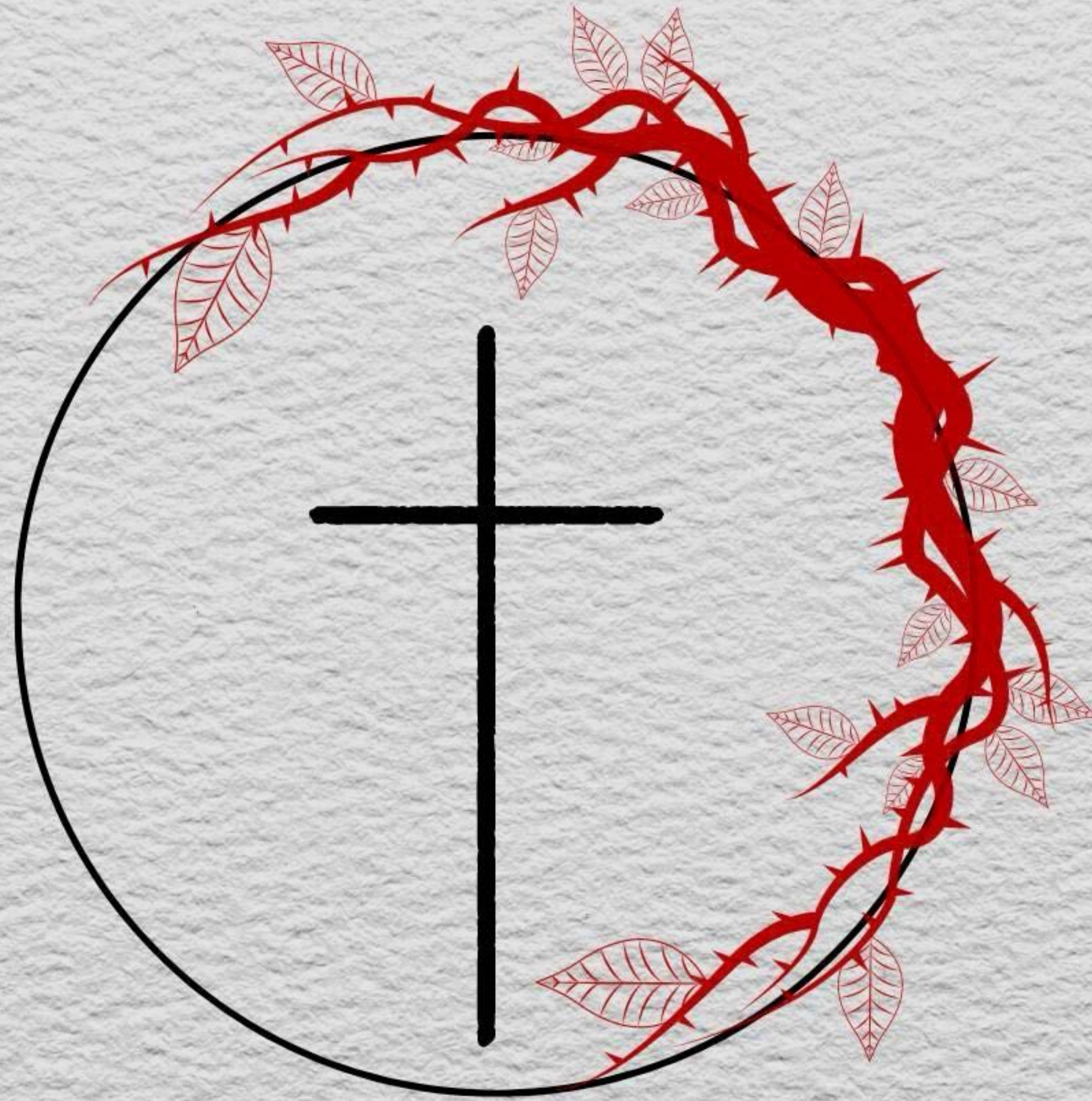


A SURVEY OF THE
BIBLE

Context • Content • Conviction





Crucifixion Dinner



Easter Offering

A SURVEY OF THE

BIBLE

Context • Content • Conviction



ENCHILADAS VERA CRUZ

CANTINA LAREDO



ROMANS

THE RIGHTEOUSNESS OF GOD



THIS LETTER IS ARGUABLY THE MOST IMPORTANT DOCUMENT OF THE CHRISTIAN FAITH; IT STANDS BEHIND VIRTUALLY ALL GREAT MOVEMENTS OF GOD IN THE LAST 1900 YEARS.



DAN WALLACE



PAUL'S LETTER TO THE ROMANS IS PROBABLY THE
CLEAREST AND MOST POWERFUL STATEMENT OF THE
GOSPEL IN ALL THE NEW TESTAMENT. RATHER THAN
AFFIRMING HUMAN POTENTIAL OR INNATE GOODNESS
APART FROM GOD, THE GOSPEL BEGINS WITH
BAD NEWS: HUMANS ARE THOROUGHLY
SINFUL AND GUILTY AND WITHOUT HOPE.



SCOTT DUVALL



BUT GOD HAS COME TO OUR RESCUE IN JESUS CHRIST. HE HAS DONE SOMETHING FOR US WE COULD NEVER DO FOR OURSELVES. HE OFFERS US FORGIVENESS AND MEMBERSHIP IN HIS COVENANT COMMUNITY, AND PROMISES NEVER TO CONDEMN US OR STOP LOVING US.



SCOTT DUVALL



AS THE MOST SYSTEMATIC OF ALL PAUL'S LETTERS, ROMANS ADDRESSES IN DETAIL THE PAULINE KERYGMA [ESSENTIAL MESSAGE].



