

Romans





POLICE PUBLIC CALL BOX

POLICE TELEPHONE
FREE
FOR USE OF
PUBLIC
JAMES A. HARRISON
DESIGNED AND MANUFACTURED
BY THE TARDIS COMPANY
PULL TO OPEN



WALKING TOURS ROME
WELWALKIN ROME
STEP BY STEP IN THE CITY

SKIPPING THE LINE FANTASTIC!!!

**1 COLOSSEUM - ROMAN FORUM
PALATINE HILL**

Meeting Point **COLOSSEO**
Outside stop Colosseo at the
Snack Bar Tables - Main Entrance

€ 47
per person

**2 TIME ELEVATOR Show
PANTHEON Square- TREVI Fountain
SPANISH Steps- POPOLO Square**

Meeting Point **TIME ELEVATOR**
Via SS. Apostoli, 20

€ 28
per person

**3 ST. PETER'S BASILICA - SQUARE
VATICAN MUSEUMS - SISTINE CHAPEL**

Meeting Point
Piazza del RISORGIMENTO
at the green Cafe
in the middle of the square

€ 50
per person

**4 TIME ELEVATOR Show - PANTHEON
NAVONA Square - VIA GIULIA -
FARNESE Square - CAMPO DE' FIORI**

Meeting Point **TIME ELEVATOR**
Via SS. Apostoli, 20

€ 28
per person

**5 ST. PETER'S BASILICA - SQUARE
VATICAN MUSEUMS - SISTINE CHAPEL**

Meeting Point
Piazza del RISORGIMENTO
at the green Cafe
in the middle of the square

€ 50
per person

**6 TIME ELEVATOR Show - PANTHEON
NAVONA Square - VIA GIULIA -
FARNESE Square - CAMPO DE' FIORI**

Meeting Point **TIME ELEVATOR**
Via SS. Apostoli, 20

€ 28
per person

**7 TIME ELEVATOR Show - PANTHEON
NAVONA Square - VIA GIULIA -
FARNESE Square - CAMPO DE' FIORI**

Meeting Point **TIME ELEVATOR**
Via SS. Apostoli, 20

€ 28
per person

Meet every night from 9:15 pm until 10:15
at Triton's Column in Piazza Venezia

**FORUM
PUB
CRAWL**

Where people
gather to party!

INQUIRE AND RESERVATIONS
39.06.4547217 - +39.328.5780008

INFO PUBBLICITA'
Tel. 06 9283024

Welcome map
06.9283024



CAMPO
DE' FIORI

TEATRO
ARGENTINA

PIAZZA
VENEZIA

GIANICOLO

ORTO
BOTANICO

VIA
FARNESINA

ISOLA
TIBERINA

CAMPIDOGGIO

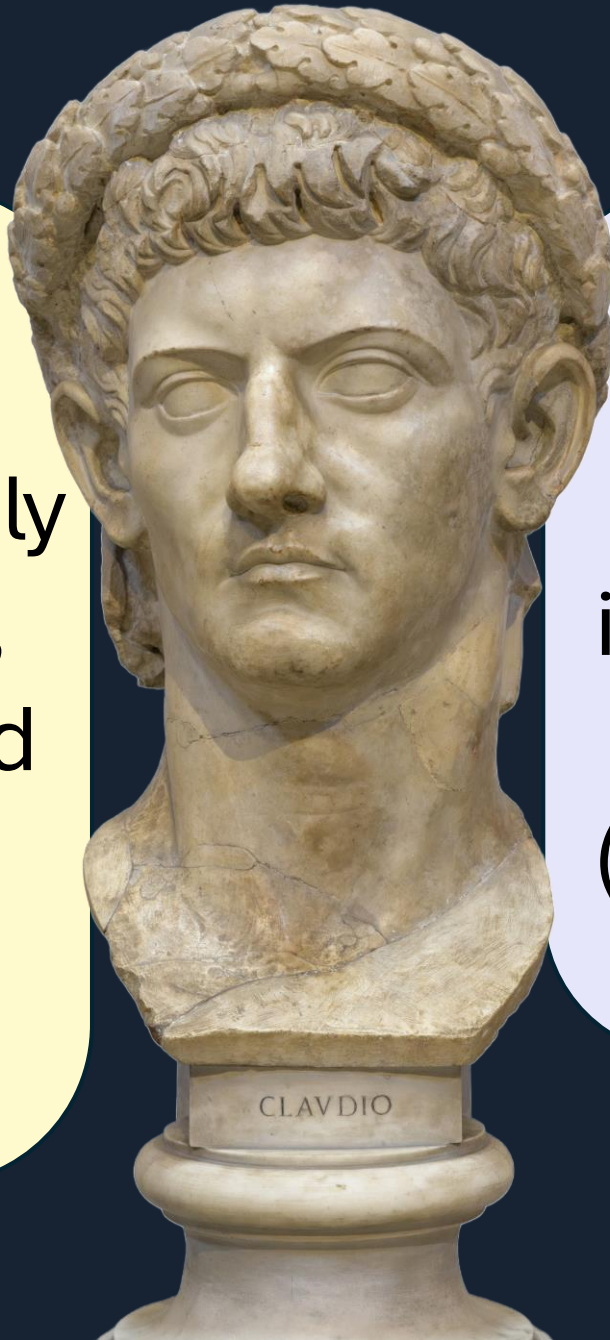
TRASTEVERE

CIRCO
MASSIMO

AVENTINO



Paul “found a Jew
named Aquila...
recently come from Italy
with his wife Priscilla,
because Claudius had
commanded all the
Jews to leave Rome”
(Acts 18:2)

