



Welcome

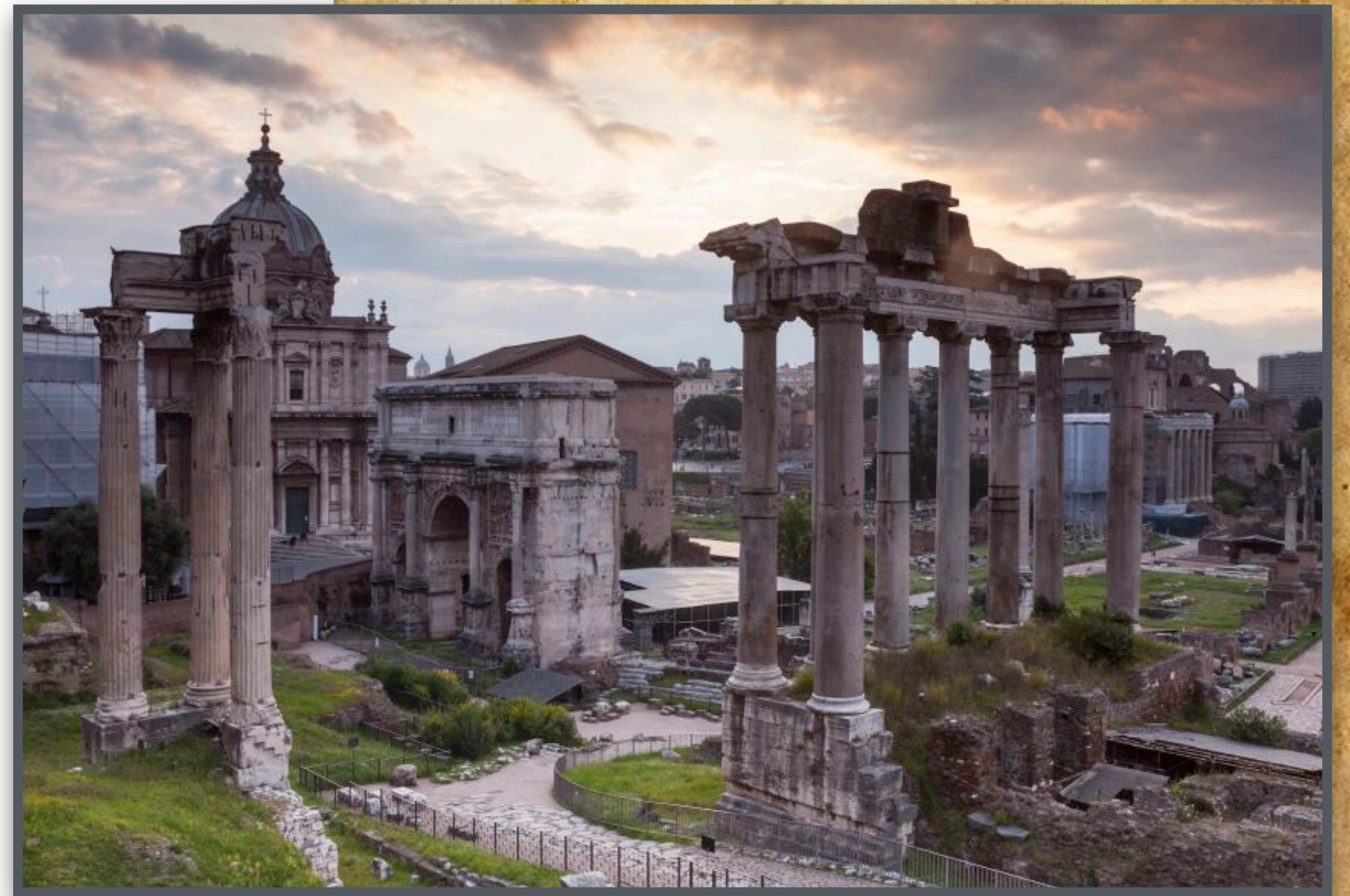
- 1. Christianity in Rome: Romans 1:1-17**
- 2. The letter as a whole: Romans 1-16**
- 3. Need of grace: Romans 1-4**
- 4. Gift of grace: Romans 5-8**
- 5. Grace to Jews and Gentiles: Romans 9-11**
- 6. Grace in practice: Romans 12:1-15:6**

Welcome

- **How did Christianity arrive in Rome?**
- **What was the history of the movement?**
- **Why did Paul write to them?**
- **The Beginning of the Letter (1:1-17)**

Rome in those days

- 🌐 **What was Rome like?**
- 🌐 **Who were the Roman Christians**
- 🌐 **What was their history?**
- 🌐 **Sources: Suetonius, Tacitus, Acts of the Apostles**



The Jewish community in Rome is known to be the oldest Jewish community in Europe and also one of the oldest continuous Jewish settlements in the world, dating back to 161 B.C.E. when Jason ben Eleazar and Eupolemus ben Johanan came as envoys of Judah Maccabee.

