrath is in future tense.

5:10-11 Man is enemy of God, but God's love reconciles man.

Risen Lord is responsible for future salvation.

(2) Reign of Grace (5:12-21)

a. Adam as Type (5:12-14)

Malevolence thru Adam; Benevolence thru Christ.

What means "sinned?" εψηωσεν

controversy - Augustine - original sin as inherited guilt (5:12).

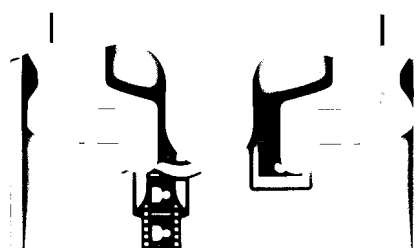
No such thing as original sin as inherited guilt. No guilt before consciousness of sin. Conscience as a natural law reigns where there is no Mosaic Law.

b. Christ as Antitype (5:15-17)

Adam has sin; Christ has gift.

- Adam's act vs. gracious act of God in Christ (15)

- Condemnation as result of Adam's act



Justification as result of Christ's act

- death vs. life

c. Resume (5:18-21)

Summary of 12-17. Adam's act vs. Christ's act (5:18) Adam's disobedience vs. Christ's obedience (5:19). Law came in - sin increased but grace abounded the more (5:20). Sin and grace personified (5:21). As in Adam all die, so in Christ shall all be made alive. (I Corinthians 15:22)

2. Salvation as Sanctification (6:1-23)

(1) Sanctification and Sin: Two Dominions (6:1-14)

a. Appeal to Christian Baptism (6:1-4)

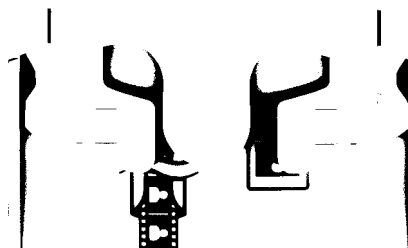
Paul pressed by legalism and by antinomians. Death to sin leads into new realm of sanctification and righteousness. This is true sanctification, not the false dualism of gnosticism.

Baptism: Immersion is the mode.

Baptism is rite of passage from old dominion of sin into new dominion of righteousness. One must be dead to sin and self. Just as one dies with Christ, one is raised with Christ. Newness of life in the present points toward the resurrection.

b. Appeal to the Christ Event (6:5-11)

Death and resurrection of the Christian (6:5-7) is connected with the death and resurrection of Christ (6:8-10). The Christian died when Christ died, but the bodily resurrection of the Christian is in the future. When Christ died, he moved by resurrection into life. Now He is Lord of life. 6:10 Christ was made a sin offering. Christian is to be alive to God in



Christ Jesus.

c. Appeal to Christian Commitment (6:12-14)

Sin must not be allowed to reign as a tyrant. The body can be used for defense of sin or for the new life of righteousness. Lordship of Christ is extended to the body. Law reminds the person of sin. The Christian lives under grace, not under Law.

(2) Sanctification and Slavery: Two Destinies (6:15-23)

a. Works of Slavery: Two Slaveryes (6:15-19)

soldier ⇒ commander

slave ⇒ master

Legalists and libertines refuted

There is a law of Christ even to those under grace. Man always has a master - sin or righteousness. Freedom from sin introduces one to a new obedience. There are Christian standards which the Christian follows. Freedom is not libertinian. Impurity and iniquity were special sins of paganism which converts were called to renounce. They are now slaves of righteousness. Sanctification is process toward perfection which eliminates sins of flesh and spirit.

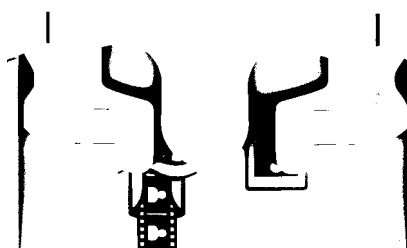
b. Wages of Slavery: Two Freedoms (6:20-23)

freedom from righteousness = slave to sin (v.20)

Wages of freedom from righteousness is death

True freedom is freedom from sin. Wages is sanctification and eternal life.

3. Salvation as Liberation (7:1-25)



(1) Law and Freedom: Analogy of Second Marriage

(7:1-6) Law and freedom

analogy of second marriage. The death of the husband allows the wife to remarry (woman was possession of her husband). Moral and spiritual death of the Christian (to Law and sin) allows him to be joined to Christ. Body of Christ is crucified and risen Christ. Bear fruit for God (v.4) and bear fruit for death (v.5) Living in the flesh is a self-centered life of pagan sensuality. Christian is set free from the Law to be joined to Christ.

