

Romans



Thar's gold in them thar hills!

Thar's gold in them thar words!

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

1 PAUL, a servant of Jesus Christ,
called to be an apostle, separated
unto the gospel of God,

2 (Which he had promised afore by his
prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our
Lord, which was made of the seed of
David according to the flesh;

4 And declared to be the Son of God
with power, according to the spirit of
holiness, by the resurrection

come unto you, (but was let hitherto
that I might have some fruit among
also, even as among other Gentiles
14 I am debtor both to the Greeks
to the Barbarians; both to the
15 So, as many as are



Background and context

Background and context



Romans 3:21-???

Background and context

Romans 3:21-???



Points for Home



Background and context

Romans 3:21-???

Points for Home



ROME

Author – Paul, likely around 54-55AD
from Corinth



ROME

Emperor Nero fresh on throne



ROME

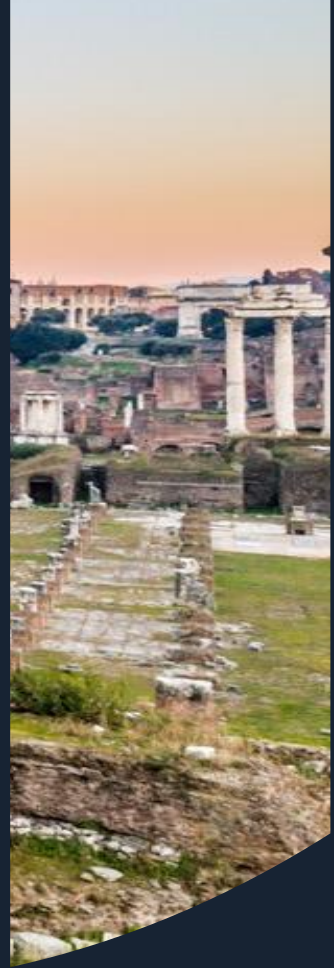
Church – Begins Jewish, but adds Gentiles



ROME

Population – 750k - +1mm

Jews – 40,000 to 60,000



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 Chrestus”

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

Emperor Claudius
(41-54AD)

The Roman church was NOT
full of lightweights



Paul produces a masterpiece
with rhetorical features



This is an unusual
“epistle” or “letter”

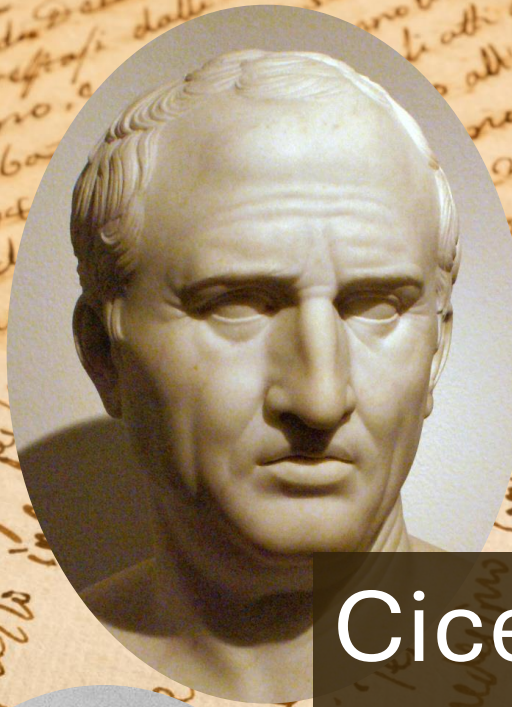
ΦΗΤΙ ΑΥΤΟΥ ΕΝΓΡΑΦΙΣ ΑΓΓΕΛΙΑΣ ΠΕΡΙ ΤΟΥ ΥΨΑΥΤΟΥ ΤΟΥ
ΓΕΝΟΜΕΝΟΥ ΕΚΕΤΕΡΩΤΟΣ ΑΔΕΛΦΟΥ ΚΑΤΑ ΣΧΙΣΜΑΤΟΣ ΟΥ ΟΡΙΣΘΕΝ
ΤΟΣ ΥΨΟΥ ΕΝΔΥΝΑΜΕΙ ΚΑΤΑ ΠΝΑΔΙΩΣ ΕΥΝΗΣ ΕΞΑΝΙΣ
ΤΑΣΕΩΣ ΝΕΚΡΩΝ ΤΗ ΥΨΟΥ ΚΥΝΗΜΩΝ ΔΕ
ΜΕΝ ΧΑΡΙΝ ΚΑΙ ΠΡΟΣΤΕΥΝΤΕΣ ΕΙΝΑΙ ΥΠΑΚΩΟΝΤΕΣ ΤΗ
ΠΡΟΤΟΙΣ ΕΘΝΕΣ ΠΕΡΙ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΗ ΥΨΟΥ ΓΑΡ
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ΧΡΙΣΤΩΝ ΚΑΙ ΕΝ ΤΗΝ ΑΠΟ ΕΥΤΡΟΦΙΑΝ ΚΑΙ ΚΑΙ ΤΗΝ