Other delegations were sent by the Hasmonean rulers in 150 and 139 B.C.E. After the Romans invaded Judea in 63 B.C.E., Jewish prisoners of war were brought to Rome as slaves, Jewish delegates came to Rome on diplomatic missions and Jewish merchants travelled to Rome seeking business opportunities.

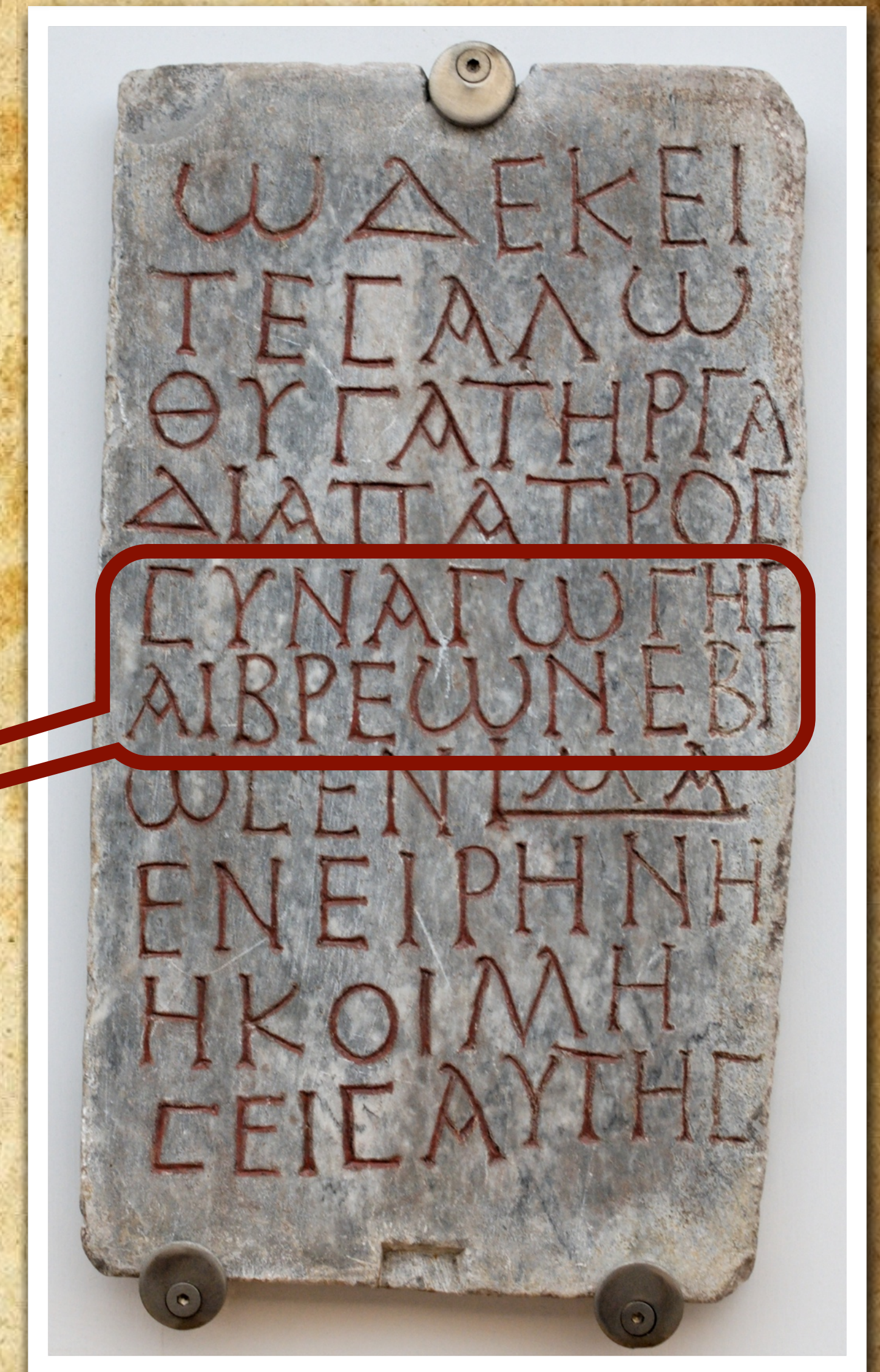
Many of those who visited Rome stayed and the Jewish population began to grow.



