

# RomStruct2

## Rom\_Introduction

Romans has been quite puzzling to people over the years. Many different views have been provided as to the audience, the purpose and the doctrines.

A major distinguishing point that now exists is between the traditional views of Romans (and of other writings by Paul) and the New Perspective of Paul.

The New Perspective of Paul (NPP) view offers many new materials to consider when reading Romans but with some controversy mixed in. Though controversy can occur even with ideas which are true and accurate. See PCA analysis of N.T. Wright at [federal-vision.com](http://federal-vision.com)

### Various Introductions

- \* [First Admin's View ...](#)
- \* [Hellenist reading](#)
- \* [Links to Other Introductions ...](#)

### First Admin's View ...

The Book of Romans should be seen as a letter written to the Roman Gentile believers in order to correct problems occurring in the locality of Rome. Indeed the purpose of most epistles was to correct problems just as the prophets of the Law and Prophets were written to address issues of the time.

There has been no intent to utilize any NPP concepts or techniques. My analysis is simply an effort to explain what seems to have become evident simply by reading the Epistle to the Romans. Though some additional aspects from other writings may also be added at some point in time.

### Hellenist reading

View as explained at [www.TheologyWeb.com](http://www.TheologyWeb.com). The content seems to describe a view which would reject Paul's writing: [The Hellenistic reading of Paul](#)

## Links to Other Introductions ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Introductions should be kept at the last position.

# Rom\_Overview

## ROMANS OVERVIEW

### Various Proposed Overviews

- \* [First Admin's View ...](#)
- \* [Other Views By Links ...](#)

## First Admin's View ...

The letter to the Romans was written in AD56 and occurred subsequent to the decree to evict Jews from Rome in AD49. And the influence of such edict ought to be considered in the analysis of Romans.

Interestingly the Book of Romans, as well as other writings of Paul, were not widely read or utilized until the Reformation. [Need ref.] This policy or problem would indicate that doctrine had been developed without the expertise of Paul as a first century scholar on the Law and Prophets as well as being the main man to bring the light of Christ upon the Law and Prophets, subsequent to the words of Christ Jesus as recorded in the Gospels.

The audience is an issue and has been debated in all different directions. Here's some of the evidence to Gentiles being the audience: [FirstAdminAudience](#)

Romans begins with many enticing words first speaking praise of the God, then encourages the believers in their faith, praises the gospel and then presents a wonderful sermon.

Though the sermon is a message of judgment and is followed with several judgments while transitioning also to the topic of faith and justification. The topics mix and blend masterfully to address many problems of pride and division in the church at Rome.

Several issues also of persecution (chapter 5 and 8) and fleshly behavior (chap 6 and 14) are discussed. The letter hits a climax in chapters 9 to 11 where attention is given to justifying God in His promises to Israel while Paul tried to convince the Gentiles to stop boasting against Israel.

The letter then concludes with efforts to move the believers from their selfish judgmental attitude into one of service to each other.

## Other Views By Links ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name.

## Semeia Bible Criticism

[Semeia: An Experimental Journal for Biblical Criticism : Orality and Textuality in Early Christian Literature](#) provides an interesting ideas on the original presentation of the letter.

See also a quick analysis at this wiki at [SemeiaAnalysis](#).

## Rom\_Purpose

Proposed Purposes \*

- \* [First Admin's View ...](#)
- \* [Daniel B. Wallace's View](#)
- \* [F.C. Baur's View](#)
- \* [hccentral.com article](#)
- \* [Other Views By Links ...](#)

### First Admin's View ...

[Also see the BibleReexamined Romans topics](#)

Paul wrote to a church locality that had developed an animosity toward Jews and toward each other. The church group essentially consisted of Gentile believers who were boastful and judgmental. The letter had been composed in manner to lead the readers who were potentially a non-sympathetic audience into being a benevolent people.

The main purposes seem to include: preparations toward Spain, problems of anti-Jewish sentiments, issues of pride, and foundations of doctrine.

Note 5 of [Article on Romans](#):

Introduction, Argument, and Outline at Bible.org by Daniel B. Wallace mentions Paul B. Fowler's paper speaking of the effort to dispel anti-semitism. Hopefully the paper will be available since this is an early paper to mention the idea.

Here's a more detailed breakdown on the purpose of Romans showing the different types of purposes:

1. Occasion or event driven &dash; anti-Jewish attitude of the Roman Gentile believers.
  
2. General goal &dash; fix problems local to Roman believers
  
3. Incidental purpose (to cover points that would not compel him to write but are now covered cause he is writing):
  - a) Instruction on theological framework
  - b) Give general instruction to live properly in love and service to one another
  
4. Objectives, specific goals upon Roman believers--
  - a) Move the Roman believers from pride into benevolent attitude toward Jews
  - b) Move the Roman believers from pride to good behavior toward each other
  - c) Give Roman believers instruction needed to endure Roman government persecution (Rom 8 with some ideas from ch13)
  - d) Convince Romans to stop following the flesh (Rom 6). The flesh problem was shown also in their pride.
  - e) Solidify the trust in God by showing that God was faithful to Israel (Ch 9 to 11).
  
5. God's purpose, as extrapolated and interpreted:
  - a) Theological framework &dash; developed by Paul's expertise in Old Testament studies, as seen through Judaism, as interpreted in light of Christ Jesus
  - b) Foundational teaching for the unity of the faith &dash; Eph 4:11-13
  - c) Instruct believers today on serving one another's needs
  - d) Show God's faithfulness to His promise to Israel --and hence God is faithful to what He gives in Christ Jesus
  
6. Argumentative purpose (as a distraction):
 

Goal to reach Spain --the Romans were too disarrayed to be a foundation to reach Spain.
  
7. Additional purpose (or possibly viewed as the personal motive of Paul):
 

Paul sought to see more Hebrews come to Christ by promoting jealousy through the Roman Gentile believers in accord with the prophecies (Rom 10:19;11:14).

## Daniel B. Wallace's View

Wallace wrote:

"... Paul's occasion-purpose for writing Romans is threefold: (1) he was going west and needed to have a base of operations in a church that shared both his vision and his theology; (2) he knew that his life was in danger and wanted to give something of a more balanced, systematic presentation of his gospel, to leave as a memorial; and (3) he detected anti-Semitism arising in the Roman church through the influence of Claudius' edict and wanted to give a theologically-

based correction to this attitude.">

[Article on Romans](#)

## F.C. Baur's View

F. C. Baur held that there was a Jewish-Gentile conflict reflected in the letter to the Romans. But such conflict was his expectation and model for investigating the development of Christianity

See the [Wikipedia intro to Baur](#).

hccentral.com article

[Addressing divisions](#) among the church factions. It is interesting also that this article points out that there truly were problems in Rome that Paul was addressing.

## Other Views By Links ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name.

# Rom\_Highlights

Various Highlights

- \* [First Admin's View](#)
- \* [Links to Highlights ...](#)
- \* [FAQs](#)

## First Admin's View

Romans 1 entices the Roman believers to get excited about Paul's message, then chapter 2 turns the message back at them by saying "therefore, you who judge are guilty"

Romans 9 reveals the heart of Paul's intent, namely that of generating benevolence toward the Jews.

Romans 11 introduced the olive tree analogy (see FirstAdminOliveTree ) which indeed has led to much interpretation and speculation as to the meaning of the analogy.

Romans 12 was Paul's manner of triggering the Roman believers to serve each other.

## Links to Highlights ...

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## FAQs

### **What is Rom 9:18 about?** (Explanation of Romans 9:18)

Paul shows that God has the choice about people's future. Such point is made in a manner to specifically show God's justness in selecting a remnant of Israel that was to be saved. And that remnant existed as seen in Rom 11:5.

### **Is romans 1:18 talking about Jews or Gentiles?**

Such issue really remains in much controversy. The First Admin's view on this is that Paul was putting words into the mouth of Gentile believers reflecting the Romans believer's interpretation of the Jewish condition.

[Matthew Henry's commentary](#) says "1:18-25 The apostle begins to show that all mankind need the salvation of the gospel, because none could obtain the favour of God, or escape his wrath by their own works. For no man can plead that he has fulfilled all his obligations to God and to his neighbour; nor can any truly say that he has fully acted up to the light afforded him."

## Rom\_Issues

### Issues Addressed

- \* [First Admin's View](#)
- \* [Links to Issues](#)

### First Admin's View

A pride problem existed among the Roman believers. Several verses mention the issue of pride and several other verses mention related problems such as that of judging. [RomIssueOfPride](#)

## Links to Issues

Note that issues may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Issues should be kept at the last heading.

