

NOTES

I. UNIT 13 - PAUL'S "RETIREMENT PLANS": ROME & SPAIN!

A. Reading Romans Responsibly

1. We need to approach the letter to the Romans by admitting that we do *not* know for sure \_\_\_\_\_ Paul wrote this letter.
  - a. We can only guess at his motivation for writing, \_\_\_\_\_ inclusion, and arrangement.
  - b. We *can* assume, because of his unbridled use of the Jewish scriptures that his audience had a level of spiritual \_\_\_\_\_.

*"For I long to see you, that I may impart to you some spiritual gift to strengthen you—that is, that we may be mutually encouraged by each other's faith, both yours and mine."* Romans 1:11, 12

- (1) Paul's most robust \_\_\_\_\_ vocabulary is in this letter:

- |                     |                     |                     |
|---------------------|---------------------|---------------------|
| •Law (73)           | •death (25)         | •sanctification (3) |
| •sin (66)           | •judgment (22)      | •glorification (2)  |
| •righteousness (41) | •justification (15) | •predestination (2) |
| •faith (40)         | •wrath (12)         | •redemption (2)     |
| •(Holy) Spirit (31) | •condemnation (9)   | •propitiation (1)   |

- c. It is unavoidably true that one of Paul's goals is to provide a detailed explanation of what he calls, "\_\_\_\_\_ gospel" (2:16; 16:25).
  - (1) It is Paul's \_\_\_\_\_ letter to a church he had yet to visit.
  - (2) Paul employs \_\_\_\_\_ questions to which he expects no response.
  - (3) Paul uses the Greek word, *oun* ("therefore, then"), a word used to conclude \_\_\_\_\_, 39x.

2. We need to guard ourselves against *using* Romans to support our own "flavor" of \_\_\_\_\_:
  - a. This letter must be read and understood against the backdrop of Paul's passion for the *mustērion* of Yahweh—the One \_\_\_\_\_ of the One God (cf pp 2-3 of syllabus).
  - b. Of the 50 names in the letter, only 9 are mentioned more than once, and they are all \_\_\_\_\_! (36 names appears in ch 16 alone, all used 1x).
  - c. Paul draws from 13 books in at least \_\_\_\_\_ citations from the Jewish scriptures.
  - d. Paul *appears* to be seeking to build a theological "\_\_\_\_\_ " between the past and *their* present (i.e. "prove" the Story).
  - e. In other words, Paul seems to want them to fully understand The Story, and their place in it:
    - (1) Ch 1-11 — the theology \_\_\_\_\_ the Story
    - (2) Ch 12-16 — the theology \_\_\_\_\_ The Story

3. "Our" Gospel must be developed against the \_\_\_\_\_ of Romans, rather than Romans becoming a "Gospel" that fits our age.

B. Getting Inside the "my Gospel" of Paul

1. The "Good News" is only as good as the "\_\_\_\_\_ " it trumps!
  - a. The "Gospel" is the working of God to save \_\_\_\_\_ from among all people groups (1:16).

- b. The Gospel “reveals” (*apokolutō*) God’s righteousness, which “reveals” His wrath against the sin that “\_\_\_\_\_” (*katechō, holds back*) The Story (1:17-18).
- c. Sin entered the world through Adam, and it and its consequences are now a \_\_\_\_\_ part of the fabric of life (5:8, 17-18).
- d. Sinful humanity is in a continual \_\_\_\_\_ from God’s glory and left to itself will continually degenerate and corrupt all of creation (1:21-32; 3:23).
- e. Both those *with* the Jewish scriptures and those *without* them fail to \_\_\_\_\_ what they know to be right, and *do* what they know to be wrong (2:1-3; 3:8; ch 7).
- f. Both those with and without the Jewish scriptures \_\_\_\_\_ because they are sinners, not vice versa (3:9-20).
- g. Both those with and without the Jewish scriptures are \_\_\_\_\_ because of their Adamic ancestry *and* its fruit:  
*“I carried about in me a cut and bleeding soul that could not bear to be carried by me and where I could put it, I could not discover. Not in pleasant groves, not in games and singing, nor in the fragrant corners of a garden. Not in the company of a dinner table, not in the delight of the bed. Not even in my books and poetry. It floundered in a void and fell back on me. I remained in a haunted spot, which gave me no rest, from which I could not escape. For where could my heart flee from my heart? Where could I escape myself? Where would I not dog my own footsteps?” St. Augustine*
- h. The entire creation has been affected and infected by sin, and it is \_\_\_\_\_ like the human race (8:19-22).
- i. Man’s problem is *not* that he’s not “\_\_\_\_\_” (some are! 5:7), it’s that he’s not righteous (3:20-26; 5:19).

C. Yahweh: An Equal Opportunity Savior

- 1. Yahweh Himself solved this hopeless dilemma of a \_\_\_\_\_ race through incarnation (1:2-4), execution (3:21-26; 6:3-5), and resurrection (4:24-25; 6:4).  
*“Only the message that another true and obedient human being has come on our behalf, that he has lived for us the kind of life we should live but can’t, and that he has paid fully the penalty we deserve for the life we do live but shouldn’t—only this message can give assurance that we have peace with God through our Lord Jesus Christ.” Graeme Goldsworthy, Preaching the Whole Gospel as Christian Scripture*
- 2. Wrath has been poured out, a death has been exacted, a perfect life has been lived, and every aspect of conscience *and* the Law has been \_\_\_\_\_ ...on my behalf (3:23-26; 5:8-11; 8:1-4).
- 3. This was the \_\_\_\_\_ of “*grace and truth*” (Jn 1:17), the one means back into the One Story.

D. The Gospel is “out of faith into faith” (*ek pisteō eis pistis*; 1:17).

- 1. Those now *in* the Story are never “out of \_\_\_\_\_.”
  - a. They have a shared hatred for the “\_\_\_\_\_” (Adam) in them (ch 6-7).
  - b. The Author of the Story \_\_\_\_\_ them, redirecting their values and choices (ch 8).

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- c. They are humbled by the \_\_\_\_\_ of the Story, even in *this* life (ch 4-5, 9-11).
  - d. They understand that the redemption extended to them reaches even to \_\_\_\_\_ (8:19-23).
  - e. They humbly accept their \_\_\_\_\_ role, and are committed to a life of understanding it better (ch 12).
  - f. They realize that in a world of many political “\_\_\_\_\_,” there is only one true Story (ch 13).
  - g. They are constantly on their guard against the host of minor characters and subplots that threaten to \_\_\_\_\_ the Story (ch 14).
- E. “When in Rome...” — Taking Romans Seriously
1. We must refuse to relegate the “Gospel” to Romans \_\_\_\_\_
    - a. “*Here’s Hope Roman Road Tract*” (NAMB-SBC)
      - (1) Rom 1:16 — “The Gospel: the power of God for Salvation”
      - (2) Rom 3:23 — “Change: Necessary For Everyone”
      - (3) Rom 5:8 — “God’s Love For Us”
      - (4) Rom 10:9 — “Your Commitment”
    - b. The Gospel that Paul preached, that Christ gave him, is the subject of \_\_\_\_\_ of the letter to the Romans.
    - c. The moral side of our faith (i.e. behavior) *must* have a deep theological \_\_\_\_\_ behind it that is linked to The Story, not culture or family.
    - d. The Gospel we proclaim must truly be “good news” to all people groups (1:16; 10:12), the \_\_\_\_\_ (Is 61:1; Lk 4:18), and to \_\_\_\_\_ itself (8:19-22; Hosea 4:1-3).