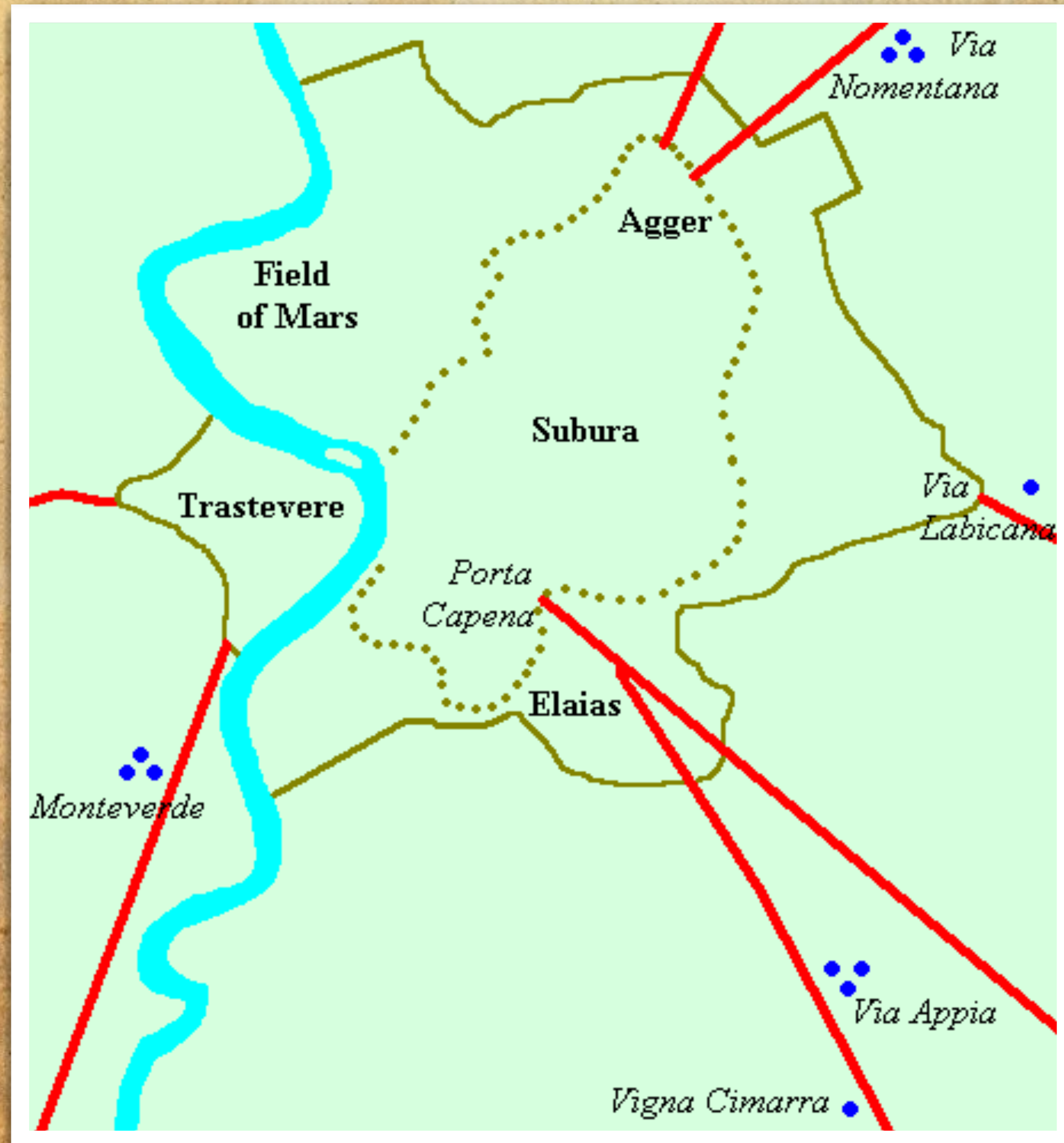
1. Augustenses
2. Agrippenses
3. Herodienses
4. Volumnenses
5. Campenses
6. Siburenses
7. Calcarenses
8. Elea
9. Tripolitani
10. Sekenoi
11. Arca of Lebanon
12. Hebraei
13. Vernaculi



