

Romans



How to Study an Epistle in 8 Steps

1



Historical
context

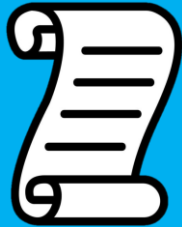
How to Study an Epistle in 8 Steps

1



Historical
context

2



Literary
context

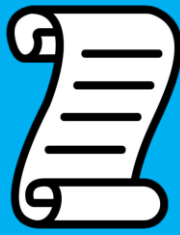
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1



Historical
context

2



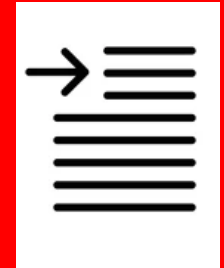
Literary
context

3



Textual
analysis

4



Paragraph
exegesis

How to Study an Epistle in 8 Steps

5



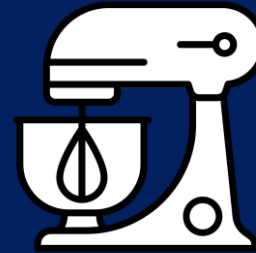
Theological
analysis

6



Application

7



Mix-in
others

8



Ongoing
reflection

How to Study an Epistle in 8 Steps

5



Theological
analysis

6



Application

7



Mix-in
others

8



Ongoing
reflection

1st - Read and
understand as the
original recipients!

These steps
lead to two
goals...



1st - Read and
understand as the
original recipients!

2nd – So you can
rightly apply it in
life today

These steps
lead to two
goals...



How to Study an Epistle in 8 Steps

1



Historical
context

Historical setting



ROME

Church – Begins Jewish, but adds Gentiles

Acts 2:5

Now there were dwelling
in Jerusalem Jews, devout
men from every nation
under heaven...

Acts 2:5

Ἦσαν δὲ εἰς Ἱερουσαλὴμ
κατοικοῦντες Ἰουδαῖοι,
ἄνδρες εὐλαβεῖς ἀπὸ
παντὸς ἔθνους τῶν ὑπὸ τὸν
οὐρανόν...

“dwelling” (κατοικέω)
living more or less permanently

Acts 2:9-10

Parthians and Medes and
Elamites and residents of

Mes

Cap

Asia

Pam

part

to Cyrene, and **visitors**
from Rome

“dwelling” (κατοικέω)

living more or less permanently

“visitors” (ἐπιδημέω)

temporary visitors or sojourners

Acts 2:9-10

Πάρθοι καὶ Μῆδοι καὶ

Ἑλαμίται καὶ οἱ κατοικοῦντες

καὶ οἱ ἐκ τῆς Ἀσίας καὶ οἱ ἐκ τῆς Πανφυσίας καὶ οἱ ἐκ τῆς Ἀρμενίας καὶ τῆς Κιλικίας καὶ τῆς Ἀσίαν

μέρη τῆς Λιβύης τῆς κατὰ

Κυρήνην, καὶ οἱ

ἐπιδημοῦντες Ῥωμαῖοι



ROME

Population – 750k - +1mm

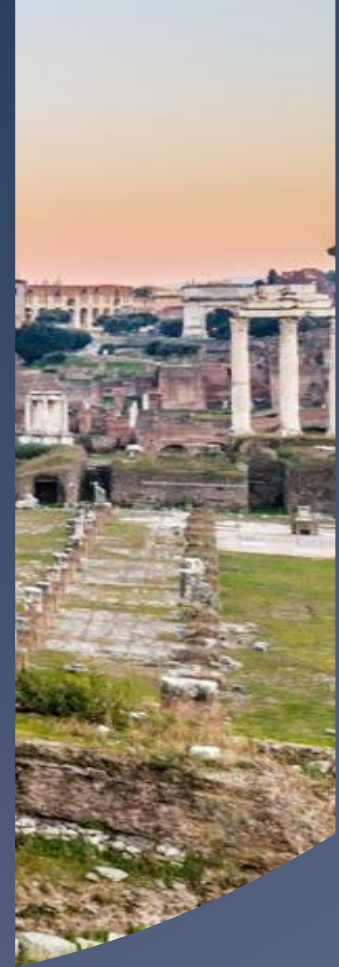
Jews – 40,000 to 60,000

Rom. 1:8

First, I thank my God
through Jesus Christ for
all of you, because **your
faith is proclaimed in all
the world.**

Rom. 1:8

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



ROME

TROUBLE ~49AD!



Emperor Claudius
(41-54AD)

“Iudaeos impulsore Chresto
assidue tumultuantis
Roma expulit”
Seutonius, *De Vita Caesarum*

~49 AD, “He expelled from
Rome the Jews who were
constantly making disturbances
at the instigation of Chrest”



Emperor Claudius
(41-54AD)

“Iudaeos impulsore
Chresto/Christo assidue
tumultuantis Roma expulit”
Seutonius, *De Vita Caesarum*

~49 AD, “He expelled from Rome
the Jews who were constantly
making disturbances at the
instigation of Chrest/Christ”

Acts 18:1-2

After this Paul left Athens and went to Corinth. And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome.

Acts 18:1-2

Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον. καὶ εὗρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης



Jews return after Claudius's
death on October 13, 54AD
once Nero assumed the throne

Emperor Claudius
(41-54AD)

Rom. 16:3-4

Greet Prisca and Aquila,
my fellow workers in
Christ Jesus, who risked
their necks for my life...

Rom. 16:3-4

Ἀσπάσασθε Πρίσκαν καὶ
Ἀκύλαν τοὺς συνεργούς
μου ἐν Χριστῷ Ἰησοῦ,
οἵτινες ὑπὲρ τῆς ψυχῆς μου
τὸν ἑαυτῶν τράχηλον
ὑπέθηκαν...



ROME

Emperor Nero fresh on throne



ROME

Author – Paul, around 55AD from Corinth

Rom. 16:23

Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

Rom. 16:23

ἀσπάζεται υὑμας Γάϊος ὁ
ξένος μου καὶ ὅλης τῆς
ἐκκλησίας. ἀσπάζεται υὑμας
Ἐραστος ὁ οἰκονόμος τῆς
πόλεως καὶ Κούαρτος ὁ
ἀδελφός.