# Rom\_Outline

## Various Proposed Outlines

- \* [First Admin's View ...](#)
- \* [Doctrinal Outline](#)
- \* [Other Views By Links ...](#)
- \* [Lists of Material](#)

## First Admin's View ...

See external link on themes used in Romans [Romans Transitions](#) or consider the following quick Outline:

Ch 1 to 8 &mdash; Development and background on attitude of Romans>

Ch 9 to 11 &mdash; Main argument showing promises to Israel were being fulfilled>

Ch 12 to 16 &mdash; Practical instructions for Romans to learn selfless service.>

## Doctrinal Outline

The following website provides a view of Romans with an emphasis on doctrines. see [thegospelofgod.wordpress.com](http://thegospelofgod.wordpress.com)

## Other Views By Links ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name.

## Lists of Material

[Roger Hahn's Bibliography](#) --found on Aug 2007

## Rom\_Chapter 1

### Romans Chapter 1

#### [World English Bible](#)

1:1 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God, 1:2 which he promised before through his prophets in the holy Scriptures, 1:3 concerning his Son, who was born of the seed of David according to the flesh, 1:4 who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord, 1:5 through whom we received grace and apostleship, for obedience of faith among all the nations, for his name's sake; 1:6 among whom you are also called to belong to Jesus Christ; 1:7 to all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

1:8 First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world. 1:9 For God is my witness, whom I serve in my spirit in the Good News of his Son, how unceasingly I make mention of you always in my prayers, 1:10 requesting, if by any means now at last I may be prospered by the will of God to come to you. 1:11 For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established; 1:12 that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

1:13 Now I don't desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the Gentiles. 1:14 I am debtor both to Greeks and to foreigners, both to the wise and to the foolish. 1:15 So, as much as is in me, I am eager to preach the Good News to you also who are in Rome. 1:16 For I am not ashamed of the Good News of Christ, for it is the power of God for salvation for everyone who believes; for the Jew first, and also for the Greek. 1:17 For in it is revealed God's righteousness from faith to faith. As it is written, "But the righteous shall live by faith."\* 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 1:19 because that which is known of God is revealed in them, for God revealed it to them. 1:20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse. 1:21 Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.

1:22 Professing themselves to be wise, they became fools, 1:23 and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things. 1:24 Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves, 1:25 who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

1:26 For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against nature. 1:27 Likewise also the men, leaving the natural function of the woman, burned in their lust toward one

another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error. 1:28 Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting; 1:29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers, 1:30 backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, 1:31 without understanding, covenant breakers, without natural affection, unforgiving, unmerciful; 1:32 who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them.

## Rom01\_Purpose

Proposed Purposes

- \* [First Admin's View](#)
- \* [Links to Purposes ...](#)

### First Admin's View

The first chapter provided enticements to the Roman Gentile believers to read the whole letter. Paul had written as an outsider trying to get into a foothold to change the minds and hearts of the believers.

The sermon of verses 18 to 32 actually only acts as an enticement to read the whole corrective message of Paul. Such purpose is not revealed until the full implication of Romans 2:1 has been understood. So the real discussion of this sermon is mentioned in the context of chapter 2 at the following link: [FirstAdminRom2\\_1](#)

### Links to Purposes ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Purposes should be kept at the last position.

## Rom01\_Issues

Romans Chapter 1 Issues

- \* [First Admin's View](#)
- \* [Links to Issues ...](#)

## First Admin's View

Scholars debate on the national/racial composition of the audience to the Romans letter. The ministry of Paul, though, was to the Gentiles as shown in verse 14. An analysis of the whole argument of Paul shows a strategic design to change the hearts and minds of Gentiles.

[Romans Overview](#)

## Links to Issues ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Issues should be kept at the last position.

## Rom01\_Bibliography

Romans Chapter 1 Bibliography

- \* [First Admin's View](#)
- \* [Links to Issues ...](#)

## First Admin's View

The most critical issues that could be provided for Romans 1 would address issues of audience. Most likely though the resources added by others may address the "sermon" of verses 18-32. The first chapter can also be a moment to consider or ascertain the purpose of Paul's writing.

[Romans Overview](#)

## Links to Issues ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Resources should be kept at the last position.

## Rom\_Chapter 2

Romans Chapter 2

## [World English Bible](#)

2:1 Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things. 2:2 We know that the judgment of God is according to truth against those who practice such things. 2:3 Do you think this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God? 2:4 Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance? 2:5 But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God; 2:6 who will pay back to everyone according to their works:?\* 2:7 to those who by patience in well-doing seek for glory, honor, and incorruptibility, eternal life; 2:8 but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath and indignation, 2:9 oppression and anguish, on every soul of man who works evil, to the Jew first, and also to the Greek.

2:10 But glory, honor, and peace go to every man who works good, to the Jew first, and also to the Greek. 2:11 For there is no partiality with God. 2:12 For as many as have sinned without law will also perish without the law. As many as have sinned under the law will be judged by the law. 2:13 For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified 2:14 (for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a law to themselves, 2:15 in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them) 2:16 in the day when God will judge the secrets of men, according to my Good News, by Jesus Christ.

2:17 Indeed you bear the name of a Jew, and rest on the law, and glory in God, 2:18 and know his will, and approve the things that are excellent, being instructed out of the law, 2:19 and are confident that you yourself are a guide of the blind, a light to those who are in darkness, 2:20 a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth. 2:21 You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal? 2:22 You who say a man shouldn't commit adultery. Do you commit adultery? You who abhor idols, do you rob temples? 2:23 You who glory in the law, through your disobedience of the law do you dishonor God? 2:24 For the name of God is blasphemed among the Gentiles because of you,?\* just as it is written. 2:25 For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision. 2:26 If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision? 2:27 Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law? 2:28 For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; 2:29 but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from God.

## Rom02\_Purpose

Romans 2 Purpose

\* [First Admin's View ...](#)

\* [Other Views By Links ...](#)

## First Admin's View ...

After having introduced a judgmental sermon, chapter 2 reveals that the true problem to be addressed is that of the judgmental attitude of the Roman gentile believers in their anti-Jewish sentiments.

The first half of the chapter reveals the error and hypocrisy of their judging while the second half draws the audience into more specific judgment of Jews before a defense is made on behalf of Jews.

## Other Views By Links ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name.

# Rom02\_Issues

## Romans 2 Issues

\* [First Admin's View ...](#)

\* [Other Views By Links ...](#)

## First Admin's View ...

The main issues typically arising deal with the audience to whom the judgments of the first half and the second half of chapter 2 are addressed.

Well the second half is usually treated as addressing Jews. But a problem arises as to whether it is unsaved or saved Jews. A problem arises if addressed to saved Jews since they would not be under the Law. A different problem occurs if about unsaved Jews, since unsaved Jews would not even hear the letter.

The true issue and the true audience actually comes to light by investigating the twist in Romans 2:1 where Paul wrote "for which cause ... you condemn yourself."

And it is extremely critical to observe the phrase "for which cause" since this ties the first chapter with the second chapter by a strong relationship.

[FirstAdminRom2\\_1](#)

## Other Views By Links ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name.

# Rom02\_Bibliography

## Rom\_Chapter 3

### Romans Chapter 3

#### [World English Bible](#)

3:1 Then what advantage does the Jew have? Or what is the profit of circumcision? 3:2 Much in every way! Because first of all, they were entrusted with the oracles of God. 3:3 For what if some were without faith? Will their lack of faith nullify the faithfulness of God? 3:4 May it never be! Yes, let God be found true, but every man a liar. As it is written,

?That you might be justified in your words,  
and might prevail when you come into judgment.\*>

3:5 But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do. 3:6 May it never be! For then how will God judge the world? 3:7 For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner? 3:8 Why not (as we are slanderously reported, and as some affirm that we say), ?Let us do evil, that good may come?? Those who say so are justly condemned. 3:9 What then? Are we better than they? No, in no way. For we previously warned both Jews and Greeks, that they are all under sin. 3:10 As it is written,

?There is no one righteous;

no, not one.>

3:11 There is no one who understands.

There is no one who seeks after God.>

3:12 They have all turned aside.

They have together become unprofitable.>

There is no one who does good,

no, not, so much as one.\*>

3:13 ?Their throat is an open tomb.

With their tongues they have used deceit.\*>

?The poison of vipers is under their lips;?\*

3:14 ?whose mouth is full of cursing and bitterness.\*>

3:15 ?Their feet are swift to shed blood.

3:16 Destruction and misery are in their ways.>

3:17 The way of peace, they haven?t known.?\*>

3:18 ?There is no fear of God before their eyes.?\*

3:19 Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God. 3:20 Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin. 3:21 But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets; 3:22 even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction, 3:23 for all have sinned, and fall short of the glory of God; 3:24 being justified freely by his grace through the redemption that is in Christ Jesus; 3:25 whom God set forth to be an atoning sacrifice, through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God?s forbearance; 3:26 to demonstrate his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Jesus.

3:27 Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. 3:28 We maintain therefore that a man is justified by faith apart from the works of the law. 3:29 Or is God the God of Jews only? Isn?t he the God of Gentiles also? Yes, of Gentiles also, 3:30 since indeed there is one God who will justify the circumcised by faith, and the uncircumcised through faith. 3:31 Do we then nullify the law through faith? May it never be! No, we establish the law.