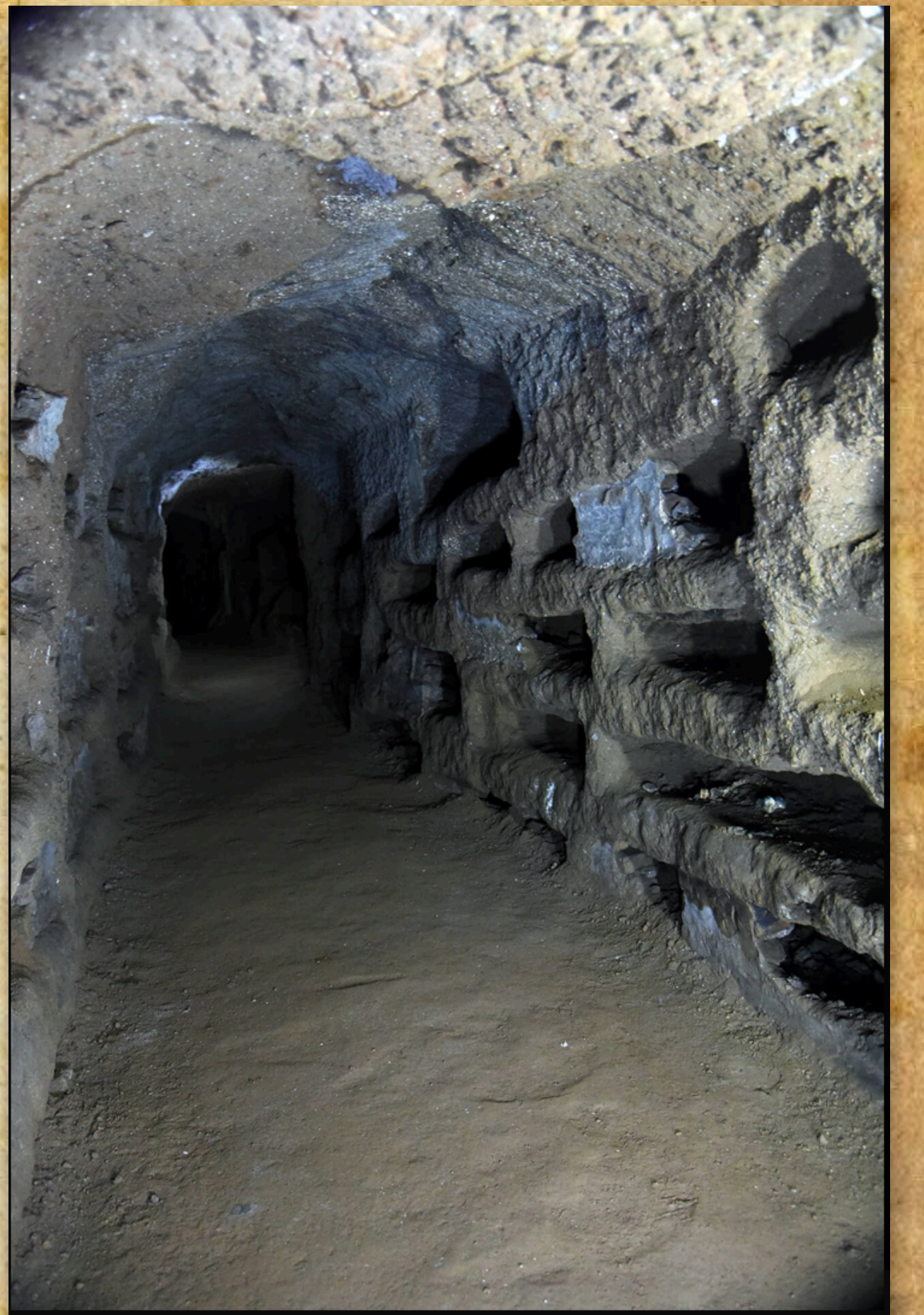
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Jewish Catacombs in Rome