DAN WALLACE



AUGUST 23, 2020 - AUGUST 8, 2021

48 MESSAGES

ROMANS

**THE FOUNDATIONS
OF FAITH**

ROMANS RESOURCES

"ROMANS" AN INTRODUCTION (Chuck Swindoll)

Travel back in time with me. Let's go back to the winter of AD 57. We're at a narrow land bridge between mainland Greece and the Peloponnese, where a Roman city rakes in fortunes from heavy-laden ships and cash-heavy tourists. Outside the city, in the home of a wealthy and hospitable Christian named Gaius, two men discuss a scroll. One paces the room, pouring out his thoughts to the other, who sits at a large table taking copious notes.

The speaker walks with a deliberate strength, although his years are rounded and a noticeable hitch interrupts his gait. His arms and face bear the marks of wind, sun, age, and mistreatment. His fingers are knotted and curled and fused at an unnatural angle, the sign of stoning. You would expect that a body such as this would contain a hardened and aged spirit, but the eyes reveal something different. They flash with energy and sparkle with the optimism of a teenager. He forget his driver's license.

The clock continues to tick as the floor is Paul; his co-translator, Tertius. The document you are preparing will eventually become the apostle's letter to the church in Rome, the most significant piece of literature the Lord would ever commission his most prolific evangelist to write. Little does Paul or anyone else realize the impact this letter will have throughout the centuries to come. From the Origen of Alexandria in the third century to the Puritans in Philadelphia in the twelfth, countless theologians will pen innumerable pages of exegesis and meditation on the apostle's magnum opus. Augustine will find the seed of his faith in the letter. This document will spark a revolution in the heart of Martin Luther, who will reject the doctrine of justification by works alone through faith alone—a doctrine all but obscured by the dogma of men who strove to profit from a false gospel of works. It will ignite the mind of Jonathan Edwards, strengthen the heart of John Wesley, and fuel the revival fire of George Whitefield.

"CALLED AS AN APOSTLE, SET APART FOR THE GOSPEL OF GOD" (1:1)

Paul's journey to this place and time had been anything but predictable. Though born in the cosmopolitan hubbub of Tarsus, Paul matured in the shadow of the great temple in Jerusalem. Within its enormous, gleaming white walls, he learned at the feet of the famous rabbi Gamaliel (Acts 22:3). Though a Roman citizen (Acts 22:25-28), Paul was first and foremost a son of the covenant. He heard of the great privileges and responsibilities God had given his kindred people. He studied the Law of Moses and devoted himself to fulfilling every tradition to the letter. And he immersed himself in the rituals of the Pharisees with a singular goal in mind. He wanted to become like the temple itself: sacred, strong, undefiled, a worthy vessel for the righteousness of God.

But, as often happens in the lives of great men, Paul's zealous pursuit of righteousness took an unexpected turn. While Paul was on the road in order to silence and persecute Christians, Jesus Christ confronted him, rebuked him, changed him, and then set him on a whole new course (Acts 9:3-22). The righteousness he



"ROMANS: AN INTRODUCTION" (Thomas R. Schreiner)

The influence of Romans in the history of the church is remarkable. Augustine's understanding of grace was mined especially from Romans, though there were other sources as well. Martin Luther's entrance into the gates of paradise came as it dawned on him what Paul meant by the righteousness of God. The Reformation that swept through Europe and turned the Western world upside down was certainly shaped by the message of Romans. Then in the early part of the twentieth century, Karl Barth's commentary on Romans, as he noted, pulled on a bell that rang throughout the theological landscape and called to question the theological liberalism that was reigning through the West.

No one seriously doubts Paul's authorship, and we know that Paul wrote the letter when he was in Rome (Acts 20:3-6), and it should probably be dated AD 55 or 56. In the past some scholars argued that Romans was a treatise, a careful and full presentation of Paul's theology. Certainly Romans is a fuller exposition of Paul's theology than any other letter and is the most important Pauline letter for understanding his theology. Still, some important themes in his theology remain unexplored in the letter. For instance, Ephesians represents a fuller exposition of the role of the church than we find in Romans or any other Pauline letter. Along the same lines, 1 Corinthians 12-14 says far more about spiritual gifts than we learn in Romans 12:4-8. Pneumatology permeates Paul's theology and plays a critical role in Romans, but we see nothing like the extended reflections on Jesus' return that we find in 1 Thessalonians 4:13-18 and 2 Thessalonians 2:1-12. Christology isn't neglected in Romans, and we see an important Christological confession at the inception of the letter (1:3-4), and yet virtually all would agree that we lack the depth of Christology found in Philippians 2:6-11 or Colossians 1:15-20. Other areas of Paul's theology could be explored, but it is clear that Romans isn't a comprehensive unfolding of Paul's thought.

We need to ask why Paul includes the subjects addressed in Romans. Is there an explanation that helps us understand every part of the letter? What strikes careful readers is the focus on issues pertaining to Jews and gentiles. Paul speaks of the Jew first and also the Greek (Rom. 1:16; 2:9-10). The sins of gentiles are revealed (1:19-32) but also the sins of the Jews (2:1-29). When it comes to righteousness by faith, one of the central affirmations is that both Jews and gentiles are justified in the same way (3:29-30; 4:9-16), and Paul emphasizes that both Jews and gentiles are children of Abraham (4:17-25). In addition, the letter often



MAKING "THE GOOD NEWS" GREAT (Chuck Swindoll)

The "good news" of the gospel is that Jesus Christ—Son of God and Son of Man—died for our sins and rose from the dead (1:1-4; cf. 1 Cor. 15:1-5). This good news about the person and work of Christ is "the power of God for salvation" (Rom. 1:16). What good news! The power of God comes to powerless humanity, providing all that's necessary for salvation through Jesus Christ! Can such great news get any greater? In fact, when we are confronted with our own sin and need for a savior and turn to Christ's person and work to save us, the good news of the gospel becomes great news for us. Paul said, "The power of God for salvation to everyone who believes" (1:16). Believing in the gospel makes the good news great.