(2) Law and Sin: Analogy of Adam in Paradise (7:7-12)

Paul's autobiography and everyman's autobiography in repeating Genesis 3.

Law is not sin!

Law brings knowledge of sin (v.7)

Law is catalyst which aids and initiates action of sin upon man.

Sin is lifeless until the commandment "not to sin" brings it to life.

Law is narrowed down to the commandment on covetousness. Commandment revived sin and brought death.) Law helps us to be enlightened as to our real condition. Age of innocence: Paul alive

Commandment brought sin to life: Paul died

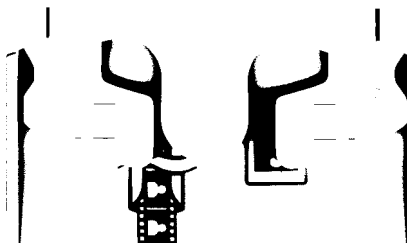
Commandment brought sin to life: Paul died

Law can also lead to life.

Sin is in man not in the Law. Law is a mirror to reveal man's "dirty face," but man made himself dirty.

(3) Law and Death: Analogy of Slave Market (7:13-20)

This is a pre-conversion experience. Sin and death are linked in cause and effect. Sin uses law to bring forth death.



The Law is Spiritual, but man is carnal (the natural man). Christians are not sold out to sin as non-Christians are. Carnal man is confused and frustrated by his inability to will and do the same thing (good thing).

The Law is good but cannot call the good. It is holy but unable to save; it is spiritual but cannot deliver the carnal man from sin; it is good but fails to produce the good. Sin holds men in bondage to be unable to do what he really wants.

Pre-conversion experience: I can will what is right, but I cannot do it.

Distinguish between the ego (I) and ~~sarx~~^{sarx} (flesh).

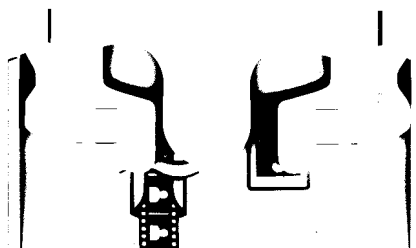
(4) The Great Conclusion: the Law of the Two Laws (7:21-25)

Law of God - wars against the Law of God which is in the innocent mind. Captive to sin - body of death. Paul is divided: He serves law of God and his mind but with his flesh (left to himself) he serves the law of sin.

4. Salvation as Sonship (8:1-39)

(1) The Spirit of God (8:1-27)

a. The Law and Mind of the Spirit (8:1-8) Those who were condemned under the law are acquitted in the Spirit. Law of the Spirit is that it gives life and freedom. Inability of the law has been filled up by Christ (pre-existent, incarnate, dead, resurrected, glorified). Sinful flesh (v.3) - Son of God came to dwell in the same weak flesh that we live in. The Son defeated sin in his den. The sinless life of Jesus was the undoing of sin. God's act takes the Christian out of the flesh and puts him in Christ for the law of the Spirit of life. Mind set of the Spirit (8:5-8) contrasted with the mind of the flesh.



Mind of Spirit brings life, but mind of the flesh brings death. Mind of the flesh is hostile toward God.

b. Indwelling of the Spirit (8:9-11)

Christians are in the Spirit and the Spirit in them. Spirit of life gives life to the Spirit and body of man. Spirit will give life to the mortal body (at resurrection).

c. Life, Leading, and Witness of the Spirit (8:12-17)

Not debtors to the flesh. In the Spirit the Christian puts to death the practices of sinful deeds. Spirit of God puts at odds the spirit of slavery and the spirit of sonship. (14-19). Holy Spirit leads to freedom and sonship, not to fear and slavery. Spirit is witness at the adoption of God's children. God's adopted children are now heirs with Christ.

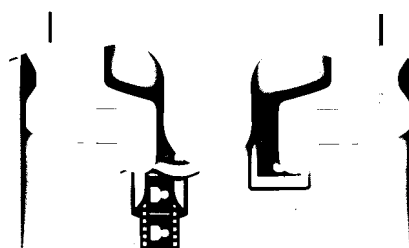
d. Firstfruits of Spirit (8:18=25)

Meaning of inheritance - O.T. land of promise and The Lord. Paul had in mind the glory of the Lord in a new, liberated creation. cosmic redemption.

