

Romans

Problem: Paul is accused of not coming to Rome since he is ashamed of his false gospel, which goes against the OT

Paul must preach the imputed righteousness of Christ, (the Law has served its OT purpose to condemn), to Gentiles who have not heard the gospel

<p>Answer: The Gospel is based on the OT prophecies of Christ and he has been prevented from coming</p>	<p><u>Revelation</u> Condemns Man fully</p> <p>Body: Man sins Mind: Man Justifies self</p> <p>Gen. Rev. The Law</p>	<p><u>Salvation</u> is always Through Christ</p> <p>The sacrifice of Christ imputed righteousness to men in OT and NT</p>	<p><u>Sanctification</u> Is now through Christ alone</p> <p>OT – attempted to be righteous under the Law NT – condemned and justified in Christ</p> <p>persecution is not cursing but for faithful endurance</p> <p>KINGDOM COMING</p>	<p><u>The Result is:</u> Those who are not justified in Christ, but in the Law are under a curse</p> <p>Israel will remain under a curse until she repents and enters the Kingdom.</p>	<p><u>The Application:</u> To walk in Imputed Righteousness</p> <ul style="list-style-type: none"> • unity • Sacrificial love • Obey gov't • Care for brother 	<p><u>Conclusion:</u> Paul has been preaching the gospel where it has not been preached so could not come.</p> <p>Romans should Take care of those Who are brothers In Paul's gospel</p>	
1	3	4 5	6	8 9	11 12	15	16

- I. **Background:** Paul, as an apostle, is under obligation to spread the gospel to the Gentiles and is not ashamed to come to Rome and defend himself (1:1-16).

Paul's introduces of himself as an apostle (1:1) and the readers as the called of God (1:6-7). The matter following his apostleship and before their introduction is the explanation of the apostolic gospel which had been called into question. It is based on the Old Testament scriptures and fulfilled in Christ.

Then Paul introduces the readers at Rome as believers and defends his absence from them. It is not intentional, and in fact is the opposite. He has desired to come to them since they are Gentiles and as such fit into his appointment as an apostle to the Gentiles. He then adamantly denies the claim that he has avoided them since he is ashamed of his gospel, which includes the completion of the Law. Without the Law the Jews believe they are not delivered. Paul points out that it is the gospel which is the deliverance (through Christ, not the Law).

Contribution to Argument:

This section establishes both that Paul is an apostle, who is revealing the gospel from the Old Testament fulfilled in Christ, which is for the Gentiles, including the church at Rome, to whom he had desired to visit since they are brothers in Christ (1:9-16)

Specific Response to Antagonist:

The accusation of Paul being a false prophet since he had eliminated the Law and eliminated Israel in his gospel is defended by pointing out that he is an apostle as a gift of God, but also that his gospel is from the Old Testament, fulfilled in Jesus who was prophesied by those Scriptures. He argues that he, as an apostle to the Gentiles is busy with that ministry, but hopes to visit them as they are brothers; thus opposing their argument that he is ashamed to come to them.

- A. Paul has been set apart by God to reveal the gospel of truth (1:1-6).

1. Paul, the author is set apart to reveal the gospel of God (1:1)

1:1 Paul, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God,

1:1 Παῦλος δούλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,

2. The gospel of Paul is valid (1:2-6).
 - a. Paul's gospel in Christ was prophesied in the Old Testament (1:2-4).
 - 1) The Son was prophesied in the Old Testament (1:2).

1:2 which He promised beforehand through His prophets in the holy Scriptures,

1:2 ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις
 - 2) The Son was from the line of David according to prophecy¹⁰ (1:3).

1:3 concerning His Son, who was born of a descendant of David according to the flesh,

1:3 περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα,
 - 3) Jesus was demonstrated to be the Son in His resurrection (1:4).¹¹

1:4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

¹⁰ This was the promise of the Davidic Covenant in 2 Samuel 7 where the seed was to come from David.