## Rom03\_Purpose

## Rom03\_Issues

\* [First Admin's View](#)

\* [William Newell](#)

### First Admin's View

Chapter 2 ended with ideas that circumcision or jewishness alone didn't confer a benefit. So chapter 3 begins by asking whether there was a blessing that Jews had. Indeed the purpose is to speak of Jews in a positive light at this moment. Quickly thereafter Jews and Gentiles are placed as equally guilty before God.

William Newell

(just found in a search on the internet)

[Newell on Romans --CCEL](#)

Title: Romans Verse-by-Verse

Author: Newell, William R. (1868-1956)

## Rom03\_Bibliography

## Rom\_Chapter 4

Romans Chapter 4

[World English Bible](#)

4:1 What then will we say that Abraham, our forefather, has found according to the flesh? 4:2 For if Abraham was justified by works, he has something to boast about, but not toward God. 4:3 For what does the Scripture say? ?Abraham believed God, and it was accounted to him for righteousness.?\* 4:4 Now to him who works, the reward is not counted as grace, but as something owed. 4:5 But to him who doesn?t work, but believes in him who justifies the ungodly, his faith is accounted for righteousness. 4:6 Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,

4:7 ?Blessed are they whose iniquities are forgiven,

whose sins are covered.>

4:8 Blessed is the man whom the Lord will by no means charge with sin.?\*

4:9 Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. 4:10 How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 4:11 He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they might be in uncircumcision, that righteousness might also be accounted to them. 4:12 He is the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision. 4:13 For the promise to Abraham and to his seed that he should be heir of the world wasn?t through the law, but through the righteousness of faith. 4:14 For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. 4:15 For the law works wrath, for where there is no law, neither is there disobedience. 4:16 For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. 4:17 As it is written, ?I have made you a father of many nations.?\* This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were. 4:18 Who

in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be." 4:19 Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb. 4:20 Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God, 4:21 and being fully assured that what he had promised, he was also able to perform. 4:22 Therefore it also was "reckoned to him for righteousness." 4:23 Now it was not written that it was accounted to him for his sake alone, 4:24 but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead, 4:25 who was delivered up for our trespasses, and was raised for our justification.

## Rom04\_Purpose

Romans 4 Topics and Audience

Evidence of Gentile Audience in Romans 4

Author: First Admin

Version: 1.0

Original Date: Nov 13, 2007

Website: <http://www.BibleReexamined.com>

- 1.Introduction
- 2.General Purpose of Chapter
- 3.Repeated Aspects
- 4.Argument against boasting
- 5.Abraham as Father
- 6.Use of Abraham as Evidence of the Audience

### 1. Introduction

The letter to Romans represents one of the most interesting and intricate letters of Paul. There's a flair for debate and persuasion demonstrated. Oh yeah. Romans also provides excellent insight into Christian doctrine.

Context becomes important to an accurate understanding of the Epistle. In other letters just possibly the context is clearer, though in Romans the context eludes people. It is contended that the context has evaded general consensus among scholars. The goal herein will be to argue for a Gentile audience as evidenced in Chapter 4. Though the better defense showing a Gentile audience is seen in the following article: [FirstAdminAudience](#)

## 2. General Purpose of Chapter

The main goal of the letter, especially seen in the first eleven chapters, was to create a benevolent attitude of the Roman gentiles toward the believers among the Jews. Yet at the same time the audience was being rebuked for pride, for boasting (Rom 3:27).

As chapter four is approached, many separate topics were being discussed. Some of the main ones were the equalizing of Jews and Gentiles, the significance of the Law, the role of faith, and the boasting of the readers.

Chapter four then continued dealing on the topic of boasting. Faith was developed further as the true benefit Abraham had. The faith then operated in contrast or opposition to the Law, with the Law being portrayed as a drawback (seen in Rom 4:14). Faith also became the basis to reject boasting.

So the discussion about faith then showed many perspectives for the audience to understand what their faith was about.

A foundation was being laid unto chapter 5 discussion of faith as the means of enduring persecution.

## 3. Repeated Aspects

Several repeated aspects should be noted to assure that the modern readers capture the detail of the writing. Much of the repetition likely acted upon the first audience in a bit more powerful sense, a sense likely lost today since people today have a priori recognition of Abraham as a father of the faith. And this knowledge comes within the common cultural viewpoint of Christianity today.

Abraham receives much attention as a central person of the chapter.

Faith holds center role in the whole discussion.

The Law (as being the Law of Moses, the Law as held by Israel) received much attention but the attention was in a negative sense:

vs 4 ? opposition to grace (see also Rom 3:20 that shows ?works? was associated with Law)>

vs 11 ? The receiving of the sign of circumcision by Abraham represents an indirect>

reference to the Law, since the circumcision became emblematic of the Law.>

vs 14 ? opposition to faith>

vs 15 ? the Law works wrath>

Then in an unusual twist the topic of Abraham as a father occurred many times, as a forefather, a father of many nations, and a father ?of us all.?

## 4. Argument Against Boasting

Boasting was presented as a characteristic of the flesh by speaking of the benefit that Abraham might have found according to the flesh, in contrast to the promise --It should become obvious later that the verse was speaking of the forefather through the flesh to the Jews. Before figuring out who the audience was, the most obvious manner of verifying Paul not to be speaking of forefather of Jews, is that the chapter discussed Abraham as father of faith.

Then the second verse spoke of the justification by works as being a reason to boast, but not before God. Hence, the verse showed again the ungodliness of boasting. God did not become persuaded by any boasting.

A double whammy entered in the discussion through verse 4. The first, which will be hard to discern, consisted of the antipathy the Roman church had toward the Law. Now, as part of the persuasive argument, an association had been presented by speaking of works which earn results. And the "works" consisted of the "works of Law," as carried forth from Romans 3:20.

So the Roman church now had been presented a connection between their boasting and the Law. If one were to have reason to boast, it would be under the actions of the flesh under the Law. Yet the church at Rome had rejected the Law in the name of grace. (This rejection of the Law for the freedom of sin under grace was seen in Rom 6:15 "... are we to sin cause we are not under Law but under grace??")

The second whammy was the contrast of the boasting against the gift, the grace, to which the Roman church embraced. The issue of grace received by faith really came as the beginning issue of the topic in Rom 3:27-28, that boasting is excluded by the law of faith.

With verse 5, the last basis for boasting, by elaborating on faith as having a benefit in the one who does no works. For man's boasting usually builds upon benefits gained from his own labor and skill. So upon removal of the aspects of labor and skill, what credit does a man deserve?

And doesn't this point teach that faith doesn't truly or properly come from the effort of man, see John 1:12-13, about being born of God?

Even yet, verses 6 to 8, provided the reminder that people were saved by the act of God's forgiveness. By God's choice and action, their sins weren't counted. If God did the only action, what praise was due to the recipients of this forgiveness?

The argument against boasting yet continues in subsequent verses but only in a mild fashion through the discussion of faith. Verse 14 appears more strongly on the issue by showing that the works of law would make void faith.

## 5. Abraham as Father

The focus now, both in the chapter and in the current article, shift to a discussion with a focus on Abraham, yet the discussion about the nature of faith also begins to be formed.

Abraham appeared as the father of groups:

1 ? our forefather

11 ? father of those who believe

12 ? father of circumcision and father of faith

16 ? father of us all

17 ? father of many nations

18 ? father of many nations

One thing to note, that should be obvious enough, is that Abraham got recognition several times as a father in reconciliation, that he was father of both the Jews and the believers. Apparently, the goals of the writing included that of diminishing the dividing lines between Jews and Gentiles.

Really, the whole section from verse 9 to verse 18 dealt with an aspect of unification of the circumcision with the uncircumcised. And the unification was done through reference to the original promise holder, Abraham. Also, the same context provided Abraham as the example of faith, in order to discuss attributes of faith.

## 6. Use of Abraham as Evidence of the Audience

Evidence of a gentile dominated audience, if not exclusively gentile, begins to be manifested through this chapter.

Note that the pronouns in the English don't help much. The third person pronouns appeared both for the Jews and for the Gentiles. Verse 14 speaks of the "those who are of the Law" while verse 11 speaks of the gentiles saying "righteousness accounted to them"

Vs 11 &mdash; "received the sign of circumcision" &mdash; It seems

Vs 12 &mdash; "father of those of the circumcision who also are of the faith of Abraham" &mdash; This verse again reiterates the idea of Rom 2:28-29 and anticipates Rom 9:6-8 which narrows Israel from being the whole bloodline to only being the bloodline who also has the promise.

Vs 17 &mdash; "a father of many nations" &mdash; more important from a gentile's standpoint.

Vs 17 ? "calls things not as though they were" ? this again would be of more interest to a gentile who was of the group of "nots," those excluded from the promises.

\*\* The general goal of Paul to remove the differences between Jew and Gentile also occurs in verse 12 by first including the circumcision among those being saved and secondly by putting the Jew's benefit mainly as being gained by the faith of Abraham. \*\*>

Verse 12 offers the stronger support that the audience is Gentile in that the mention of Abraham as the father of the circumcision...