ΑΡΘΗΤΟΙ ΤΑΥΤΑ ΕΝ ΤΗ ΚΑΤΑ ΤΗΝ ΑΓΓΕΛΙΑΝ

~14,000-15,000
ancient letters

- Private letters:
18-209 words

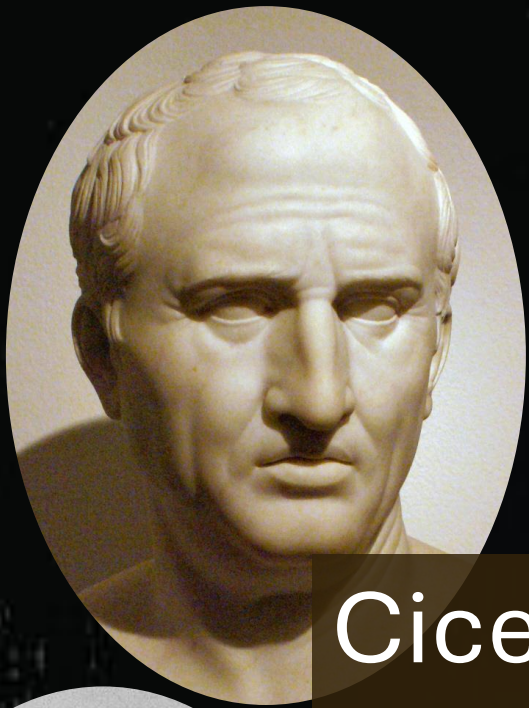
- Literary letters:



