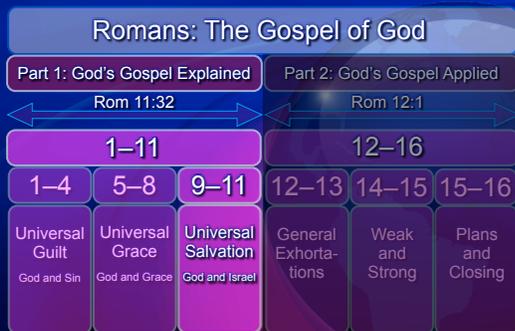


Romans: The Gospel of God

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

- Introduction (1:1–17)
- God and Sin (1:18–3:20)
- God and Grace (3:21–8:39)
- God and Israel (9:1–11:36)

Romans Structure



Romans Structure



Part 1: God's Gospel Explained

God and Israel: Universal Salvation in God's Promise (9:1–11:36)

"to all" (11:32)

- Refocusing Israel's Story (9:1–29)
- Restating Israel's Failure (9:30–10:21)
- Revealing Israel's Salvation (11:1–32)
- Concluding Praise (11:33–36)

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

“Mystery” Revelation (11:25–26)

- “Mystery” revelation *literary purpose*: mitigate gentile conceit (11:25a)
- “Mystery” revelation *knowledge*: divine “hardening in part” of Israel
 - Adjectival option 1: “partial” hardening (liquid dilution)?
 - Adjectival option 2: hardening “in part” (pie slices)? (= more logical)
- Mystery revelation *divine purpose*: serves gentile inclusion (“fullness”)
 - Option 1: gentile “fullness” as mathematical quantity?
 - Option 2: gentile “fullness” as some unknowable variable?
 - Option 3: “fullness of nations” as global breadth of Israel’s mission

Revealing Israel's Salvation (11:1–32)

Remnant

Gentile conceit discloses spiritual ignorance; problem already alluded to in 11:20; gets further attention in 12:16.

“Mystery” Revelation (11:25–26)

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Revealing Israel's Salvation (11:1–32)

Remnant

What is actual “revelation” here? Not “hardening” (already known, 9:18; 11:7); not “part” (already known, 11:7–10).

“Mystery” Revelation (11:25–26)

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 - Option 3: “fullness of nations” as global breadth of Israel’s mission

Taking *ethnē* as “nations,” not “gentiles,” so “fullness” is “fullness of the nations” = God’s completed objective for the nations = Isaiah’s vision

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

“Mystery” Revelation (11:25–26)

- “Mystery” revelation result: “and so all Israel will be saved” (11:26)
 - “so” or “thus” = adverb of manner (“in this way”), but what manner?
 - * Option 1: by hardening Israel (via divine action)
 - * Option 2: by causing jealousy (via “fulness” of nations)
 - “all” = ambiguity of the adjective “all”
 - * Option 1: complete church as “spiritual Israel”
 - * Option 2: converted Jews through the ages
 - * Option 3: Jewish revival at end of history

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Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

Meaning of every word is contested!

“Mystery” Revelation (11:25–26)

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- “Mystery” revelation result: “and so all Israel will be saved” (11:26)
 - “so” or “thus” = adverb of manner (“in this way”), but what manner?
 - * Only illustrative of many proposals!
 - * “so” or “thus” = adverb of manner (“in this way”), but what manner?
 - “all” = ambiguity of the adjective “all”
 - * Option 1: complete church as “spiritual Israel”
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Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

“Mystery” Revelation (11:25–26)

- “Mystery” revelation result: “and so all Israel will be saved” (11:26)
 - Problem of integrating Paul's use of “church” into his use of “Israel”; he uses *both*, not necessarily interchangeably, making the facile equation, “church = Israel,” exegetically unlikely
 - “all” = ambiguity of the adjective “all”
 - * Option 1: complete church as “spiritual Israel”
 - * Option 2: converted Jews through the ages
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- “Mystery” revelation result: “and so all Israel will be saved” (11:26)
 - “so” or “thus” = adverb of manner (“in this way”), but what manner?
 - Problem of meager results of the sum total not compatible with the exultantly triumphant hymn concluding the chapter, plus renders “all Israel” practically meaningless
 - “all” = ambiguity of the adjective “all”
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Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

“Mystery” Revelation (11:25–26)

- “Mystery” revelation result: “and so all Israel will be saved” [continued]
 - “Israel”: meaning of noun “Israel”
 - * Option 1: Christian church replaces Israel (supersessionism)
 - * Option 2: Jews have their own salvation track (dispensationalism)
 - * Option 3: Jewish revival at end of history (evangelicalism)
 - * Option 4: messianic Israel's destiny fulfilled (Rom 1:5)

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

“Mystery” Revelation (11:25–26)

Paul has destabilized the noun's meaning by his redefinition of Israel earlier in Rom 9.

