

(3) ROMANS 1-4

Welcome

- Christianity in Rome: Rom 1:1-17 (19 September 2016)
- The letter as a whole: Rom 1-16 (17 October 2016)
- **Need of grace: Rom 1-4 (21 November 2016)**
- Gift of grace: Rom 5-8 (12 December 2016)
- Jews and Gentiles: Rom 9-11 (16 January 2017)
- Grace in practice: Rom 12:1-15:6 (20 February 2017)
- Conclusion: Rom 15:7-33; 16 (20 March 2017)
- Romans for today's church (24 April 2017)

Goals

- The overall sequence of thought
- The sequence in Romans 1-4
- The key passages in each subdivision
- Teaching: justification and faith

Verses	Letter	Rhetoric	Topic
1:1-7	Superscript		Sender, addressee, greetings
1:8-15	Thanksgiving	Introduction	Reasons for coming to Rome
1:16-17	Body	Thesis	Faith, salvation, righteousness, Jew, Gentile, living
1:18-4:23		Proof 1	Jews and Gentiles in need of Christ and faith
5-8		Proof 2	Salvation, baptism, life in Christ, hope
9-11		Proof 3	God's election of Jews and inclusion of Gentiles
12:1-15:6		Proof 4	Life together in the body of Christ, weak and strong
15:7-33		Conclusion	Reasons for coming to Rome
16	Conclusion		Greetings to 26 people in Rome, prayer

Are these chapters really a distinct unit?*Language*

- Faith (pistis), belief (pistis) and unfaith (apistos)
- Unrighteousness and ungodliness
- "Gentiles" present throughout 1-4 and absent from 5-8
- To write (at the beginning and the end)
- Jesus / Christ: 1-4 (infrequent) and 5-8 (frequent)

Frames

Rom 1:16 For I am not ashamed of the gospel, for it is God's power for salvation to everyone who *believes*, to the Jew first and also to the Greek. 17 For the righteousness of God is revealed in the gospel from *faith* to *faith*, just as it is *written*, "The righteous by faith will live."

Rom 4:23 But the statement it was credited to him was not *written* only for Abraham's sake, 24 but also for our sake, to whom it will be credited, those who *believe* in the one who raised Jesus our Lord from the dead. 25 He was given over because of our transgressions and was raised for the sake of our justification.

Rivets

Rom 4:23 But the statement it was credited to him was not written only for Abraham's sake, 24 but also for our sake, to whom it will be credited, those who *believe* in the one who raised Jesus our Lord from the dead. 25 He was given over because of our transgressions and was raised for the sake of our *justification*.

Rom 5:1 Therefore, since we have been declared *righteous* by *faith*, we have peace with God through our Lord Jesus Christ, 2 through whom we have also obtained access by *faith* into this grace in which we stand, and we rejoice in the hope of God's glory.

Links to Romans 1:16-17

Rom 1:16 For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek.

17 For the righteousness of God is revealed in the gospel from faith to faith, just as it is written, "The righteous by faith will live."

Sequence of thought over the four chapters

SECTION 1	Idolatry and immorality (1:18-32)	
SECTION 2	Judging others / God shows no partiality (2:1-29)	
SECTION 3	Is there any advantage in being a Jew? (3:1-20)	
SECTION 4	Faith (3:21-4:25)	
Thesis	1:16-17	Justification by faith
Proof 1	Sub-thesis 1:18 Steps: A-D	Idolatry and immorality <i>Gentiles are held responsible</i>
Proof 2	Sub-thesis 2:1 Steps: A-F	Judging others: God shows no partiality <i>Jews are held responsible</i>
Proof 3	Sub-thesis 3:1 Steps: A-B	Is there any advantage in being a Jew? <i>Yes! No! Not really...</i>
Proof 4	Sub-thesis 3:21 Steps: A-C (i-v)	Faith <i>Jews and Gentiles (in that order!) have access to justification by means of faith. Argument from Abraham.</i>

Romans 1:18-32

Rom 1:20 For since the creation of the world his invisible attributes—his eternal power and divine nature—have been clearly seen, because they are understood through what has been made. So people are without excuse.

21 For although they knew God, they did not glorify him as God or give him thanks, but they became futile in their thoughts and their senseless hearts were darkened.

Romans 2:1-29

Rom 2:1 Therefore you are without excuse, whoever you are, when you judge someone else. For on whatever grounds you judge another, you condemn yourself, because you who judge practice the same things.

2 Now we know that God's judgment is in accordance with truth against those who practice such things. 3 And do you think, whoever you are, when you judge those who practice such things and yet do them yourself, that you will escape God's judgment?

Romans 3:1-20

Rom 3:19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God.

20 For no one is declared righteous before him by the works of the law, for through the law comes the knowledge of sin.

Romans 3:21-4:25

Rom 3:21 But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, 23 since all have sinned and fall short of the glory of God; 24 they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; 26 it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus. (NRSV)

NET	NRSV
Rom 3:21 But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed—	Rom 3:21 But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets,
22 namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction, 23 for all have sinned and fall short of the glory of God.	22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, 23 since all have sinned and fall short of the glory of God;
24 But they are justified freely by his grace through the redemption that is in Christ Jesus. 25 God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed.	24 they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed;
26 This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus' faithfulness.	26 it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

Rom 4:9 Is this blessedness then for the circumcision or also for the uncircumcision? For we say, "faith was credited to Abraham as righteousness."
10 How then was it credited to him? Was he circumcised at the time, or not? No, he was not circumcised but uncircumcised!

Rom 4:11 And he received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised, so that he would become the father of all those who believe but have never been circumcised, that they too could have righteousness credited to them.

12 And he is also the father of the circumcised, who are not only circumcised, but who also walk in the footsteps of the faith that our father Abraham possessed when he was still uncircumcised.

Rom 4:23 But the statement it was credited to him was not written only for Abraham's sake, 24 but also for our sake, to whom it will be credited, those who believe in the one who raised Jesus our Lord from the dead.

25 He was given over because of our transgressions and was raised for the sake of our justification.

Conclusion

- Need for God is experienced by, morally and existentially, by both Gentiles and Jews: "There is no distinction" (= Roman 2 and 3)
- The real "circumcision" is the moral life, written on the human heart (Romans 3)
- God offers salvation through Christ, specifically through his faithfulness (Romans 3 and 4)
- Abraham's faith and justification preceded his circumcision (Romans 4)
- We, Jews and Gentiles, all access this grace it through faith in Christ, the faithful one who fulfilled the promises to Abraham, our father in faith (Romans 4)

Prayer

Loving and faithful God,
 open our hearts to know our need of your grace
 in the circumstances of our lives.
 In the faithfulness of Jesus your Son
 we see your faithfulness
 to everyone without distinction,
 disclosed and offered to all alike.
 As we accept your gift in Christ,
 may we follow the example of Abraham,
 our father in faith,
 by placing all our trust in you.
 Through Christ our Lord. Amen.