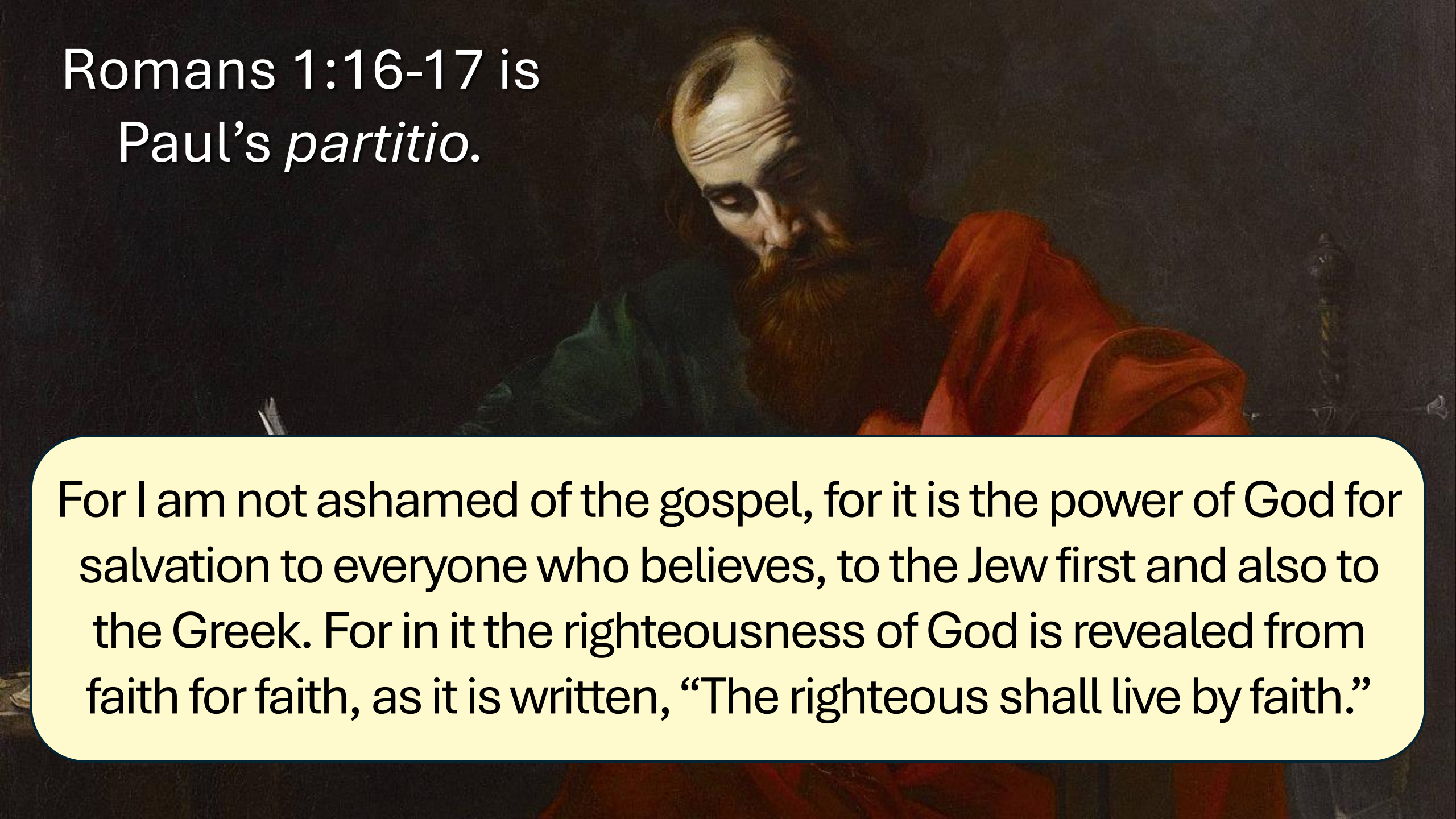


“Since the Jews
constantly made
disturbances at the
instigation of Chrestus,
he expelled ”
(Seutonius, *Lives of the
12 Caesars*)

Putting the
community
back together



Romans 1:16-17 is
Paul's *partitio*.



For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

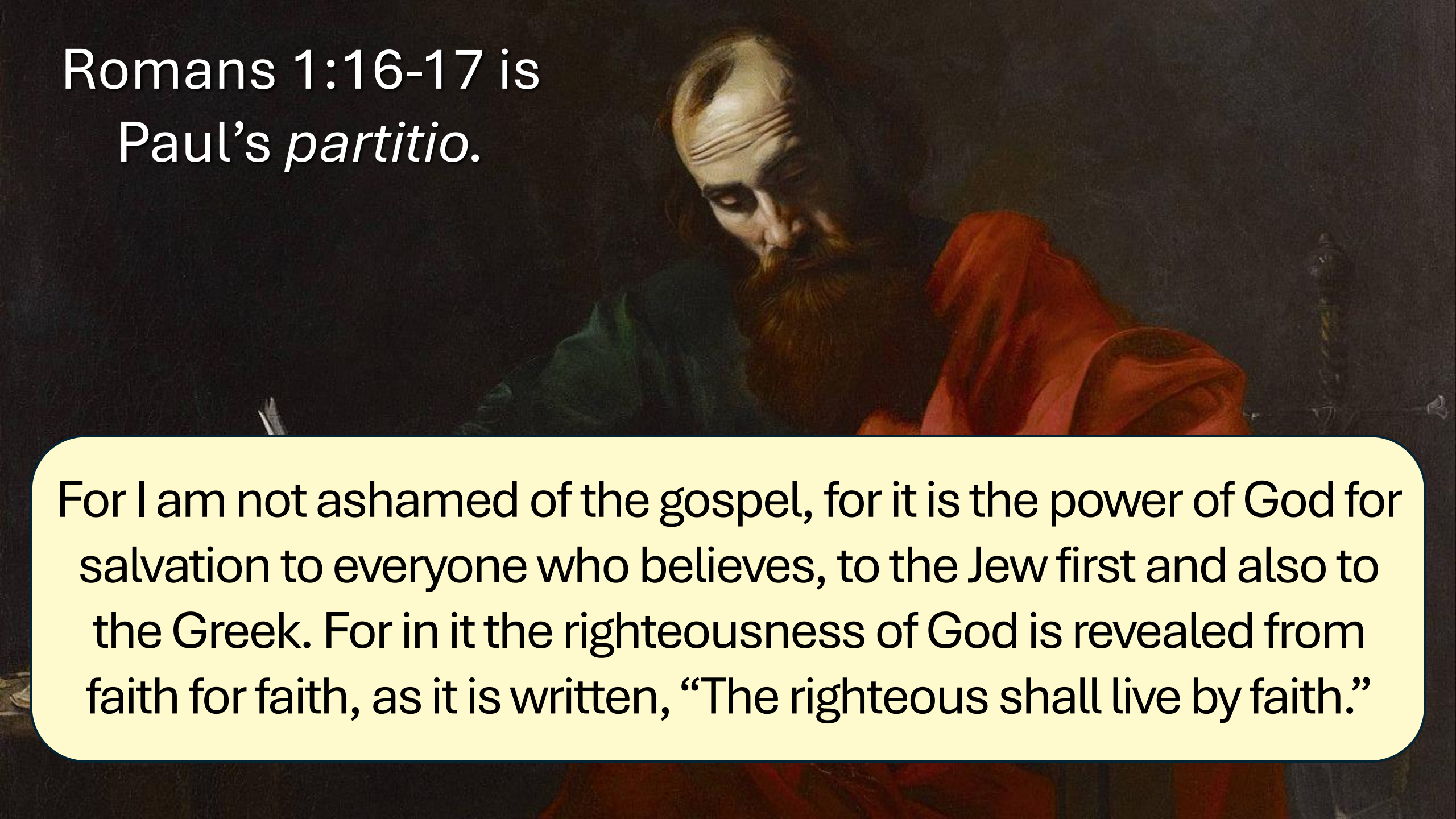


The Covenant:
Justification
by Faith

The Law:
Justification by
Faith

Grace:
Justification by
Faith

Romans 1:16-17 is
Paul's *partitio*.