Present sufferings do not compare to the coming glory (future). Creation portrayed as a mother bringing her child to birth (8:22). "First fruits" (v. 23) is present experience of Christian. Groaning is a longing for redemption (whole man). Hope and patience are called for.

e. Intercession of Spirit (8:26-27)

Spirit groans for us because we are weak (ignorance and sin). Only by help of the Spirit is the saint of God able to join the Son in prayer, "Not my will but thine be done." God searches human hearts; the Spirit intercedes. God knows what is the mind of the Spirit.



(2) The Love of God (8:28-39)

a. Purpose of God's Love (8:28-30)

God works out his purpose only in those who respond positively to his love. God knows those who love him. God works with (synergism, not monergism). There is human response to God. Purpose of God in men: Foreknowledge = God loved man before man loved God.

Problem of predestination: monergism ends in either double predestination or universalism. Conditional predestination means that man responds in faith. Salvation is a walk, a fellowship with God. The Redeemed body will be conformed to the risen Lord. Men have image of God in creation but must be changed into His likeness.

Historical realization of God's purpose in man (8:30).

b. Power of God's love (8:31-39)

hymn of praise - no condemnation with Christ; no separation with Christ (8:35-39). Death of Christ has redemptive efficacy. Historical existence of Jews threatened by edict of Claudius? Christian victory over all threats.

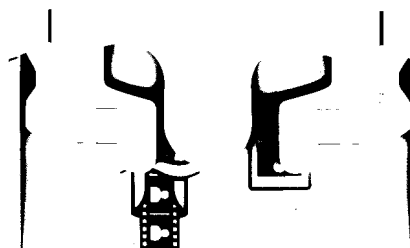
III. Predestination (9:1-11:36)

Righteousness of God revealed in predestination. Expulsion of Jews from Rome may be in background.

1. God's election of Israel (9:1-29)

(1) Introduction: Israel's unbelief (9:1-5)

Heavy emotion here - anguish of Paul (1-3) for Israelites who have every advantage (4-5). Paul was willing to be accused



for his brethren the Jews. Their advantages: sonship (in law), glory, covenants, law, worship, promise, and Christ who is descendant of patriarchs.

(2) Election and God's promise (9:6-13)

God's election and man's responsibility. God's promise to Israel cannot fail. The promise is fulfilled in Christ; most of Israel has rejected Christ; but God will yet fulfill his promise through a present remnant of Israel, believing Gentiles, and a final restoration of Israel.

Children of flesh vs. Children of promise

Election is God's selective purpose in history (Israel and Esau v. 12-13)

A true Israelite is one who has Abraham's faith in the promise, not those who have only his flesh.

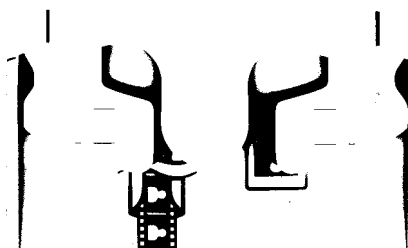
(3) Election and God's Justice (9:14-18)

God's justice is his mercy. Mercy actually goes beyond plain justice. God's word sometimes brings out a hardness which is already in a person. God's justice is that God is just and merciful to those who respond to Him.

(4) Election and God's Freedom (9:19-26)

What about election and human freedom? Use of analogy of Potter's clay. This defends the freedom and mercy of God, not attacking the freedom and responsibility of man. No doubt predestination in the two vessels (v.21).

vessels of wrath (used for God's purposes). They were not made purposefully for that. God endured these vessels who



prepared themselves for destruction. Vessels of mercy will share glory of God by grace through faith. The called are those who answer and respond by faith. Scripture gives evidence of salvation of all (incl. Gentiles - example from Hosea).

(5) Election and God's Remnant (9:27-29)

Remnant will be saved from Israel (v.27) Isaiah 10:22-23. Reference to Sodom and Gomorrah (Is. 1:9); Gen. 19:24-25)

Doctrine of election is missionary and evangelistic teaching.

2. Israel's Failure Before God (9:30-10:21)

(1) God's Righteousness (9:30-10:13)

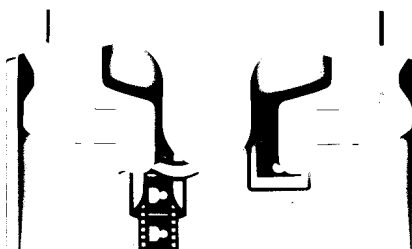
a. Christ as a Stumbling Stone (9:30-33)

Roman church had Gentile majority and Jewish minority. How have Gentiles attained God's righteousness while most Jews have failed? Gentiles' righteousness was received through faith. Israel tried to pursue righteousness based on Law. The former righteousness is God-centered due wage. Christ is the "rock of ages" but a stumbling stone to Israel who would not build on His foundation.

b. Christ as the End of the Law (10:1-4)

Paul's deep desire for the Jews is that they be saved. Jews have zeal for God which is not enlightened. (Zeal without knowledge is fanaticism, but zeal with knowledge is enthusiasm).