In light of Paul's spotlight on the gospel of Jesus Christ, let me ask you, "So what? What should we do with this truth?" Let me give you three reasons why it is so important for us to not only know about the good news but know how to make the good news great news for us.

First, you accept the invitation. You don't want it, reshape it, revise it, or work it to accept it. That means the "good news" invitation you're invited to a new life with in Christ—given of all your sins, cleansed by the work of Christ on your behalf, and set free to live a new life by the power of the Spirit. Paul will expand on all of these effects of the gospel throughout his letter to the Romans. But in order for the good news of Jesus Christ to be great news for us, we need to accept the invitation. If you accept by simple faith the good news that Jesus Christ died for our sins and was raised from the dead, you're in the family of God. It's a gift, not a merit.

Second, you live the gospel. Living the gospel means being set apart for the gospel for "obedience of faith" (1:5). Anyone who continually comprehends the magnitude of God's gift won't be able to remain idle. Their priorities, passions, and pursuits will necessarily change. They'll begin to praise and thank God for what He's done. They'll worship and obey the one who saved them. They'll set their hope on things above, love God, and live a life of service rather than selfishness. Accepting the gospel means living the gospel.

Third, you share the gospel. Paul considered himself indebted to all of humanity because he had been entrusted with a priceless gift, the only cure for the deadly disease of sin (1:14-15). Like Paul, those who have accepted the free gift of eternal life and have molded their everyday lives around it have an obligation to share it. We should let others know that God has extended the offer of salvation to everyone, whether privileged or poor, sophisticated or simple, religious or rebellious. Keep in mind that the gospel appears foolish to those who don't understand or accept it. In the past, ignorance has given way to ridicule and persecution. In our increasingly post-Christian, unbelieving world, sharing the gospel will mean facing the same kinds of rejection and persecution Paul himself faced in the first century. But we must remain steadfast, even if it requires the sacrifice of our livelihoods and lives.

Thankfully, we're not alone. Countless lost sinners throughout history provide examples of those who have accepted the gospel, lived the gospel, and shared the gospel in dangerous and even deadly times and places. In fact, according to Christian history, Paul himself never lost his zeal. He remained energized and shameless in his proclamation of the good news. His lifelong evangelistic journey finally ended with his martyrdom in Rome. The words of his letter to the church in Rome stand as a memorial of Paul's testimony and tenacity ... and as a motivator for us today to accept, live, and share the gospel.



ROMANS RESOURCES

"ROME"

(Lynn Cohick)

Known as the Eternal City, Rome captured the imaginations and terrified the hearts of many from its rise to power in the fifth century BC to its fall in the fifth century AD. Rome's origins reach back into myth and legend. The Latins who settled Rome trace their ancestry to Aeneas, son of the goddess Venus and defender of Troy, whose adventures are recounted by Virgil in *The Aeneid* (first century BC). Among Aeneas's descendants were twin boys, Remus and Romulus, who are credited with founding Rome in 753 BC. Legend asserts that as infants the twins were left to die near the banks of the Tiber River, but were suckled by a she-wolf, Lupa Capitolina, who came to represent Rome itself (Livy, *History of Rome* 1.4). Julius Caesar and his adopted son Octavian (later Emperor Augustus) traced their ancestry back to Aeneas and Venus.

Rome sits on the western side of the Italian peninsula, positioned at the northern border of the Latium region. The Etruscans were their neighbors to the north, and Campania lay south of Latium. The region enjoyed sufficient rainfall and fertile soil to support a large population center. The earliest settlers lived on the hills, which rose on the eastern shore of the Tiber River. The seven hills of Rome (Aventine, Caelian, Capitoline, Esquiline, Palatine, Quirinal, Viminal) became an identity marker for the city, so that when John in Revelation makes reference to the "seven hills" (17:9), his audience understands he is alluding to the city of Rome. Near the Capitoline hill, an island in the Tiber, the Tiberine promontory, a natural fjord at this point. The Tiber's banks facilitated trade, as the river was navigable by barges and small boats for quite a distance. At approximately 30 miles from Rome, the Tiber emptied into the Mediterranean Sea at a port named Ostia.

In the seventh century BC, a marshy area between the Capitoline, Palatine, and Esquiline hills was drained, the Roman forum was built upon the resulting field, and temples to Vulcan and Vesta (god and goddess of fire, hearth, and family) were erected. On the Capitoline hill, a large temple to Jupiter was constructed. When the seventh and final king of Rome was overthrown in about 510 BC Rome established itself as a Republic, and in about 500 BC, the temple of Saturn was constructed in the Forum; it served as Rome's treasury and repository of the Senate's decrees. What would become the Circus Maximus was at this early stage a dirt race track located in the valley between the Palatine and Aventine hills. Legend places the Rape of the Sabines here. By Augustus's time (ruled 27 BC-AD 14), 150,000 spectators watched chariot races from bleachers extending around three-quarters of the oval track.

In 390 BC the Gauls attacked and burned Rome to the ground. Undaunted by this defeat, Romans chose to rebuild the city quickly without central planning, which explains why it does not follow the typical grid pattern (Livy, *History of Rome* 5:55). They restored and expanded their city walls, encompassing approximately seven hundred acres. They also built aqueducts, at first



ROME

Ben Witherington III
in *New Testament History: A Narrative Account*

Rome began as a small agricultural settlement on the Tiber River around 753 B.C., according to first-century A.D. reckoning. It was thus an ancient city by the time of the New Testament era, and clearly the most important city of that age, for obvious reasons. The transformation of the settlement or village into an actual city seems to have been accomplished by the Etruscans somewhere around 600 B.C. This required the draining of marshy land, the building of a city wall, the paving of various areas, and the construction of public buildings. The Etruscans also developed this city into the leading metropolis in central Italy, including setting the pattern for Rome's legal and religious systems.

