

# Romans

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## Historical World

- Written after Galatians and 2 Corinthians, sometime between 55-58
  - Rom. 15:25-26 mentions going to Jerusalem to take the money he has collected from Greece (collection mentioned in 2 Corinthians 8-9)
  - Corresponds to Acts 20:3 & 22 when Paul was in Greece, then traveled to Jerusalem via Macedonia
- Writing from Corinth?
  - Rom. 16:23 mentions Paul is staying with Gaius who may have been the same as 1 Cor. 1:14

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## Historical World (cont.)

- Thought to be a letter of introduction for a trip planned for some time in future (1:10-15)
- Unlike other letters Paul had never visited Christians in Rome before
- No mention of specific identifiable problems
- Paul is apparently planning to visit Rome on his way to Spain (15:23-24)
- Primarily Gentile audience implied by 1:13 ("rest of the Gentiles")
  - Possibly some concern about gentiles thinking themselves superior to Jews
  - Recall Jews had been exiled from Rome in 49 under Claudius (Acts 18:2-3). Ban lifted in 54
  - Did Gentile Christians come back first, then Jewish Christians who were looked down upon by Gentiles? (14:1-4)

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## Literary World

### Relationship Between Two Communities

- Salutation – 1:1-7
- Thanksgiving – 1:8-15
- Body –
  - 1:18-3:20 – God’s wrath upon all, for all have sinned, gentile and Jew
  - 3:21-8:39 – righteousness by faith (note use of diatribe – see p. 349)
  - 9:1-11:36 – role of Jesus in God’s plan of salvation
  - 12:1-15:13 – paranesis (proper behavior of justified)
- Closing – 16 (final greetings & doxology)

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## Justification by Faith

- Faith is trusting acceptance of and commitment to God’s act of salvation (see p.352-353)
- Justification is Paul’s theological interpretation of how Gentiles are related to Jews in God’s plan for the salvation of all creation
  - Salvation comes first to Jews
- Justification has to do with God’s victory over the divisions between Gentiles and Jews, between humans and creatures, between creation and God
  - Atonement is for all creation as suggested by Rom. 8:21-23

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## Judicial and Participationist Models of Salvation

- Judicial model of salvation understands
  - Sin is human disobedience that deserves death
  - Jesus’ death is payment for the penalty of sin
  - Appropriation is one’s acceptance of the payment through faith, apart from works of the law
- Participationist model of salvation understands
  - Sin is a cosmic power that enslaves people
  - Jesus’ death defeated the power (rule) of sin
  - Appropriation comes through participation in Christ’s victory through baptism

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## Selected Passages

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- 1:18-32 – why gentiles need God
- 3:21-31 – God of Jew & Gentile
- 4:1-25 – analysis of Abraham
- 7:7-25 – relation of sin and law
- 9:30-10:4 – Christ is the end (*telos*) of law
  - *Telos* = fulfillment not finish
- 11:1-12 – God has not rejected Israel
- 13:1-10 – *paranesis*
- 16:1-16 – note the role of women
- 16:22 – Tertius is the one who actually wrote down the letter

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