

ROMANS

an exposition

MISCONCEPTIONS

INTRODUCTORY MATTERS

MISCONCEPTIONS

- Peter was the first pope
- Romans is a Reformation treatise
- Romans is strictly chronological

MISCONCEPTIONS

- Romans was written primarily to unite Jews and Gentiles
- Romans was written primarily to defend Paul's apostleship
- Romans was written primarily to evangelize the lost

MISCONCEPTIONS

- Romans was written mostly to Jews
- Romans was written *exclusively* to Gentiles

LITTLE KNOWN FACTS

INTRODUCTORY MATTERS

LITTLE KNOWN FACTS

- Romans has second most OT quotes
 - Matthew = 71 OT quotes
 - Romans = 65 OT quotes
 - Hebrews = 53 OT quotes

LITTLE KNOWN FACTS

- Romans is the most rhetorical NT book
- Romans has the most rhetorical quotes (33) of any NT book (or Bible)

LITTLE KNOWN FACTS

- The Roman Church had no apostolic foundation
- Romans is the only thorough gospel explanation in the Bible

WHO?

INTRODUCTORY MATTERS

WHO?

- from Paul (1:1; 11:1; 15:16, 25)
- to mostly Gentiles (1:5–7, 14–15; **11:13**; 14:1–15:7) in Roman house-churches (16:5, 10, 11)
- to some Jews (~~2:17~~; 4:1 (?); 7:1; **11:13**; 14:1–15:7)

WHEN?

INTRODUCTORY MATTERS

WHEN?

- AD 56–58
- Paul's Epistle #5. Paul writes in couplets.
- **Acts 19:21**

WHERE?

INTRODUCTORY MATTERS

WHERE?

- from Corinth, Gaius' house (16:23)
- Paul is collecting Corinthian offering solicited in 2 Corinthians
- Church not established by Peter or Paul (15:20)

WHERE?

- ~AD 30, Roman Jews & proselyte Gentiles saved at Pentecost (Acts 2:10–11)
- AD 49, Emperor Claudius kicks out Jews from Rome (Acts 18:1–2)
- AD 54, Emperor dies, and Jews return

WHY?

INTRODUCTORY MATTERS

WHY?

- Encourage unity between Gentiles and believing Jews (11:13–15:7)
- Establish the church apostolically (1:11) and use Rome as a hub to Spain (15:24)

WHY?

- OT training of mostly Gentile church that gospel fulfills the OT in light of resurgence of unbelieving Jews (1:18 – 11:32)

HOW?

INTRODUCTORY MATTERS

HOW?

- Rhetorical Devices

- ~85 second singular “you’s” (pronouns + verbs; e.g., 2:1, 17; 8:2; 9:19)
- “character-in-speech” (*prosōporoeia*; προσωποποιία; 3:5, 7:7–25; 10:18, 19, etc.)

HOW?

- Rhetorical Devices
 - 30+ rhetorical questions (e.g., 3:1, 3, 5, 7; 6:1, 15; 7:7, 13, etc.)
 - Personification of Sin and Law (5:20; 6:14; 7:8, etc.)

HOW?

- Rhetorical Devices
 - Alliteration (1:18, 30–31)
 - Chiasms (1:1–7; 5:1–8:39; 9:1–11:36; 12:1–15:13)

HOW?

- Themes
 - Spirit (πνεῦμα)
 - Believe / Faith (πιστεύω)
 - Law (νόμος)
 - Righteousness (δικαιόω)

HOW?

- Themes
 - Gospel (εὐαγγελίζω)
 - Love (ἀγαπάω)

HOW?

- **1:1–17** The Gospel's Local Influence
- **1:18–4:25** The Gospel Proves God Is Right
- **5:1–8:39** The Gospel Boasts of a New Covenant That Outshines the Old
- **9:1–11:36** The Gospel Fulfills God's Promise To Be God over All
- **12:1 –15:13** The Gospel Unites the Church in Love
- **15:14 –16:27** The Gospel's Global Influence