- “Mystery” revelation result: “and so all Israel will be saved” [continued]
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spiritualizing solution

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

“Mystery” Revelation (11:25–26)

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double-covenant solution

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

“Mystery” Revelation (11:25–26)

- “Mystery” revelation result: “and so all Israel will be saved” [continued]
 - “Israel”: meaning of noun “Israel”
 - * Option 1: ethnic solution (supersessionism)
 - * Option 2: Jews have their own salvation track (dispensationalism)
 - * Option 3: Jewish revival at end of history (evangelicalism)
 - * Option 4: messianic Israel's destiny fulfilled (Rom 1:5)

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Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

“Mystery” Revelation (11:25–26)

- “Mystery” revelation result: “and so all Israel will be saved” [continued]
 - “saved”: meaning of verb “saved”
 - * Option 1: physical, Jews fight against Antichrist in final battle
 - * Option 2: spiritual, some vague concept of an individual's faith
 - * Option 3: combination, somewhere between options 1 and 2
 - * Option 4: becoming God's children with eschatological future

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

“Mystery” Revelation (11:25–26)

Holding together both the promise in Abraham and the promise in Messiah without prejudicing one over the other, understanding both as mutually integrated in God's sovereignty and understanding both as mutually based on the obedience of faith (Rom 1:5).

- * Option 3: combination, somewhat between options 1 and 2
- * Option 4: becoming God's children with eschatological future

Revealing Israel's Salvation (11:1–32)

“All Israel” in Rom 11:26:

“All Israel’ in Rom 11:26 is messianic Israel's destiny fulfilled. This destiny consummates progeny, promise, and future. This Israel is the Israel of God” (Stevens, 446).

In terms of covenant, the problem for gentiles is not their state of uncircumcision. Circumcision did nothing for Israel before or after the exile. The problem for all is Adamic flesh, and only Messiah solves that problem. So, gentiles need to get over their conceit and prejudice against Israel. God has not broken his promises, and the Word of God has not failed.

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

Remnant Confirmation (11:26b–27)

- Isaiah prophesied Paul's “mystery” salvation for Israel
 - Isa 59:20–21; 27:9
 - * Israel repents, confesses sins when confronted by enemies
 - * Yahweh responds by coming as redeemer to save
 - Pauline adaptations
 - * Messiah takes on Yahweh's redeemer role (standard NT view)
 - * Redeemer comes “from Zion,” not “to Zion”

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

“Therefore by this the guilt of Jacob will be expiated” (Isa 27:9).

- Isaiah prophesied Paul's “mystery” salvation for Israel
 - Isa 59:20–21; 27:9
 - * Israel repents, confesses sins when confronted by enemies

“And he will come to Zion as Redeemer, to those in Jacob who turn from transgression, says the LORD. And as for me, this is my covenant with them, says the LORD: my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouths of your children, or out of the mouths of your children's children, says the LORD, from now on and forever” (Isa 59:20–21).

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

- **Remnant Confirmation** (11:26b–27)
 - Traditional options on meaning of “from Zion”:
 - (1) Earthly: Jerusalem as origin of *resurrection*
 - (2) Heavenly: Heavenly Zion as origin of *incarnation*
 - Dr. Stevens’s option on meaning of “from Zion”:
redeemer comes *from Jews for Jews*, which continues to hammer away at the problem of gentile conceit.
- **Thematic Adaptations**
 - * *Messiah* takes on *Yahweh*’s redeemer role (standard NT view)
 - * Redeemer comes “from Zion,” not “to Zion”