Jews had false understanding of righteousness (self-righteousness, not righteousness of God by faith). Jesus is the



ΤΕΛΟΣ (fulfillment) of the Law (no cheap autinomialism).

Christ is the end of Law as termination, for now God's righteousness is revealed apart from The Law. Apart from faith, law remains. Christ redeemed those who once were under Law.

C. Christ as Lord (10:5-13)

Importance of faith. Righteousness of faith vs. righteousness of Law.

Priestly view of the Law in Levit. 18:5 - one must keep the Law to gain life. (Only Christ kept the Law and can give life.)

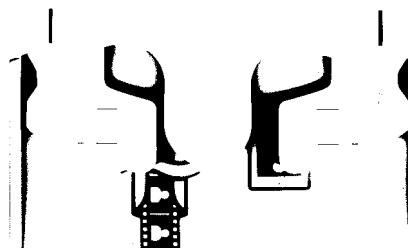
Prophetic view of Law in Deut. 9:4 and 30:11-14 is witness to righteousness of faith. God has brought Christ near as he brought the Law near (Human effort cannot bring about the incarnation or bring Christ up from the dead.) Word of faith is the preaching of death and resurrection of Christ. Jesus - Lord is earliest creed (objective faith) which must be internalized (subjective faith). Subjective faith is belief in the historicity of the Christ event plus the coming near of the Living Lord through the Holy Spirit.

belief in heart ⇒ confession with lips ⇒ salvation beginning now and consummating in the day of the Lord. (10:9-10). Universality of faith (10:11-13) - salvation is offered to all (Joel 2:32)

(2) Israel's Responsibility (10:14-17)

a. Gospel to Israel (10:14-17)

Israel has heard but she did not believe; she is responsible for failing to attain God's righteousness. (Israel



had heard the gospel in Isaiah 52:7; 40:9; 41:27; 10:16; 53:1) Abraham heard the gospel (Gal.3:8) the promise of God and responded by faith.

b. Gospel to Gentiles (10:18-21)

Israel has heard; indeed, the whole created order has heard in creation (Psalm 19:4). God revealed himself in creation and in the Law (Ps. 19:1-6 [creation] 7-14 [Law]). He has revealed himself now in Christ. The whole world is responsible for their sins. Mission to Gentiles ⇒ a new universal proclamation. Did Israel understand? Well, the Gentiles whom Israel regarded as foolish understood God's word to them - so, why not Israel? Gentile response to the gospel may provoke Israel to respond to God. Testimony of Law (Deut. 32:21) and of Isaiah (10:20). Gentile "dogs" responded to God ((s. 65:1) but rebellious Israel did not (65:2).

3. God's Restoration of Israel (11:1-36)

(1) Remnant of Israel (11:1-10)

a. Remnant chosen by Grace (11:1-6)

Has God rejected His own people? No. He has never rejected the true Israel. There is a remnant with which Paul identifies. Remnant is strong in O.T. (Amos 9:8-10; Micah 2:12; 5:3; Is. 1:9; 6:9-13; 9:12; 10:22; Zephaniah 3:12-13; Jeremiah 23:3)

Elijah discovered from God that there was a faithful remnant (I Kings 19). Paul discovered the same thing. Now or then

the elect as chosen by grace. Election is not dependent on good works, and election is not for privilege but for service (to reach Gentile and Jew).

b. Hardness of the Rest (11:7-10)

Israel as a whole failed to obtain the promise but the elect remnant has obtained it by obedience of faith. Disbelief is only partial. Israel's tragedy is that she was an unbeliever in the grace of God by rejecting Jesus. In rejecting Jesus, Israel's heart was hardened. Gentile hearts were hardened by their rejection of God's revelation in creation (Rom. 1:21). Stupor (Is. 29:10; Deut. 29:4) - Faare (Ps. 69:22-3).