For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”



The Covenant:
Justification
by Faith

The Law:
Justification by
Faith

Grace:
Justification by
Faith



The Covenant:
Justification
by Faith

The Law:
Justification
by Faith

Grace:
Justification
by Faith



The Covenant:
Justification
by Faith

The Law:
Justification
by Faith

Grace:
Justification
by Faith



The Covenant:
Justification
by Faith

The Law:
Justification by
Faith

Grace:
Justification by
Faith

When Abram heard that
his kinsman had been
taken captive, he led
forth his trained men,
born in his house, 318 of
them, and went in
pursuit as far as Dan.
(Gn. 14:14)



After these things the
word of the LORD came
to Abram in a vision:
“Fear not, Abram, I am
your shield; your reward
shall be very great.”
(Gn. 15:1)



And he brought him outside
and said, “Look toward
heaven, and number the
stars, if you are able to
number them.” Then he said
to him, “So shall your
offspring be.” And he believed
the LORD, and he counted it
to him as righteousness.
(Gn. 15:5-6)



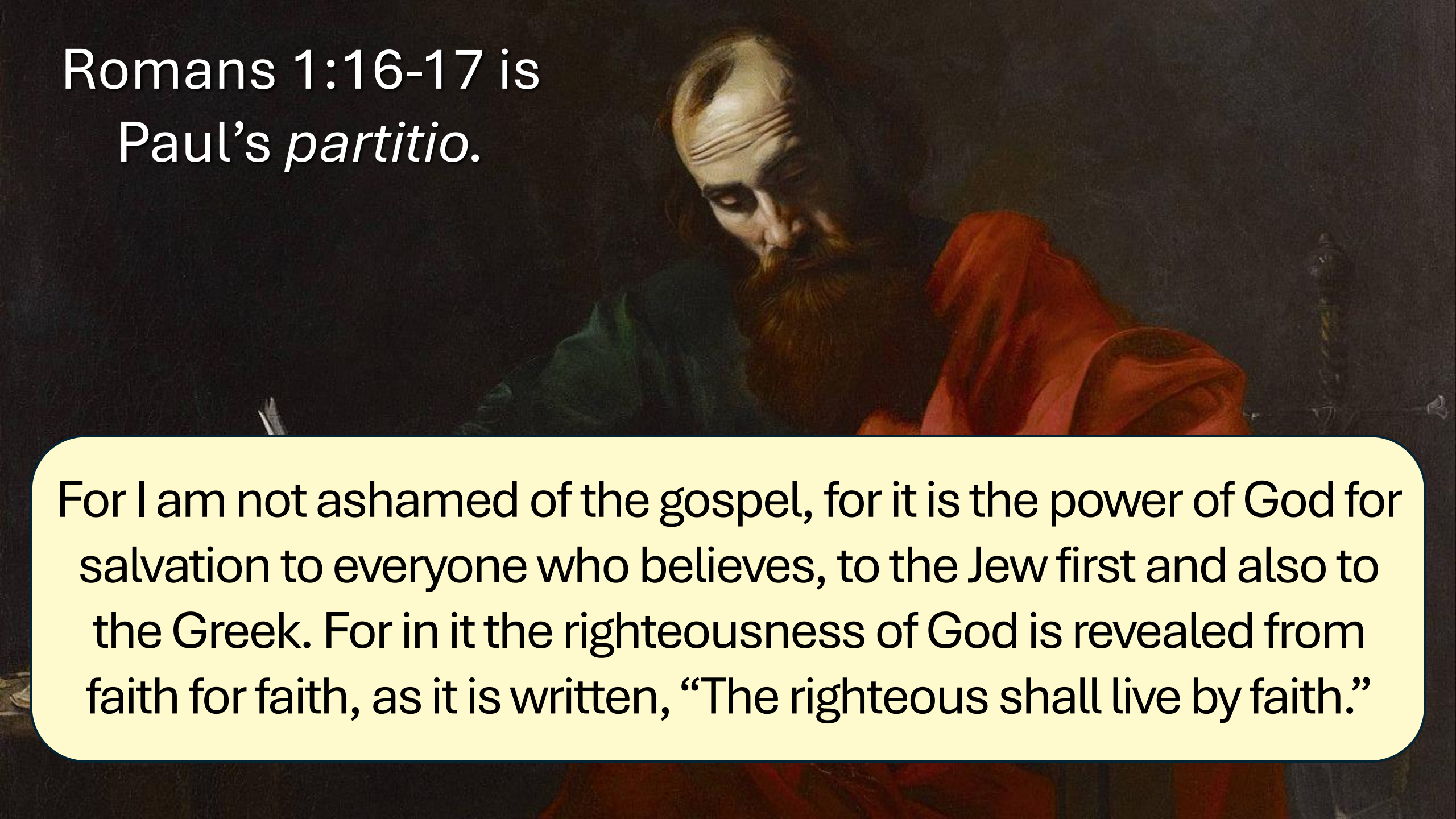
Gen. 15:6

And he **believed** the
LORD, and he counted it
to him as
righteousness.

Gen. 15:6 (LXX)

καὶ **ἐπίστευσεν** Ἀβραμ
τῷ θεῷ, καὶ ἐλογίσθη
αὐτῷ εἰς **δικαιοσύνην**.

Romans 1:16-17 is
Paul's *partitio*.



For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

Rom. 4:3

For what does the
Scripture say?
“Abraham believed
God, and it was
counted to him as
righteousness.”

Rom. 4:3

τί γὰρ ἡ γραφή λέγει;
ἐπίστευσεν δὲ Ἀβραὰμ
τῷ θεῷ καὶ ἐλογίσθη
αὐτῷ εἰς δικαιοσύνην.

Rom. 4:3

For what does the
Scripture say?
“Abraham believed
God, and it was
counted to him as
righteousness.”

Rom. 4:3

τί γὰρ ἡ γραφή λέγει;
ἐπίστευσεν δὲ Ἀβραὰμ
τῷ θεῷ καὶ ἐλογίσθη
αὐτῷ εἰς δικαιοσύνην.

Some 30
years later...



You shall be
circumcised in the
flesh of your foreskins,
and it shall be a sign of
the covenant between
me and you. (Gn. 17:7)



Rom. 4:10

How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.

Rom. 4:10

πῶς οὖν ἐλογίσθη; ἐν
περιτομῇ ὄντι ἢ ἐν
ἀκροβυστία; οὐκ ἐν
περιτομῇ ἀλλ' ἐν
ἀκροβυστία·

Rom. 4:11

He received the sign of
circumcision as a seal
of the righteousness
that he had by faith
while he was still
uncircumcised.

Rom. 4:11

καὶ σημεῖον ἔλαβεν
περιτομῆς σφραγίδα τῆς
δικαιοσύνης τῆς πίστεως
τῆς ἐν τῇ ἀκροβυστίᾳ,

Rom. 4:11

He received the **sign** of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised.