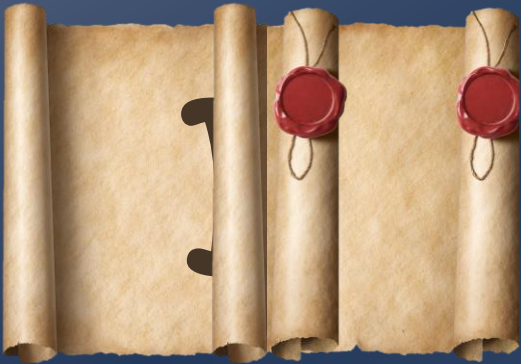
Think through the
implications and how they
should affect our reading

Romans





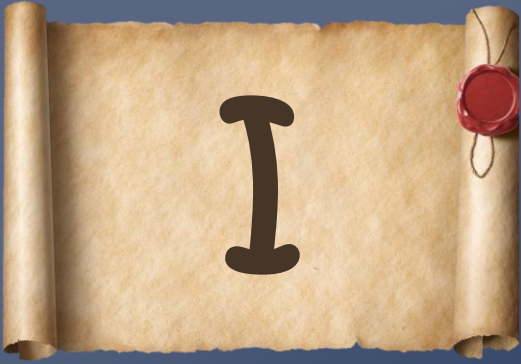
The Salutation (Rom. 1:1-7)



The Prayer (Rom. 1:8-15)



The Theme (Rom. 1:16-17)



The Salutation (Rom. 1:1-7)



The Prayer (Rom. 1:8-15)



The Theme (Rom. 1:16-17)

Rom. 1:1-2

Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy Scriptures,

Rom. 1:1-2

Παῦλος δοῦλος Χριστοῦ
Ἰησοῦ, κλητὸς ἀπόστολος
ἀφωρισμένος εἰς
εὐαγγέλιον θεοῦ, ὃ
προεπηγγείλατο διὰ τῶν
προφητῶν αὐτοῦ ἐν
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עַבְד־יְהוָה

“servant of the Lord”

Abraham

Moses

David

Isaiah

et al.



Rom. 1:1-2

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“Servant” (δοῦλος)

Emphasizes dependence and commitment

Rom. 1:1-2

Paul, a **servant** of Christ Jesus, **called** to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy Scriptures,

Rom. 1:1-2

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“Called” (κλητός)

Called or invited, like to a meal

Rom. 1:1-2

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Rom. 1:1-2

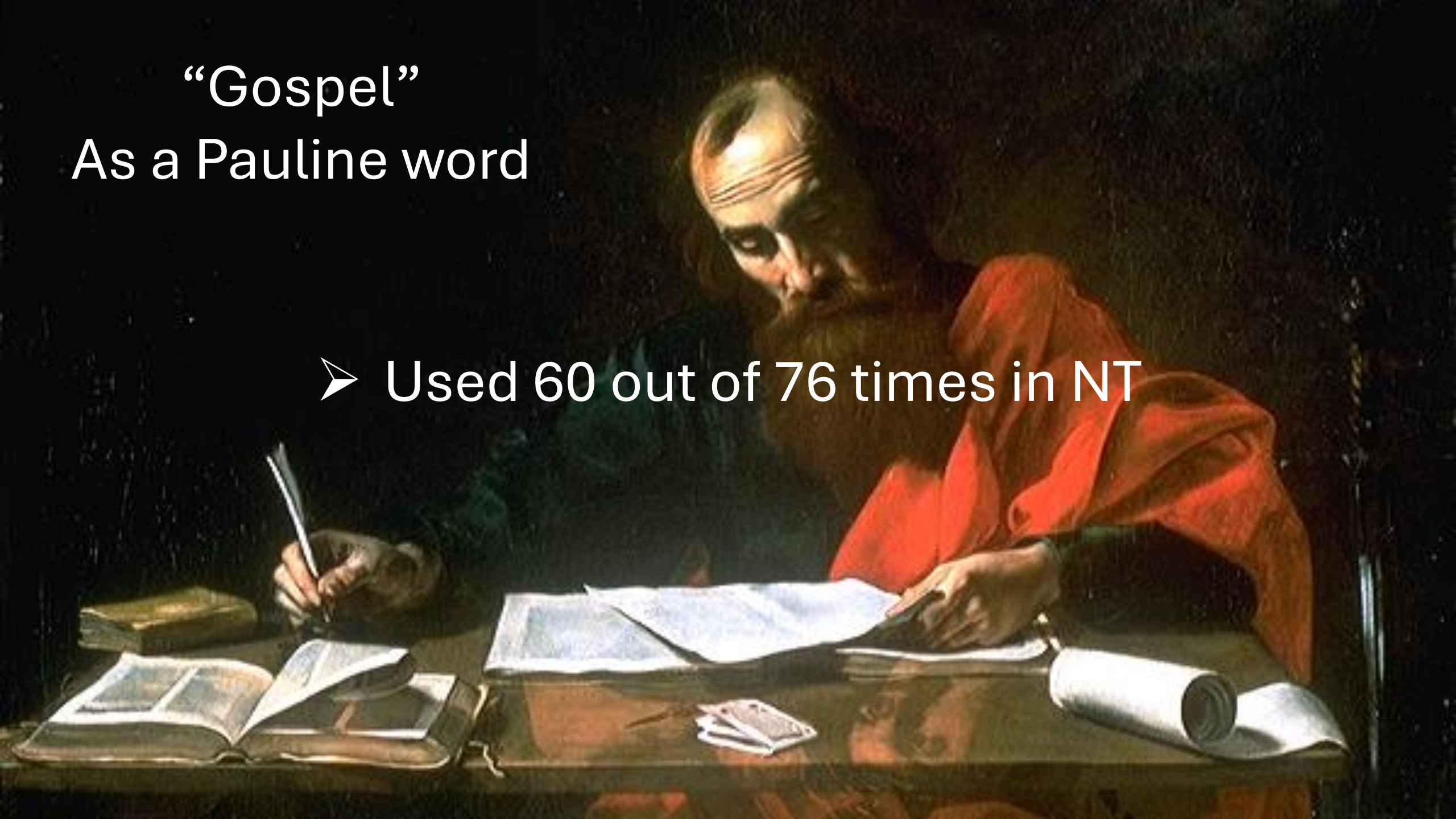
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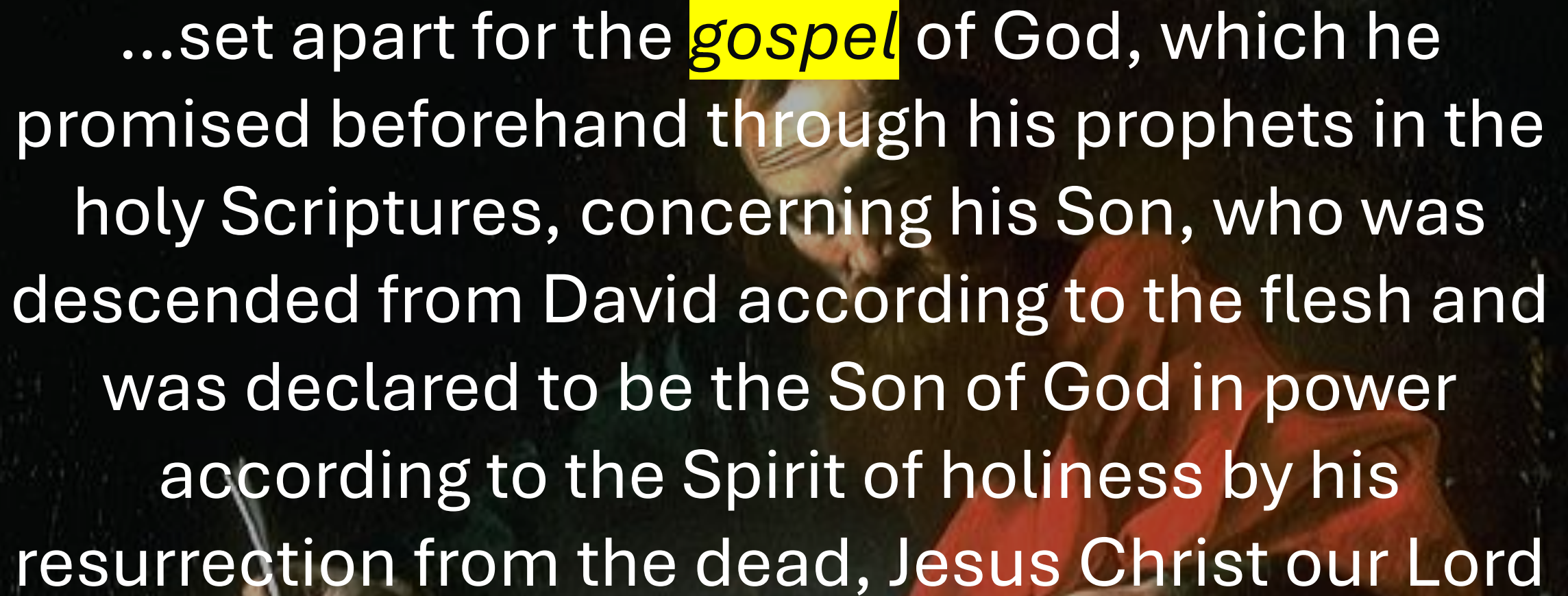
“Gospel” (εὐαγγέλιον)