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

- **Remnant Confirmation** (11:26b–27)
 - Isaiah prophesied Paul’s “mystery” salvation for Israel [continued]
 - Redeemer banishes “ungodliness away from Jacob”
 - * “ungodliness” circles all the way back to wrath of 1:18–32!
 - “all ungodliness,” we now know, includes *Mosaic Israel*
 - divine wrath “being revealed,” we now know, includes *hardening*
 - * “ungodliness” in Rom 1:18 *includes* Israel’s unbelief in Messiah
 - * “ungodliness” in Rom 1:18 *not* exclusively focused on gentiles
 - * Romans is all about Israel

Revealing Israel's Salvation (11:1–32)

Remnant

Rom. 1:18:
“For the wrath of God is being revealed against all ungodliness and unrighteousness of mankind”

- **Remnant Confirmation** (11:26b–27)
 - Isaiah prophesied Paul’s “mystery” salvation for Israel [continued]
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- **Remnant Confirmation** (11:26b–27)
 - Isaiah prophesied Paul’s “mystery” salvation for Israel [continued]
 - Redeemer banishes “ungodliness away from Jacob”

Rom 1:18
“for the wrath of God is being revealed against all ungodliness”

Rom 11:26
“turn ungodliness away from Jacob”

- * “ungodliness” in Rom 1:18 *includes* Israel’s unbelief in Messiah
- * “ungodliness” in Rom 1:18 *not* exclusively focused on gentiles
- * Romans is all about Israel

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

Remnant Confirmation (11:26–32)

Romans 1	Romans 11
"For the wrath of God is being revealed from heaven against all ungodliness and unrighteousness . . . therefore, God gave them up . . ." (1:18, 24, 26, 28)	"But the rest were hardened . . . the Deliverer will come from Zion; he will take away ungodliness from Jacob . . ." (11:7, 26, 32)

- * "ungodliness" in Rom 1:18 *not* exclusively focused on gentiles
- * Romans is all about Israel

Revealing Israel's Salvation (11:1–32)

Remnant Mystery (11:25–32)

Remnant Confirmation (11:26–32)

- Cf. Rom. 2:5, 8; 3:5; 4:15; 5:9; 9:22; 11:26, 28
- Redeemer banishes "ungodliness away from Jacob"
- * "ungodliness" circles all the way back to wrath of 1:18–32!
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Revealing Israel's Salvation (11:1–32)

"Messiah's primary function for Israel is to deliver from God's wrath and the coming judgment. Rejection of Messiah compounds God's judgment into a divine hardening appropriate for the hardhearted. God, however, never does anything such that he is not trying to save. He always works together all things for the good in Messiah Jesus. Thus, he has a plan for Israel's hardening as well, which to Paul is an unknown mystery Paul is trusting God to consummate into Israel's salvation. Paul's extraordinary confidence in God's redeeming love means that, even in spite of present circumstances of gospel rejection in synagogue after synagogue across the Diaspora, he is not ashamed of the gospel. He, like Abraham, died in faith, unashamed to the very end."

—Dr. Stevens (cf. Stevens, 450)

- * Romans is all about Israel

Promise as Saving Remnant (9:1–10:21)

Remnant Mystery (11:25–32)

Salvation Summary (11:28–32)

- Israel summary (11:28–31)
 - The text itself is the best summary!
 - Eschatological polarities of promise, progeny, and future
 - Gentiles need to get off their high horse of conceit about Israel
- Gospel of God summary (11:32)
 - Three-part division of Romans 1–11
 - Mystery of Israel's salvation (11:25–32) as warning to Rome
 - Roman congregations need to transform their minds about Israel

Part 1: God's Gospel Explained

God and Israel: Universal Salvation in God's Promise (9:1–11:36)

"to all" (11:32)

- Refocusing Israel's Story (9:1–29)
- Restating Israel's Failure (9:30–10:21)
- Revealing Israel's Salvation (11:1–32)
- Concluding Praise (11:33–36)

Concluding Praise (11:33–36)

● Hymn of Praise (11:33–35)

- **Triple Conclusion (Romans 11, 9–11, 1–11)**
 - Possible early hymn, sophisticated, reflecting on wisdom of gospel
 - Structure of two triads: three nouns, three questions, motif of "depth"
 - Creates beautifully balanced chiasmic unit
- **Noun Triad (11:33)**
 - Depth of God's riches of grace (2:4; 9:23; 10:12; 11:12)
 - Depth of God's wisdom (justification, 3:21–26; salvation, 11:26)
 - Depth of God's knowledge (1:20–23; 6:4; 8:19–22, 29; 9:20–23; 11:2)