Though it was not called such, by the second century B.C. Rome possessed an empire in the western Mediterranean that included Spain, northwest Africa (spoils of the Punic Wars with Carthage), and southern Gaul. Already in this period, for administrative purposes, these territories were organized into provinces governed by senatorial proconsuls. This was to serve as the preprint for the expansion in the east, which began even before the Julio-Claudian era.

The impact of the continuing expansion of the empire on Rome's resources, including human resources (slaves), flowed with great force into the city, and the city gained considerable wealth and came to rival the most advanced centers of commerce and prosperity. Empire building provided a profession, especially for the upper echelon of Roman society, and the results could be seen in the massive building campaigns undertaken by Augustus and other wealthy Romans. Augustus, for example, who claimed that the city he took over made of brick, he left behind made of marble (Suetonius, *Augustus* 26.3).

The Mediterranean came to be seen as (and even called) a giant Roman lake, and the territories around it as sources of materials, people, and revenue to support and help build a greater Rome. Once Rome became a prosperous city, many throughout Italy and elsewhere in the empire sold farms and property to move to the capital and make a better living. But unfortunately, these now landless people often did not find sufficient work to allow them to live the good life, necessitating already in the second century B.C. the creation of a public welfare system. Rome became a city like many modern cities, with the same disparities between rich and poor, between well-built and poorly built areas, and with the same social problems—poverty, hunger, homelessness, and the like. The setting up of the dole of grain in 22 B.C. by Augustus was necessary to prevent social unrest in the city.

The city of Rome had certain natural advantages. There was the Tiber, of course, but also the indispensable resources of silex, with which Rome could be paved. Silex was provided by the lava flow from the Alban volcano, which came within a few miles of the city and provided the raw material for street construction. The city, having been built on seven hills, was quite difficult to take in battle. It was once called a "suspended city," meaning a city hung from several hills. In such a situation, dwellings had to be vertical in character, hence the *insulae*, or what we would call high-rise apartment structures. This mode of building, using mostly timbers,



LIFE OF PAUL

FIRST JOURNEY

(ACTS 13-14)

APRIL 48
SEPTEMBER 49

GALATIANS

JERUSALEM
COUNCIL

SECOND JOURNEY

(ACTS 15:36-18:22)

APRIL 50
SEPTEMBER 52

1 THESSALONIANS
2 THESSALONIANS

THIRD JOURNEY

(ACTS 18:23-21:16)

SPRING 53
MAY 57

1 CORINTHIANS
2 CORINTHIANS
ROMANS

PRISON EPISTLES

(ACTS 28:30)

WINTER 60
SPRING 62

EPHESIANS
PHILIPPIANS
COLOSSIANS
PHILEMON

FINAL DAYS

(ACTS 13-14)

AUTUMN 67
SPRING 68

1 TIMOTHY
TITUS
2 TIMOTHY



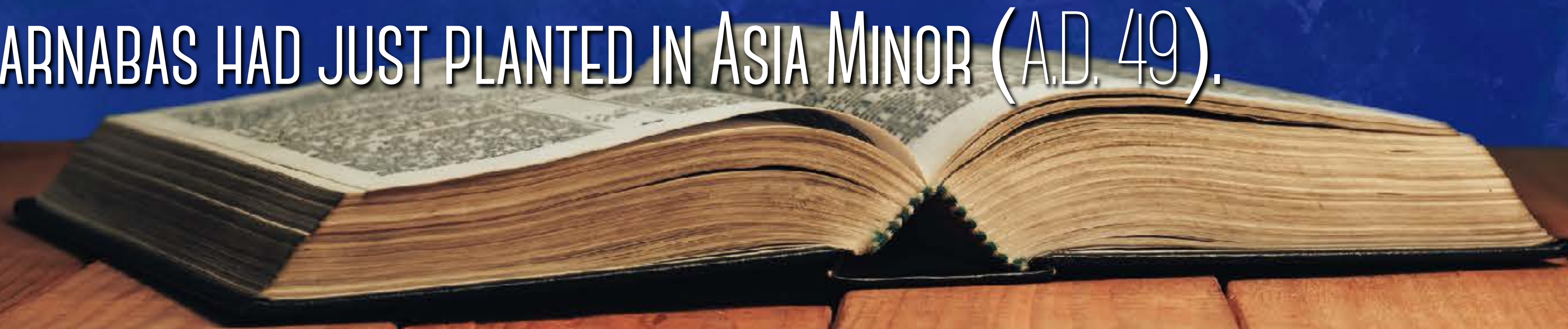
ROMANS

THE RIGHTEOUSNESS OF GOD



WHO COMPOSED ROMANS?

AFTER PERSECUTING THE CHURCH PAUL HAD A DRAMATIC CONVERSION ON THE DAMASCUS ROAD (A.D. 34-35), PAUL PREPARED FOR MINISTRY IN DAMASCUS AND TARSUS FOR ABOUT SIX YEARS (A.D. 37-43). IN RESPONSE TO AN INVITATION FROM BARNABAS, HE MOVED TO ANTIOCH OF SYRIA WHERE HE SERVED FOR ABOUT FIVE YEARS (A.D. 43-48). HE AND BARNABAS THEN SET OUT ON THEIR FIRST MISSIONARY JOURNEY INTO ASIA MINOR (A.D. 48-49). RETURNING TO ANTIOCH, PAUL WROTE THE EPISTLE TO THE GALATIANS TO STRENGTHEN THE CHURCHES THAT HE AND BARNABAS HAD JUST PLANTED IN ASIA MINOR (A.D. 49).



WHO COMPOSED ROMANS?