“Good news” BUT....

“Gospel” As a Pauline word

➤ Used 60 out of 76 times in NT

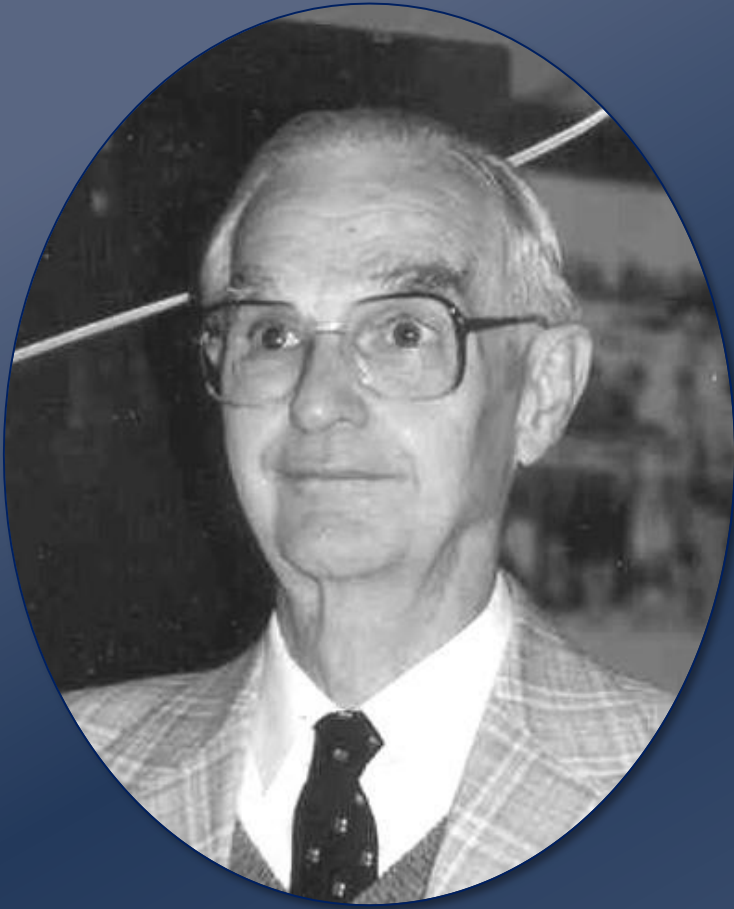


A religious painting, likely a detail from a larger work, showing a man with a beard and long hair, wearing a red robe, seated at a desk. He is holding a quill pen over an open book. The background is dark and indistinct. The text is overlaid on the image.

...set apart for the *gospel* of God, which he
promised beforehand through his prophets in the
holy Scriptures, concerning his Son, who was
descended from David according to the flesh and
was declared to be the Son of God in power
according to the Spirit of holiness by his
resurrection from the dead, Jesus Christ our Lord

“Gospel” (εὐαγγέλιον)

“Good news” BUT....



Leon Morris
1914-2006

“There is no good news
to compare with the
news of what God has
done in Christ for
man’s salvation.”

1 Cor. 15:1-4

Now I would remind you, brothers, of the **gospel** I **preached** to you... that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day

1 Cor. 15:1-4

Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ **εὐαγγέλιον** ὃ **εὐηγγελισάμην** ὑμῖν... ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφὰς καὶ ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ

Rom. 1:1-2

Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy Scriptures,

Rom. 1:1-2

Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος ἁφωρισμένος εἰς εὐαγγέλιον θεοῦ, ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις

“Gospel” (εὐαγγέλιον)

For Paul, the death, burial, and resurrection of Christ

Isaiah 52:7

How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, “Your God reigns.”