Cicero 796 letters
22-2,530 words



Seneca 124 letters
149-4,134 words



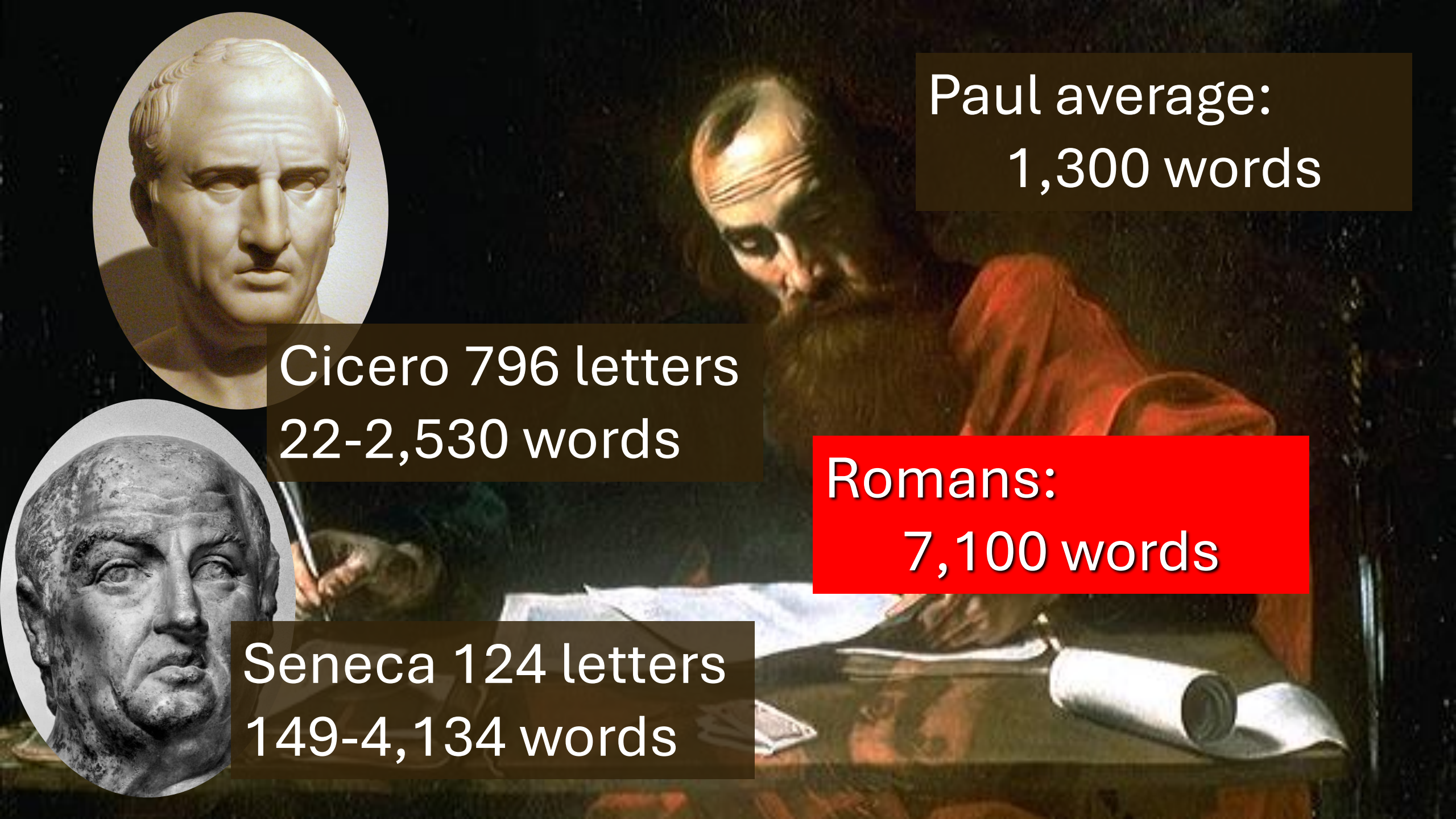
Cicero 796 letters
22-2,530 words




Seneca 124 letters
149-4,134 words

Paul average:
1,300 words

Romans:
7,100 words

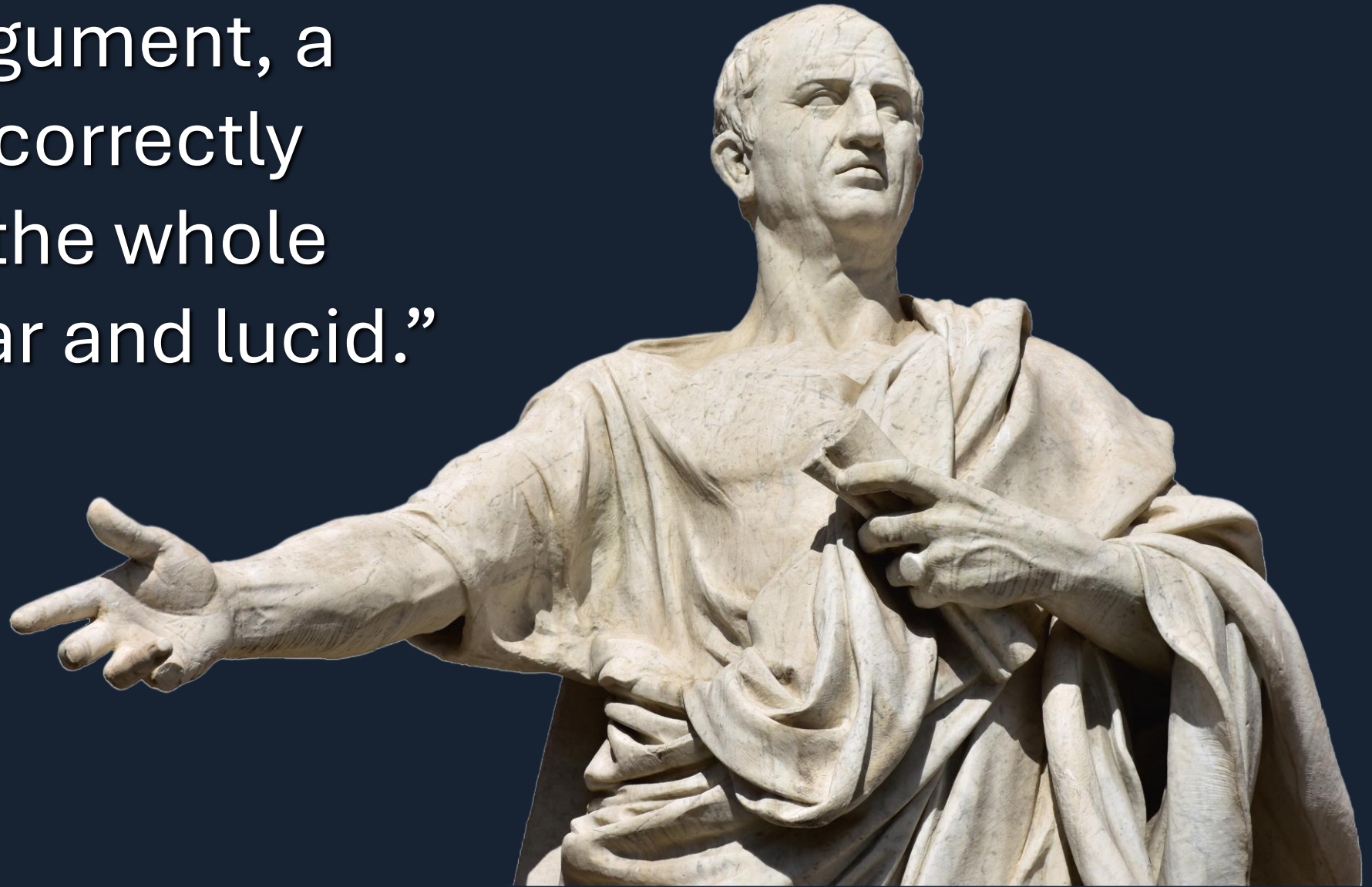


A detailed oil painting of the Apostle Paul seated at a wooden desk, writing a letter. He is depicted with a long, dark beard and balding head, wearing a dark green tunic and a vibrant red cloak. His right hand holds a quill pen over an open book, while his left hand rests on a large, unfolded sheet of parchment. On the desk, there is a small stack of books, a rolled-up scroll, and a few scattered pieces of parchment. The background is dark and indistinct, focusing attention on the figure and his work. Overlaid on the center of the image is the text "Romans 1:16-17 is Paul's *partitio*." in a white, serif font.

