

The Letter to the Romans
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Presentation 6

Welcome

- Questions for today
- Romans 12:1-15:6
- Parts (i) and (ii): the centrality of love
- Part (iii): love in practice
- Synthesis
- Prayer

Questions for today

- The theological issues of the Reformation
- The practical issues of the Reformation
- Joint Declaration on the Doctrine of Justification (1999)
- Today: the place of Scripture
- Today: ethical issues
- Today: church order
- Today: how to discern future evolutions and keep communion

Vocabulary

MUTUALITY: self, one another, neighbour, “brothers and sisters”

STYLE: Imperatives, closing in a prayer in 15:6

Frames

Romans 12:1 Therefore I exhort (*parakalō*) you, brothers and sisters, by the mercies of **God**, to present your bodies as a sacrifice—alive, holy, and pleasing to **God**—which is your *reasonable (logikēn) service*. **2** Do not be conformed to this present world, but be transformed by the renewing of your *mind (nous)*, so that you may test and approve

what is the will of God—what is good and well-pleasing and perfect.

Romans 15:5 Now may the **God** of endurance and **comfort** (*paraklēseōs*) give you *unity (to auto phronein)* with one another in accordance with Christ Jesus, **6** so that together you may with one voice *glorify* the **God** and Father of our Lord Jesus Christ.

Rivets

Rom 11:25 So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this *mystery*: a hardening has come upon part of Israel, until the full number of the Gentiles has come in. **Rom 11:30** Just as you were once disobedient to **God** but have now received **mercy** because of their disobedience, **31** so they have now been disobedient in order that, by the **mercy** shown to you, they too may now receive **mercy**. **Rom 11:36** For from **him** (God) and through **him** (God) and to **him** (God) are all things. To **him** (God) be the glory forever. Amen.

Rom 12:1 I appeal to you therefore, brothers and sisters, by the **mercies** of **God**, to present your bodies as a living sacrifice, holy and acceptable to **God**, which is your spiritual worship. **2** Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the *will* of **God**—what is good and acceptable and perfect. **Rom 12:3** For by the grace given to me I say to everyone among you **not to think of yourself more highly** than you ought to think, but to think with sober judgment, each according to the measure of faith that **God** has assigned.

Romans 15:5 Now may the **God** of endurance and comfort give you unity with **one another** in accordance with **Christ Jesus**, **6** so that together you may with one voice *glorify* the **God** and Father of our Lord Jesus Christ.

Romans 15:7 Receive **one another**, then, just as **Christ** also received you, to **God's glory**. **8** For I tell you that **Christ** has become a servant of the circumcised on behalf of **God's** truth to confirm the promises made to the fathers, **9** and thus the Gentiles glorify **God** for his mercy.

Verses	Vocabulary	Frames	Rivets
1:16-4:35	(Un)faith, unrighteousness, Gentile; to write	1:16-17 faith, righteous, written 4:23-25 written, believe, justification	4:23-25 believe, our Lord Jesus, justification 5:1-2 justified, faith, our Lord Jesus Christ
5-8	Sin, Christ, life/live, Spirit.	5:1 God, our Lord Jesus Christ 8:39 God, Christ Jesus our Lord.	8:39 separate, Christ 9:1-2 Christ, anathema
9-11	Sarah, Jacob, Esau, Moses, Abraham, Hosea, Benjamin, Elijah, and Israelite	9:4-5 covenant, forever and ever. Amen. 11:27.36 covenant, forever and ever. Amen.	11:25 not wiser, 11:30-31 mercy; 36 ages, God 12:1 mercies, 2 this age, 3 not more highly, God
12:1-15:6	Appeal; self, one another, neighbour and brother and sister	12:1 I encourage you; God ("liturgy") 15:5-6 God, encouragement ("liturgy")	15:5-6 Christ, one another, glorify, God 15:7 Christ, one another, glory, God 15:7 Christ, one another, glory, God

Thesis

Romans 1:16 For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek.

17 For the righteousness of God is revealed in the gospel from faith to faith, just as it is written, "The righteous by faith will live."

VERSE	TERM	TOPIC
1:1-7	Superscript	Greetings
1:8-15	Introduction	Reasons for coming to Rome
1:16-17	Thesis	Justification, Faith, Jews, Gentiles, live
1:18-4:25	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	Reasons for coming to Rome
16	Postscript	Greetings

Overall Outline

- i. Christian life as "reasonable worship" (12:1-2)
- ii. What does Christian living require? (12:3-13:14)
- iii. Living "inclusively" and in tolerance of each other (14:1-15:6)

12:1-2	Introduction (exordium; i)
12:3	Thesis (propositio)
12:4-15:4	Proofs (probationes; ii and iii)
15:5-6	Conclusion (peroratio)

Rom 12:3 For by the grace given to me I say to every one of you not to think more highly of yourself than you ought to think, but to think with sober discernment, as God has distributed to each of you a measure of faith.