The first part of the verse says "He is the father of circumcision" and then continues in the second phrase to say "to

those who not only are of the circumcision but ...?

1)two mentions of circumcision ? which helps show it to be a different group , that the circumcision is a different group from the audience

2)the two phrases are too detached from the audience for the audience to actually consist of Jews.

For example it would seem that if the passage were written to the circumcision, the passage would be worded a little more directly:

?He is your father, father of the circumcision, but more so cause you are in the faith of Abraham.??>

?He is the father of circumcision? &mdash; this could be a reference in conversation to Jews to speak of only those Jews who haven't come to the faith. But more likely the phrase would be used to describe the Jews to gentiles.>

Also, the believers among the Jews would likely have decreased their own interest in the aspect of their circumcision. Even the counsel in Acts 15:20 did not emphasize a requirement of circumcision upon Gentiles. And indeed the church at Rome would have much gentile influence. Hence, there wasn't an overbearing emphasis on circumcision.>

## Rom04\_Issues

Romans 4 Issues

- \* [First Admin's View](#)
- \* [www.sundoulos.com](http://www.sundoulos.com)
- \* [Links to Other Issues](#)

### First Admin's View

Rom 4:1 can be read to mean that there was a connection by the flesh from Abraham to the audience. Another idea is now proposed. Namely to say, the flesh was referring to Abraham's natural abilities. If Abraham was justified by works then he was justified by the flesh. But the flesh or works of a man accomplishes nothing good. So Paul showed that only faith was of value.

[www.sundoulos.com](http://www.sundoulos.com)

The [www.sundoulos.com](http://www.sundoulos.com) article titled "Abraham in Romans 4: The Father of All Who Believe" by Michael

Cranford seeks to analyze the discussion about Abraham with some emphasis on the phrase "forefather according to the flesh."

## Links to Other Issues

Note that resources may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Issues should be kept at the last position.

## Rom04\_Bibliography

## Rom\_Chapter 5

### Romans Chapter 5

5:1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; 5:2 through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God. 5:3 Not only this, but we also rejoice in our sufferings, knowing that suffering works perseverance; 5:4 and perseverance, proven character; and proven character, hope: 5:5 and hope doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us. 5:6 For while we were yet weak, at the right time Christ died for the ungodly. 5:7 For one will hardly die for a righteous man. Yet perhaps for a righteous person someone would even dare to die. 5:8 But God commends his own love toward us, in that while we were yet sinners, Christ died for us.

5:9 Much more then, being now justified by his blood, we will be saved from God's wrath through him. 5:10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.

5:11 Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. 5:12 Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned. 5:13 For until the law, sin was in the world; but sin is not charged when there is no law. 5:14 Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come. 5:15 But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many. 5:16 The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification. 5:17 For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ. 5:18 So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life. 5:19 For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous. 5:20 The law came in besides, that the trespass might abound; but where sin abounded, grace abounded more exceedingly; 5:21 that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

# Rom05\_Purpose

## Proposed Purposes

- \* [First Admin's View](#)
- \* [Links to Highlights ...](#)

## First Admin's View

Faith was not used to encourage the believers in the time of tribulation(vs 3) and in the anticipation of the wrath to come.(vs 9). Here the tribulation is solved with ideas on faith and then in chapter 8 with instructions on the Spirit.

The Romans were characterized by the typical problem of following the flesh and from the unique problem of justifying their sin by over emphasizing grace. A foundation was now being laid about the reign of grace,sin and death in order to address the issue of the flesh without disparaging the Law.

Paul built up the image of grace and spoke of the reign of grace being stronger than the reign of sin.

## Links to Highlights ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Purposes should be kept at the last position.

# Rom05\_Issues

## Romans 10 Issues

- \* [Context](#)
- \* [Verse 1 Greek](#)
- \* [Verse 5](#)
- \* [Links to Other Issues](#)

## Context

### **First Admin's View**

A persecution problem occurred by the government against the church in general and now discussed in the initial verses of chapter 5. Faith was offered as a solution toward endurance through the events.

## Verse 1 Greek

[Bandstra's NET Bible](#)

There is an issue about the phrase "let us have peace" or "we have peace." The first is subjunctive (word as ECWMEN) and the latter would be indicative (word as ECOMEN).

This is also discussed by [Wilkins. WILKINS@ucrac1.ucr.edu](mailto:WILKINS@ucrac1.ucr.edu)

## Verse 5

The issue of the wrath of God must have been on the minds of the Roman believers or would not have been discussed. Such wrath was that of the near event being proclaimed by John the Baptist saying "Repent for the kingdom of God is at hand"(Matt 3:2) and "Who told you to flee from the wrath to come?"(Matt 3:7)

## Links to Other Issues

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Issues should be kept at the last position.

## Rom05\_Bibliography

## Rom\_Chapter 6

### Romans Chapter 6

6:1 What shall we say then? Shall we continue in sin, that grace may abound? 6:2 May it never be! We who died to sin, how could we live in it any longer? 6:3 Or don't you know that all we who were baptized into Christ Jesus were baptized into his death? 6:4 We were buried therefore with him through baptism to death, that just like Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 6:5 For if we have become united with him in the likeness of his death, we will also be part of his resurrection; 6:6 knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin. 6:7 For he who has died has been freed from sin. 6:8 But if we died with Christ, we believe that we will also live with him; 6:9 knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him! 6:10 For the death that he died, he died to sin one time; but the life that he lives, he lives to God. 6:11 Thus consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.

6:12 Therefore don't let sin reign in your mortal body, that you should obey it in its lusts. 6:13 Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God. 6:14 For sin will not have dominion over you. For you are not under law, but under grace. 6:15 What then? Shall we sin, because we are not under law, but under grace? May it never be! 6:16 Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to righteousness? 6:17 But thanks be to God, that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered. 6:18 Being made free from sin, you became bondservants of righteousness.

6:19 I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification. 6:20 For when you were servants of sin, you were free in regard to righteousness. 6:21 What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death. 6:22 But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of

eternal life. 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

## Rom06\_Purpose

## Rom06\_Issues

## Rom06\_Bibliography

## Rom\_Chapter 7

### Romans Chapter 7

7:1 Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives? 7:2 For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband. 7:3 So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man. 7:4 Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might bring forth fruit to God. 7:5 For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring forth fruit to death. 7:6 But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

7:7 What shall we say then? Is the law sin? May it never be! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet." 7:8 But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead. 7:9 I was alive apart from the law once, but when the commandment came, sin revived, and I died. 7:10 The commandment, which was for life, this I found to be for death; 7:11 for sin, finding occasion through the commandment, deceived me, and through it killed me. 7:12 Therefore the law indeed is holy, and the commandment holy, and righteous, and good.

7:13 Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceeding sinful. 7:14 For we know that the law is spiritual, but I am fleshly, sold under sin. 7:15 For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do. 7:16 But if what I don't desire, that I do, I consent to the law that it is good. 7:17 So now it is no more I that do it, but sin which dwells in me. 7:18 For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good. 7:19 For the good which I desire, I don't do; but the evil which I don't desire, that I practice. 7:20 But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me. 7:21 I find then the law, that, to me, while I desire to do good, evil is present. 7:22 For I delight in God's law after the inward man, 7:23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. 7:24 What a wretched man I am! Who will deliver me out of the body of this death? 7:25 I thank God through Jesus Christ, our Lord!

So then with the mind, I myself serve God's law, but with the flesh, the sin's law.

## Rom07\_Purpose

## Rom07\_Issues

## Rom07\_Bibliography

## Rom\_Chapter 8

### Romans Chapter 8

8:1 There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit. 8:2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 8:3 For what the law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh; 8:4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. 8:6 For the mind of the flesh is death, but the mind of the Spirit is life and peace; 8:7 because the mind of the flesh is hostile towards God; for it is not subject to God's law, neither indeed can it be. 8:8 Those who are in the flesh can't please God. 8:9 But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his. 8:10 If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. 8:11 But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. 8:12 So then, brothers, we are debtors, not to the flesh, to live after the flesh. 8:13 For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live. 8:14 For as many as are led by the Spirit of God, these are children of God. 8:15 For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, 'Abba! Father!'

8:16 The Spirit himself testifies with our spirit that we are children of God; 8:17 and if children, then heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. 8:19 For the creation waits with eager expectation for the children of God to be revealed. 8:20 For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope 8:21 that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God. 8:22 For we know that the whole creation groans and travails in pain together until now. 8:23 Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. 8:24 For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? 8:25 But if we hope for that which we don't see, we wait for it with patience. 8:26 In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered. 8:27 He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.

8:28 We know that all things work together for good for those who love God, to those who are called according to his purpose. 8:29 For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. 8:30 Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

8:31 What then shall we say about these things? If God is for us, who can be against us? 8:32 He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things? 8:33 Who could bring a charge against God's chosen ones? It is God who justifies. 8:34 Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.