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

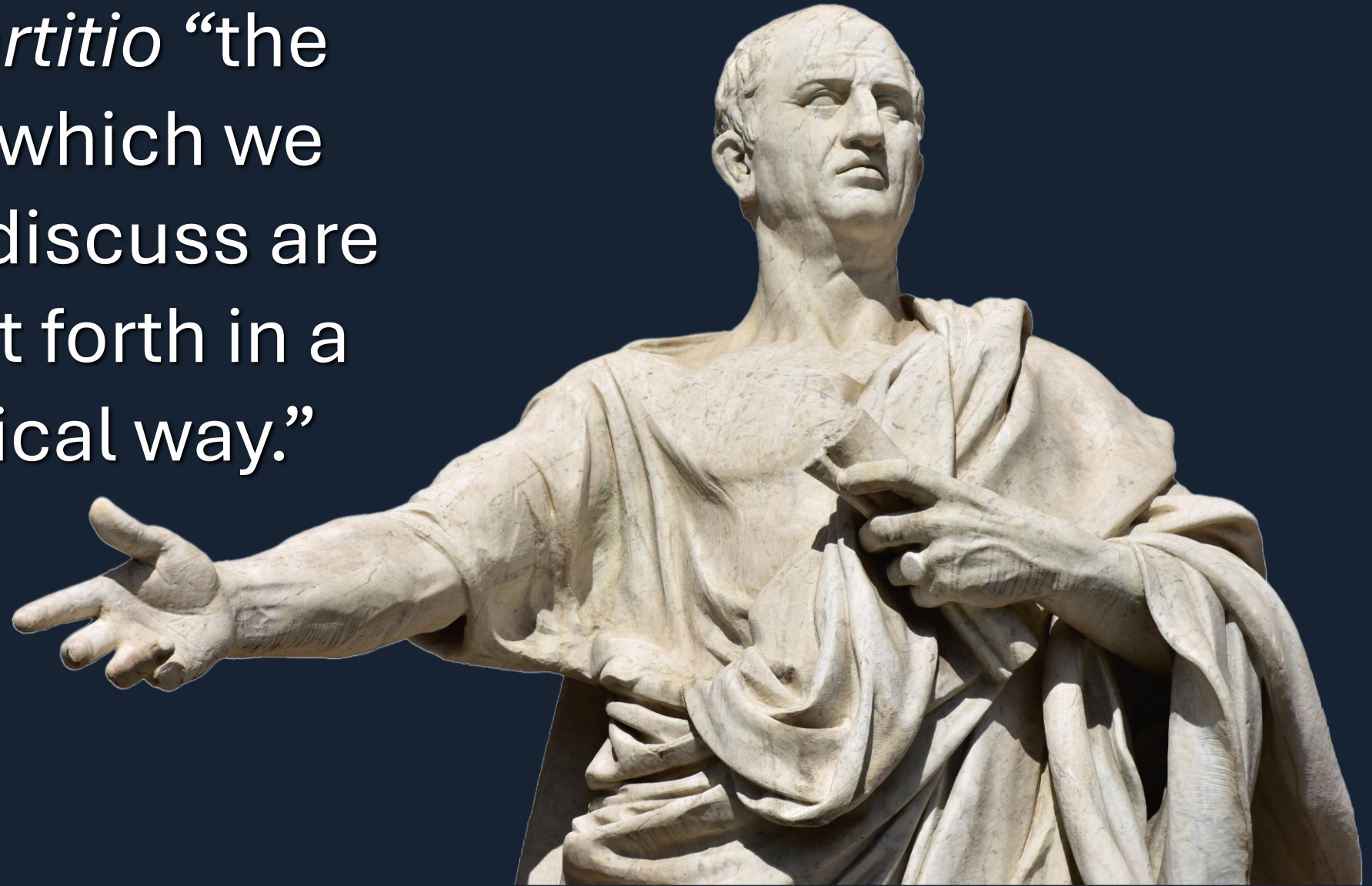
Marcus Tullius Cicero

“In an argument, a
partitio correctly
renders the whole
speech clear and lucid.”