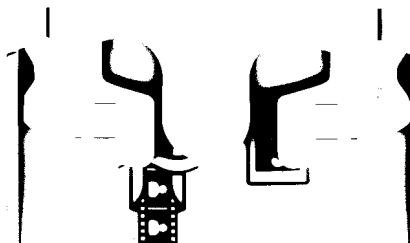
(2) Salvation of Gentiles (11:11-14)

a. Repeated Question (11:11-12)

Did Israel stumble in order to fall? No. In her stumbling salvation came to Gentiles so that the Jews can be reached through the Gentiles. Paul turned from Jews to Gentiles in his preaching so that the Jews could be reached. Israel in temporary position of defeat and inferiority to Gentiles so that they could find the fullness of salvation.

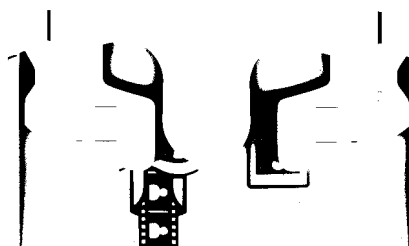
b. Jealousy of Israel (11:13-16)

Paul believed his ministry to be that of provoking Israel-making them jealous to respond to God. Paul's obsession with Israel did not diminish the ministry to the Gentiles. The Gentiles were to be used thru God's faithfulness to reach the Jews. That is why Paul magnified his ministry



to Gentiles. Israel would then be restored as heirs of the promises of God to patriarchs and prophets. Inclusion (reconciliation) of the world means inclusion of Gentiles; life from the dead means conversion of Israel to faith in Christ. A part sanctifies the whole because of group solidarity. (v.16) Abraham made descendants holy [firstfruits] [root] is patriarchs. Holiness of the Father makes Israel holy. They must, however, believe before they can be saved.

c. Allegory of Olive Tree (11:17-24) Warning against Gentile pride (17-21), reminder of God's power (22-24). Natural branches broken off to allow a wild olive branch to be grafted in. This would bring new vigor and help the tree bear fruit again. Wild branches are Gentiles who have received richness from patriarchal root of Israel's religion. Gentiles, as receivers, have no room for pride. Gentiles gloating over Jewish minority in Roman church bordered on anti-Semitism. Remember, the root supports you and not vice versa. There is no new people of God, only one people of God - and they by faith. Gentiles and Jews must remember that you stand fast by faith. God does not prefer a Gentile to a Jew. Pride of Jews was rebuked (Rom. 2:17-18) and now pride of Gentiles is rebuked. Saving faith is past, present, and future and checks all cocky pride! God's power is both kindness and severity - man's response in faith determines which (no fatalistic double predestination). Belief ⇒ kindness; unbelief ⇒ severity for Gentile or Jew.



Man is responsible for his own response. His response conditions God's kindness or severity. God's power toward Israel may again be kindness if they do not persist in unbelief. God has power to lop off Gentiles and to graft in Jews again.

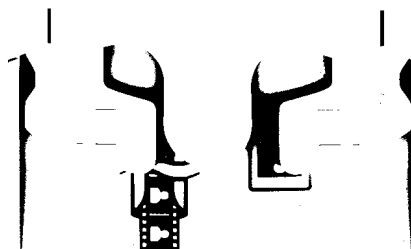
Paul's allegory, contrary to nature, is intended to represent a miracle of grace.

(3) Salvation of Israel (11:25-36)

a. Mystery of Israel (11:25-32)

God's mystery in regard to Israel is a rebuke to Gentile conceit and a revelation of God's mercy. God's promise to Israel is not proven false but Gentile ignorance has missed the nature of the promise. Israel will be grafted back in; her hardness is only temporary. A remnant in Israel remains, while Gentiles have opportunity, and this will lead to a collective conversion of Israel to faith in Jesus as Messiah. Mystery of Israel is that the fullness of Gentiles will be followed by the fullness of Israel. The future hope of Israel is the main point in Romans.

Neglect of this creates Gentile conceit today. What means "all Israel"? Universal salvation of all men? No. It must be a collective conversion which does not include every individual Israelite. God is not yet finished with Israel. God will love Israel into reconciliation thru his mercy. Israel is now disobedient so that through disobedience they might receive mercy (no salvation by merit).



Universal invitation but not universal salvation.

b. Wisdom of God (11:33-36)

(Is. 40:13) God needs no human counselor.

(Job 41:11) God needs no human creditor
15:8)

Depth (the unfathomed in God)

Riches (inexhaustible spiritual resources)

Gifts from God (Wisdom (design and purpose for creation)
(Knowledge (human knowledge about God
thru mystical experience)

God hides Himself (Is. 45:15)

God is the ground, guide, goal of all things.