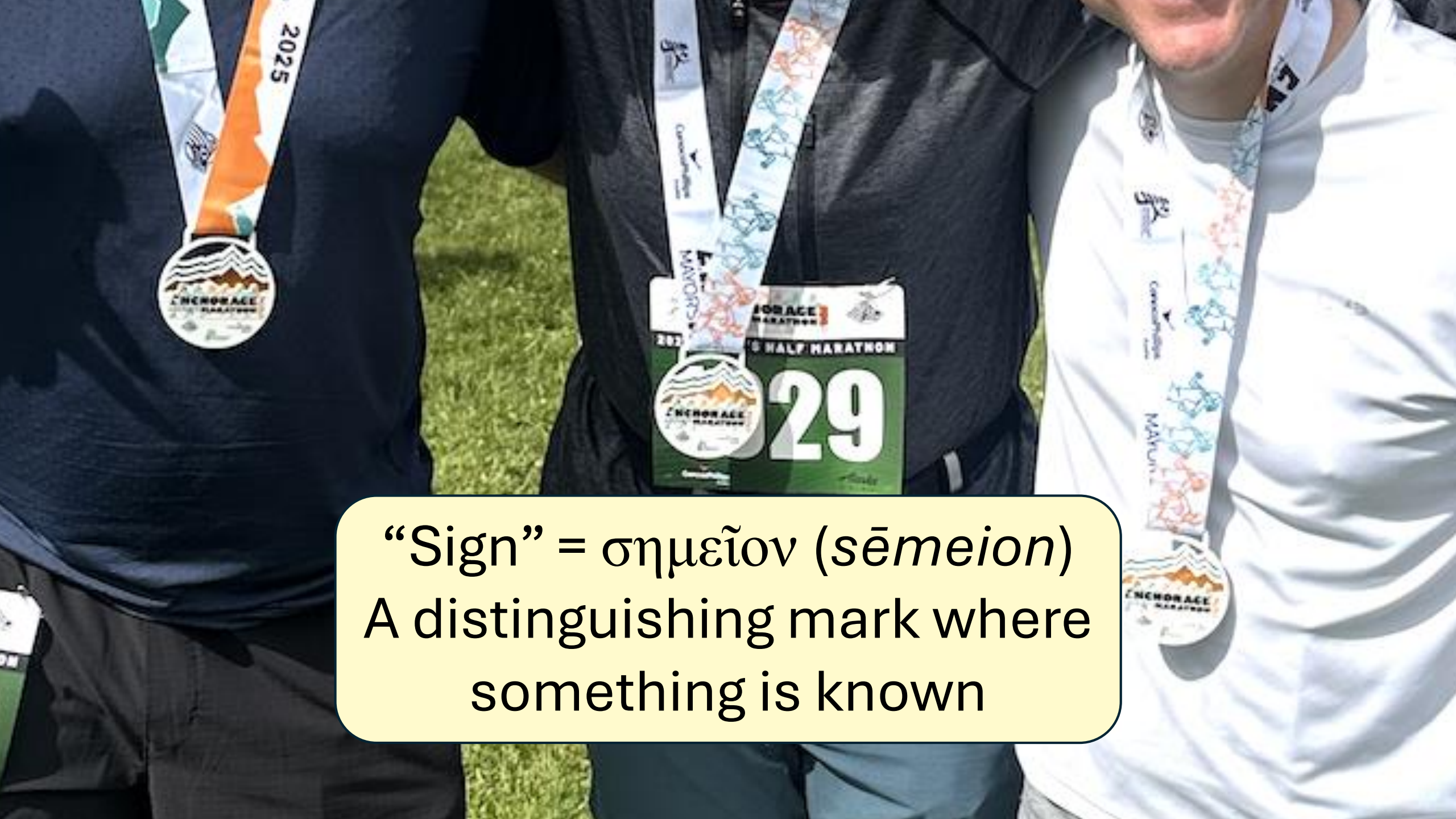
Rom. 4:11

καὶ **σημεῖον** ἔλαβεν
περιτομῆς σφραγίδα τῆς
δικαιοσύνης τῆς πίστεως
τῆς ἐν τῇ ἀκροβυστίᾳ,

“Sign” = σημεῖον (*sēmeion*)

A distinguishing mark where something is known





“Sign” = σημεῖον (*sēmeion*)
A distinguishing mark where
something is known

Who won???



“So the last will
be first, and the
first will be last.”
(Mt. 20:16)

Rom. 4:11

He received the **sign** of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised.

Rom. 4:11

καὶ **σημεῖον** ἔλαβεν
περιτομῆς σφραγίδα τῆς
δικαιοσύνης τῆς πίστεως
τῆς ἐν τῇ ἀκροβυστίᾳ,

“Sign” = σημεῖον (*sēmeion*)

A distinguishing mark where something is known

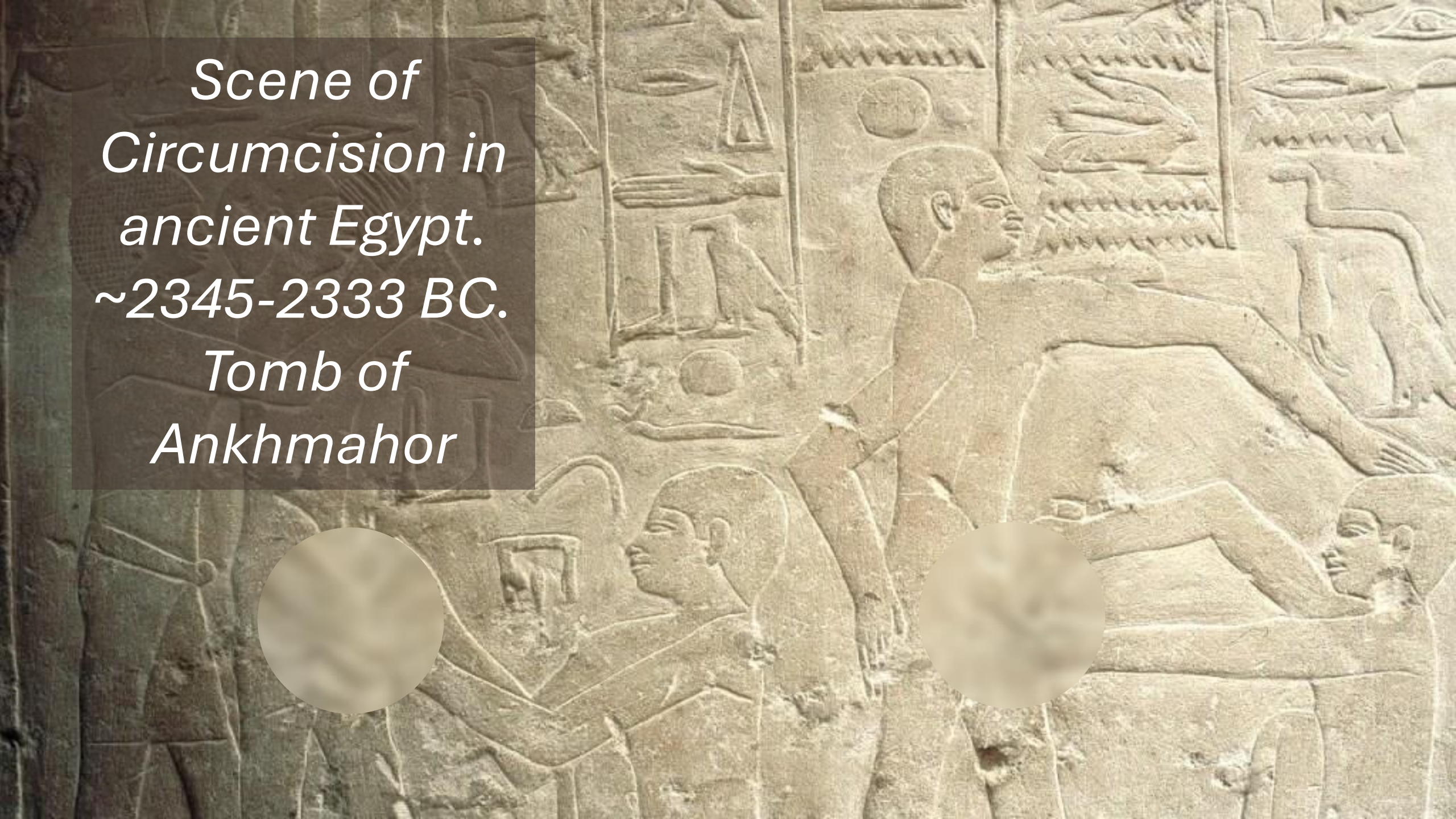
Gen. 17:11

You shall be
circumcised in the
flesh of your foreskins,
and it shall be a **sign** of
the covenant between
me and you.