AFTER THE JERUSALEM COUNCIL (ACTS 15), PAUL TOOK SILAS AND BEGAN HIS SECOND MISSIONARY JOURNEY (A.D. 50-52) THROUGH ASIA MINOR, AND FARTHER WESTWARD INTO THE ROMAN PROVINCES OF MACEDONIA AND ACHAIA. FROM CORINTH, PAUL WROTE 1 AND 2 THESSALONIANS (A.D. 51). HE THEN PROCEEDED TO EPHESUS BY SHIP, AND FINISHED THE SECOND JOURNEY AT SYRIAN ANTIOCH.



WHO COMPOSED ROMANS?

FROM ANTIOCH HE SET OUT AGAIN ON HIS THIRD MISSIONARY JOURNEY (A.D. 53-57). HE ARRIVED IN EPHESUS WHERE HE LABORED FOR THREE YEARS (A.D. 53-56). DURING THIS TIME HE WROTE 1 CORINTHIANS (A.D. 56). FINALLY, PAUL LEFT EPHESUS AND TRAVELED BY LAND TO MACEDONIA, WHERE HE WROTE 2 CORINTHIANS (A.D. 56). HE CONTINUED SOUTH AND SPENT THE WINTER OF A.D. 56-57 IN CORINTH. THERE HE WROTE THE EPISTLE TO THE ROMANS, AND SENT IT BY PHOEBE (16:1-2) TO THE ROMAN CHURCH.



WHO WAS ROMANS ORIGINAL AUDIENCE?

THE ROMAN CHURCH WAS NOT STARTED BY PAUL. IT IS LIKELY MADE UP OF CONVERTS FROM PENTECOST WHO RETURNED TO ROME (ACTS 2:10).

TENSIONS BETWEEN CHRISTIAN AND NON-CHRISTIAN JEWS GRADUALLY INCREASED UNTIL THE ROMAN EMPEROR CLAUDIUS EXPELLED ALL JEWS FROM ROME IN 49 AD.


ALL JEWS WERE ALLOWED TO RETURN TO THE CITY IN 54 AD;

BUT THE TENSIONS REMAINED.



WHEN WAS ROMANS WRITTEN?

PAUL SPENT THE WINTER OF A.D. 56-57 IN CORINTH. THERE HE WROTE THE EPISTLE TO THE ROMANS, AND SENT IT BY PHOEBE (16:1-2) TO THE ROMAN CHURCH.



Romans 15:22-25

WHERE WERE PAUL AND HIS READERS?


PAUL WAS IN CORINTH ON HIS THIRD MISSIONARY JOURNEY AND HEADED TO JERUSALEM WHERE HE KNEW TROUBLE AWAITED. HIS PLAN WAS SOMEHOW TO GET TO ROME TO UNIFY THE CHURCH AND GO TO SPAIN.





BODY LIFE

FOR THIS REASON I HAVE OFTEN BEEN PREVENTED FROM COMING TO YOU; BUT NOW, WITH NO FURTHER PLACE FOR ME IN THESE REGIONS, AND SINCE I HAVE HAD FOR MANY YEARS A LONGING TO COME TO YOU WHENEVER I GO TO SPAIN-FOR I HOPE TO SEE YOU IN PASSING, AND TO BE HELPED ON MY WAY THERE BY YOU, WHEN I HAVE FIRST ENJOYED YOUR COMPANY FOR A WHILE- BUT NOW, I AM GOING TO JERUSALEM SERVING THE SAINTS.



Romans 15:20-25

PAUL'S OCCASION-PURPOSE FOR WRITING ROMANS IS THREEFOLD: (1) HE WAS GOING WEST AND NEEDED TO HAVE A BASE OF OPERATIONS IN A CHURCH THAT SHARED BOTH HIS VISION AND HIS THEOLOGY; (2) HE KNEW THAT HIS LIFE WAS IN DANGER AND WANTED TO GIVE SOMETHING OF A MORE BALANCED, SYSTEMATIC PRESENTATION OF HIS GOSPEL, TO LEAVE AS A MEMORIAL; AND (3) HE DETECTED ANTI-SEMITISM ARISING IN THE ROMAN CHURCH THROUGH THE INFLUENCE OF CLAUDIUS' EDICT AND WANTED TO GIVE A THEOLOGICALLY-BASED CORRECTION TO THIS ATTITUDE.



DAN WALLACE

WHY WAS ROMANS WRITTEN?

ROMANS IS WRITTEN AS A MATURE EXPOSITION OF THE GOSPEL BEING PROCLAIMED THROUGH THE WORLD. THIS GOSPEL SHOULD UNIFY THE CHURCH AND BE THE MESSAGE TAKEN TO NEW PLACES.



HOW IS ROMANS ORGANIZED?

Salutation: The righteousness of God Valued (1:1-17)

Sin: The righteousness of God Needed (1:18-3:20)

Salvation: The righteousness of God Imputed (3:21-5:21)

Sanctification: The righteousness of God developed (6:1-8:39)

Security: The righteousness of God Validated (9:1-11:33)

Service: The righteousness of God Demonstrated (12:1-16:27)





Romans: The Righteousness of God

GOD'S RIGHTEOUSNESS...

The Roman Church

1. The Roman church was not started by Paul. It is likely made up of converts from Pentecost who returned to Rome (Acts 2:10).
2. Tensions between Christian and non-Christian Jews gradually increased until Claudius expelled all Jews from Rome in 49 AD.
3. All Jews were allowed to return to the city in 54 AD; but the tensions remained.
4. The church in Rome grew significantly with leaders such as Phoebe, Priscilla & Aquilla, perhaps Mark, and later (after the letter) Peter.
5. Paul is writing to this church in order to establish a home base connection for his mission work in Spain (15:23-24).
6. Paul is likely in Corinth when he writes Romans after gathering a collection to take to the Jerusalem church (cp. 15:26-28; Acts 20:1-3).