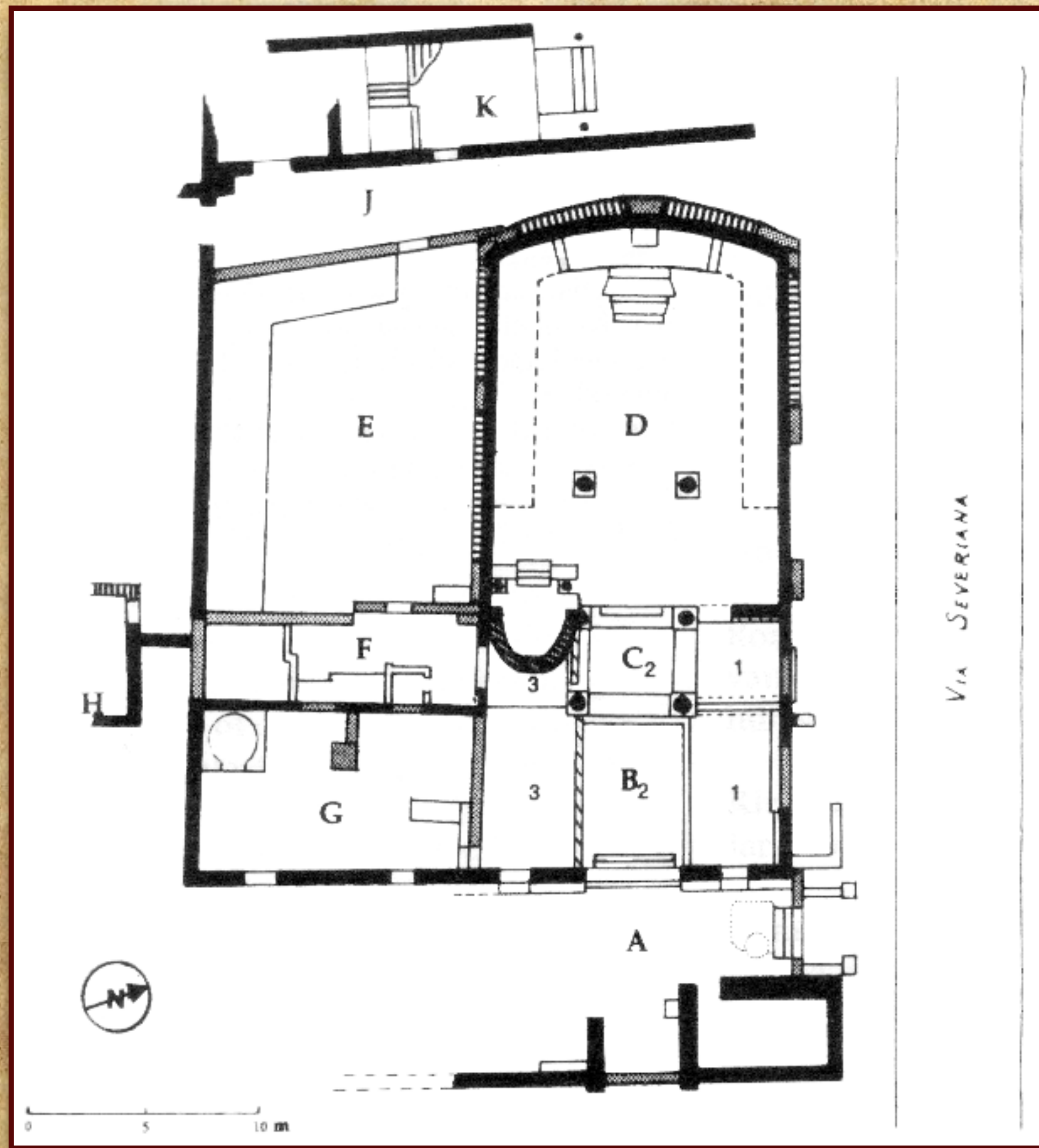
Via Nomentana	Synagogue of the "Agger"
	Synagogue of the Subura
Via Labicana	Unknown synagogue
Via Appia Pignatelli	Synagogue of the Field of Mars
Via Appia	Synagogue of Elaias
Via Ostiensis	Synagogue of the Agrippaeans
	Synagogue of the Augustiales
	Synagogue of the Hebrews
	Vernacular synagogue
	Synagogue of Volumnius
	Synagogue of the Tripolitans
	Synagogue of the Calcaresians