IV. Exhortation (12:1-15:33)

Personal and social application of preaching. Believing becomes behaving
in consistent thought and life.

Paul does not abandon law for antinomianism but fills law with spontaneity
of love which keeps law of Christ from becoming new legalism.

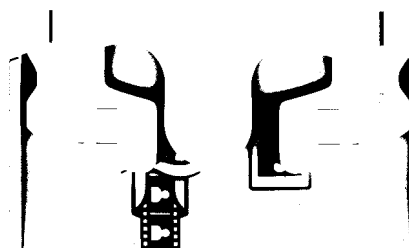
1. Love as a life of Sacrifice (12:1-21)

(1) Introduction: The Living Sacrifice (12:1-2)

Christian brotherhood based on mercies of God. (God has compassion).

12:1 bodies = ~~ο σωματῶν~~ = your very selves. Contrast dead bodies of
animal sacrifices.

reasonable service is spiritual worship. Life of sacrifice is a
form of spiritual worship that embraces the whole self and all of
life. This is transformation of life lived in the world. Life
must be lived in the world but not in conformity to the ways of
the world. 12:2 Be conformed to Christ. The world is superficial.



Renewal is to be in the spirit of mind. Mind is the total personality - man's awareness of his total situation in universe. Highest function of mind is to prove the will of God. Model of sacrificial life is Christ. Sacrificial life has a sense of the body of Christ and of Christian brotherhood.

(2) Christian Community as Body: Call to Walk in Christ (12:3-8)

Members of body must know how to relate to each other before they can perform ministry of the body through use of separate and individual gifts. (Gentile feeling of superiority over Jews) No place in body for high mindedness. Sober judgment - see oneself in proper relation to others.

(12:6) faith is ability to do certain things.

Christians are members of the body of Christ and members one of each other, (interdependence). No lone rangers in God's kingdom (Vertical relationship needs the horizontal relationship also). God's grace is the source of all gifts. Prophecy according to faith. Prophets then as now fell back on their "glands" when they ran out of grace. Prophecy must be regulated but not eliminated. Service, teaching, exhortation, contributors, leaders, those who show mercy.

(3) Christian Community as Brotherhood

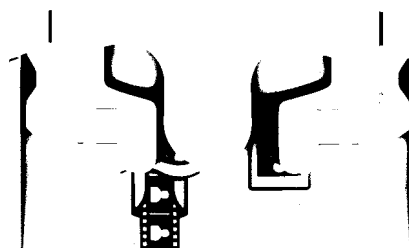
Call to Walk in Love (12:9-21)

a. Toward those within (12:9-13)

Genuine love - no substitute.

Preference for one another - consideration.

Unflagrant zeal (ull)



constant in prayer - supplication for and contribution to the needs of the saints. (I Corinth. 13 is in background)

b. Toward those Without (12:14-21)

Envy sometimes blocks joy rather than sorrow (v.15). Problem of pride (v. 16) place high estimate on the lowly. It will put ourselves into perspective. He who associates with the lowly expresses love but is sure to experience more love.

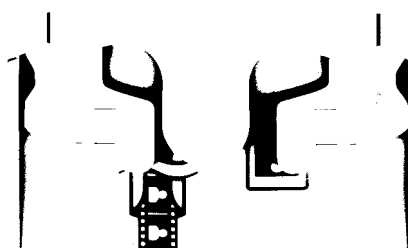
(12:14, 17-21) love toward outsiders and adversaries. ① Learn to relate to evil (vv.17-18) and then ② how to overcome evil for evil. Live peaceably with all. Vengeance is God's not man's (as in I Maccabees 2:67-68) 12:20 nonretaliation is urged in view of retribution by God.

Do not be overcome with evil but overcome evil with good.

2. Love as a Life of Submission (13:1-14)

(1) Loyalty to the state (13:1-7)

God may use social institutions to punish and reward even before final judgment of man. Authorities = state officials. All authorities got their authority from God. Subject is not servile but mutual respect and mutual submission to brothers. Christians find a place in the organic whole and make the whole a better place to live. Rejection of subjection in an ordered society threatens peace and unity. Rebellion against constituted authority is resistance to God. "Law and order" must be followed with justice. Rulers must do good and punish evildoers. Some rulers must be resisted by testimony and blood of saints. State takes its place as avenger and inflicts God's wrath on the wrongdoer. Submit to authorities



is to avoid God's wrath (anarchy) and to be the best citizen possible. State as God's servant should promote positive good as well as to avoid anarchy.

