

# Romans: The Gospel of God

## Part 1: God's Gospel Explained (Rom 1–11)

- Introduction (1:1–17)
- God and Sin (1:18–4:25)
- God and Grace (5:1–8:39)
- God and Israel (9:1–11:36)

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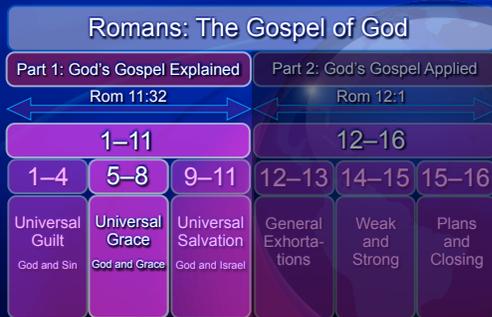
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## Romans Structure



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## Part 1: God's Gospel Explained

### God and Grace: Universal Grace in Jesus Christ (5:1—8:39)

"in order that he might show mercy" (11:32)

- Grace and the New Age (5:1—21)
- Grace and the Old Age (6:1—7:25)
- Grace and the New Creation (8:1—39)

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## Grace and the New Age (5:1–21)

### Justification's Adamic Reversal (5:12–21)

#### ● Epoch Event #1: Adam (5:12–17)

- "Therefore" (5:12): logical connection to Messiah's reconciliation (5:11)
  - Stunning accomplishment in light of stunning consequences of Sin
  - Two epoch events overviewed: Adam (5:12–17), Messiah (5:18–21)
- Adam as a "type" inaugurates an aeon and its characteristics
  - Human problem of disobedience goes all the way back to creation
  - Cause/effect chain universally evidenced: disobedience, sin, death

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## Grace and the New Age (5:1–21)

### Justification's Adamic Reversal (5:12–21)

#### ● Digression: Two Clarifications about Adam's Event

- Clarification #1: point about the law = human accountability (5:12b–14)
  - "all sinned": no exclusions, universal guilt (translation issues)
  - If read as "all sin" = volitional decision to exchange lordship
  - Critiquing Israel's naive attitude that the law can give life
  - Death reigned before law, and law made matters only worse

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## Grace and the New Age (5:1–21)

### Justification's Adamic Reversal (5:12–21)

#### Translation Problem in Rom 5:12

- Greek: "[relative pronoun] all [sin/sinned]": (5:12b–14)
- relative pronoun can be either neuter or masculine
  - aorist verb can be either singular past or axiomatic truth

#### Translation options:

1. "because of which all sin" (neuter, axiomatic truth)
2. "in whom all sinned" (masculine, singular past)

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## Romans Structure



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## Grace and the Old Age (6:1–7:25)

### Moses vs. Messiah: (1) Baptism (6:1–14)

#### Corporate Baptism Illustrates (6:3–11)

- Corporate baptism as a group crossing a lordship boundary
  - Moses (Pharaoh to Yahweh) analogous to Messiah (Sin to Messiah)
  - Baptism is a “death” involving a lordship exchange (“dead to sin”)
- Faith is incorporation into Messiah, New Aeon, new power, new life

#### Behavioral Implications (6:12–14)

- Corporately affirm lordship of grace, not sin
- Discipline mortal bodies (plural) has *corporate* goal

## Grace and the Old Age (6:1–7:25)

Paul on Baptism into Moses:

1 Cor 10:2: “And all were baptized into Moses in the cloud and in the sea.”

Israel had a *corporate baptism* that was an *escape from slavery* in Egypt, effected through Moses. The prequel Exodus story for this baptism into Moses is that of corporate slavery, which Paul will address next. Paul speaks of baptism into Moses as a type of baptism into Messiah. One baptism defined Mosaic Israel (1 Cor). The other baptism defines messianic Israel (Rom). “Paul thus speaks of baptism into Moses as analogous to baptism into Messiah because both represent the crossing of a lordship boundary.” (Stevens, p. 341)

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“We are buried with him by baptism into death.” “We” = messianic Israel.

## Grace and the Old Age (6:1–7:25)

Messianic Israel—a covenanted group with worldwide goals:

- supporting *total transformation* of group and society through transformed minds with gospel values (Romans 12–13)
- supporting *unity of faith* proclaimed in gospel by offering its own conduct internally as a model (Romans 14–15)
- supporting *Isaiah’s vision* of unity of the faith among the nations by underwriting Paul’s plans (Rom 1:5; 15:9–12, 22–24)
- supporting *social and ethnic diversity* of house churches locally as foundational to messianic Israel’s goal among the nations (Romans 16)




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## Grace and the Old Age (6:1–7:25)

**Moses vs. Messiah: (2) Slavery (6:15–23)**

- *Grace Is Not Lawlessness (6:15)*
  - Abide in sin because law is annulled?
  - Misunderstanding that law is an obedience/lordship issue
- *Slavery Illustrates (6:16–23)*
  - Sin evokes more sin, results in (eternal) death (6:19–21; cf. 1:32)
  - Righteousness evokes sanctification, results in eternal life (6:22)
  - Summary (6:23): "wages of sin is death"

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## Grace and the Old Age (6:1–7:25)

**Moses vs. Messiah: (2) Slavery (6:15–23)**

Slavery is the premier language of Israel's story. When Israel was in slavery in Egypt, Israelites presented themselves as slaves obedient to Pharaoh. God redeemed Israel from slavery to Pharaoh, and Israel then presented themselves as slaves obedient to God. The issue in Israel's story always has been that of lordship. When Israel rebelled against God, she was "delivered over" to another lord, Babylon.