8:35 Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? 8:36 Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter."\* 8:37 No, in all these things, we are more than conquerors through him who loved us. 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 8:39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

## Rom08\_Purpose

## Rom08\_Issues

Romans 08 Issues

- \* [First Admin's View](#)
- \* [Links to Other Issues](#)

### First Admin's View

The topic of the first many verses has to do with living by the spirit. The spirit talked about is that of the believer directly. To say this is to speak a little ahead of reaching a solid conclusion on the matter.

And this idea isn't far from speaking of the Holy Spirit, since the Holy Spirit is given as a down payment to the believer. (Does this mean we get Holy Spirit only in part or does it mean that we get Holy Spirit if full with yet the better benefit to come in the future?)

Rom 8:16 then shows that God's Spirit bears witness in our spirit. Hence, even Paul acknowledges two spirits.

The difference, of replacing many of the verses with 'spirit' instead of 'Spirit', may not initially have much effect, yet if the change of reading is true, then eventually a strong benefit may come from the awareness of the 'corrected' text.

It looks also as if in verses 9 and 14 the Greek says "Spirit of God" rather than saying "the Spirit of God." But there may not be any significance to the lack of "the" in the texts.

Even in the context of chapter 7, where Paul spoke of the conflict between the desires and the wisdom, he spoke of the different forces of the flesh and spirit; And in chapter 8 these differences were named.

===

In Rom 8:2 the phrasing should be something like

the law of the spirit ( the spirit that derives from life, the life that is in Christ) has made me free from the law of sin and death

## Links to Other Issues

Note that resources may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Issues should be kept at the last position.

## Rom08\_Bibliography

[http://www.theopedia.com/Romans\\_8](http://www.theopedia.com/Romans_8)

## Rom\_Chapter 9

God's faithfulness to Israel

### [World English Bible](#)

9:1 I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit, 9:2 that I have great sorrow and unceasing pain in my heart. 9:3 For I could wish that I myself were accursed from Christ for my brothers' sake, my relatives according to the flesh, 9:4 who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises; 9:5 of whom are the fathers, and from whom is Christ as concerning the flesh, who is over all, God, blessed forever. Amen.

9:6 But it is not as though the word of God has come to nothing. For they are not all Israel, that are of Israel. 9:7 Neither, because they are Abraham's seed, are they all children. But, ?In Isaac will your seed be called.?\* 9:8 That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as a seed. 9:9 For this is a word of promise, ?At the appointed time I will come, and Sarah will have a son.?\* 9:10 Not only so, but Rebecca also conceived by one, by our father Isaac. 9:11 For being not yet born, neither having done anything good or bad, that the

purpose of God according to election might stand, not of works, but of him who calls, 9:12 it was said to her, ?The elder will serve the younger.??\* 9:13 Even as it is written, ?Jacob I loved, ?Esau I hated.??\*

9:14 What shall we say then? Is there unrighteousness with God? May it never be! 9:15 For he said to Moses, ?I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.??\* 9:16 So then it is not of him who wills, nor of him who runs, but of God who has mercy. 9:17 For the Scripture says to Pharaoh, ?For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth.??\* 9:18 So then, he has mercy on whom he desires, and he hardens whom he desires. 9:19 You will say then to me, ?Why does he still find fault? For who withstands his will?? 9:20 But indeed, O man, who are you to reply against God? Will the thing formed ask him who formed it, ?Why did you make me like this??\* 9:21 Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor? 9:22 What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath made for destruction, 9:23 and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory, 9:24 us, whom he also called, not from the Jews only, but also from the Gentiles? 9:25 As he says also in Hosea,

?I will call them ?my people,? which were not my people;

and her ?beloved,? who was not beloved.??\*>

9:26 ?It will be that in the place where it was said to them, ?You are not my people,?

There they will be called ?children of the living God.??\*>

9:27 Isaiah cries concerning Israel,

?If the number of the children of Israel are as the sand of the sea,

it is the remnant who will be saved;>

9:28 for He will finish the work and cut it short in righteousness,

because the LORD will make a short work upon the earth.??\*>

9:29 As Isaiah has said before,

?Unless the Lord of Armies had left us a seed,

we would have become like Sodom,>

and would have been made like Gomorrah.??\*>

9:30 What shall we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith; 9:31 but Israel, following after a law of righteousness, didn't arrive at the law of righteousness. 9:32 Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone; 9:33 even as it is written,

?Behold, I lay in Zion a stumbling stone and a rock of offense;

and no one who believes in him will be disappointed.??\*>

## Rom09\_Purpose

### Proposed Purposes

- \* [First Admin's view ...](#)
- \* [Fowler's View ...](#)
- \* [Other Views By Links ...](#)

### First Admin's view ...

The faithfulness of God to His promise is being shown to be true even in light of the pending approaching destructions. Romans shows that God had not forsaken Israel. Chapter 9 first describes the true Israel as being as subset of the bloodline Israel. Then Paul shows that God is faithful to this remnant.

### Fowler's View ...

see article at [bible.org](http://bible.org)

The argument is made that the purpose of Romans, as reflected in chapters 9 to 11, is to counteract the anti-semitism of the Gentile believers. See chapter 9 bibliography.

### Other Views By Links ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name.

## Rom09\_Issues

### Romans 9 Issues

- \* [First Admin's View](#)
- \* [Links to Other Issues](#)

## First Admin's View

An emphasis is made upon the end times here simply by quoting Isaiah and Hosea.

## Links to Other Issues

Note that resources may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Issues should be kept at the last position.

## Rom09\_Bibliography

### Romans 9 Bibliography

- \* [First Admin's View](#)
- \* [Links to Other Resources](#)

## First Admin's View

See the article , [Paul's Motivation](#), about Romans 9 to 11

## Links to Other Resources

[A bible.org article](#) refers to a paper by Paul B. Fowler "entitled Paul's Letter to the Romans?A New Approach,' read at the 1977 meeting of the Southwestern Regional Section of the Evangelical Theological Society, held in March at Dallas Seminary." (also available as RomOtl [?.doc](#) --MS Word 5 format)

## Rom\_Chapter 10

### Romans Chapter 10

[World English Bible](#)

10:1 Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved. 10:2 For I testify about them that they have a zeal for God, but not according to knowledge. 10:3 For being ignorant of God's righteousness, and seeking to establish their own righteousness, they didn't subject themselves to the righteousness of God. 10:4 For Christ is the fulfillment of the law for righteousness to everyone who believes. 10:5 For Moses writes about the righteousness of the law, "The one who does them will live by them." 10:6 But the righteousness which is of faith says this, "Don't say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down); 10:7 or, "Who will descend into the abyss?" (that is, to bring Christ up from the dead.)" 10:8 But what does it say? "The word is near you, in your mouth, and in your heart;" that is, the word of faith, which we preach: 10:9 that if you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. 10:10 For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation. 10:11 For the Scripture says, "Whoever believes in him will not be disappointed."

10:12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all who call on him. 10:13 For, "Whoever will call on the name of the Lord will be saved." 10:14 How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher? 10:15 And how will they preach unless they are sent? As it is written:

"How beautiful are the feet of those who preach the Good News of peace,  
who bring glad tidings of good things!">

10:16 But they didn't all listen to the glad news. For Isaiah says, "Lord, who has believed our report?" 10:17 So faith comes by hearing, and hearing by the word of God. 10:18 But I say, didn't they hear? Yes, most certainly,

"Their sound went out into all the earth,  
their words to the ends of the world.">

10:19 But I ask, didn't Israel know? First Moses says,

"I will provoke you to jealousy with that which is no nation,  
with a nation void of understanding I will make you angry.">

10:20 Isaiah is very bold, and says,

"I was found by those who didn't seek me.  
I was revealed to those who didn't ask for me.">

10:21 But as to Israel he says, "All day long I stretched out my hands to a disobedient and contrary people."

# Rom10\_Purpose

## Romans 10 Purpose

- \* [First Admin's View](#)
- \* [Links to Purposes ...](#)

### First Admin's View

Paul is drawing compassion toward the Jews while examining the actions of God to send the message to the bloodline Israel. In this Paul provides the foundation to speak of the design to produce jealousy unto salvation (Rom 10:19,11:14). The foundation laid here is that if God has been acting unto salvation of Israelites so should the Roman Gentile believers (i.e. the gentiles should seek the salvation of Israelites).

### Links to Purposes ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Purposes should be kept at the last position.

# Rom10\_Issues

## Romans 10 Issues

- \* [Context](#)
- \* [Do verses 4-5 say the law still applies.](#)
- \* [Links to Other Issues](#)

### Context

#### **First Admin's View**

Most commentaries seem to lose sense of the context of chapter 10. The context was established in verse 1 where Paul exclaims his desire for Israel to be saved. Paul then explored why the bloodline Israel wasn't coming to salvation while also showing that God was sending the message to them, in God's faithfulness. It seems that most analyses of Chapter 10 fail to see Paul's intent to make Gentiles benevolent to Jews, and the analyses fail to see that verses 12-13 are a temporary interjection to equate Jew and Gentile before Paul focuses the discussion again upon the Jews and their lack of obedience to the gospel message as seen in verse 16 saying, "they have not all listened"

Do verses 4-5 say the law still applies.