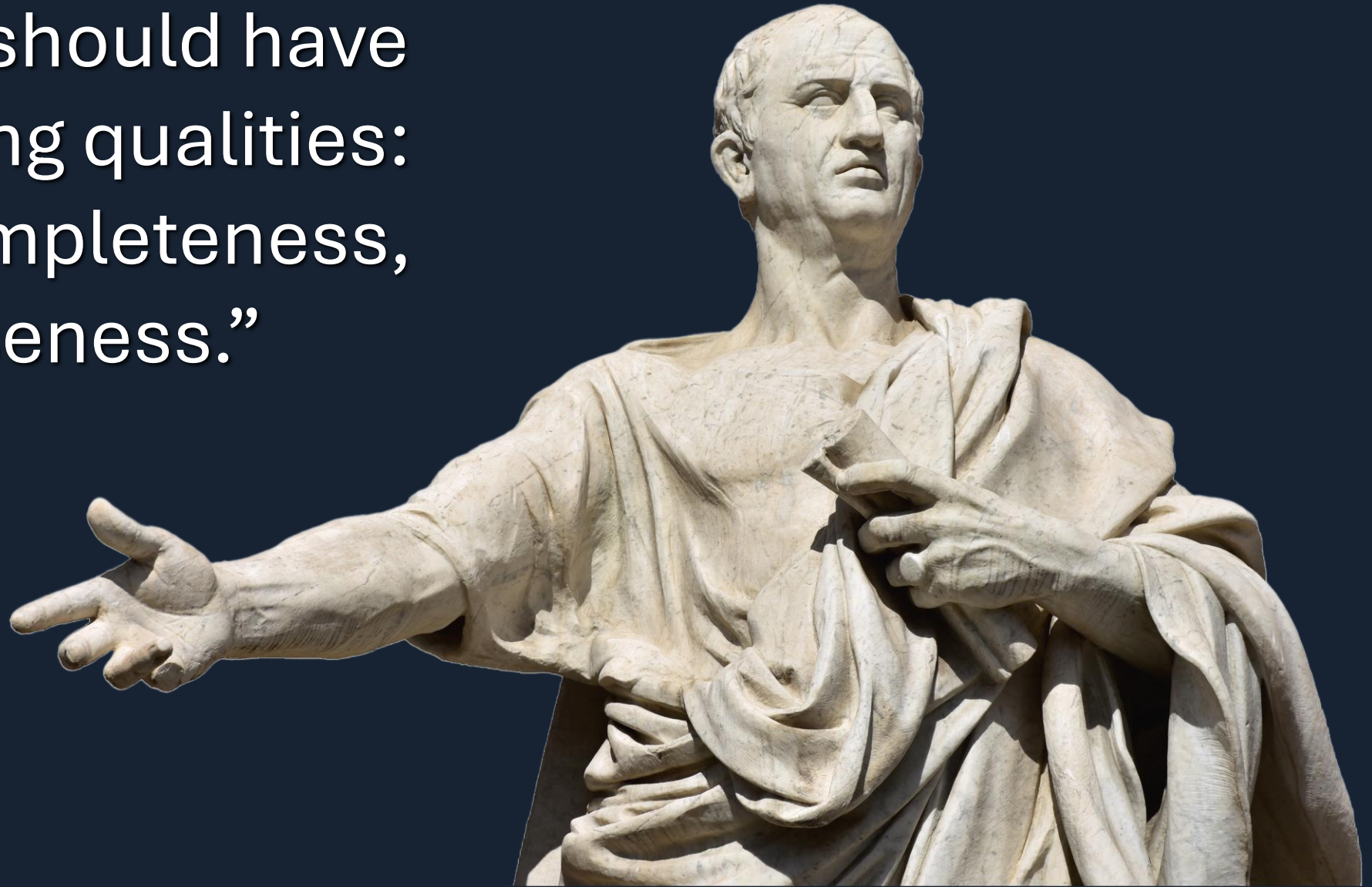
Marcus Tullius Cicero

In the *partitio* “the matters which we intend to discuss are briefly set forth in a methodical way.”



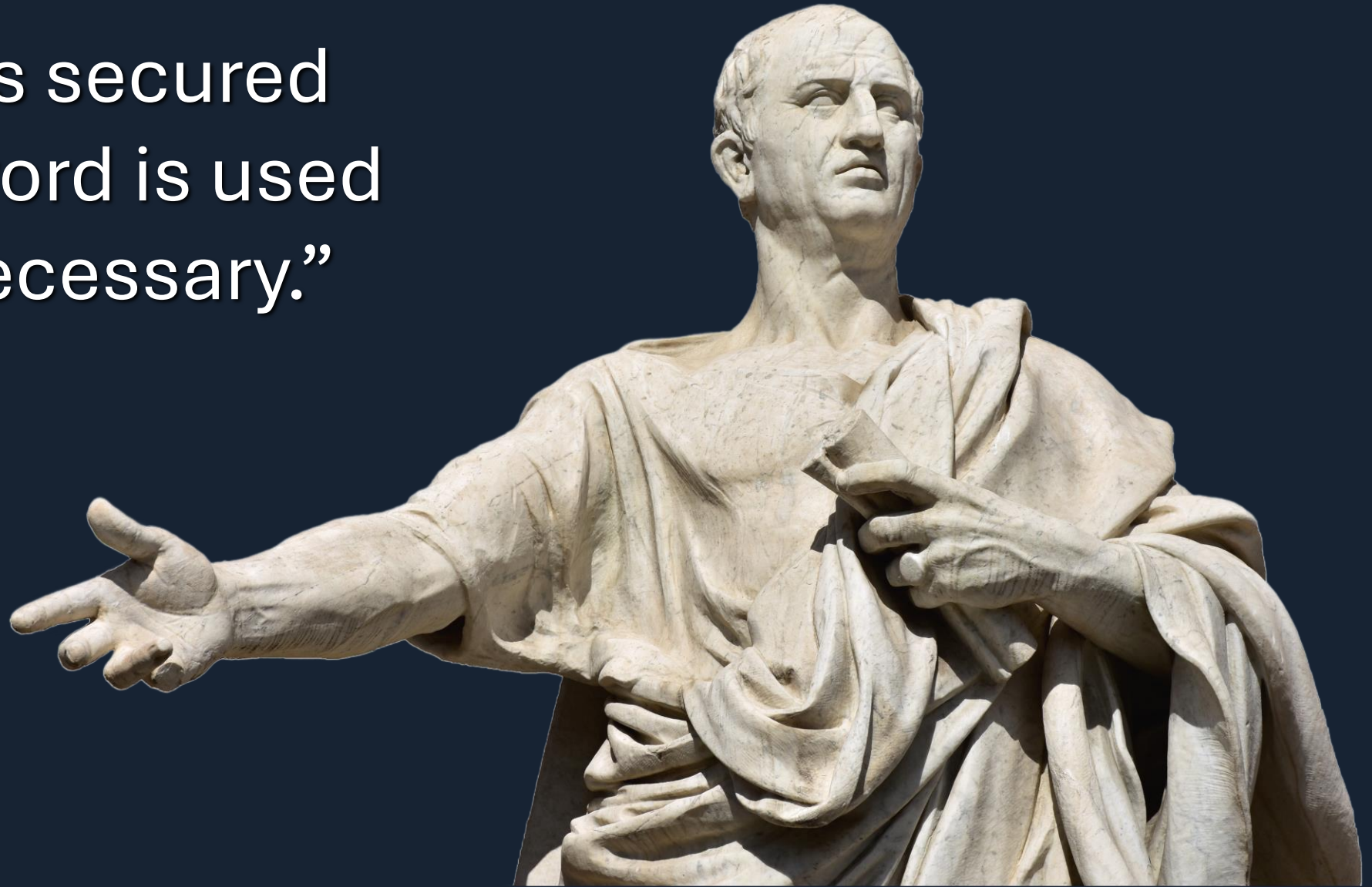
Marcus Tullius Cicero

“The form should have
the following qualities:
brevity, completeness,
conciseness.”