Isaiah 52:7

ὥς ὥρα ἐπὶ τῶν ὄρέων, ὥς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης, ὥς εὐαγγελιζόμενος ἀγαθά, ὅτι ἀκουστήν ποιήσω τὴν σωτηρίαν σου λέγων Σιών Βασιλεύσει σου ὁ θεός·

Rom. 1:1-2

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“Gospel” (εὐαγγέλιον)

For Paul, the death, burial, and resurrection of Christ

Rom. 1:3

concerning his Son, who
was **descended** from
David according to the
flesh

Rom. 1:3

περὶ τοῦ υἱοῦ αὐτοῦ τοῦ
γενομένου ἐκ σπέρματος
Δαυὶδ κατὰ σάρκα,

“Descended” (γίνομαι) 35x-Romans
“Change in nature from one state to another”

Rom. 1:4

and was declared to be
the Son of God in power
according to the Spirit of
holiness by his
resurrection from the
dead, Jesus Christ our
Lord,

Rom. 1:4

τοῦ ὁρισθέντος υἱοῦ θεοῦ
ἐν δυνάμει κατὰ πνεῦμα
ἁγιοσύνης ἐξ ἀναστάσεως
νεκρῶν, Ἰησοῦ Χριστοῦ
τοῦ κυρίου ἡμῶν,

Rom. 1:3

Who was descended
from David
★ according to the flesh

γενομένου
ἐκ σπέρματος Δαυὶδ
★ κατὰ σάρκα,

Rom. 1:4

Declared to be
the Son of God in power
★ according to the Spirit of holiness

ὁρισθέντος
υἱοῦ θεοῦ ἐν δυνάμει
★ κατὰ πνεῦμα ἁγιοσύνης

The parallelism is unusual in
See Paul's "introduction" of the quote
typical of his narrative.

Rom. 1:3

concerning his Son, who
was **descended** from
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Rom. 1:3

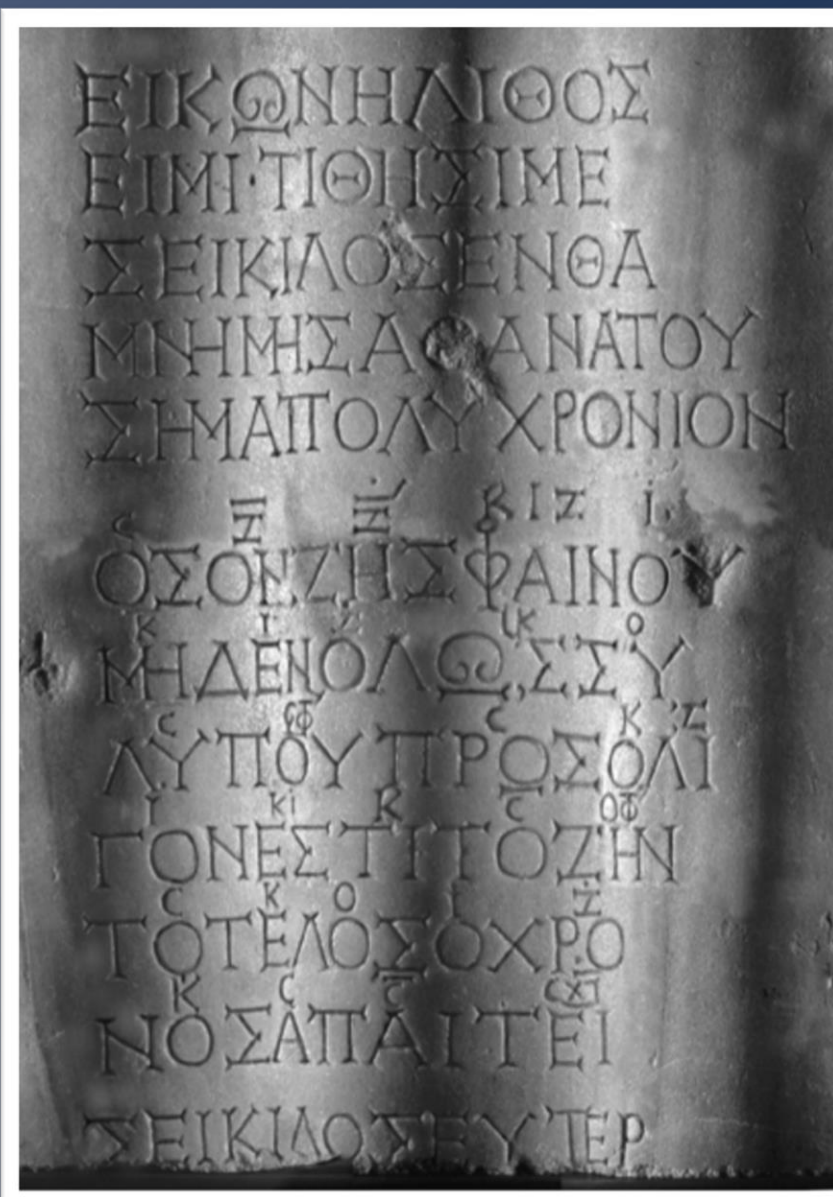
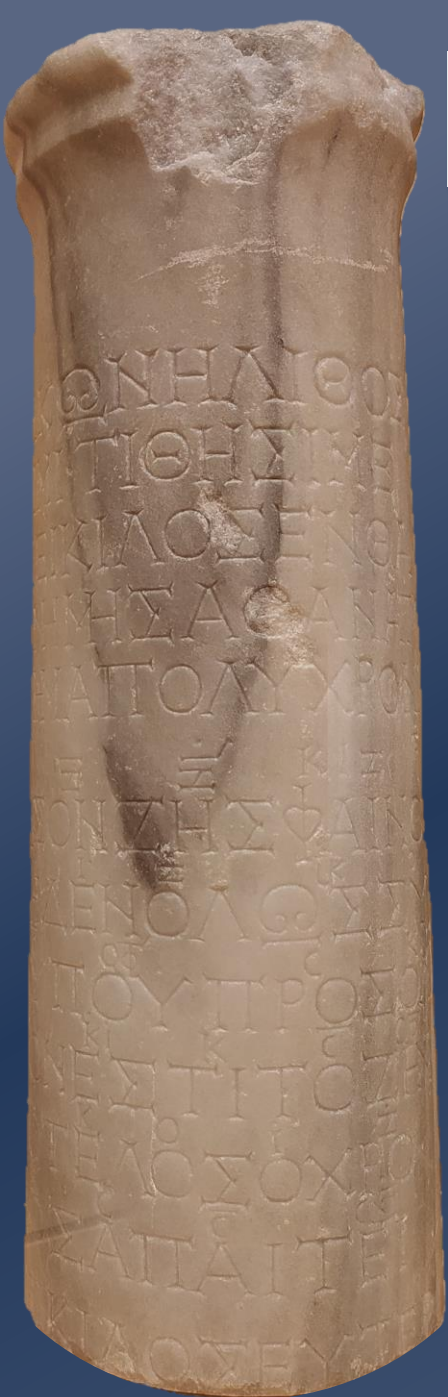
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Δαυὶδ κατὰ σάρκα,