Concluding Praise (11:33–36)

● Hymn of

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Chiasmic Structure of Concluding Hymn of Praise (Rom 11:33–35)

A1: Riches (noun) B1: Wisdom (noun) C1: Knowledge (noun)

B2: Wisdom (question) A2: Riches (question)

Concluding Praise (11:33–36)

● Hymn of Praise (11:33–35)

- **Question Triad (11:34–35)**
 - Who has known God's mind (11:34)? Cf. Isa 40:13
 - Who is God's counselor? Cf. Job 41:11 (creation of Leviathan, cosmos)
 - Who made God a debtor (11:35)? Creator of all in debt to a creature?
- **Doxology of Praise (11:36)**
 - **Jewish Character**
 - Traditional Jewish wisdom that sound theology should inspire doxology
 - Jewish authorial *ethos* of Paul developed since beginning of letter

Concluding Praise

Hymn of Praise (11:33-35)

Question Triad (11:34-35)

- Who has known God's mind (11:34)? Cf. Isa 40:13
- Who is God's counselor? Cf. Job 41:11 (creation of Leviathan, cosmos)
- Who made God a debtor (11:35)? Creator of all in debt to a creature?

Another time when deliverance for Israel seemed impossible

Doxology of Praise (11:36)

Jewish Character

- Traditional Jewish wisdom that sound theology should inspire doxology
- Jewish authorial *ethos* of Paul developed since beginning of letter

Concluding Praise (11:33-36)

Hymn of Praise (11:33-35)

Question

Fundamentally, God owes his mercy to no one, ever.

- Who has known God's mind (11:34)? Cf. Isa 40:13
- Who is God's counselor? Cf. Job 41:11 (creation of Leviathan, cosmos)
- Who made God a debtor (11:35)? Creator of all in debt to a creature?

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Jewish Character

- Traditional Jewish wisdom that sound theology should inspire doxology
- Jewish authorial *ethos* of Paul developed since beginning of letter

Concluding Praise (11:33-36)

Doxology of Praise (11:36)

Structure and Function

- Triadic: perhaps intentional mirroring of hymn of praise
- Paul's personalized "amen" to the hymn of praise

Triadic Prepositions

- Emphasizing gospel as gospel of God
- Literary *inclusio* back to first verse (1:1), so ties together all of first part
- Three prepositions, one point: God is everything, and God alone ("from" = God as singular source; "through" = God as singular instrument; "to" = God as singular goal)

Concluding Praise (11:33-36)

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God

Concluding Praise (11:33–36)

• Doxology of Praise (11:36)

- **Structure and Function**
 - Triadic: perhaps intertextual reference to hymn of praise
 - Paul's personalized doxology of praise
- **Triadic Preposition**
 - Emphasis on God as singular source, instrument, and goal
 - Literary structure: "from" = God as singular source; "through" = God as singular instrument; "to" = God as singular goal



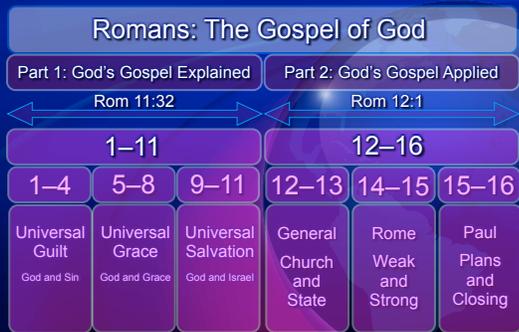
Concluding Praise (11:33–36)

• Doxology of Praise (11:36)

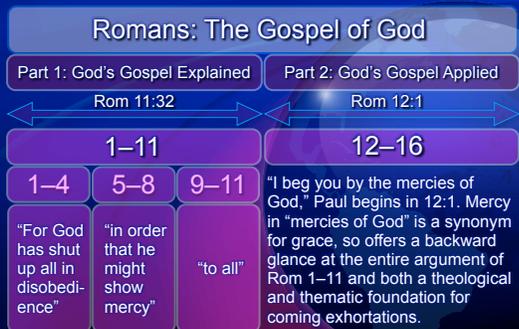
"God, and God only, is to be praised for all the riches of salvation. Paul fulfills the function for which humans were created, to bring all praise to the all powerful God in all loving gratitude. In so doing, he reverses out the Adamic rebellion that doomed the human race" (Stevens, 455).