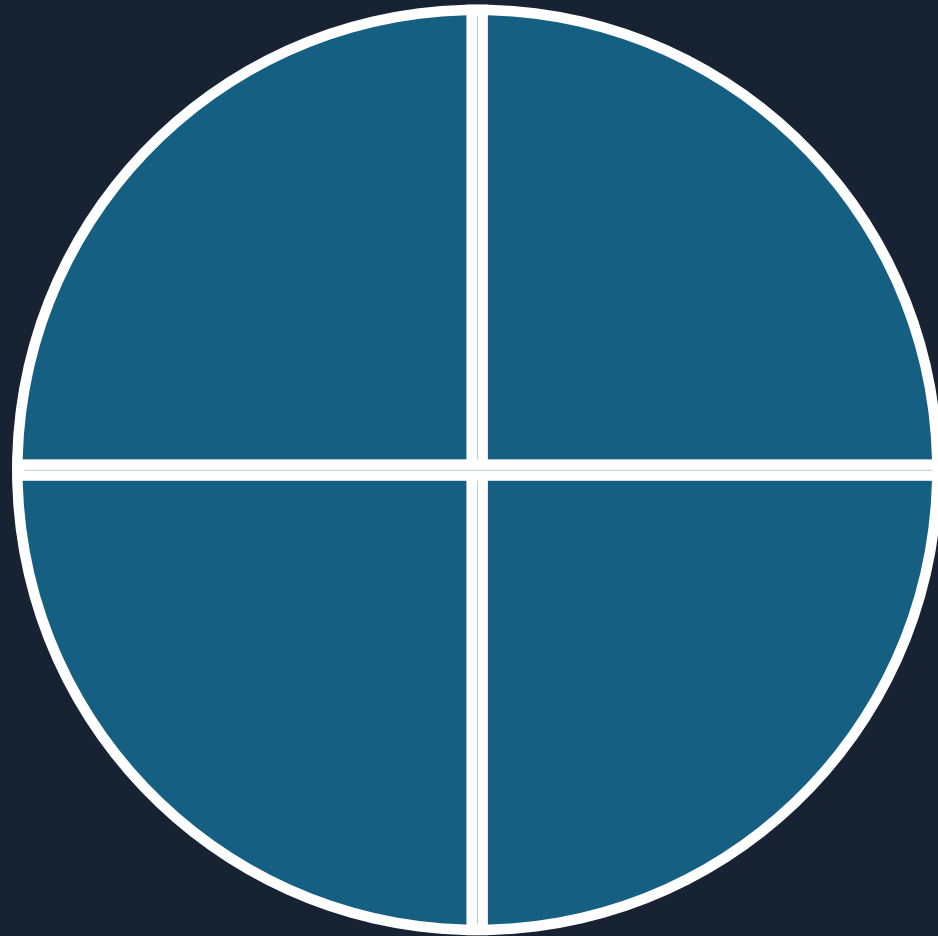
Marcus Tullius Cicero

“Brevity is secured
when no word is used
unless necessary.”



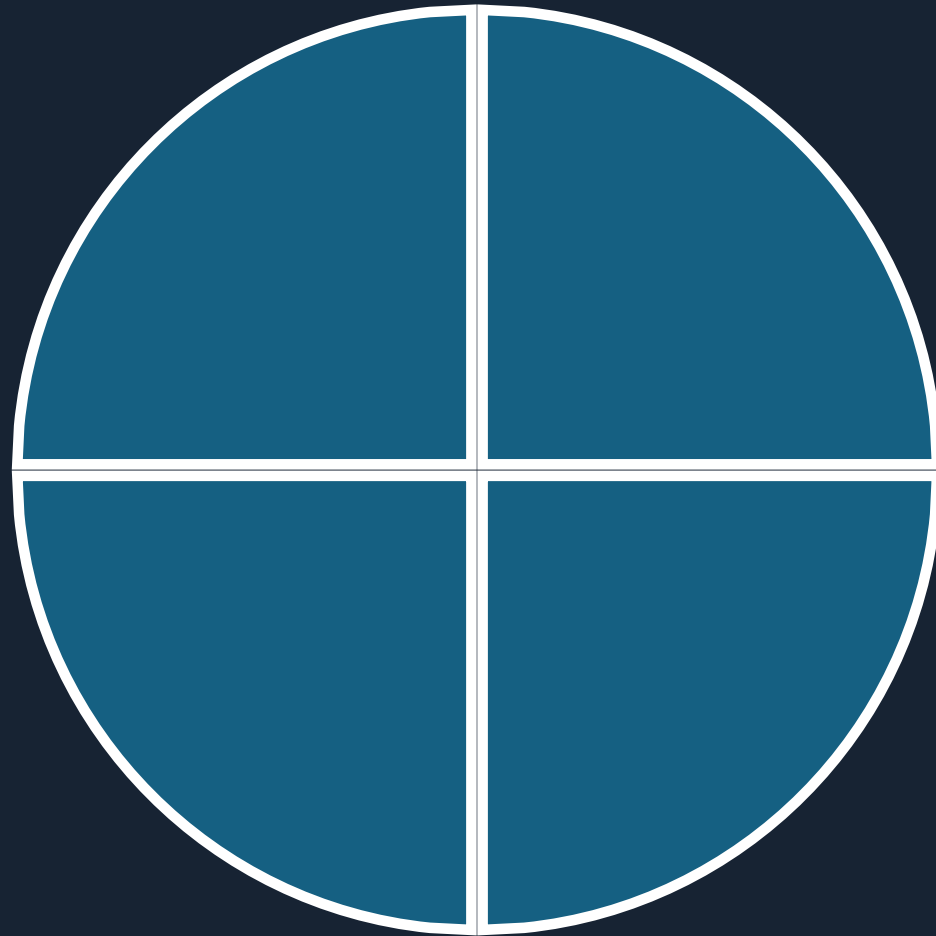
Romans 1:16-17

Paul's *propositio*



Romans 1:16-17

Paul's *propositio*



Romans 1:16-17
Paul's *propositio*



4 clauses



Romans 1:16-17
Paul's *propositio*



For I am not ashamed
of the **gospel**

Paul's *propositio*

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



Paul's *propositio*

For I am not ashamed of the
gospel for **it** is the power of God
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believes, to the Jew first and also
to the Greek

1

2

3

For in **it** the righteousness
of God is revealed
from faith for faith

Paul's *propositio*

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

Rom. 1:16

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 **ἐστίν** εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

The POWER
of NOW!