See the View of Thomas R. SchreinerWTC55 in the bibliography.

Schreiner basically explained that the topic of vs 4-5 was not about the continuation nor about the termination of the law. The issue was about the human tendency to misuse the law to establish one's own righteousness. The article is a decent analysis of the two verses but makes an error in indicating that Jews were trying to put Gentiles under the law. In reality Paul was showing the gentiles the error being made by the Israelites.

And another correction is offered in this wiki that the reference to Rom 13:8-10 is not to reactivate the Law but was just to show that the goal was love.

## Links to Other Issues

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Issues should be kept at the last position.

## Rom10\_Bibliography

Romans 10 Bibliography

- \* [First Admin's View](#)
- \* [Matthew Henry Commentary](#)
- \* [View of Thomas R. Schreiner](#)
- \* [Links to Other Resources](#)

### First Admin's View

See the article , [Paul's Motivation](#), about Romans 9 to 11

### Matthew Henry Commentary

Matthew's review of [Romans 10](#) seems to neglect that Paul wrote in the context of Paul's desire for salvation to his kinsmen. The same interpretation error occurs with many commentaries.

### View of Thomas R. Schreiner

Held that Romans 10:4-5 was about human tendency to misuse the law to establish one's own righteousness.

WTJ55 (1993) 113-35 [Paul's View of the Law in Rom 10:4-5](#)

## Links to Other Resources

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Resources should be kept at the last position.

### **Without Excuse**

This article seemed confusing and inaccurate but maybe it will be helpful to some people. [Without Excuse](#)

### **Semeia Bible Criticism**

See First Admin's notes here: [SemeiaAnalysis](#) or the website at: <http://rosetta.reltech.org/cgi-bin/Ebind2html/2/SEM65?seq=120>

## Rom\_Chapter 11

Olive Tree Analogy

### [World English Bible](#)

11:1 I ask then, did God reject his people? May it never be! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. 11:2 God didn't reject his people, which he foreknew. Or don't you know what the Scripture says about Elijah? How he pleads with God against Israel: 11:3 'Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life.'\* 11:4 But how does God answer him? 'I have reserved for myself seven thousand men, who have not bowed the knee to Baal.'\* 11:5 Even so then at this present time also there is a remnant according to the election of grace. 11:6 And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

11:7 What then? That which Israel seeks for, that he didn't obtain, but the chosen ones obtained it, and the rest were hardened. 11:8 According as it is written, 'God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day.'\* 11:9 David says,

'Let their table be made a snare, and a trap,

a stumbling block, and a retribution to them.>

11:10 Let their eyes be darkened, that they may not see.

Bow down their back always.\*>

11:11 I ask then, did they stumble that they might fall? May it never be! But by their fall salvation has come to the Gentiles, to provoke them to jealousy. 11:12 Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness? 11:13 For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry; 11:14 if by any means I may provoke to jealousy those who are my flesh, and may save some of them. 11:15 For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from the dead? 11:16 If the first fruit is holy, so is the lump. If the root is holy, so are the branches. 11:17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root and of the richness of the olive tree; 11:18 don't boast over the branches. But if you boast, it is not you who support the root, but the root supports you. 11:19 You will say then, "Branches were broken off, that I might be grafted in." 11:20 True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear; 11:21 for if God didn't spare the natural branches, neither will he spare you. 11:22 See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off. 11:23 They also, if they don't continue in their unbelief, will be grafted in, for God is able to graft them in again. 11:24 For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree? 11:25 For I don't desire you to be ignorant, brothers, of this mystery, so that you won't be wise in your own conceits, that a partial hardening has happened to Israel, until the fullness of the Gentiles has come in, 11:26 and so all Israel will be saved. Even as it is written,

"There will come out of Zion the Deliverer,

and he will turn away ungodliness from Jacob.>

11:27 This is my covenant to them,

when I will take away their sins.\*>

11:28 Concerning the Good News, they are enemies for your sake. But concerning the election, they are beloved for the fathers' sake. 11:29 For the gifts and the calling of God are irrevocable. 11:30 For as you in time past were disobedient to God, but now have obtained mercy by their disobedience, 11:31 even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy. 11:32 For God has shut up all to disobedience, that he might have mercy on all.

11:33 Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!

11:34 "For who has known the mind of the Lord?

Or who has been his counselor?\*>

11:35 "Or who has first given to him,

and it will be repaid to him again?\*>

11:36 For of him, and through him, and to him, are all things. To him be the glory for ever! Amen.

## Rom11\_Purpose

### Various Proposed Purposes

- \* [First Admin's view ...](#)
- \* [Steve Lehrer](#)
- \* [Other Views By Links ...](#)

## First Admin's view ...

The faithfulness of God to His promise is being shown to be true even in light of the pending approaching destructions. Romans shows that God had not forsaken Israel. This is even critical to the Romans' faith, for if God wasn't faithful to Israel then the Romans would have no basis for trusting God.

The discussion about Israel then forms the basis for Paul rebuking the Roman Gentile believers for boasting against Israel. Paul shows that such boasting acts against the purpose and mission of reaching Gentiles in order to promote jealousy to the bloodline Israel (Rom 11:11-13).

## Steve Lehrer

[Is There a Future for Israel? \(pdf\)](#)

The gist of the analysis by Lehrer is that Paul was addressing Israel at the time of Paul's generation.

## Other Views By Links ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name.

# Rom11\_Issues

## Romans Chapter 11 Issues

- \* [First Admin's View](#)
- \* [Argument against Replacement Theology](#)
- \* [Argument for Israel as bloodline descendants](#)
- \* [Links to Other Issues ...](#)

## First Admin's View

An emphasis was made in verse 5 of the remnant that existed. This remnant then became the recipient of God's promise to Israel. The existence of this remnant then shows that the end of Israel was imminent. The existence of the remnant, as Israel, also puts the death knell upon the idea that the Church is Israel.

Questions arise about the Olive Tree Analogy. Click on the following link to review the First Admin's View.  
FirstAdminOliveTree>

## Argument against Replacement Theology

On about page 94 or 95 the author of this essay, [Church Israel](#) speaks from Roman 11 to show that Israel has remained a different entity from the Church.

## Argument for Israel as bloodline descendants

Article by Fred G. Zaspel

<http://www.biblicalstudies.com/bstudy/eschatology/romans11.htm>

## Links to Other Issues ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Issues should be kept at the last position.

## Rom11\_Bibliography

Romans 11 Bibliography

- \* [First Admin's View](#)
- \* [www.MountainRetreatorg.net](http://www.MountainRetreatorg.net)
- \* [Other Views By Links ...](#)

## First Admin's View

See the article , [Paul's Motivation](#), about Romans 9 to 11

The faithfulness of God to His promise is being shown to be true even in light of the pending approaching destructions. Romans shows that God had not forsaken Israel. Chapter 11 emphasizes the remnant which had been formed. Then Paul shows that God is faithful to this remnant.

[www.MountainRetreat.org.net](http://www.MountainRetreat.org.net)

See this other article that describes the same idea at the website: [Who is Israel](#)

### Other Views By Links ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name.

## Rom\_Chapter 12

The "Purpose" entry contains a very important idea about the central theme to Chapter 12.

### [World English Bible](#)

12:1 Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. 12:2 Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God. 12:3 For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith. 12:4 For even as we have many members in one body, and all the members don't have the same function, 12:5 so we, who are many, are one body in Christ, and individually members one of another. 12:6 Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith; 12:7 or service, let us give ourselves to service; or he who teaches, to his teaching; 12:8 or he who exhorts, to his exhorting; he who gives, let him do it with liberality; he who rules, with diligence; he who shows mercy, with cheerfulness.

12:9 Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good. 12:10 In love of the brothers be tenderly affectionate one to another; in honor preferring one another; 12:11 not lagging in diligence; fervent in spirit; serving the Lord; 12:12 rejoicing in hope; enduring in troubles; continuing steadfastly in prayer; 12:13 contributing to the needs of the saints; given to hospitality. 12:14 Bless those who persecute you; bless, and don't curse. 12:15 Rejoice with those who rejoice. Weep with those who weep. 12:16 Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits. 12:17 Repay no one evil for evil. Respect what is honorable in the sight of all men. 12:18 If it is possible, as much as it is up to you, be at peace with all men. 12:19 Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord."\* 12:20 Therefore

?If your enemy is hungry, feed him.

If he is thirsty, give him a drink;>

for in doing so, you will heap coals of fire on his head.\*>

12:21 Don't be overcome by evil, but overcome evil with good.

## Rom12\_Purpose

### Various Proposed Purposes

- \* [First Admin's view ...](#)
- \* [Other Views By Links ...](#)

### First Admin's view ...

The need for believers to serve one another is introduced through the idea of service to God. The previous service or worship to God consisted of the priesthood laws and operations.