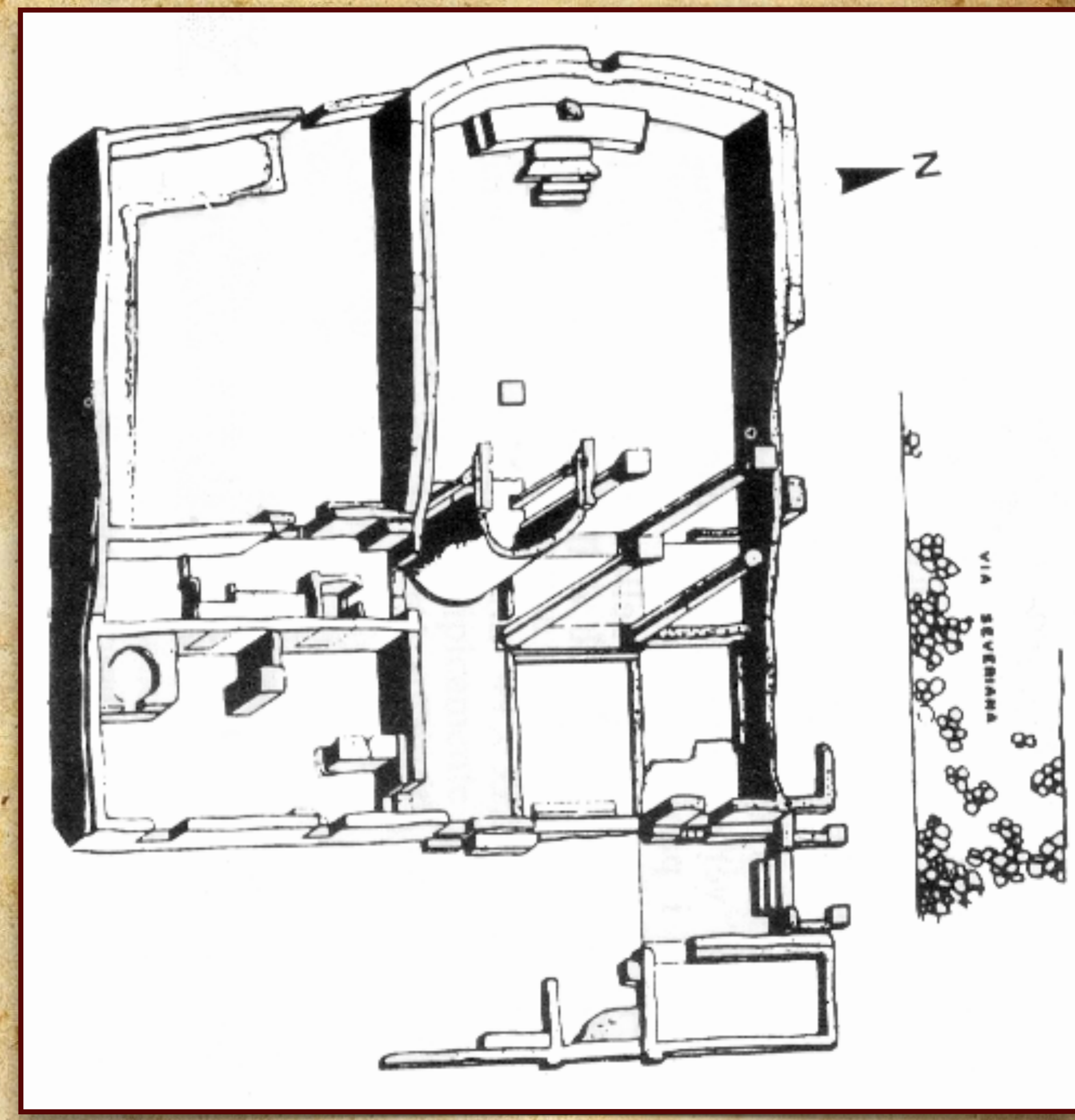
Ostia Antica

Synagogue
Menorah
Insulae





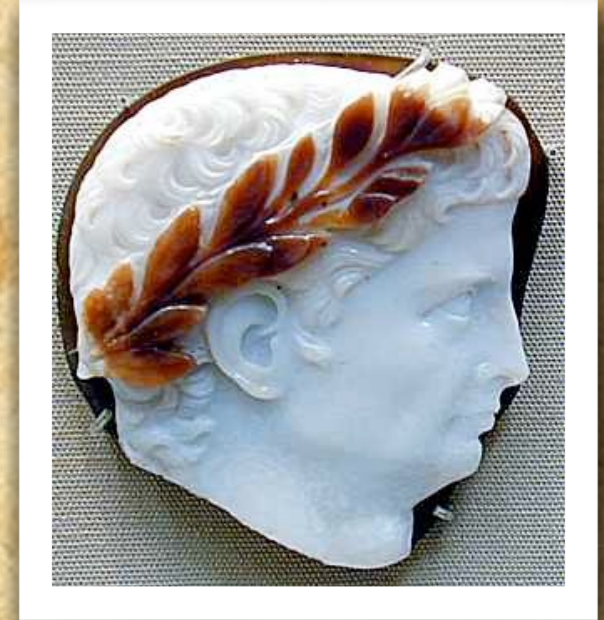
VIA SEVERIANA



Population estimates

- **Ancient populations** are notoriously difficult to establish. Romans did conduct a census from time to time.
- **Basis of calculation:** average urban density; water consumption and supply; consumption of grain.
- Estimates of the overall population of the **Empire** vary significantly from 55m to 70m.
- **Rome:** standard estimate 1m. In reality, probably c. 450,000.
- City blocks (*insulae*) in **Pompeii** and **Ostia** are sufficiently well explored that a fair estimate of population density can now be arrived at.
- Such a calculation would give the city of ancient Rome roughly **450,000** inhabitants, within the known population and density range of pre-industrial and modern urban centres.