- Summary (6:23): "wages of sin is death"

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## Grace and the Old Age (6:1–7:25)

Slavery *also* is the premier language of Rome's story. Roman conquest of "barbarians" (cf. Rom 1:14) created huge slave populations. As much as half of Italy's demographics were slaves. Issues of lordship and slavery were the very fabric of the first-century, both through the institution of slavery itself, as well as the institution of imperial rule. When we recognize that the majority of names in Romans 16 are slave names, then we have a clue not only into the social dynamics of tenement churches in Rome, but can realize that Paul's own self-identification in Rom 1:1 as a slave has (1) decided literary intent in this particular letter to connect with his audience, but also (2) decided theological import for understanding crucial issues of the gospel Paul preaches.

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## Grace and the Old Age (6:1–7:25)

### Moses vs. Messiah: (2) Slavery (6:15–23)

Now the rhetorical force of the identification of the sender in the letter opening in 1:1 comes into full force: "Paul, slave of Jesus Christ." Paul in this introduction to Romans already has hinted that the basic issue of human existence is not law keeping but lordship living. Now, he brings the homing pigeon released in 1:1 back home in 6:16: "Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey . . ."

- Summary (6:23): "wages of sin is death"

## Grace and the Old Age (6:1–7:25)

### Moses vs. Messiah: (2) Slavery (6:15–23)

#### • *Grace Is Not Lawlessness (6:15)*

- Abide in sin because law is annulled?
- Misunderstanding that law is an obedience/lordship issue

The argument in 6:19–21 simply rehearses 1:18–32.

#### • *Slavery Illustrates (6:16–23)*

- Sin evokes more sin, results in (eternal) death (6:19–21; cf. 1:32)
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## Grace and the Old Age (6:1–7:25)

### Moses vs. Messiah: (2) Slavery (6:15–23)

#### • *Grace Is Not Lawlessness (6:15)*

- Abide in sin because law is annulled?
- Misunderstanding that law is an obedience/lordship issue

So, what do you want God "reckoning" to you? Cf. 4:4!

- Sin evokes more sin, results in (eternal) death (6:19–21; cf. 1:32)
- Righteousness evokes sanctification, results in eternal life (6:22)
- Summary (6:23): "wages of sin is death"

## Grace and the Old Age (6:1–7:25)

Mosaic Israel

Kingdom of God

Messianic Israel

Baptism  
6:1–14

Slavery  
6:15–23

Marriage  
7:1–6

Law  
7:7–25

Moses vs. Messiah

## Grace and the Old Age (6:1–7:25)

- Moses vs. Messiah: (3) Marriage (7:1–6)
  - *Speaking to Those Who Know Law (= Israel, 7:1)*
  - *Marriage Illustrates (7:2–6)*
    - Death annuls law's jurisdiction (7:2–3)
      - Marriage law expects relationship fidelity
      - Marriage without fidelity is a legal fiction
      - Death annuls charge of relationship infidelity
    - Faith affirms lordship exchange (7:4–6)
      - Faith is death experience to the law
      - Faith is dominion exchange: "letter" for "Spirit"

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Thus, immediate context in 7:1 makes absolutely clear who is addressed in 7:7–26.

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- Marriage Metaphor as Describing God and Israel in OT:
- (1) Sinai as a marriage covenant: Ezek 16:8–14
  - (2) God as Israel's husband: Isa 54:5
  - (3) Israel's marriage devotion: Jer 2:2
  - (4) Israel's covenant adultery: Jer 3:20
  - (5) Israel's divorce from God: Hos 2:2
  - (6) God calls his bride to return: Hos 3:1–3
  - (7) Israel's marriage covenant restored: Isa 62:4–5

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- New Testament Imagery:
- (1) Jesus Christ as bridegroom: John 3:29
  - (2) Church as bride of Christ: 2 Cor 11:2; Rev 19:7–9

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Never applied to God's covenant with Israel, so quite radical idea, but essential implication of covenant altering death of Jesus (3:21–26).

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Asserts *limited* role of law, which is where Paul lost the synagogue (Gal 3:24–26).

"Paul's series of Sinaitic covenant metaphors of baptism, slavery, and marriage in Romans 6–7 have dressed the stage for the denouement of the question that has been implicit all along that now surfaces potently—law in Israel, Moses versus Messiah" (Stevens, p. 348).

Baptism  
6:1–14

Slavery  
6:15–23

Marriage  
7:1–6

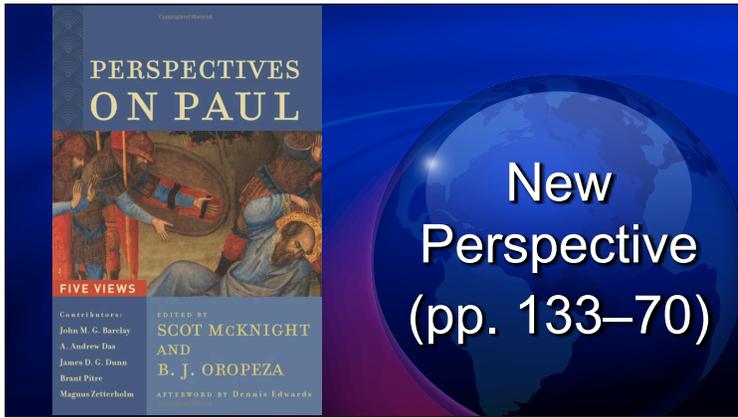
Law  
7:7–25

Moses vs. Messiah

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New  
Perspective  
(pp. 133–70)

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