“Descended” (γίνομαι) 35x-Romans
“Change in nature from one state to another”

Ancient Tralles



The Seikilos Tomb-stone



ϸ Ϯ ϯ κ ι ϯ ι̇

Ὁ σον ζῆς φαί νου

ϸ κ ϯ ι̇ κ ι̇ κ Ϯ ϯ̇

πρὸς ὁ λί γον ἐσ τὶ τὸ ζῆν

κ ι̇ ϯ ι̇ κ ο Ϯ ϯ̇

μη δὲν ὄ λως σὺ λυ ποῦ

ϸ κ ο ι̇ ϯ κ Ϯ Ϯ Ϯ̇

τὸ τέ λος ὁ χρό νος ἀπ αι τεῖ.

The Seikilos Tomb-stone

ΕΙΚΩΝΗΛΙΘΟΣ
ΕΙΜΙ·ΤΙΘΗΣΙΜΕ
ΣΕΙΚΙΛΟΣ·ΕΝΘΑ

ϸ ζ̄ ζ̇ κ ι ζ ι̇
"Ο σον ζῆς φαί νου

NOTES

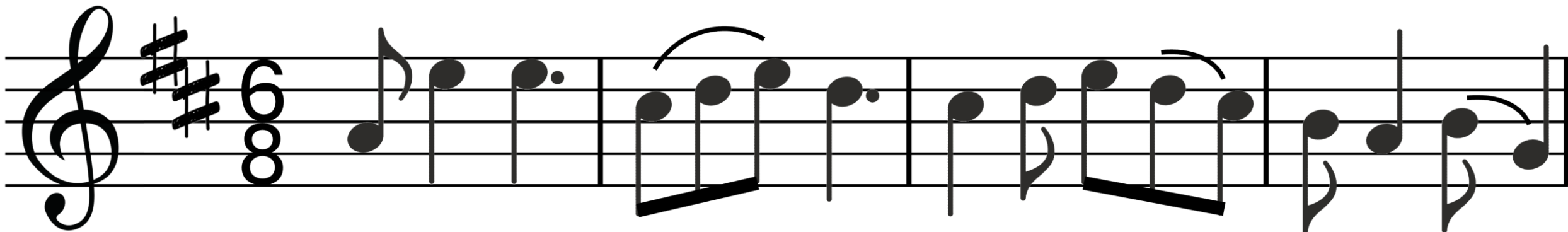
LYRIC

Σ Ο Ν Ζ Η Σ Φ Α Ι Ν Ο Ψ

ΓΟΝΕΣ ΤΙΤΟΖΗΝ
ΤΟ ΤΕΛΟΣ Ο ΧΡΟ
ΝΟΣ ΑΠΑΙΤΕΙ
ΣΕΙΚΙΛΟΣ·ΕΥΤΕΡ

μη δέν ὁ λως σὺ λυ ποῦ

ϸ κ ο ι ζ κ ϸ ζ̄ ϸ̇
τὸ τέλος ὁ χρόνος ἀπ αι τεῖ.



Ὅ-σον ζῆς φαί- νου μηδέν ὄ-λως σὺ λυ-ποῦ

While you live, shine

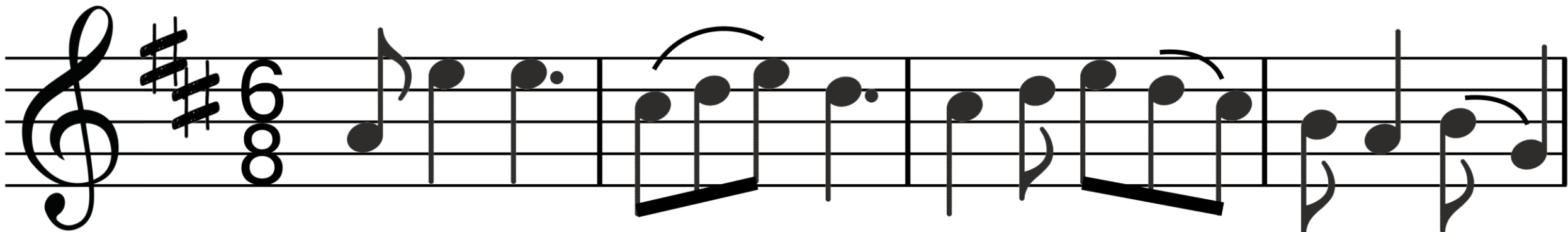
Don't grieve at all



πρὸς ὀλίγον ἐσ - τὶ τὸ ζῆν τὸ τέλος ὁ χρόνος ἀ-παι-τεῖ.