Rom. 4:12

καὶ περιτμηθήσεσθε τὴν
σάρκα τῆς ἀκροβυστίας
ὑμῶν, καὶ ἔσται ἐν
σημείῳ διαθήκης ἀνά
μέσον ἐμοῦ καὶ ὑμῶν.

*Scene of
Circumcision in
ancient Egypt.
~2345-2333 BC.
Tomb of
Ankhmahor*



Gen. 17:11

You shall be
circumcised in the
flesh of your foreskins,
and it shall be a **sign** of
the covenant between
me and you.

Rom. 4:12

καὶ περιτμηθήσεσθε τὴν
σάρκα τῆς ἀκροβυστίας
ὑμῶν, καὶ ἔσται ἐν
σημείῳ διαθήκης ἀνά
μέσον ἐμοῦ καὶ ὑμῶν.

Rom. 4:11

He received the **sign** of
circumcision as a seal
of the righteousness
that he had by faith
while he was still
uncircumcised.

Rom. 4:11

καὶ **σημεῖον** ἔλαβεν
περιτομῆς σφραγίδα τῆς
δικαιοσύνης τῆς πίστεως
τῆς ἐν τῇ ἀκροβυστίᾳ,

Rom. 4:11

He received the **sign** of
circumcision as a **seal**
of the righteousness
that he had by faith
while he was still
uncircumcised.

Rom. 4:11

καὶ **σημεῖον** ἔλαβεν
περιτομῆς **σφραγίδα** τῆς
δικαιοσύνης τῆς πίστεως
τῆς ἐν τῇ ἀκροβυστίᾳ,

“Seal” = σφραγίς (*sphragis*)

A mark of ownership;
that which confirms or authenticates

Rom. 4:11

The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,

Rom. 4:11

εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι [καὶ] αὐτοῖς [τὴν] δικαιοσύνην,

A divine purpose
behind circumcision:

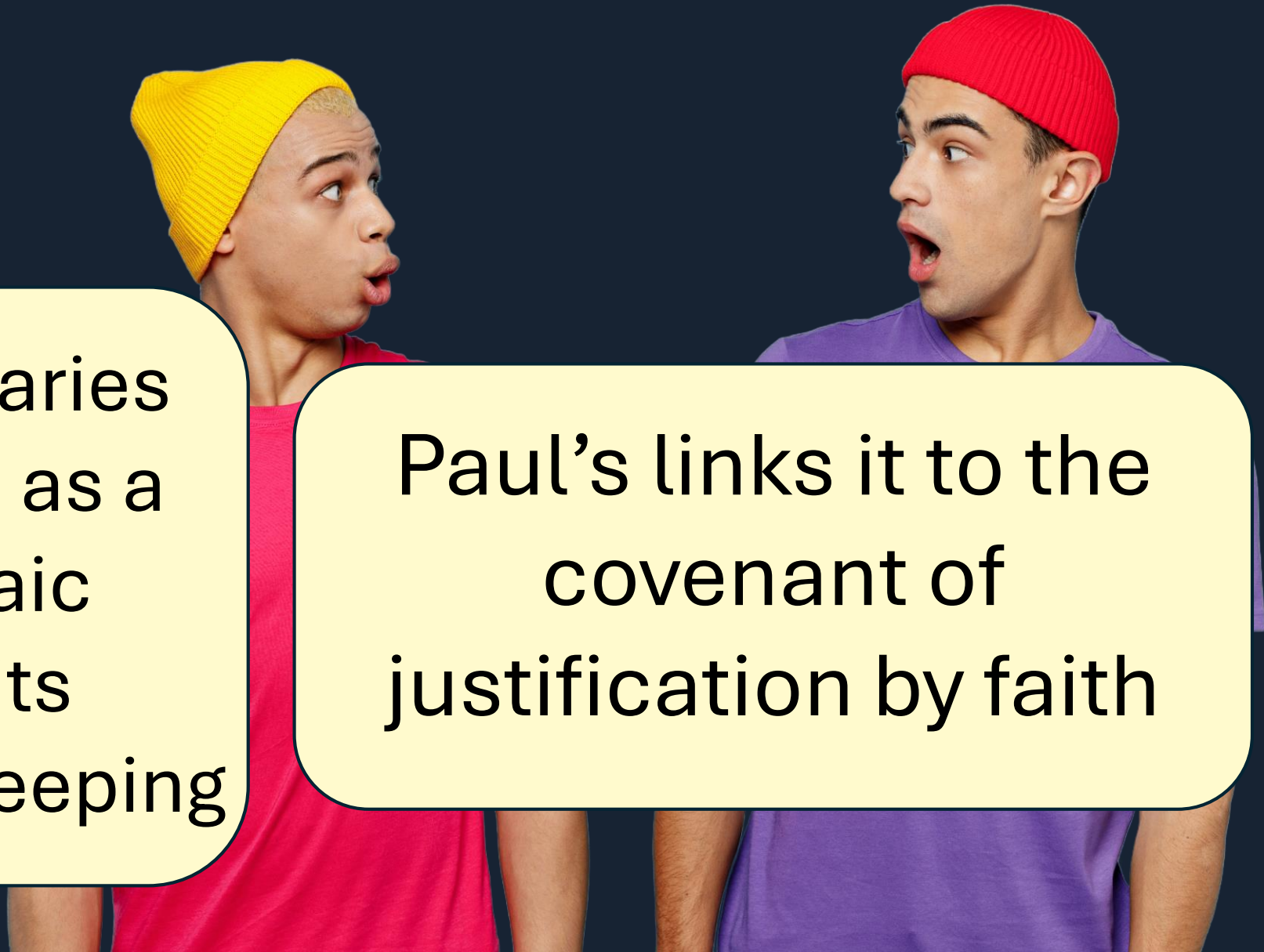
to embrace
the Gentiles!