In light of the idea of serving God as a "living sacrifice," the act of serving one's brother should be a trivial request.

The idea of service to one another occurs as the first step of a series, from chapters 12 to 15, by which Paul seeks to change the Roman attitude from selfish boasting into altruistic care for one another.

### Other Views By Links ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name.

## Rom12\_Issues

### Romans Chapter 12 Issues

- \* [First Admin's View ...](#)
- \* [Links to Other Issues ...](#)

## First Admin's View ...

Many sermons have been given on giving one's self as a living sacrifice. But how many actually understood what Paul was saying? Cause the study of a vague phrase such as "give yourself as a living sacrifice" must be resolved by scripture into something people can actually do. Paul does this in the rest of the chapter.

See RomansLivingSacrifice article.

The thrust of the argument is that one who is willing to see his life as a living sacrifice then should be able to do something simpler, such as serve his fellow believers. Then if most or all people are willing to serve, the needs of the body may actually be met and the love of Christ would actually be demonstrated.

## Links to Other Issues ...

Add links to other articles or websites discussing issues on Romans 12

## Rom12\_Bibliography

### Bibliography

- \* [Sources on "Living Sacrifice" as being service to each other](#)
- \* [Additional links](#)

Sources on "Living Sacrifice" as being service to each other

[theFaithfulWord.org](http://theFaithfulWord.org)

Additional links

## Rom\_Chapter 13

Romans Chapter 13

13:1 Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God. 13:2 Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment. 13:3 For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same, 13:4 for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a servant of God, an avenger for wrath to him who does evil. 13:5 Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake. 13:6 For this reason you also pay taxes, for they are servants of God's service, attending continually on this very thing. 13:7 Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; honor to whom honor. 13:8 Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.

13:9 For the commandments, 'You shall not commit adultery,' 'You shall not murder,' 'You shall not steal,' 'You shall not give false testimony,' 'You shall not covet,'\*\* and whatever other commandments there are, are all summed up in this saying, namely, 'You shall love your neighbor as yourself.\*' 13:10 Love doesn't harm a neighbor. Love therefore is the fulfillment of the law. 13:11 Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed. 13:12 The night is far gone, and the day is near. Let's therefore throw off the works of darkness, and let's put on the armor of light. 13:13 Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy. 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

## Rom13\_Purpose

Romans 13 Purpose

- \* [First Admin's View](#)
- \* [Links to Purposes ...](#)

### First Admin's View

The Romans were being persecuted(Rom 12:19) by the government(Rom 13:1) and were exercising their right not to pay taxes(Matt 17:24-27). This local church had started seeing the Roman government as an enemy and taking vengeance(Rom 12:19). The purpose now was to make these believers more peaceable with the government and then next to be peaceable with each other.

### Links to Purposes ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Purposes should be kept at the last position.

## Rom13\_Issues

Romans Chapter 13 Issues

- \* [First Admin's View ...](#)
- \* [Links to Other Issues ...](#)

## First Admin's View ...

The issue of obedience to the government arises in many debates on chapter 13. Part of the problem was that the Romans became antagonistic toward government and toward each other. Paul therefore provided ideas to calm them down.

An interesting issue differentiates America from Rome in that the government is a constitutional republic where the people are sovereign. So an argument can be made that Romans 13 obedience doesn't apply. Yet God will use what He needs in order to correct the behavior of His children. So the debate continues...

And the topic shifts back to that of caring for one another, that the government issue was something injected in the middle of the larger conversation.

The topic of love (13:8) and no ill attitude (13:10) and not strife (13:13) were preparations to chapter 14:2 where it says not to despise other's for their view on eating meat or vegetables.

Also, interestingly the idea of a nearby salvation (13:11). This has eschatological significance and seems to address a physical salvation from the problems with the Roman government and from the general times they were in. Rom 16:20 similarly speaks of the salvation by saying that Satan soon would be bruised.

## Links to Other Issues ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Issues should be kept at the last position.

## Rom13\_Bibliography

### Romans Chapter 13 Bibliography

- \* [First Admin's View ...](#)
- \* [Links to Other Material...](#)

## Links to Other Material...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Material should be kept at the last position.

# Rom\_Chapter 14

## Romans Chapter 14

### [World English Bible](#)

14:1 Now accept one who is weak in faith, but not for disputes over opinions. 14:2 One man has faith to eat all things, but he who is weak eats only vegetables. 14:3 Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats, for God has accepted him. 14:4 Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.

14:5 One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind. 14:6 He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks. 14:7 For none of us lives to himself, and none dies to himself. 14:8 For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's. 14:9 For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.

14:10 But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ. 14:11 For it is written,

??As I live,? says the Lord, ?to me every knee will bow.

Every tongue will confess to God.??\*>

14:12 So then each one of us will give account of himself to God. 14:13 Therefore let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling. 14:14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean. 14:15 Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ died. 14:16 Then don't let your good be slandered, 14:17 for the Kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit. 14:18 For he who serves Christ in these things is acceptable to God and approved by men. 14:19 So then, let us follow after things which make for peace, and things by which we may build one another up. 14:20 Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating. 14:21 It is good to not eat meat, drink wine, nor do anything by which your brother stumbles, is offended, or is made weak.

14:22 Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves. 14:23 But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.

14:24 Now to him who is able to establish you according to my Good News and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret through long ages, 14:25 but now is revealed, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known for obedience of faith to all the nations; 14:26 to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.

## Rom14\_Purpose

## Rom14\_Issues

## Rom14\_Bibliography

## Rom\_Chapter 15

Romans Chapter 15

### [World English Bible](#)

15:1 Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves. 15:2 Let each one of us please his neighbor for that which is good, to be building him up. 15:3 For even Christ didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me." 15:4 For whatever things were written before were written for our learning, that through patience and through encouragement of the Scriptures we might have hope. 15:5 Now the God of patience and of encouragement grant you to be of the same mind one with another according to Christ Jesus, 15:6 that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

15:7 Therefore accept one another, even as Christ also accepted you, to the glory of God. 15:8 Now I say that Christ has been made a servant of the circumcision for the truth of God, that he might confirm the promises given to the fathers, 15:9 and that the Gentiles might glorify God for his mercy. As it is written,

"Therefore will I give praise to you among the Gentiles,

and sing to your name."\*

15:10 Again he says,

?Rejoice, you Gentiles, with his people.?\*

15:11 Again,

?Praise the Lord, all you Gentiles!

Let all the peoples praise him.?\*>

15:12 Again, Isaiah says,

?There will be the root of Jesse,

he who arises to rule over the Gentiles;>

in him the Gentiles will hope.?\*>

15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit. 15:14 I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others. 15:15 But I write the more boldly to you in part, as reminding you, because of the grace that was given to me by God, 15:16 that I should be a servant of Christ Jesus to the Gentiles, serving as a priest the Good News of God, that the offering up of the Gentiles might be made acceptable, sanctified by the Holy Spirit. 15:17 I have therefore my boasting in Christ Jesus in things pertaining to God. 15:18 For I will not dare to speak of any things except those which Christ worked through me, for the obedience of the Gentiles, by word and deed, 15:19 in the power of signs and wonders, in the power of God's Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the Good News of Christ; 15:20 yes, making it my aim to preach the Good News, not where Christ was already named, that I might not build on another's foundation. 15:21 But, as it is written,

?They will see, to whom no news of him came.

They who haven't heard will understand.?\*>

15:22 Therefore also I was hindered these many times from coming to you, 15:23 but now, no longer having any place in these regions, and having these many years a longing to come to you, 15:24 whenever I journey to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while. 15:25 But now, I say, I am going to Jerusalem, serving the saints. 15:26 For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem. 15:27 Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things. 15:28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by way of you to Spain. 15:29 I know that, when I come to you, I will come in the fullness of the blessing of the Good News of Christ.

15:30 Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me, 15:31 that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints; 15:32 that I may come to you in joy through the will of God, and together with you, find rest. 15:33 Now the God of peace be with you all. Amen.

## Rom15\_Purpose

## Rom15\_Issues

## Rom15\_Bibliography

## Rom\_Chapter 16

Romans Chapter 16

### [World English Bible](#)

16:1 I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae, 16:2 that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.

16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, 16:4 who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles. 16:5 Greet the assembly that is in their house. Greet Epaenetus, my beloved, who is the first fruits of Achaia to Christ. 16:6 Greet Mary, who labored much for us. 16:7 Greet Andronicus and Junia, my relatives and my fellow prisoners, who are notable among the apostles, who also were in Christ before me. 16:8 Greet Amplias, my beloved in the Lord. 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. 16:10 Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus. 16:11 Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord. 16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord. 16:13 Greet Rufus, the chosen in the Lord, and his mother and mine. 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16:16 Greet one another with a holy kiss. The assemblies of Christ greet you.