¹¹ The verse (1:4) literally reads, “τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν” (“of the appointment of the Son of God in power according to the Spirit of Holiness from the resurrection from the dead, Jesus Christ the Lord of us”). The location of the phrase “from the resurrection from the dead” following the Spirit of Holiness seems to indicate the revelation of Jesus Christ as the Son is according to the Holy Spirit. It would appear that Paul uses the term Spirit of Holiness, instead of Holy Spirit to indicate that the revelation of Jesus Christ is for the purpose of revealing holiness (or God's holiness) to men. This was an argument of the Jews that throwing out the Law would throw out the standards of holiness. This use denies that.

1:4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγίωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

b. It is through Christ that Paul received his appointment as an apostle (1:5-6).

1) Christ gave grace (the forgiveness of sins under the Law) and appointed Paul as the apostle to reveal that (1:5a).

1:5 through whom we have received grace and apostleship

1:5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν

2) His appointment was to bring the Gentiles to faith¹² in Christ (1:5b).

to bring about *the* obedience of faith among all the Gentiles, for His name's sake,

εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ,

3) This grace has extended to those in Rome who have become saints (1:6).

The point here is that Paul's apostleship requires that he take the gospel to the Gentiles, a gospel which has already reached and embraced them. Thus they should understand the ministry of Paul to other places beside their own.

1:6 among whom you also are the called of Jesus Christ;

1:6 ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,

B. The saints in Rome are important receivers of the Paul's gospel whom he is not avoiding due to shame about his gospel, but desires to see (1:7-16).

¹² This term "obedience of faith" is to answer the Jewish question as to how the Gentiles will be obedient (sanctified) without the Law. Paul points out that it is obedience, but obedience, that is, of faith. Gentiles do not keep the Law themselves, but by faith participate in Christ's death to fulfill the demands of the Law (2:14, 6:4, 16:26).

1. The people at the church in Rome are saints according to Paul's gospel (1:7).

1:7 to all who are beloved of God in Rome, called *as* saints¹³:
Grace to you and peace from God our Father and the Lord Jesus Christ.

1:7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

2. Their faith in Christ is a testimony to the world (1:8).

1:8 First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

1:8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

3. Paul constantly prays that he might come and visit them and is not avoiding them due to shame of the gospel (1:9-16).

- a. Paul constantly prays that he might come to see them (1:9-10).

1:9 For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you,¹⁰ always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.

1:9 μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιῶμαι¹⁰ πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος εἴ πως ἤδη ποτὲ εὐδοωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

- b. He wants to come so that he can give them the benefits of his apostolic gift, which would establish them firm in the

¹³ This is in parallel form to his statement of "called *as* apostle" in 1:1.

knowledge of the gospel and that they would thus agree¹⁴ in their belief (1:11-12).

1:11 For I long to see you in order that I may impart some spiritual gift to you, that you may be established;¹² that is, that I may be encouraged together with you *while* among you, each of us by the other's faith, both yours and mine.

1:11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, ¹² τοῦτο δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

- c. Paul's base desire (and appointment) is to preach to Gentiles, and Rome qualifies as a Gentile church (1:13-15).
- d. Paul denies the accusation that he is ashamed of his gospel (the removal of the effect of the Law) since it is the means by which God brings¹⁵ men¹⁶ to Him (1:16).

¹⁴ That is the essence of the encouragement of their faith and his, which is that they might rejoice in that they believe the same thing.

¹⁵ The word "salvation" (Lit.: "deliverance") is always a crux issue in Jewish books, for the Jews felt delivered through the keeping of the Law (Deut. 28). Thus without the Law, they would feel cursed, a major issue to Paul in this book. If there is no law kept, then how is it that believers are not cursed. It is through the sacrifice of Christ (5:1-11).

¹⁶ "To the Jew first and also to the Greek" is Paul's acknowledgment of the truth of the Abrahamic Covenant. The revelation comes to the Jew, and it is through Israel that the revelation comes to the Gentile.