Parts (i) and (ii)

- i. Christian life as "reasonable worship" (12:1-2)
- ii. What does Christian living require? (12:3-13:14)
 - a) Your own gifts (12:3-8)
 - b) Gift of love within the community (12:9-16)
 - c) Love in action outside the community (12:17-21)

- d) How should we treat civil authorities? (13:1-7)
- e) Being indebted in love (13:8-10)
- f) "Knowing the time" (13:11-14)

Introduction

Rom 12:1

A. Therefore I exhort you (*plural throughout*), brothers and sisters, by the mercies of God, to present your bodies as a sacrifice

B. —alive, holy, and pleasing (*euareston*) to God—

A* which is your reasonable (*logikēn* = reasonable, spiritual, appropriate, rational) service (*worship*).

Centrality of love

Rom 12:3 For by the grace given to me I say to every one of you not to think more highly of yourself than you ought to think, but to think with sober discernment, as God has distributed to each of you a measure of faith.

4 For just as in one body we have many members, and not all the members serve

- (1) If the gift is **prophecy**, that individual must use it in proportion to his faith.
- (2) 7 If it is **service**, he must serve;
- (3) if it is **teaching**, he must teach;
- (4) 8 if it is **exhortation**, he must exhort;
- (5) if it is **contributing**, he must do so with sincerity;
- (6) if it is **leadership**, he must do so with diligence;
- (7) if it is showing **mercy**, he must do so with cheerfulness.

Rom 12:9 Love must be without hypocrisy. Abhor what is evil, cling to what is good. 10 **Be devoted to one another with mutual love, showing eagerness in honouring one another.**

11 Do not lag in zeal, be enthusiastic in spirit, serve the Lord. 12 Rejoice in hope, endure in suffering, persist in prayer.

Background

Prov 25:21 If your enemy is hungry, give him food to eat, and if he is thirsty, give him water to drink, 22 for you will heap coals of fire on his head, and the Lord will reward you.

Rom 13:1 Let every person be subject to the governing authorities. For there is no authority except by God's

Rom 12:2

A. Do not be conformed to this present world (lit. age), but be transformed (*metamorphousthe*) by the renewing (*anakainōsei*) of your mind (*nous*),

B. so that you may test and approve what is the will of God—what is good and well-pleasing (*euareston*) and perfect.

the same function, 5 so we who are many are one body in Christ, and individually we are members who belong to one another.

6 And we have different gifts according to the grace given to us.

1 Contribute to the needs of the saints, pursue hospitality.

14 Bless those who persecute you, bless and do not curse. 15 Rejoice with those who rejoice, weep with those who weep.

16 **Live in harmony with one another**; do not be haughty but associate with the lowly. Do not be conceited.

Coals: an image of the shame felt, leading to repentance.

Coals: if the love offered is further rejected, then God will punish even more severely.

Coals: a humorous reference to killing with kindness (risking a concealed revenge!)

appointment, and the authorities that exist have been instituted by God. 2 So the person who resists such authority

resists the ordinance of God, and those who resist will incur judgment **3** (for rulers cause no fear for good conduct but for bad).

Do you desire not to fear authority? Do good and you will receive its commendation, **4** for it is God's servant for your good.

But if you do wrong, be in fear, for it does not bear the sword in vain. **It** (or: he) **is God's servant to administer retribution on the wrongdoer.**

Background

Since the Jews constantly made disturbances at the instigation of Chrestus, [Claudius] expelled them from Rome. Suetonius, Lives of the Twelve Caesars (Claudius 25.4)

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 the Jews to depart from Rome. (Acts 18:2)

Romans 13:8 Owe no one anything, except to love one another, for the one who loves his neighbor has fulfilled the law. **9** For the commandments, "***Do not commit adultery, do not murder, do not steal, do not covet,***" (and if there is any other commandment) are summed up in this, "***Love your neighbour as yourself.***" **10** Love does no wrong to a neighbour. Therefore love is the fulfilment of the law.