Theology in Romans

1. Natural Revelation (1:19-20)
2. Hamartiology - sin (3:9-20)
3. Justification (3:21-24; 4:1-25)
4. Propitiation (3:25)
5. Justification by Faith (4:1-25)
6. Original Sin (5:12)
7. Union with Christ (6:1-10)
8. Life in the Spirit (8:1-39)
9. Election/Sovereignty (9-11)
10. Spiritual Gifts (12:3-8)
11. Christian Liberty (14:1-15:13)

Valued	Needed	Imputed	Developed	Validated	Demonstrated
<p>Epistolary Prescript: Salutation and Greeting</p> <p>Introduction: The Gospel of the Righteousness of God</p> <p>Connection (Exordium): Thanksgiving for a Faithful Reputation - 1:8</p> <p>Background (Narratio): Paul's Prayer and Desire to Visit Rome - 1:9-15</p> <p>Theme (Propositio): The Righteousness of God through Faith 1:16-17</p>	<p>Problem: All Fall Short of the Glory of God</p> <p>The Condemnation of the Gentiles - 1:18-32</p> <p>The Condemnation of the Jews - 2:1-29</p> <p>The Condemnation of All Humanity 3:1-20</p>	<p>Solution: Righteousness Comes Through Faith in Jesus Christ</p> <p>God's Righteousness by the Work of Jesus Christ - 3:21-26</p> <p>God's Righteousness through Faith - 3:27-31</p> <p>Abraham: The Father of Faith 4:1-25</p> <p>The Fruits of Righteousness - 5:1-11</p>	<p>Imputation: Adam's Sin • Christ's Righteousness - 5:12-21</p> <p>Victory: Righteousness as We Grow in Grace</p> <p>The Triumph of Grace over the Power of Sin - 6:1-23</p> <p>The Triumph of Grace over the Power of Law - 7:1-22</p> <p>The Triumph of Grace in the Power of the Holy Spirit 8:1-39</p> <p>Sanctification: The Holy Spirit is Our Resource for Victorious Living - 8:1-17</p> <p>Struggle: We are Longing for More than this Present World Offers - 8:18-27</p> <p>Security: We are More than Conquerors by the Work of the Trinity - 8:28-39</p>	<p>Question: Is God Righteous in His Dealings with Israel?</p> <p>God's Past Relationship to Israel - 9:1-33</p> <p>God's Present Relationship to Israel - 10:1-21</p> <p>God's Future Relationship to Israel 11:1-36</p>	<p>Application: Righteousness Expressed in Everyday Life</p> <p>Righteous Living in the Church 12:1-21</p> <p>Spiritual Gifts (12:1-8) • Spiritual Relationships (12:9-21)</p> <p>Righteous Living in the World 13:1-14</p> <p>Spiritual Citizens (13:1-7) • Spiritual Neighbors (13:8-14)</p> <p>Righteous Living with Weaker Brothers 14:1-15:13</p> <p>Liberty (14:1-12) • Peace (14:13-23) • Unity (15:1-13)</p>
<p>Prescript</p> <p>Exordium</p> <p>Narratio</p> <p>Propositio</p>					
Salutation	Sin	Salvation	Sanctification	Security	Service
<p>Probatio (Development and Defense)</p>					
<p>Peroration (Application)</p>					
<p>Postscript</p>					

Paul wrote to the believers in Rome setting forth a clear and compelling presentation of the gospel message he proclaimed (a righteousness of God which comes through faith) in order to unify the church and prepare them for his visit and gain their support as he travelled to take the gospel to Spain.

RHETORICAL CRITICISM

THESIS: THE EPISTLES ARE SERMONS TO BE READ IN PUBLIC

TAXIS: THE FUNCTION OF ANCIENT RHETORIC

- DELIBERATIVE: PERSUADING FOR ACTION IN THE FUTURE
- EPIDEITIC: PERSUADING FOR BELIEF IN THE PRESENT
- JUDICIAL: PERSUADING FOR OPINION ABOUT THE PAST



RHETORICAL CRITICISM

THESIS: THE EPISTLES ARE SERMONS TO BE READ IN PUBLIC

STRUCTURE: THE SHAPE OF ANCIENT RHETORIC

- EXORDIUM: ESTABLISHING CONNECTION
- NARRATIO: BACKGROUND INFORMATION
- PROPOSITIO: MAIN IDEA
- PROBATIO: PROOF ESTABLISHING MAIN IDEA
- PERORATION: SUMMARY AND APPLICATION



RHETORICAL CRITICISM

THESIS: THE EPISTLES ARE SERMONS TO BE READ IN PUBLIC

STRUCTURE: THE SHAPE OF ANCIENT RHETORIC

- EXORDIUM: ESTABLISHING CONNECTION - **SALUTATION**
- NARRATIO: BACKGROUND INFORMATION - **THANKSGIVING**
- PROPOSITIO: MAIN IDEA - **THEME [MAIN IDEA]**
- PROBATIO: PROOF ESTABLISHING MAIN IDEA - **BODY**
- PERORATION: SUMMARY AND APPLICATION - **EXHORTATION**



WHAT IS THE MESSAGE?

PAUL WROTE TO THE BELIEVERS IN ROME SETTING FORTH A CLEAR AND COMPELLING PRESENTATION OF THE GOSPEL MESSAGE HE PROCLAIMED (A RIGHTEOUSNESS OF GOD WHICH COMES THROUGH FAITH) IN ORDER TO UNIFY THE CHURCH AND PREPARE THEM FOR HIS VISIT AND GAIN THEIR SUPPORT AS HE TRAVELLED TO TAKE THE GOSPEL TO SPAIN.