Rom. 1:17


For in [the death, burial,
and resurrection of
Christ] 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.

The TRUTH of NOW!



A detailed oil painting of the Apostle Paul seated at a wooden desk, writing a letter. He is depicted with a long, dark beard and hair, wearing a dark green tunic and a vibrant red cloak draped over his left shoulder. He holds a quill pen in his right hand, poised over an open book. His left hand rests on a large, unfolded sheet of parchment. On the desk, there is a small stack of books on the left, a quill in an inkwell, a small stack of papers, and a rolled-up scroll on the right. The background is dark and indistinct, focusing attention on the figure and his work. Overlaid on the center of the image is the text "Romans 1:16-17 is Paul's *partitio*." in a white serif font.

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

If the death, burial, and resurrection of
Christ *is* the good news,
what *was* the bad news?





Here are God's
principles of judging:
(Romans 2:1-11)

Live right – great
Don't - uh oh!

Gentiles
(Those without the “Law”)



These perish

Jews
(Those under the “Law”)



These perish

Gentiles

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These perish

Bottom line: All have sinned
and fallen short of God’s glory

Paul has established
universal sinfulness



Rom. 3:20

For by works of the law
no human being will be
justified in his sight,
since through the law
comes knowledge of
sin.

Rom. 3:20

διότι ἐξ ἔργων νόμου οὐ
δικαιωθήσεται πᾶσα
σὰρξ ἐνώπιον αὐτοῦ, διὰ
γὰρ νόμου ἐπίγνωσις
ἁμαρτίας.



Background and context

Background and context



Romans 3:21-???

Rom. 3:21

But now the
righteousness of God
has been manifested
apart from the law,
although the Law and
the Prophets bear
witness to it—

Rom. 3:21

Νυνὶ δὲ χωρὶς νόμου
δικαιοσύνη θεοῦ
πεφανέρωται
μαρτυρουμένη ὑπὸ τοῦ
νόμου καὶ τῶν
προφητῶν,

But now...



But now...



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Rom. 3:21 **But now** apart from law, the **righteousness** of God has been manifested, although the Law and the Prophets bear witness to it—

Noun (δικαιοσύνη): The state or quality of righteousness

dikē – δίκη

1

 Courtroom
verdict

2



Covenantal
faithfulness

3



Conforming
behavior

4

 Setting right
what is wrong

Rom. 3:21

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νόμου καὶ τῶν
προφητῶν,

“manifested” (φανερῶω):
made visible, revealed, disclosed

1 Pet. 1:20

He was foreknown
before the foundation
of the world but was
made manifest in the
last times...

1 Pet. 1:20

προεγνωσμένου μὲν πρὸ
καταβολῆς κόσμου,
φανερωθέντος δὲ ἐπ'
ἐσχάτου τῶν χρόνων...

The Greek “perfect” tense:

An action completed in
the past with a focus on
present consequences

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INCORPORATED 1936



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and is hereby certified as a diplomate in

Internal Medicine

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NUMBER 999999

2019

You can cross the river;
they *built* a bridge



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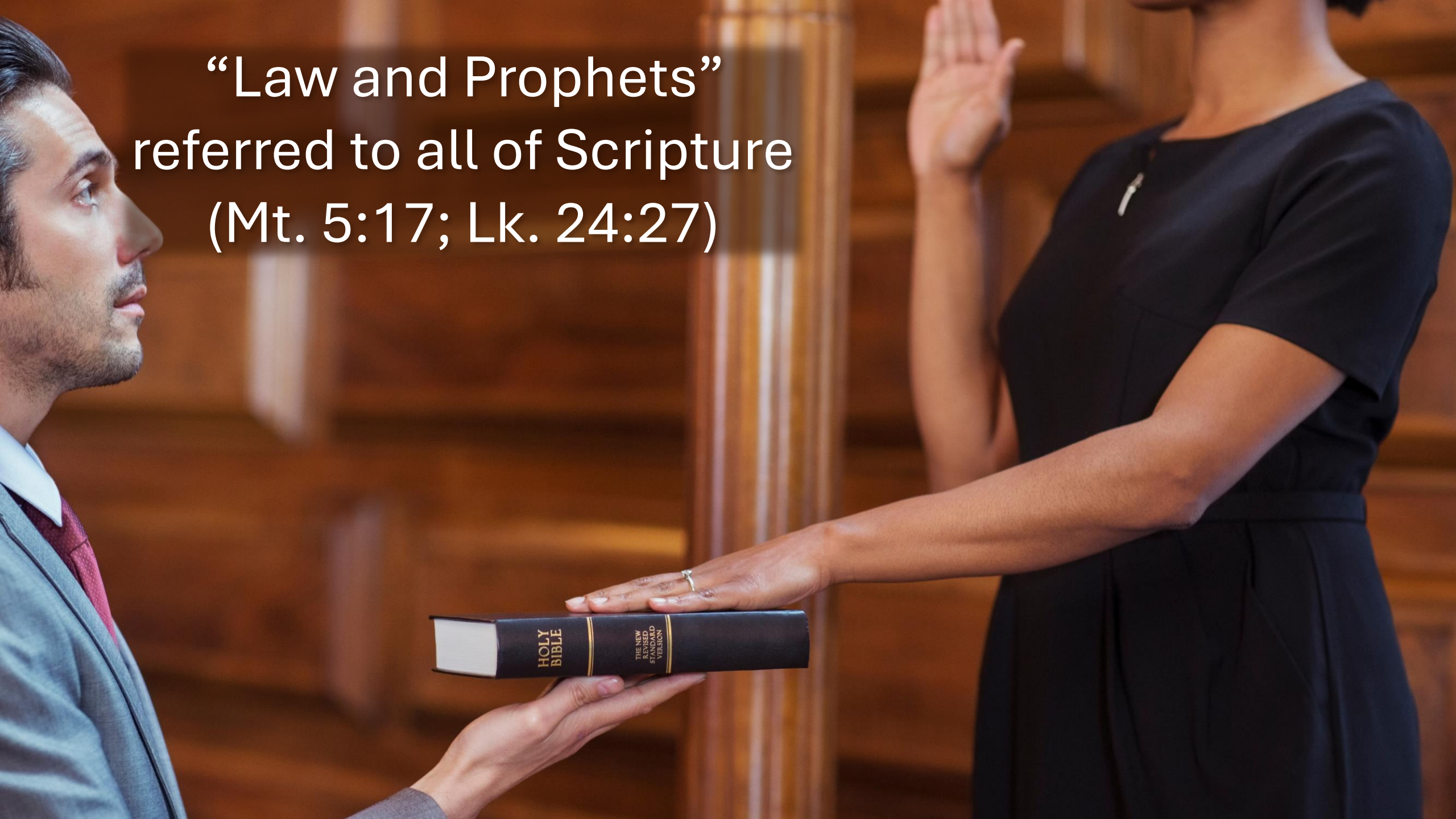
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προφητῶν,