16:17 Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them. 16:18 For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent. 16:19 For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil. 16:20 And the God of peace will quickly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

16:21 Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. 16:22 I, Tertius, who

write the letter, greet you in the Lord. 16:23 Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother. 16:24 The grace of our Lord Jesus Christ be with you all! Amen. 16:25(\*)

(\*)TR places Romans 14:24-26 at the end of Romans instead of at the end of chapter 14, and numbers these verses 16:25-27.

## Rom16\_Purpose

Proposed Purposes

- \* [First Admin's View](#)
- \* [hccentral.com article](#)
- \* [Links to Purposes ...](#)

### First Admin's View

The gentile believers were given the tasks to greet the Jewish factions that had been shunned. Paul then ended with some final encouragements of which the most interesting is about "Satan soon being crushed under their feet."

### hccentral.com article

[Addressing divisions](#) as an issue then would possibly indicate the same need to reconcile the church factions.

### Links to Purposes ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Purposes should be kept at the last position.

## Rom16\_Issues

Romans 16 Issues

- \* [First Admin's View](#)
- \* [hccentral.com article](#)
- \* [Links to Issues ...](#)

## First Admin's View

An interesting discovery is that the names, or most names, in Romans 16 are Jewish spellings in the Greek. This idea I think was presented to me by Philip Yim and is reflected also in the hccentral article below.

An interesting issue of eschatology is presented in Rom 16:20 which showed that Satan would soon be bruised under their feet. The verse thereby indicates a first century fulfillment of Gen 3:15.

## hccentral.com article

[Divisions](#) among groups in Rome was an issue.

## Links to Issues ...

Note that views may be added directly by adding the same styled heading with the well-known author name or with the wiki user name. Then the Links to Other Issues should be kept at the last position.

Making the greetings more interesting [Article](#) (Word doc)

## Rom16\_Bibliography

## Rom\_OpenComments

## RomansLivingSacrifice

### Romans 12 Works Of Service

I urge you therefore by the mercies of God to present your bodies a living and holy sacrifice, acceptable to God which is your spiritual service of worship. Rom 12:1

The words of Paul written here get preached on many a time. But have we ever learned what Paul really was saying?

A principle that I recommend for studying scripture is that when you find something vague and abstract you then need to find out the clear meaning. When you look at the word love this is truly a vague word used to suggest all sorts of actions. But scripture reveals that love consists of seeing a need of your brother or sister and potentially meeting that need.

Spiritual service of worship &mdash; this is a term that would be applicable to the priests who served in the temple. It is religious service. Yet the New Testament doesn't mention any laws of service. So where does that leave us? We must look further to what Paul is saying. We need to look for a key, not really a mystery key, but just a foothold to what Paul is saying.

The foothold is the idea of service. Not some vague service to God but a service to one another which is seen as service to God. Since God wants us to act in love to one another, our obedience to this love is our service to God.

vs 1 Paul is saying we should be willing to give up everything and even not care what happens to ourselves

vs 2 This takes a shift in thinking cause the world focuses on selfishness. We have to change our perspective. In a sense we do the opposite of what we learned as non-believers

vs 3 First we must get past pride. When we think too highly of ourselves we expect to be served rather than to serve. Romans had a problem with pride. It is interesting that Paul is saying that we can think highly of ourselves &mdash; God esteems us as His own children

vs 4 Now we learn that we are many members in one body. Paul is preparing us for the idea of service

vs 5 the parts of the body have to act together. Each joint supplies.

vs 6-8 God defines and designs how each joint supplies

The whole chapter therefore describes and inspires service to one another. Many readers have been confused because the chapter starts with such strong language. But sometimes the strong language acts as a wake-up call to the reader. And it appears that Paul was trying to wake up the Romans to the acts of service, especially as can be seen by the progression of deeper service as the epistle goes into the next two chapters.

Author: Mike Whitney

Date: 2006 09 24, modified 2007 07 18

# AboutTheWiki

AboutTheWiki

The project for gathering Romans bibliography and knowledge was started in July 2007. Additional books of the Bible, maybe all of the typical Protestant canon, will probably be added.

The idea of this wiki is that believers ought to be able to share what they have learned. Each member in the body contributes to each other's needs and even the newest believer may share an idea vital to an old student.

The wiki started when the First Admin for this wiki had found some interesting ideas about Romans which do not seem to be common knowledge. The wiki format seemed to offer an environment in which such ideas of many could be shared.

## Structures of this Wiki

A structure was developed to hopefully handle the comments of many people in a well organized format, if people will stick to the design.

The book of Romans was created with a structure mainly to simplify the navigation through the chapters of the book. Other books of the Bible should be done in the same fashion and then the structure or outline should have a link from the main page.

The use of the structure makes this Wiki a bit different from other Wikis that use a freestyle page input. But it seems that commentaries on the Bible work well with structured access.

# FirstAdminOliveTree

Olive Tree Analogy

The Olive Tree Analogy

1. The Olive Tree Analogy is provided as a contrast to the Vine Analogy in John. Some differences are noted here:

a) the vine is described as being Jesus whereas the the

olive tree is unclear>

b) The Judeaens that were removed were never in Christ  
so the tree is different from the vine. The main point here is>  
that the Judeaens in the Olive Tree analogy were there by default>  
and not by an action or event.>

c) Jesus never said that the Judeaens were in the vine.  
He told the disciples that they would need to abide in the>  
vine. (So the disciples weren't seeing themselves, and>  
may not have been, in the vine.)>

e) Even if the disciples were abiding in the vine, this would  
indicate that other Jews weren't.>

2. The Vine analogy is about bearing fruit. The Olive Tree  
is about branches.>

a) the condemnation of the Pharisees was that they were  
not bearing fruit>

b) the goal placed upon the initial disciples was that  
of bearing fruit (and this seemed to be in contrast to the Pharisees)>

c)the fruit would be that which came easily

i) since Jesus said the harvest was ready>

ii) since Jesus was requiring fruit of the Pharisees>

3. The Olive Tree isn't the Church since the Jews were not  
in the Church automatically

a) the Olive Tree seemed to consist of branches representing  
Jews who were not yet come into the Church. The Jews, if>  
come into the Church, weren't shown to then be>  
broken out of it.>

b) the Church wasn't a continuation of Judea

i) the Church started out of the power of the Holy>

Spirit &mdash; Judea wasn't of the Spirit>

ii) the Church was founded on new creatures>

iii) the Church came through a new covenant (at least>  
from the Jewish vantage point)>

4. The Olive Tree roughly could represent "God's people"

a) This would apply first to Jews as being bloodline

descendants of Israel (The contrasting words then come>

from Rom 9:6 &mdash; not all of Israel are Israel and the same>

narrowing is where the olive tree analogy is discussed)>

b) The bloodline descendants were those cared for as

part of the cultivated olive tree (Yet it was seen that this>

cultivation didn't give people a new nature)>

c) So the branches being removed were those not

bearing fruit. But more specifically the branches were>

those Jews who "should have been" saved yet didn't>

respond to the gospel (For this is the topic of Paul's>

discussion from Romans 9 to 11)>

d) The problem wasn't one of people getting saved

and losing their salvation. For Paul mentions>

elsewhere that those who broke away did so cause>

they were not really of the Church (it was still a sad>

event for friends to fall away. The falling away at>

that time was indicated by Jesus in the Parable of>

the Wheat and Tares in Matthew 13)>

e) The problem of Jews falling away was not typically

a matter of discussion of Paul --such idea is>  
ascertained from the lack of such topic in other of>  
the NT writings.>

f) The branches grafted in then were Gentiles as  
being in a general sense "God's people.">

5. The purpose of introducing the Olive Tree analogy  
wasn't about the salvation of Gentiles.

- a) The issue was whether Jews should be able to come to Christ.
- b) The issue was about the boasting of the Gentiles against the Jews

6. The Analogy didn't even say that Gentiles would be broken off from the Olive Tree. The verse at Rom 11:21 just gave a shot across the bow used by Paul to try humbling the Romans. The idea is that the Gentiles should fear God and that the Gentiles should humble themselves in that fear.

7. Rom 11:19 suggests that the boasting of Roman Gentile believers was that branches were broken off that Gentiles would be added into the tree. If the tree were interpreted as being the Church, then the doctrine would be implied that the number of branches was severely limited, that the removal of Jews would give more room for Gentiles. Such doctrine, of course, would be completely in error.

8. The Olive Tree was not defined to be Israel for Paul had shown by chapters 9 to 11 that the discussion regarding Israel was only about the bloodline, and further reduced to only those of the promise within that bloodline (especially seen in Chap 9). There were no Gentile that took on a change of his race when he became a Christian. Chapters 10 to 11 show no sign of extending the number of people included under the name Israel.

There may be an aspect of Biblical origin of Paul's use of the phrase Olive Tree. But it doesn't seem to have a strong connotation therein that would be elaborate on Paul's usage here. The Olive Tree concept could use further study. But Paul seemed to have used the analogy just to address the reconciliation of Gentiles with Jews.

Paul wasn't developing an analogy for life, he was just trying to solve the problem of the pride of the Roman believers. To apply the analogy to a greater extent is to go beyond anything supportable in the context of Paul's writing.