ESTABLISHING CONNECTION

FIRST, I THANK MY GOD THROUGH JESUS CHRIST FOR ALL OF YOU, BECAUSE YOUR FAITH IS BEING REPORTED ALL OVER THE WORLD. GOD, WHOM I SERVE IN MY SPIRIT IN PREACHING THE GOSPEL OF HIS SON, IS MY WITNESS HOW CONSTANTLY I REMEMBER YOU IN MY PRAYERS AT ALL TIMES; AND I PRAY THAT NOW AT LAST BY GOD'S WILL THE WAY MAY BE OPENED FOR ME TO COME TO YOU.



Romans 1:8-10

THEME OF GOSPEL

δύναμις

FOR I AM NOT ASHAMED OF THE GOSPEL, BECAUSE IT IS THE POWER OF GOD THAT BRINGS SALVATION TO EVERYONE WHO BELIEVES: FIRST TO THE JEW, THEN TO THE GENTILE. FOR IN THE GOSPEL THE RIGHTEOUSNESS OF GOD IS REVEALED—A RIGHTEOUSNESS THAT IS BY FAITH FROM FIRST TO LAST, JUST AS IT IS WRITTEN:

“THE RIGHTEOUS WILL LIVE BY FAITH.”

Romans 1:16-17

SOME BIG IMPORTANT THEOLOGICAL WORDS

- GOSPEL: “ANNOUNCED GOOD NEWS”
- JUSTIFICATION: “DECLARED NOT GUILTY, ACQUITTED”
- REDEMPTION: “PURCHASED FROM BONDAGE/SLAVERY”
- PROPITIATION: “SATISFACTION OF A CONSEQUENCE”



EVERYONE IS A SINNER

THERE IS NO ONE RIGHTEOUS, NOT EVEN ONE;
THERE IS NO ONE WHO UNDERSTANDS;
THERE IS NO ONE WHO SEEKS GOD.



Romans 3:10

EQUAL OPPORTUNITY

THERE IS NO DIFFERENCE BETWEEN JEW AND GENTILE, FOR ALL HAVE SINNED AND FALL SHORT OF THE GLORY OF GOD, AND ALL ARE JUSTIFIED FREELY BY HIS GRACE THROUGH THE REDEMPTION THAT CAME BY CHRIST JESUS.



Romans 3:22-26

EQUAL OPPORTUNITY

GOD PRESENTED CHRIST AS A SACRIFICE OF ATONEMENT, THROUGH THE SHEDDING OF HIS BLOOD-TO BE RECEIVED BY FAITH. HE DID THIS TO DEMONSTRATE HIS RIGHTEOUSNESS, BECAUSE IN HIS FORBEARANCE HE HAD LEFT THE SINS COMMITTED BEFOREHAND UNPUNISHED- HE DID IT TO DEMONSTRATE HIS RIGHTEOUSNESS AT THE PRESENT TIME, SO AS TO BE JUST AND THE ONE WHO JUSTIFIES THOSE WHO HAVE FAITH IN JESUS.



Romans 3:22-26

THE EXAMPLE OF ABRAHAM

WHAT THEN SHALL WE SAY THAT ABRAHAM, OUR FOREFATHER ACCORDING TO THE FLESH, DISCOVERED IN THIS MATTER? IF, IN FACT, ABRAHAM WAS JUSTIFIED BY WORKS, HE HAD SOMETHING TO BOAST ABOUT-BUT NOT BEFORE GOD. WHAT DOES SCRIPTURE SAY? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."



Romans 4:1-3

IMPUTATION - CREDITED TO ACCOUNT

FOR IF THE MANY DIED BY THE TRESPASS OF THE ONE MAN [ADAM], HOW MUCH MORE DID GOD'S GRACE AND THE GIFT THAT CAME BY THE GRACE OF THE ONE MAN, JESUS CHRIST, OVERFLOW TO THE MANY!



Romans 5:15

SANCTIFICATION - DEAD TO SIN

IN THE SAME WAY,
COUNT YOURSELVES DEAD TO SIN
BUT ALIVE TO GOD IN CHRIST JESUS.



Romans 6:11

SANCTIFICATION - STRUGGLE

I DO NOT UNDERSTAND WHAT I DO.
FOR WHAT I WANT TO DO I DO NOT DO,
BUT WHAT I HATE I DO.



Romans 7:15

SANCTIFICATION - VICTORY

THOSE WHO LIVE ACCORDING TO THE FLESH HAVE THEIR MINDS SET ON WHAT THE FLESH DESIRES; BUT THOSE WHO LIVE IN ACCORDANCE WITH THE SPIRIT HAVE THEIR MINDS SET ON WHAT THE SPIRIT DESIRES.



Romans 8:5

SANCTIFICATION - VICTORY

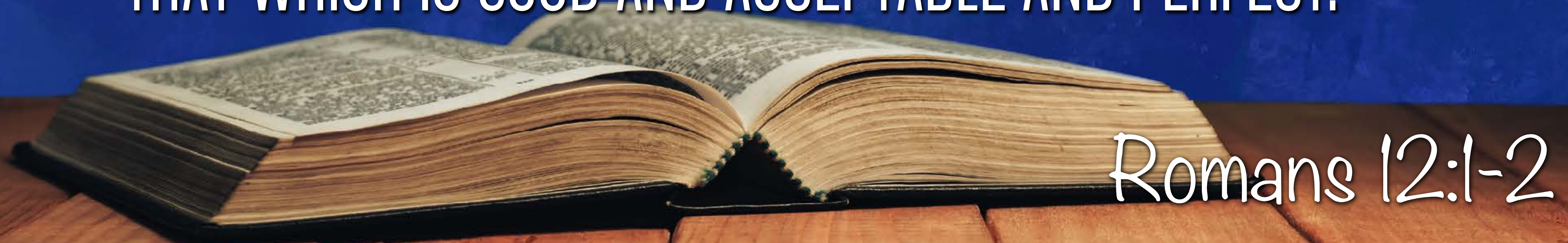
THEREFORE, BROTHERS AND SISTERS, WE HAVE AN OBLIGATION—BUT IT IS NOT TO THE FLESH, TO LIVE ACCORDING TO IT. FOR IF YOU LIVE ACCORDING TO THE FLESH, YOU WILL DIE; BUT IF BY THE SPIRIT YOU PUT TO DEATH THE MISDEEDS OF THE BODY, YOU WILL LIVE.