- According to researchers, there were an estimated **4.5 to 7 million Jews** in the ancient Roman empire around the first century, accounting for five to fifteen percent of the population.
- If we imagine 10% of Rome were Jewish (perhaps an over estimate), such a calculation would yield **45,000 Jews** in imperial Rome.

Claudius



Since the Jews constantly made disturbances at the instigation of Chrestus, [Claudius] expelled them from Rome.

Suetonius: Lives (Claudius 25.4)



His expulsion of “Jews” from Rome is apparently confirmed by Acts 18:2, where we read:

There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome.

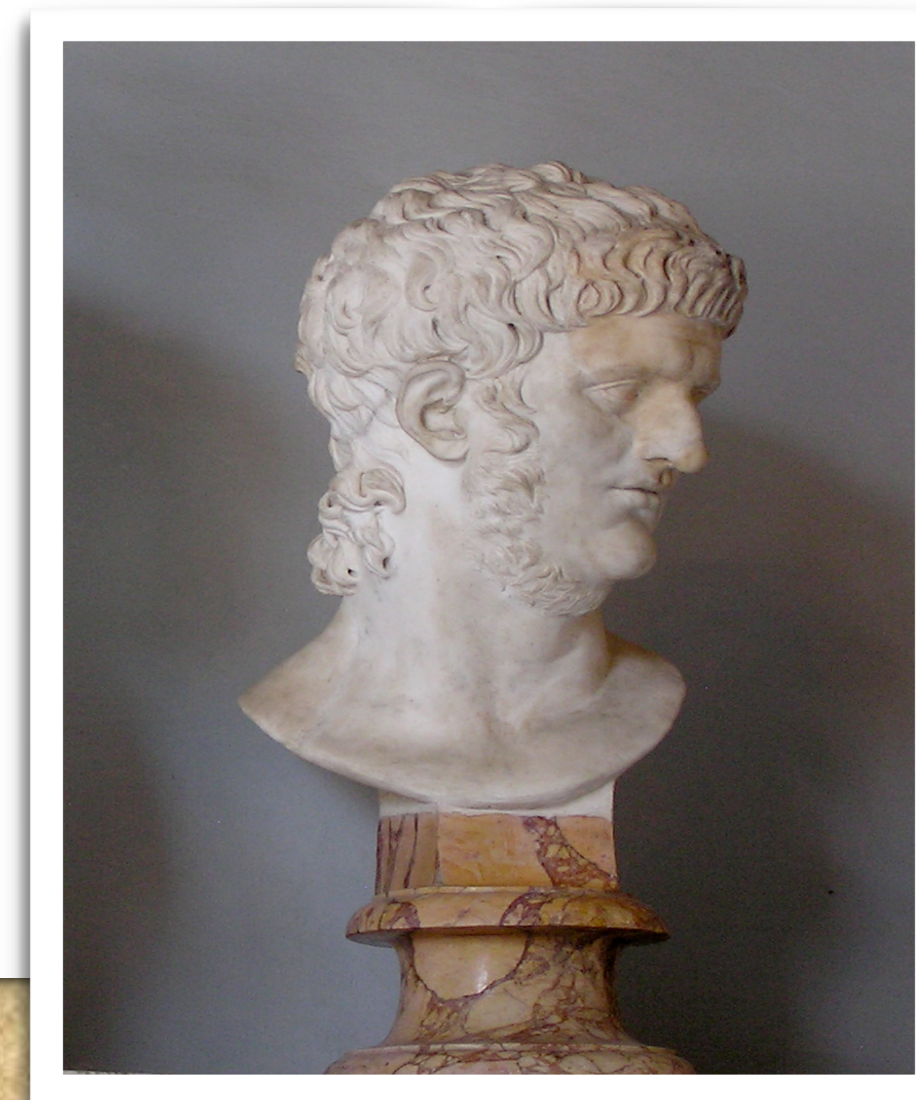
Nero

Nero (54-68) was originally named Domitius Ahenobarbus and was adopted by his step-father Claudius, and changed his name at the age of twelve to Nero Claudius Caesar Germanicus.