- Three prepositions, one point: God is everything, and God alone ("from" = God as singular source; "through" = God as singular instrument; "to" = God as singular goal)

Romans Structure



Romans Structure



Part 2: God's Gospel Applied

General Exhortations:

Church and State (12:1–13:14)

- Principles of Service (12:1–21)
- Principles of Submission (13:1–14)

Principles of Service (12:1–21)

● New Aeon: Transforming Worldview (12:1–2)

● *Nature of Material*

- Beginning of second part of Romans
- Typical Pauline literary structure: from theory to practice
- Practical, exhortations, shorter sentences, easier concepts
- After explaining gospel, now time to apply
- Raises question of degree of Paul's familiarity with church
 - Did not found the church, but Paul has personal sources
 - Consider long relationship with Prisca and Aquila (Acts 18:1–3)

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 - Consider long relationship with Prisca and Aquila (Acts 18:1–3)

Both in Corinth in Achaia and Ephesus in Asia Minor; now, they are back in Rome (Acts 18:18–19, 24–26; cf. Rom 16:3–4)

Principles of Service (12:1–21)

● New Aeon: Transforming Worldview (12:1–2)

● *Principles Based on New Aeon Realities*

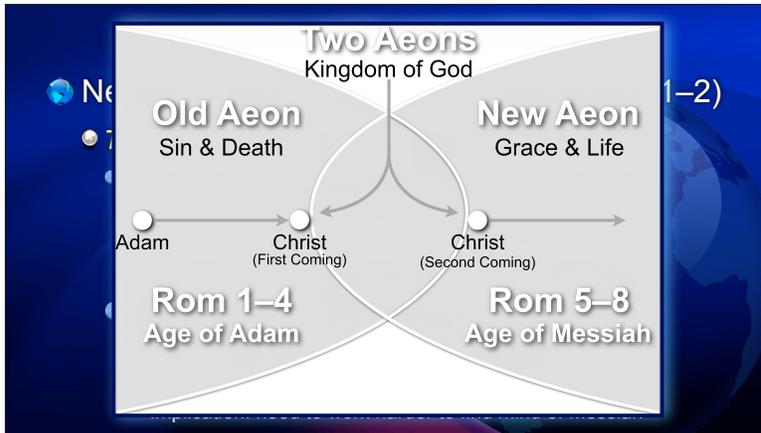
- First moves to principles of service
 - New realities of the New Aeon transforming all of life
 - New realities becoming the universal basis of all conduct
 - New realities signature is grace, love, and peace in community
- New realities, but Paul still has serious concern
 - Gentile conceit still lurks, Roman Jewish prejudice (11:20)
 - Internally threatens fellowship in Roman house churches
 - Externally threatens God's mission to all the nations

Principles of Service (12:1–21)

New Aeon: Transforming Worldview (12:1–2)

● *Transforming Worldview (12:1–2)*

- “Do not be conformed to this age” (12:2)
 - Conformity profile given in Rom 1:18–32
 - Reflects Old Aeon of Adamic weakness (5:12–21)
 - Based on eschatological framework of all of Romans 1–8
- “Be transformed by renewing of the mind”
 - Silently preparing for coming admonitions
 - The weak/strong conflict addressed in Romans 14–15
 - Implication: need to work harder to find mind of Messiah



Principles of Service (12:1–21)

New Aeon: Transforming Worldview (12:1–2)

● *Universal Basis of Conduct (12:1)*

- “I beg you . . . by the mercies of God”
 - God’s grace: the inauguration of the New Aeon
 - God’s grace: the exclusive basis of salvation
 - God’s grace: the entire argument of Rom 1–11
 - Word of God’s grace hovers over all of part two of Romans
- “brothers and sisters”
 - Corporate nature of ethical appeal
 - Romans a community document start to finish

Principles of Service (12:1–21)

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Principles of Service (12:1–21)

New Aeon: Transforming Grace (12:3–8)