“Law and Prophets”
referred to all of Scripture
(Mt. 5:17; Lk. 24:27)





This isn't some small keyhole
tucked away in the O.T.

A person with reddish-brown hair tied in a ponytail, wearing a white t-shirt and a black mesh backpack with orange straps, stands on a rooftop or high-rise platform. They are looking out over a vast, dense city skyline, likely New York City, with numerous skyscrapers and buildings stretching to the horizon under a clear blue sky. The image is framed by a dark blue border with a slight gradient.

It's the point of the O.T.!

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προφητῶν,

Rom. 3:22

the righteousness of
God through faith in
Jesus Christ for all who
believe. For there is no
distinction:

faith "in" or
faith "of"

Rom. 3:22

δικαιοσύνη δὲ θεοῦ διὰ
πίστεως Ἰησοῦ Χριστοῦ
εἰς πάντα τοὺς
πιστεύοντας. οὐ γάρ
ἐστὶν διαστολή,

1



Courtroom
verdict

2



Covenantal
faithfulness

dikē – δίκη

3



Conforming
behavior

4



Setting right
what is wrong

Rom. 3:23-24

for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus,

Rom. 3:23-24

πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·

dikē – δίκη

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4



Setting right



what is wrong

3



Conforming
behavior

Rom. 3:25

whom God put forward
as a propitiation by his
blood, to be received by
faith. This was to show
God's righteousness,
because in his divine
forbearance he had
passed over former
sins.

Rom. 3:25

ὃν προέθετο ὁ θεὸς
ἱλαστήριον διὰ [τῆς]
πίστεως ἐν τῷ αὐτοῦ
αἵματι εἰς ἔνδειξιν τῆς
δικαιοσύνης αὐτοῦ διὰ
τὴν πάρεσιν τῶν
προγεγονότων
ἁμαρτημάτων

ἱλαστήριον

"PROPTIATION"

"To appease
God's wrath"

"EXPIATION?"

"To cover
one's sins"

PROPITIATION:
Justice is satisfied

EXPIATION:
The record is wiped clean



ἱλαστήριον

In O.T.
21 of 27
times it is
the "mercy
seat"

"PROPTIATION"

"To appease
God's wrath"

"EXPIATION?"

"To cover
one's sins"

Hebrews 9:5

Leviticus 16

John 3



“propitiation” (ἱλαστήριον):
The mercy seat on the ark of the covenant

Rom. 3:25

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4

Setting right



what is wrong

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τὴν πάρεσιν τῶν
προγεγονότων
ἁμαρτημάτων

Rom. 3:26

It was to show his **righteousness** at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Rom. 3:26

ἐν τῇ ἀνοχῇ τοῦ θεοῦ,
πρὸς τὴν ἔνδειξιν τῆς
δικαιοσύνης αὐτοῦ ἐν τῷ
νῦν καιρῷ, εἰς τὸ εἶναι
αὐτὸν δίκαιον καὶ
δικαιοῦντα τὸν ἐκ
πίστεως Ἰησοῦ.

dikē – δίκη

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 Courtroom
verdict


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 Covenantal
faithfulness

Rom. 3:26

ἐν τῇ ἀνοχῇ τοῦ θεοῦ,
πρὸς τὴν ἔνδειξιν τῆς
δικαιοσύνης αὐτοῦ ἐν τῷ
νῦν καιρῷ, εἰς τὸ εἶναι
αὐτὸν **δίκαιον** καὶ
δικαιοῦν τὸν ἄνθρωπον
ἐκ πίστεως Ἰησοῦ

4

 Setting right
what is wrong

3

 Conforming
behavior

Background and context

Romans 3:21-???



Points for Home

Can we talk about the awesomeness of God?



Can we talk about the awesomeness of God?

1



Courtroom
verdict

4



Setting right
what is wrong

2



Covenantal
faithfulness

3



Conforming
behavior

Can we talk about what he has done for us?

The gospel is the power
of God for salvation to
all who believe



Who can refuse???

The gospel is the power
of God for salvation to
all who believe



Blessed, Thankful, Grateful

Romans