It was precisely to ensure his succession that Agrippina did away with Claudius and accordingly Nero became emperor on 13 October 54.

Nero was the first to persecute the Christians in 64.

Eventually, he failed to respond quickly to military crises and was abandoned by the praetorians and the Senate. He took refuge in the villa of his ex-slave Paon and there he committed suicide, reportedly lamenting “What an artist dies with me”.



Nero

Again, in his *Lives of the Caesars* (Nero xvi), Suetonius mentions the Christians as a “class of men given to a new and mischievous superstition”.

It is interesting to note that he calls the religion a “new” superstition and seems not to confuse it, as the earlier citation had done, with Judaism.

This distinction is even clearer in the *Chronicle* (ii.29) of Suplicius Severus. Nero had been blamed for the fire in Rome and tried to deflect blame by punishing the Christians who by now had become “very large”.

The Fire of Rome

But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace.

Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular.

Tacitus, Annals 15.44

18 July, 64 AD

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18 July, 64 AD

SUMMARY

- **At the start, Christians were both Jews and *some* Gentiles.**
- **At a certain point, the Jewish Christ-believers were expelled (not *all* the Jews).**
- **The gentiles developed a law-free style of Christianity.**
- **On the return of the Jewish Christians, the community was in conflict.**
- **Each side could lay claim to a certain superiority.**

A letter from Acts 15:22-29

Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers, with the following letter:

Superscript

“The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings.

Body

Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds, we have decided unanimously to choose representatives and send them to you, along with our beloved Barnabas and Paul, who have risked their lives for the sake of our Lord Jesus Christ.

We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth.

For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication. If you keep yourselves from these, you will do well.

Postscript
Farewell.”

Romans as a letter

Epistolary Superscript	1:1-7
[Thanksgiving	1:8-17]
Body of the Letter	1:18-15:33
Epistolary Farewell	16:1-27

The Superscript

Rom. 1:1 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy scriptures, 3 the gospel concerning his Son, who was descended from David according to the flesh 4 and was declared to be Son of God with power according to the spirit of holiness by resurrection from the

dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, 6 including yourselves who are called to belong to Jesus Christ, 7 To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

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- Jesus Christ
- Apostle(ship)
- Called

- NB: “insertion”
- Vv. 2-6
- Rich / dense
- Foundations

The Thanksgiving

Rom. 1:8 First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world.

9 For God, whom I serve with my spirit by announcing the gospel of his Son, is my witness that without ceasing I remember you always in my prayers, 10 asking that by God's will I may somehow at last succeed in coming to you.

11 For I am longing to see you so that I may share with you some spiritual gift to strengthen you— 12 or rather so that we may be mutually encouraged by each other's faith, both yours and mine.

13 I want you to know, brothers and sisters, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as I have among the rest of the Gentiles. 14 I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish 15 —hence my eagerness to proclaim the gospel to you also who are in Rome.

Rom. 1:16 For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed through faith for faith; as it is written, "The one who is righteous will live by faith."

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16 For I am not ashamed of the gospel;
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to the **Jew** first and also to the **Greek**.

17 For in it the **righteousness** of God is revealed through **faith** for **faith**;
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The Letter in Outline

VERSE	TERM	TOPIC
1:1-7	Superscript	Greetings
1:8-15	Introduction	<i>Reasons for coming to Rome</i>
1:16-17	Thesis	Justification, Faith, Jews, Gentiles, live
1:18-4:35	Proof 1	Sin (all) and faith (everyone)
5-8	Proof 2	Salvation for all through Christ
9-11	Proof 3	God's election of both Jews and Gentiles
12-15:6	Proof 4	Life together in the Roman communities
15:7-33	Conclusion	<i>Reasons for coming to Rome</i>
16	Postscript	Greetings

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Suggestion

- Read the whole letter
- Not all in one go!
- Use the sections suggested
- Note any queries/observations
- Best of luck!