Life is short

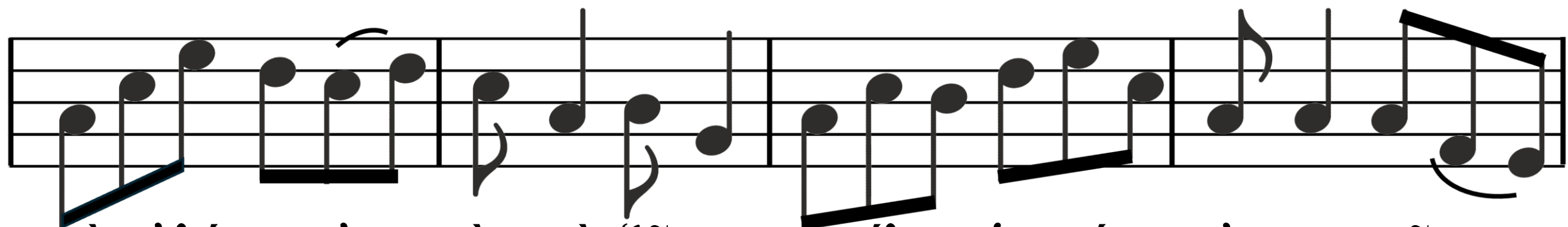
And then you die



Ὁ-σον ζῆς φαί- νου μηδέν ὁ-λως σὺ λυ-ποῦ

While you live, shine

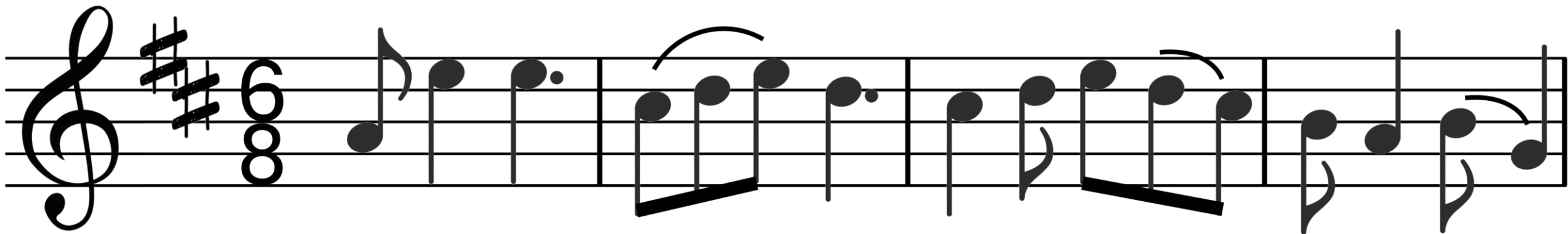
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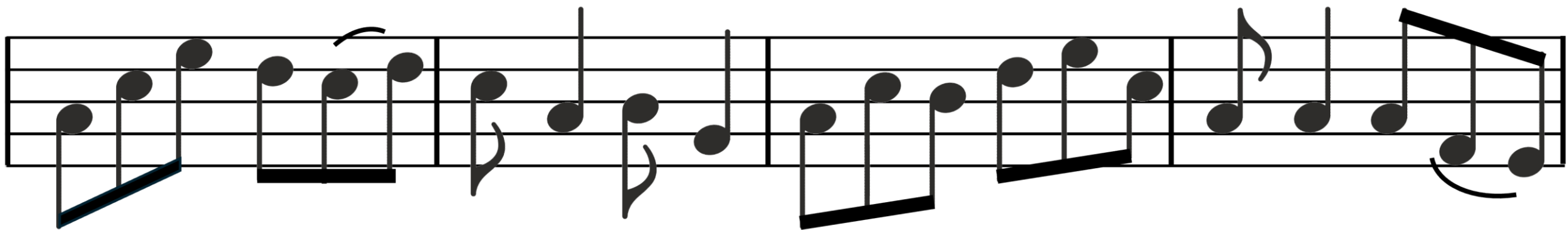
Life is short

And then you die



Son of God
Born as

Came to flesh through David
a human; Spirit
resurrected



The Son of God in power

Christ Jesus our Lord

Rom. 1:3

concerning his Son, who
was **descended** from
David according to the
flesh

Rom. 1:3

περὶ τοῦ υἱοῦ αὐτοῦ τοῦ
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τοῦ ὁρισθέντος υἱοῦ θεοῦ
ἐν δυνάμει κατὰ πνεῦμα
ἁγιοσύνης ἐξ ἀναστάσεως
νεκρῶν, Ἰησοῦ Χριστοῦ
τοῦ κυρίου ἡμῶν,

Rom. 1:5

through whom we have
received grace and
apostleship to bring
about the obedience of
faith for the sake of his
name among all the
nations,

Rom. 1:5

δι' οὗ ἐλάβομεν χάριν καὶ
ἀποστολὴν εἰς ὑπακοὴν
πίστεως ἐν πᾶσιν τοῖς
ἔθνεσιν ὑπὲρ τοῦ ὀνόματος
αὐτοῦ,

Rom. 1:6

including you who are
called to belong to Jesus
Christ,

Rom. 1:6

ἐν οἷς ἐστε καὶ ὑμεῖς **κλητοὶ**
Ἰησοῦ Χριστοῦ,

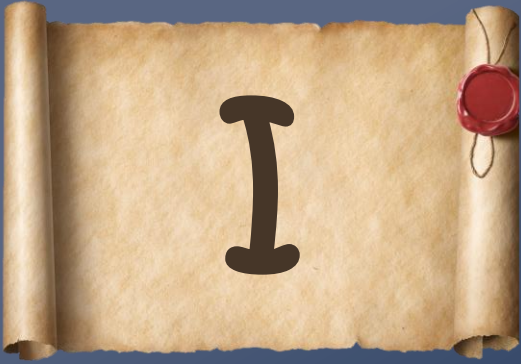
Rom. 1:7

To **all** those in Rome who
are **loved** by God and
called to be saints:

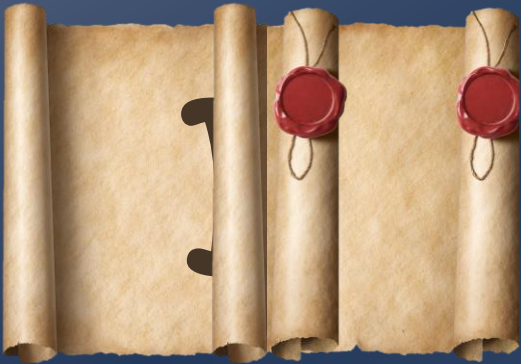
Grace to you and peace
from God our Father and
the Lord Jesus Christ.

Rom. 1:7

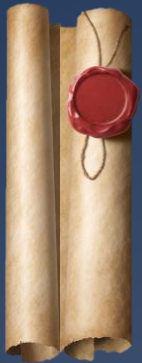
πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ
ἀγαπητοῖς θεοῦ, **κλητοῖς**
ἀγίοις, χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ θεοῦ πατρὸς
ἡμῶν καὶ κυρίου Ἰησοῦ
Χριστοῦ.