● *Pride Issue Confronted: Old Age Attitudes (12:3)*

- Pride and conceit within community
 - Problem alluded to in 11:18–20
 - Gentile believers lording over Jewish believers
 - Edict of Claudius impact and inherent Roman Jewish prejudice
- Faith is measured out by God for community
 - Divine initiative is *coup de gras* to conceit
 - Danger of shortchanging God's intended work
 - Problem of Mosaic Israel lurking in the shadows

Principles of Service (12:1–21)

New Aeon: Transforming Grace (12:3–8)

● *Pride Issue Addressed: Grace Gifts (12:4–8)*

- Body metaphor (12:4–5): favorite Pauline metaphor for church
 - Demonstrates Paul's use of "body" can be corporate (cf. 8:10)
 - New Aeon corporate priorities: inclusivism, diversity, community
- Body function: grace gifts equip the church
 - Exegetical notes: incomplete, unranked, inclusive, unifying
 - Characteristic features: empowering, incarnating, modeling
 - Overemphasis seriously problematic

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1 Cor 10:16–17; 12:12–27; Eph 3:6; 4:4, 12, 16; Col 1:24; 2:19; 3:15

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A reminder belief always is a corporate matter

Gifts

prophecy: communicates, interprets divine will (11:25)

service: actions on behalf of others (government, cult, church; 15:16)

teaching: knowledge, wisdom applied to life (1:10-11; 1:3-4 with 10:9)

exhortation: encouragement, comfort, behavior modification (15-16)

giving: sincerely generous without ulterior motives (patron-client dynamics)

leading: diligently responsible leadership, mentoring (12:10)

having mercy: cheerful graciousness to the undeserving

Principles of Service (12:1-21)

New Aeon: Exegetical Notes: (12:3-8)

- **Pride Issue** (12:4-8)
 1. List not exhaustive
 2. Items not ranked
 3. Every believer gifted
 4. Unity is hallmark
- Body metaphor
 - Demonstrate
 - New Aeon
- Body function
 - Exegetical notes: incomplete, unranked, inclusive, unifying
 - Characteristic features: empowering, incarnating, modeling
 - Overemphasis seriously problematic

Principles of Service (12:1-21)

New Aeon: Transforming Grace (12:3-8)

- **Pride Issue** Characteristic Features:
 1. Empowering God's global outreach
 2. Incarnating God's global outreach
 3. Modeling Jesus as Messiah
- Body metaphor
 - Demonstrate
 - New Aeon
- Body function
 - Exegetical notes: incomplete, unranked, inclusive, unifying
 - Characteristic features: empowering, incarnating, modeling
 - Overemphasis seriously problematic

Principles of Service (12:1-21)

New Aeon: Transforming Grace (12:3-8)

- **Pride Issue Addressed: Grace Gifts (12:4-8)**
- Overemphasis Dangers:
 1. Overemphasis on charism itself is idolatry
 2. Danger of perverting God's righteousness into an Adamic-inspired charism righteousness, similar to Mosaic Israel's "works" righteousness
- Overemphasis seriously problematic

Principles of Service (12:1–21)

New Aeon: Transforming Love, Peace (12:9–21)

New Aeon: Transforming Love (12:9–15)

- Rhetorical features
 - Short, choppy, but not ad hoc, scatteredbrained ramblings
 - Rhetorical embellishments emphasizing previous gift list
 - Shows pertinence of these gifts for these Roman congregations



Principles of Service (12:1–21)

New Aeon: Transforming Love, Peace (12:9–21)

New Aeon: Transforming Love (12:9–15)

- Exegetical features
 - Abhor evil, cling to good: context of empire evil (12:9)
 - Love without hypocrisy (Greek drama; play acting)
 - Be devoted to familial love (12:10): looming weak/strong issue
 - Take lead in honoring: leaders need to lead in solving weak/strong
 - Not slothful in zeal, fervent in Spirit (12:11): Spirit key to leadership
 - Serving the Lord: back to Rom 1:1 ("serve" root is "slave")
 - Rejoice in hope, patient in afflictions (12:12): eschatological frame

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"be glued to good"; need for moral superglue in the context of Rome

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"be devoted to being devoted"; redundant, but that's the point

Principles of Service (12:1–21)

New Aeon: Transforming Love, Peace (12:9–21)

New Aeon: Transforming Love (12:9–15)