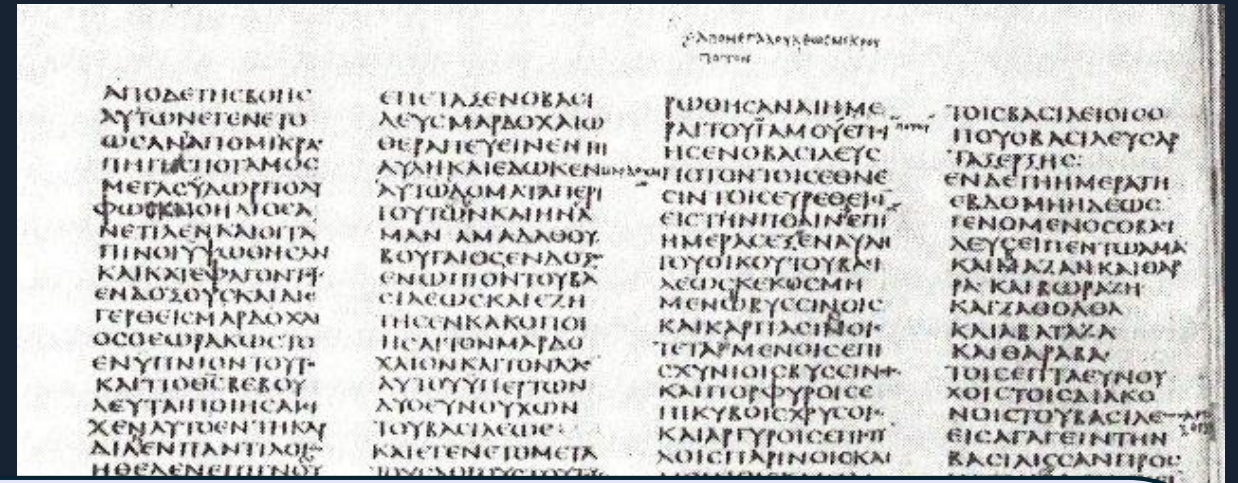
This was
revolutionary

Paul's contemporaries
saw circumcision as a
sign of the Mosaic
covenant with its
emphasis on law-keeping

Paul's links it to the
covenant of
justification by faith

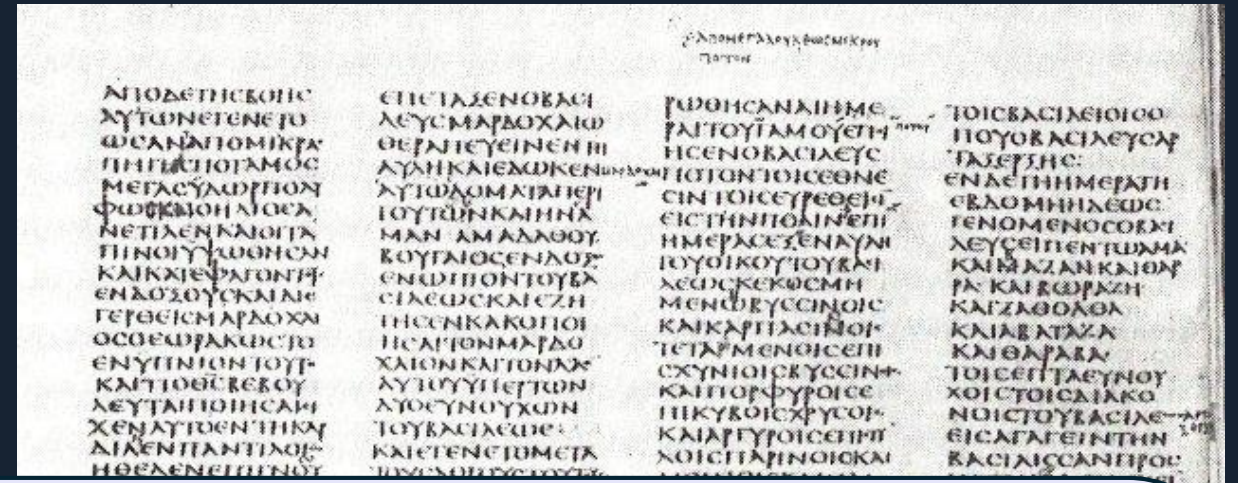


The Epistle of Barnabas (70-135AD)



Learn therefore, children of love, concerning all things abundantly, that Abraham, who first appointed circumcision, looked forward in the spirit unto Jesus, when he circumcised having received the ordinances of three letters. For the scripture saith:

The Epistle of Barnabas (70-135AD)



And Abraham circumcised of his household eighteen males and three hundred What then was the knowledge given unto him? Understand ye that He saith the eighteen first, and then after an interval three hundred in the eighteen I stands for ten, H for eight.

Rom. 4:11

The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,

Rom. 4:11

εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι [καὶ] αὐτοῖς [τὴν] δικαιοσύνην,

Rom. 4:12

and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

Rom. 4:12

καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἵχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

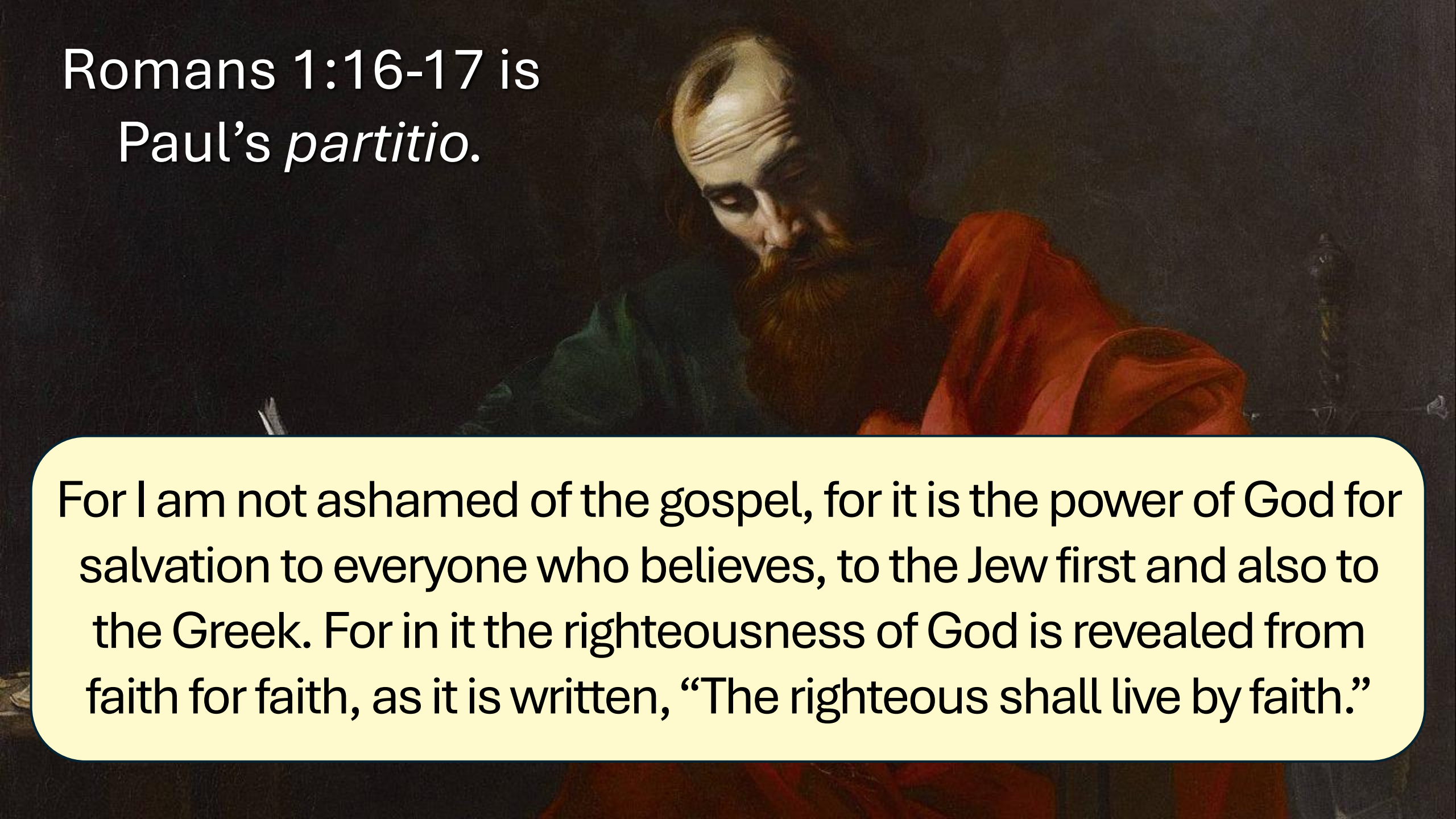
The Jewish convert
wasn't even to pray "O
God of our Fathers".
Instead, they prayed
"O God of the fathers
of Israel"