Rulers are ministers of God and as such are due taxes, revenues, honor, respect. Public officials of this type are worthy of confidence in the institution of government should not be shaken by specific persecutions.

(2) Love to the Neighbor (13:8-10)

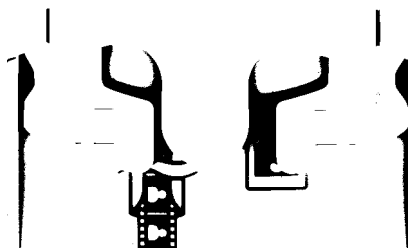
Debt of love in Christian brotherhood and to any neighbor in need. Loving one another is the royal Law. Christ's love needs to be fulfilled by the individual for others and self. No conflict between social justice in civil law and brotherly love found in Mosaic Law and taught by Jesus and Paul. Debt of love is expressed in the commandments (13:9). The law of love is summarized (13:10). Golden Rule (Hillel) What you do not like yourself, you shall not do to your neighbor. He who loves fulfills the Law.

(3) Living in this Crucial Time: Hymn of the Day of Christ (13:11-14)

Paul still has eschatological urgency.

Night and day. Time of salvation is now. Cast off works of darkness for the light of day. Christian conduct is to be good - pagan conduct must go (13:13) Reveling and drunkenness, debauchery and licentiousness, quarreling and jealousy. Augustine converted after reading verse 13. Put on Christ (13:14) This may be baptismal liturgy. Work of flesh are deeds which grow out of life organized around self at center (sensualities and sins of human spirit.)

3. Love as a Life of Service (14:1-15:13)



(1) Those Who Have Scruples (14:1-19)

a. Problem of Dietary Laws (14:1-4)

Eating meat sacrificed to idols. Weak in faith and strong in faith. The strong are to welcome the weak but not to debate unessential matters that divide them. There were disputes between those who argued for Christian freedom from dietary taboos and another group entrenched in conservation. The strong criticize the weak as "old fashioned"; the weak in faith retaliate by judging the strong as liberals and modernists. Christian is solely responsible to Christ. Christ will enable the strong to stand despite judgmental attitude of the weak.

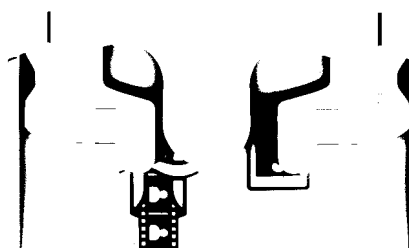
b. Problem of Special Days and Seasons (14:5-9)

Transition from sabbath to the Lord's Day as time for worship. This brought a dispute. Paul urged everyone to be convinced in his own mind. Calls for mutual respect and acceptance between factions. But Jesus is Lord. Death does not hold sway.

c. Judgment Seat of God (14:10-12) The weak one has no right to play God. Ignorance and prejudice are never corrected by always catering to them. Paul warns those with judgmental attitude that the tribunal of God is coming. Every Christian will give account to God - no need for human judgment.

(2) Those Who Cause Stumbling (14:13-23)

The strong in faith are not to impose any stumbling block to faith. Strong Christian should exercise critical faculty not on the weak brother but on himself as to what to do not to be a stumbling block. Strong Christian is not to use his Christian freedom excessively



even though his knowledge about clean and unclean is correct. Stumbling block may produce sorrow, injury, or ruin in the weak Christian. One who destroys weak brother is not walking in love. Tragedy when a weak brother is destroyed for food. Do not so disillusion a weak brother that he will blaspheme and attribute to Satan what is of God. Christians should not discredit their faith by conduct. Pursuit of peace is pursuit of harmony. Lack of love may lead to demolition, not building up. Faith is that which is acceptable to God. Christians live on three levels: the weak, the strong, and the mature.

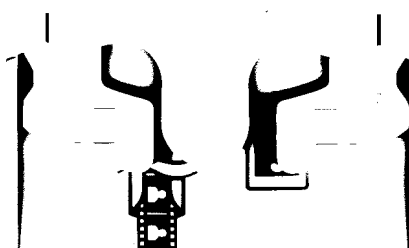
(3) Those Who Are Truly Strong (15:1-13)

Marcion (and Tertullian and Cyprian) apparently do not use Romans 15 & 16.

a. Way of Christ (15:1-6)

Those who are strong put love first and imitate Christ. (pattern of love 1-3a, proof from scripture [35-4] and prayer for unity [5-6]). Strong must love the weak. OT Scriptures were for Christians in early source of steadfastness and encouragement. Harmony glorifies God (One mind - one accord - one voice)

b. Welcome of Christ (15:7-13) love in the example of Christ (7-9a), proof from scripture by appeal to OT (9b-12), prayer for hope (13). The weak have scruples of Judaism. The strong are Gentiles in danger of misusing Christian freedom. Mutual welcome is acceptance of the other with an open mind. Unity will bring glory to God. Unity of Scripture and Spirit inspire hope.