The Salutation (Rom. 1:1-7)



The Prayer (Rom. 1:8-15)



Rom. 1:8

First, I thank my God
through Jesus Christ for
all of you, because your
faith is proclaimed in all
the world.

Rom. 1:8

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

What are you
thankful for?



Rom. 1:8

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ὅτι ἡ πίστις ὑμῶν
καταγγέλλεται ἐν ὅλῳ τῷ
κόσμῳ.



What are you
known for?

REPUTATION

NETWORK
CONFIG

118.18.96.115

118.18.96.1

connection
status:
OK

10.18.0.234
192.168.0.234

DATA
ANALYSIS

Rom. 1:9

For God is my witness,
whom I **serve** with my
spirit in the gospel of his
Son, that without ceasing
I mention you

Rom. 1:9

μάρτυς γάρ μου ἐστὶν ὁ
θεός, ᾧ **λατρεύω** ἐν τῷ
πνεύματί μου ἐν τῷ
εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ,
ὥς ἀδιαλείπτως μνησίαν
ὑμῶν ποιῶμαι

“Serve” (λατρεύω) Paul uses in the LXX sense
“worship service to God” (See, Ex. 3:12; 7:16; 20:5; etc.)

Rom. 1:10

always in my prayers,
asking that somehow by
God's will I may now at
last succeed in coming to
you.

Rom. 1:10

πάντοτε ἐπὶ τῶν
προσευχῶν μου δεόμενος
εἴ πως ἤδη ποτέ
εὐοδωθήσομαι ἐν τῷ
θελήματι τοῦ θεοῦ ἐλθεῖν
πρὸς ὑμᾶς.

“if, somehow, now,
at some time...”

Rom. 1:11

For I long to see you, that
I may impart to you some
spiritual gift to strengthen
you—

Rom. 1:11

ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα
τι μεταδῶ χάρισμα ὑμῖν
πνευματικὸν εἰς τὸ
στηριχθῆναι ὑμᾶς,

Think about why you
visit with others?



Rom. 1:12

that is, that we may be
mutually encouraged by
each other's faith, both
yours and mine.

Rom. 1:12

τοῦτο δέ ἐστιν
συμπαρακληθῆναι ἐν ὑμῖν
διὰ τῆς ἐν ἀλλήλοις
πίστεως ὑμῶν τε καὶ ἐμοῦ.

Think of this as “comfort”

Rom. 1:13

I do not want you to be unaware, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles.

Rom. 1:13

οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν,
ἀδελφοί, ὅτι πολλάκις
προεθέμην ἐλθεῖν πρὸς
ὑμᾶς, καὶ ἐκωλύθην ἄχρι
τοῦ δεῦρο, ἵνα τινὰ καρπὸν
σχωῶ καὶ ἐν ὑμῖν καθὼς καὶ
ἐν τοῖς λοιποῖς ἔθνεσιν.

Rom. 1:14

I am under obligation
both to Greeks and to
barbarians, both to the
wise and to the foolish.

Rom. 1:14

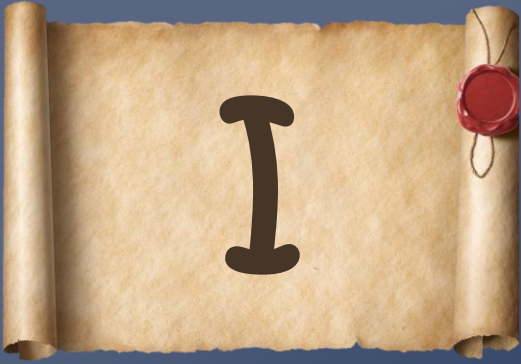
Ἑλλησὶν τε καὶ βαρβάροις,
σοφοῖς τε καὶ ἀνοήτοις
ὀφειλέτης εἰμί,

Rom. 1:15

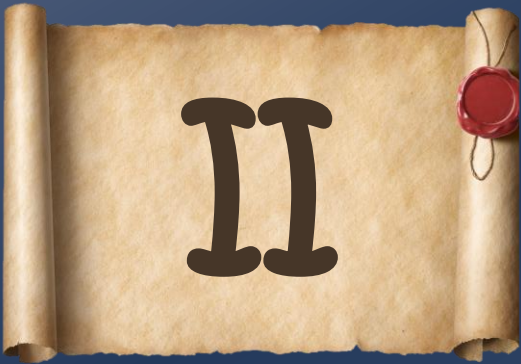
So I am eager to **preach
the gospel** to you also
who are in Rome.

Rom. 1:15

οὕτως τὸ κατ' ἐμὲ
πρόθυμον καὶ ὑμῖν τοῖς ἐν
Ῥώμῃ **εὐαγγελίσασθαι**.



The Salutation (Rom. 1:1-7)



The Prayer (Rom. 1:8-15)



The Theme (Rom. 1:16-17)

Rom. 1:16

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.

Rom. 1:16

Οὐ γὰρ ἐπαισχύνομαι τὸ **εὐαγγέλιον**, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