Putting the
community
back together



Romans 1:16-17 is
Paul's *partitio*.



For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”



The Covenant:
Justification
by Faith

The Law:
Justification by
Faith

Grace:
Justification by
Faith



The Covenant:
Justification
by Faith

The Law:
Justification
by Faith

Grace:
Justification
by Faith

Rom. 4:13

For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith.

Rom. 4:13

Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.

The law
comes 430
years later...



Rom. 4:14

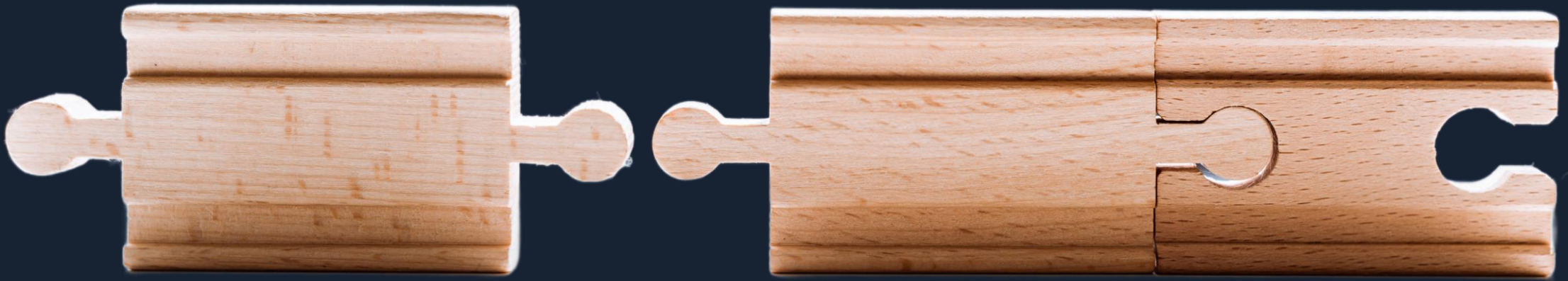
For if it is the adherents
of the law who are to be
the heirs, faith is null
and the promise is void.

Rom. 4:14

εἰ γὰρ οἱ ἐκ νόμου
κληρονόμοι, κεκένωται ἡ
πίστις καὶ κατήργηται ἡ
ἐπαγγελία·

Paul saw law and faith
as mutually exclusive
ways to God

Gal. 3:18



Rom. 4:14

For if it is the adherents
of the law who are to be
the heirs, faith **is null**
and the promise **is void**.

Rom. 4:14

εἰ γὰρ οἱ ἐκ νόμου
κληρονόμοι, **κεκένωται** ἡ
πίστις καὶ **κατήργηται** ἡ
ἐπαγγελία·

The “perfect” aspect of the verb emphasizes
the current state of the permanent action

Rom. 4:15

For the law brings
wrath, but where there
is no law there is no
transgression.

Rom. 4:15

ὁ γὰρ νόμος ὀργὴν
κατεργάζεται· οὐδὲ οὐκ
ἔστιν νόμος οὐδὲ
παράβασις.

The role of the law is
bringing wrath!



Rom. 4:15

For the law brings
wrath, but where there
is no law there is no
transgression.

Rom. 4:15

ὁ γὰρ νόμος ὀργὴν
κατεργάζεται· οὐ δὲ οὐκ
ἔστιν νόμος οὐδὲ
παράβασις.

“Transgression” = παράβασις (*parabasis*)
Stepping over the line

Rom. 4:16

That is why it depends on faith, **in order that** the promise may rest on grace and be guaranteed to all his offspring—not only to

Rom. 4:16

Διὰ τοῦτο ἐκ πίστεως,
ἵνα κατὰ χάριν, εἰς τὸ
εἶναι βεβαίαν τὴν
ἐπαγγελίαν παντὶ τῷ
σπέρματι, οὐ τῷ

Rom. 4:16

the adherent of the law
but also to the one who
shares the faith of
Abraham, who is the
father of us all,

Rom. 4:16

ἐκ τοῦ νόμου μόνον ἀλλὰ
καὶ τῷ ἐκ πίστεως
Ἀβραάμ, ὅς ἐστιν πατὴρ
πάντων ἡμῶν,

Grace was always God's
Plan A, never a Plan B

So what is “grace”?





The Covenant:
Justification
by Faith

The Law:
Justification
by Faith

Grace:
Justification
by Faith



The Covenant:
Justification
by Faith

The Law:
Justification
by Faith

Grace:
Justification
by Faith

Rom. 4:16

That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to

Rom. 4:16

Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ

Eph. 2:8

For by grace you have
been saved through
faith. And this is not
your own doing; it is the
gift of God

Eph. 2:8

Τῇ γὰρ χάριτί ἐστε
σεσωσμένοι διὰ πίστεως·
καὶ τοῦτο οὐκ ἐξ ὑμῶν,
θεοῦ τὸ δῶρον·

Rom. 4:16

That is why it depends on faith, **in order that** the promise may rest on grace and be guaranteed to all his offspring—not only to

Rom. 4:16

Διὰ τοῦτο ἐκ πίστεως,
ἵνα κατὰ χάριν, εἰς τὸ
εἶναι βεβαίαν τὴν
ἐπαγγελίαν παντὶ τῷ
σπέρματι, οὐ τῷ

Rom. 4:16

the adherent of the law
but also to the one who
shares the faith of
Abraham, who is the
father of us all,

Rom. 4:16

ἐκ τοῦ νόμου μόνον ἀλλὰ
καὶ τῷ ἐκ πίστεως
Ἀβραάμ, ὅς ἐστιν πατὴρ
πάντων ἡμῶν,

Rom. 4:17

as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

Rom. 4:17

καθὼς γέγραπται ὅτι
πατέρα πολλῶν ἐθνῶν
τέθεικά σε, κατέναντι οὗ
ἐπίστευσεν θεοῦ τοῦ
ζωοποιῦντος τοὺς
νεκροὺς καὶ καλοῦντος
τὰ μὴ ὄντα ὡς ὄντα.