Epilogue (15:14-33)

1. Paul's Gentile Ministry (15:14-21)

Priest and preacher. Paul is confident of them: filled with goodness, knowledge, able to instruct one another. Paul reacts to apostolic sacerdotalism. Paul is a priest whose offering is Gentile believer. Paul as preacher was commissioned and fulfilled his commission in the East. Paul's work was in God, Christ, and Holy Spirit. "Jerusalem... Illyricum" a bridge between Jewish and Gentile Christianity? Paul laid foundations but did not stay on for completion of building.

2. Paul's Passing visit to Rome (15:22-29)

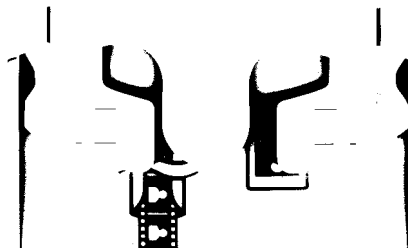
Paul's hindrance in coming to Rome was Gentile ministry in East. Now that is done, Paul sets mind to West. Rome would be his center in the West. He had a spiritual gift to strengthen the brethren and wanted to enjoy their company. Spain held fascination for Paul because it was in Renaissance and was a commercial and tourist center. Collection for poor saints is mentioned. Gentiles owed a debt to Jewish Christians as the source of spiritual blessings. Paul hopes for recognition of Gentiles by poor saints in Jerusalem.

3. Paul's Appeal for Prayer (15:30-33) anxiety for dangers awaiting Paul in Jerusalem. Paul faced there the unbelieving Jews from Asia and the saints (hopes that they will accept the offering). Hopes that unity between Gentiles and Jews will enable Paul to arrive in Rome refreshed.

End of letter to Rome

Letter to Phoebe added

Letter for Phoebe (16:1-23) Written to Rome as attachment? Letter to Ephesus which later became attached to Romans?



1. Commendation of Pheobe (16:1-2)

a woman, sister, deaconness.

Deaconnesses active in early church until anti-feminism of Catholicism and Calvinism. Romans are urged to receive her. She was a patroness of Paul.

2. Paul's greetings (16:3-16)

Aquila and Priscilla

Epaenetus - Paul's first convert in Asia

Mary and three other women are workers.

Andronicus and Junias - fellow prisoners and fellow laborers.

Apollos - a worker tried and true

Aristobulus - slaves and freemen were intended here.

Herodiaon - may be an Aristobulian

Narcissus - another wealthy freedman of Tiberius.

Tryphoena and Tryposa - workers

Persis - slave woman?

Rufus - a choice Christian with a beloved mother

Philologus and Julia - husband and wife (plus 3' children)

Julia and Nereus - association with imperial household.

Greet one another

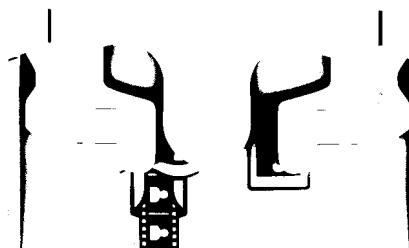
Salutation from all churches of Christ Holy Kiss

Churches of Christ - Christians assembled for worship in cities where Paul laid a foundation for Christ.

3. Sudden Warning (16:17-20)

Against a heresy - Gnostic dualism 16:17-18

Gnostics are divisive, deceptive



Exhortation to brethren to be faithful, guileless.

4. Greetings from Paul's Association (16:21-23)

8 associates

Timothy

Lucius - Lucius of Cyrene or Luke?

Jason - Paul's cohort in Thessalonica

Sesipater - Lyrater of Berea

(all kinsmen = all Jews or relatives of Paul?)

Tertius - Paul's Amanuensis

Gaius - baptized by Paul in Corith

Eustus - city treasurer

Quartus - brother of Tertius who writes the letter?

The Final Doxology (16:25-27)

floating doxology. Appears in three different places - here, 14:23, 15:33.

Doxology intended as a climax to Pauline corpus with Romans as the final letter?