Romans 8:12-13

LIVING SACRIFICES

THEREFORE I URGE YOU, BRETHREN, BY THE MERCIES OF GOD, TO PRESENT YOUR BODIES A LIVING AND HOLY SACRIFICE, ACCEPTABLE TO GOD, WHICH IS YOUR SPIRITUAL SERVICE OF WORSHIP. AND DO NOT BE CONFORMED TO THIS WORLD, BUT BE TRANSFORMED BY THE RENEWING OF YOUR MIND, SO THAT YOU MAY PROVE WHAT THE WILL OF GOD IS, THAT WHICH IS GOOD AND ACCEPTABLE AND PERFECT.



Romans 12:1-2

Romans 12:1

A Profoundly Literal Expanded Translation

In light of what I just highlighted—God's ways are so glorious and wise—I will turn my attention to an authoritative encouragement; because of what you have learned about God's compassionate grace expressed in the gospel that delivers us from the horrible and hopeless predicament of being separated from His presence and love, decisively present all that you are as a lifelong, set apart and pleasingly acceptable sacrifice of full dedication to God which is the only logical response of worship and service to who God is and what He has done for us through Christ.



BODY LIFE

FOR THROUGH THE GRACE GIVEN TO ME I SAY TO EVERYONE AMONG YOU NOT TO THINK MORE HIGHLY OF HIMSELF THAN HE OUGHT TO THINK; BUT TO THINK SO AS TO HAVE SOUND JUDGMENT, AS GOD HAS ALLOTTED TO EACH A MEASURE OF FAITH. FOR JUST AS WE HAVE MANY MEMBERS IN ONE BODY AND ALL THE MEMBERS DO NOT HAVE THE SAME FUNCTION, SO WE, WHO ARE MANY, ARE ONE BODY IN CHRIST, AND INDIVIDUALLY MEMBERS ONE OF ANOTHER.



Romans 12:3-5

DO YOU PART

IF POSSIBLE,
SO FAR AS IT DEPENDS ON YOU,
BE AT PEACE WITH ALL MEN.



Romans 12:18

WHERE DOES THIS FIT?

- ROMANS IS PAUL'S DOCTRINAL MAGNUM OPUS. IN THIS BOOK HE SETS FORTH IN A SYSTEMATIC WAY THE GOSPEL HE PREACHES AS HE TRAVELS THE WORLD.
- PAUL USES THIS LETTER TO PREPARE THE CHURCH IN ROME FOR HIS FIRST VISIT THERE. HE DESIRES TO UNITE THE RECENTLY DIVIDED CHURCH AROUND THE TRUTH OF THE GOSPEL.
- PAUL IS ALSO WANTING TO GATHER SUPPORT FOR HIS MISSIONARY TRIP TO SPAIN WHERE HE WILL PREACH THE GOSPEL TO "UNREACHED PEOPLE" WHO HAVE NEVER HEARD THE MESSAGE.



The Comprehensiveness of the Gospel

The gospel involves
justification, sanctification,
and glorification.

The Christian Life

Justification:

Freedom from the Penalty of Sin

Sanctification:

Freedom from the Power of Sin

Glorification:

Freedom from the Presence of Sin

WHAT SHOULD WE BELIEVE?

- EVERYONE IS IN NEED OF THE RIGHTEOUSNESS OF GOD BUT FALLS SHORT OF IT ON THEIR OWN MERIT.
- THE RIGHTEOUSNESS OF GOD IS IMPUTED TO EVERYONE WHO HAS FAITH IN THE PERSON AND FINISHED WORK OF JESUS CHRIST. OUR SIN GOES TO CHRIST-HIS RIGHTEOUSNESS COMES TO US.
- THE RIGHTEOUS LIFE OF CHRIST IS LIVED OUT IN US PRACTICALLY AND ON A DAILY BASIS AS WE CONSIDER OURSELVES DEAD TO SIN, ALIVE TO GOD, AND EMPOWERED BY THE HOLY SPIRIT.



“Now This Is Life”

Grace

over me

Spirit

in me

Resurrection

ahead of me

Cross

behind me

HOW SHOULD WE BEHAVE?

- NOT ASHAMED BUT BOLDLY PROCLAIMING THE GOSPEL OF GRACE TO OURSELVES AND OTHERS.
- CLEARLY PRESENTING THE GOOD NEWS THAT SALVATION COMES BY FAITH ALONE IN THE FINISHED WORK OF JESUS CHRIST ON THE CROSS VALIDATED BY HIS RESURRECTION.
- GROWING IN CHRISTLIKENESS AS WE FOCUS ON HIM AND ALLOW THE HOLY SPIRIT TO TRANSFORM US.
- LOVING OTHERS AND SERVING OTHERS IN THE BODY OF CHRIST.



The Clarity of the Gospel

Each of us should be able to articulate the gospel clearly and passionately.

The Clarity of the Gospel

Sin separates us from God.

(Romans 3:23)

*Salvation is by grace through faith
in the finished work of Christ.*

(Romans 3:22)

*Sanctification is an ongoing transformation
through the power of the Spirit.*

(Romans 8:13)

NEXT STEPS

- BOLDLY EMBRACE THE GOOD NEWS OF GRACE FOR YOURSELF AND FOR OTHERS.
- IN LIGHT OF THE GRACE OF SALVATION LIVE A LIFE OF GRATEFUL, SURRENDER TO THE WILL OF GOD.
- FIND YOUR PLACE TO SERVE IN THE BODY OF CHRIST.