Rom. 4:18

In hope he believed
against hope, that he
should become the
father of many nations,
as he had been told,
“So shall your offspring
be.”

Rom. 4:18

“Ὅς παρ’ ἐλπίδα ἐπ’
ἐλπίδι ἐπίστευσεν εἰς τὸ
γενέσθαι αὐτὸν πατέρα
πολλῶν ἐθνῶν κατὰ τὸ
εἰρημένον· οὕτως ἔσται
τὸ σπέρμα σου,

Rom. 4:19

He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb.

Rom. 4:19

καὶ μὴ ἀσθενήσας τῇ
πίστει κατενόησεν τὸ
ἑαυτοῦ σῶμα [ἤδη]
νεκρωμένον,
ἑκατονταετῆς που
ὑπάρχων, καὶ τὴν
νέκρωσιν τῆς μήτρας
Σάρρας·

Rom. 4:20

No unbelief made him
waver concerning the
promise of God, but he
grew strong in his faith
as he gave glory to God,

Rom. 4:20

εἰς δὲ τὴν ἐπαγγελίαν τοῦ
θεοῦ οὐ διεκρίθη τῇ
ἀπιστίᾳ ἀλλ'
ἐνεδυναμώθη τῇ πίστει,
δοὺς δόξαν τῷ θεῷ

Rom. 4:21

fully convinced that
God was able to do
what he had promised.

Rom. 4:21

καὶ πληροφορηθεὶς ὅτι ὁ
ἐπὶγγελεται δυνατός ἐστιν
καὶ ποιῆσαι.

Rom. 4:22

That is why his **faith**
was “counted to him as
righteousness.”

Rom. 4:22

διὸ [καὶ] ἐλογίσθη αὐτῷ
εἰς **δικαιοσύνην.**

Rom. 4:23

But the words “it was counted to him” were not written for his sake alone,

Rom. 4:23

Οὐκ ἐγράφη δὲ δι' αὐτὸν
μόνον ὅτι ἐλογίσθη αὐτῷ

Rom. 4:24

but for ours also. It will
be counted to us who
believe in him who
raised from the dead
Jesus our Lord,

Rom. 4:24

ἀλλὰ καὶ δι' ἡμᾶς, οἷς
μέλλει λογίζεσθαι, τοῖς
πιστεύουσιν ἐπὶ τὸν
ἐγείραντα Ἰησοῦν τὸν
κύριον ἡμῶν ἐκ νεκρῶν,

Rom. 4:25

who was delivered up
for our trespasses and
raised for our
justification.

Rom. 4:25

ὃς παρεδόθη διὰ τὰ
παραπτώματα ἡμῶν καὶ
ἡγέρθη διὰ τὴν δικαίωσιν
ἡμῶν.



POLICE PUBLIC CALL BOX

POLICE TELEPHONE
FREE
FOR USE OF
PUBLIC
JAMES A. HARRISON
DESIGNED AND MANUFACTURED
BY THE TARDIS COMPANY
PULL TO OPEN

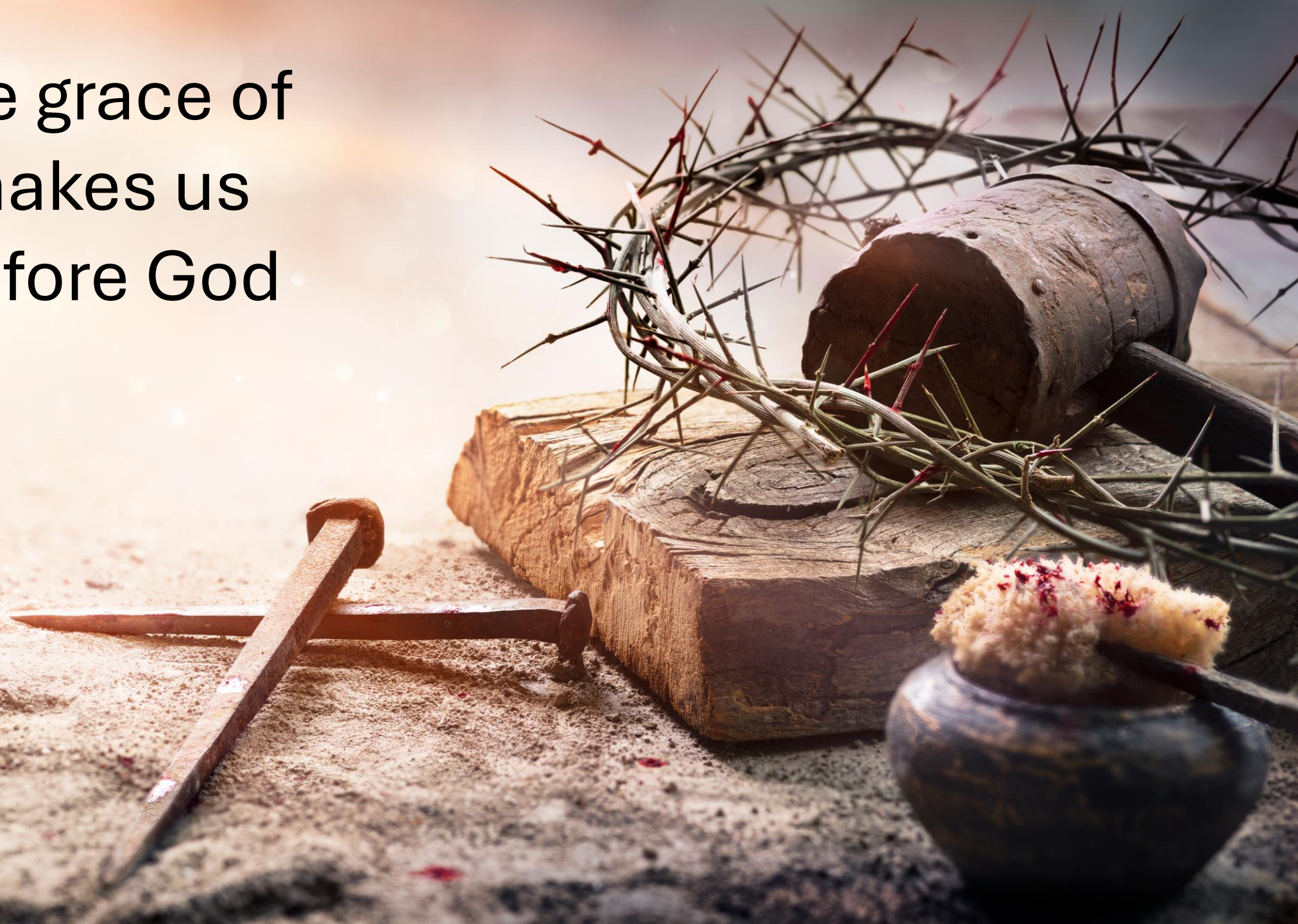
Points for
Home



We are God's Plan A!



Only the grace of
God makes us
right before God



Let us walk before the Lord in
his mercy and grace!



Romans