- Exegetical features
 - Abundance of hospitality: Throughout Romans, we have seen how Paul has used his opening characterization of himself over and over again to throw down the gauntlet
 - Love on gospel theology, committed discipleship, and true church leadership.
 - Be devoted to the Lord: a long issue
 - Take lead in honoring, respect, and lead in solving weak/strong
 - Not slothful in zeal, fervent in Spirit (12:11): Spirit key to leadership
 - Serving the Lord: back to Rom 1:1 (“serve” root is “slave”)
 - Rejoice in hope, patient in afflictions (12:12): eschatological frame

Principles of Service (12:1–21)

New Aeon: Transforming Love, Peace (12:9–21)

New Aeon: Transforming Love (12:9–15)

- Exegetical features
 - Share with saints, pursue hospitality (12:13): setting stage—Phoebe
 - Bless those who persecute (12:14): the Jewish and Jesus story
 - * Jewish story: Mattathias; Alexandria, Egypt; Caesarea incident
 - * Jesus and his followers (Matt 5:10); Thessalonians (1 Thess 2:14)
 - * Edict of Claudius: already tense setting in Rome itself
 - Rejoice, weep empathetically (cf. 1 Cor 12:26): life unpredictable

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Principles of Service (12:1–21)

New Aeon: Transforming Love, Peace (12:9–21)

New Aeon: Transforming Peace (12:16–21)

- “Live in harmony”: overarching motif (12:16)
 - Internal focus: do not be proud, associate with humble, not wise in own estimation
 - * Bad attitudes haunting Roman congregations (weak/strong)
 - * Humility dishonorable in first century, so countercultural
 - * Life in messianic Israel requires value inversions

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Principles of Service (12:1–21)

New Aeon: Transforming Love, Peace (12:9–21)

New Aeon: Transforming Peace (12:16–21)

- “Live in harmony”: overarching motif (12:16) (cont.)
 - External focus: “live peaceably . . . not repaying evil” (12:17–19)
 - * Reflects Jesus tradition (Matt 5:38–40)
 - * Cultivating community harmony for gospel penetration
 - * “in the sight of all”: discouraging personal vendetta (12:18)
 - * Issue of vengeance (12:19): required in honor-shame society
 - * “Give place to the wrath”: divine wrath, quoting Deut 32:35
 - * Leaving vengeance to God leaves room for mercy (Rom 9–11)

Principles of Service (12:1–21)

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Principles of Service (12:1–21)

New Aeon: Transforming Love, Peace (12:9–21)

New Aeon: Transforming Peace (12:16–21)

- “Live in harmony”: overarching motif (12:16) (cont.)
 - Value inversion (12:20–21)
 - * Sustain enemy, quoting Prov 25:21–22 (Matt 5:44; Luke 6:27)
 - * Fulfills blessing the persecutor, giving place to wrath
 - * Heaping coals of fire: not Egyptian repentance ritual
- Closing “good/evil” literary *inclusio* (12:21)
 - Overcoming evil with good exactly how divine wrath works
 - Mystery of the cross and mystery of Israel’s future

Principles of Service (12:1–21)

New Aeon: Transforming Love, Peace (12:9–21)

New Aeon: Transforming Peace (12:16–21)

- “Live in harmony”: overarching motif (12:16) (cont.)
 - Value inversion (12:20–21)
 - * Opening: “hate evil . . . hold fast good” (12:9)
 - * Closing: “overcome evil with good” (12:21) Luke 6:27
 - * Fulfills blessing the persecutor, giving place to wrath
 - * Heaping coals of fire: not Egyptian repentance ritual
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Principles of Service (12:1–21)

New Aeon: Transforming Love, Peace (12:9–21)

New Aeon: Transforming Peace (12:16–21)

- Summary: genuine peace core goal of new community
 - Reveals true experience of Messiah, gospel power (5:1, 10; 1:16)
 - Inspires actions that sustain social stability
 - Responds to Roman imperial gospel of *pax Romana*
 - * Addresses synagogue issue of Edict of Claudius in AD 49
 - * Prepares for “getting along with government” unit that follows

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Principles of Service (12:1–21)

New Aeon: Transforming Love, Peace (12:9–21)

“These New Aeon principles of service inspired by a transformed mind and empowered by transforming grace, love, and peace facilitated becoming more than conquerors and thereby lay the foundation for the future Israel of God” (Stevens, 477).

* Prepares for “getting along with government” unit that follows