Rom. 1:17

For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

Rom. 1:17

δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

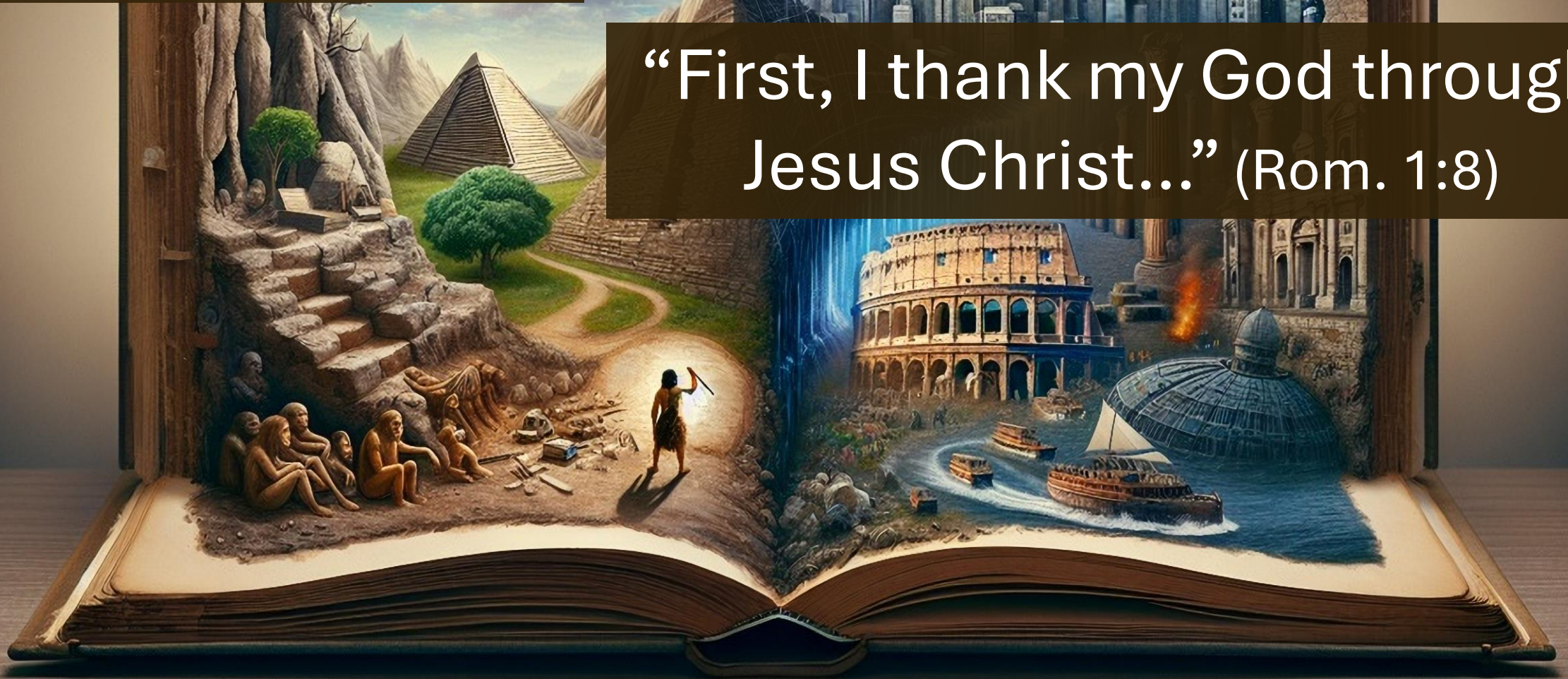


*take
home*

A brown paper take-home bag stands upright against a dark blue background. The bag has a simple, rectangular shape with a folded top and a flat bottom. The words "take home" are printed in a dark brown, cursive script on the front panel. The bag is illuminated from the side, creating a soft glow and a slight shadow on the surface it sits on.

There is a lot to
pray about

“First, I thank my God through
Jesus Christ...” (Rom. 1:8)



**AMAZING
NEWS**





You are loved

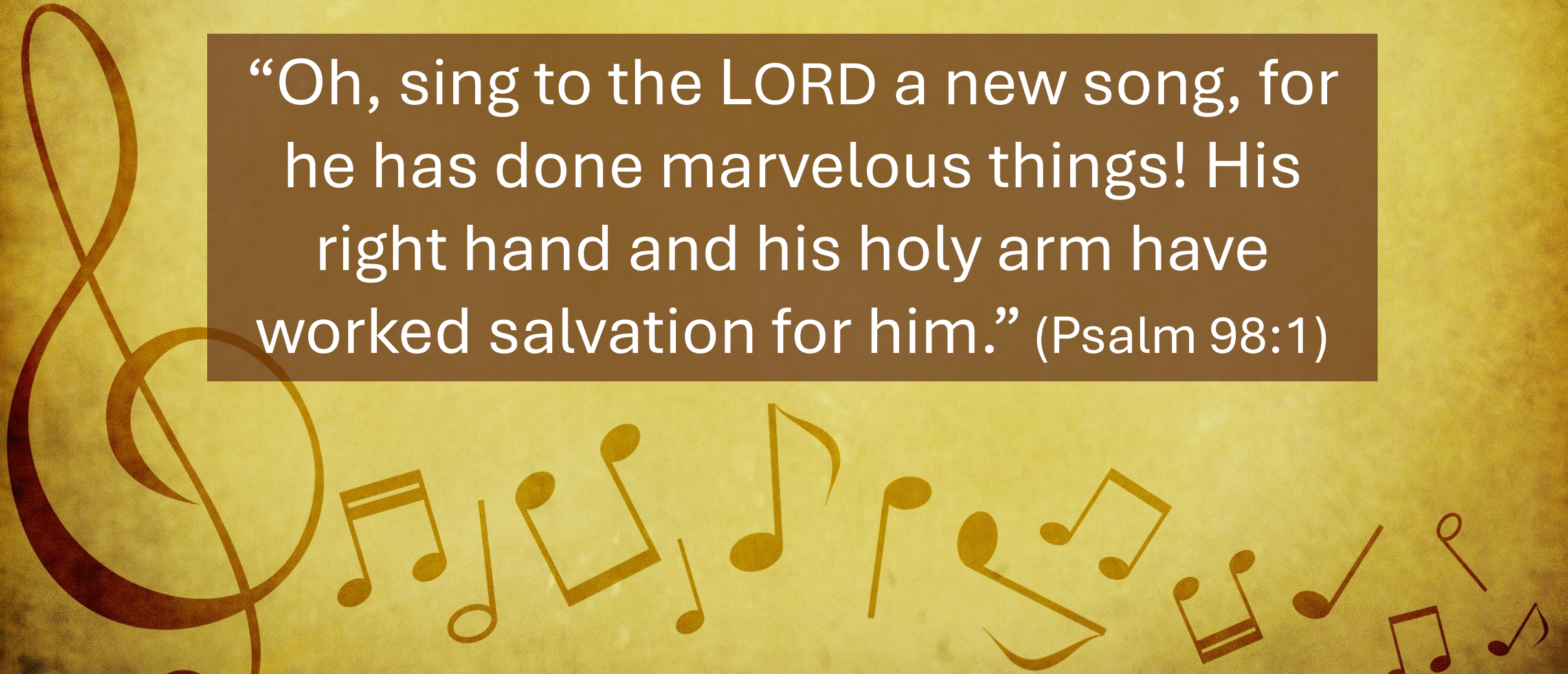
You are called

You are forgiven

“To all those in Rome who are loved by
God and called to be saints” (Rom 1:7)

This is worth
singing about!

“Oh, sing to the LORD a new song, for
he has done marvelous things! His
right hand and his holy arm have
worked salvation for him.” (Psalm 98:1)



Romans