Background

Jesus said to him, "What is written in the law? How do you understand it?" The expert answered, "Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and love your neighbour as yourself." Jesus said to him, "You have answered correctly; do this, and you will live." (Luke 10:26-28)

"But I say to you who are listening: Love your enemies, do good to those who hate

Rom 13:11 And do this because we know the **time**, that it is already the **hour** for us to awake from sleep, for our salvation is now **nearer** than when we became believers. **12** The **night** has advanced toward **dawn**; the day is near. So then we must lay aside the works of **darkness**, and **put on** the weapons of **light**.

5 Therefore it is necessary to be in **subjection**, not only because of the wrath of the authorities **but also because of your conscience.**

6 For this reason you also pay taxes, **for the authorities are God's servants devoted to governing.** **7** Pay everyone what is owed: taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due.

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)

you, bless those who curse you, pray for those who mistreat you. (Luke 6:27-28)

For the whole law can be summed up in a single commandment, namely, "You must love your neighbour as yourself." (Gal 5:14)

You must not take vengeance or bear a grudge against the children of your people, but you must love your neighbour as yourself. I am the Lord. (Lev 19:18)

13 Let us live decently as in the **daytime**, not in carousing and drunkenness, not in sexual immorality and sensuality, **not in discord and jealousy** (or *selfish ambition*. cf. *Rom 13:13; 2 Cor 12:20; 1 Cor 3:3; 13:4*)

14 Instead, **put on** the Lord Jesus Christ, and make no provision for the flesh to arouse its desires.

Part (iii)

- iii. Living “inclusively” and in tolerance of each other (14:1-15:6)
- a) Tolerance is the call of everyone (14:1-12)
 - b) Especially the strong should be tolerant of the weak (14:13-23)
 - c) The example of Jesus, who was himself so tolerant (15:1-6)

Love in practice

Rom 14:1 Now receive the one who is weak in the faith, and do not have disputes over differing opinions. 2 One person believes in eating everything, but the weak person eats only vegetables.

3 The one who eats everything must not despise the one who does not, and the one who abstains must not judge the one who eats everything, for God has accepted him.

4 Who are you to pass judgment on another’s servant? Before his own master he stands or falls. And he will stand, for the Lord is able to make him stand.

1. avoiding meat sacrificed to idols
2. abstaining from wine
3. observing Jewish holy days

Rom 14:10 But you who eat vegetables only—why do you **judge** your brother or sister? And you who eat everything—why do you **despise** your brother or sister? For we will all stand before **the judgment seat of God**. **11** For it is written, “*As I live, says the Lord, every knee will bow to me, and every tongue will give praise to God.*” **12** Therefore, **each of us will give an account of himself to God.**

Rom 14:13 Therefore we must not pass judgment on one another, but rather **determine never to place an obstacle or a trap before a brother or sister.**

14 I know and am convinced in the Lord Jesus that there is nothing unclean in itself; **still, it is unclean to the one who considers it unclean.**

15 For if your brother or sister is distressed because of what you eat, **you are no longer walking in love.** Do not destroy by your food someone for whom Christ died. **16** Therefore do not let what you consider good be spoken of as evil.

17 For the kingdom of God does not consist of food and drink, but **righteousness, peace, and joy in the Holy Spirit.** **18** For the one who serves Christ in this way is pleasing to God and approved by people.

Rom 14:19 So then, let us pursue what makes for peace and for building up one another. **20** Do not destroy the work of God for the sake of food. For although all things are clean, it is wrong to cause anyone to stumble by what you eat. **21** It is good not to eat meat or drink wine or to do anything that causes your brother to stumble.

22 The faith you have, keep to yourself before God. **Blessed** is the one who does not judge himself by what he approves. **23** But the man who doubts is condemned if he eats, because he does not do so from faith, **and whatever is not from faith is sin.**

Rom 15:1 But we who are strong ought to bear with the failings of the weak, and not just please ourselves. **2** Let each of us please his neighbour for his good to build him up.

3 For even Christ did not please himself, but just as it is written, “The insults of those who insult you have fallen on me.”

4 For everything that was written in former times was written for our instruction, so that through endurance and through encouragement of the scriptures we may have hope.

5 Now may the God of endurance and comfort give you **unity with one another** in accordance with Christ Jesus, **6** so that

together you may with **one voice** glorify the God and Father of our Lord Jesus Christ.

Synthesis

12:1 I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a **living sacrifice**, holy and acceptable to God, which is your spiritual worship. **2** Do not be conformed to this world, but be **transformed by the renewing of your minds**, so that you may discern what is the will of God—what is good and acceptable and perfect.

14:7 We do not live to ourselves, and we do not die to ourselves. **8** If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's.

13:10 Love does no wrong to a neighbour; therefore, **love is the fulfilling of the law.**

15:7 Welcome one another, therefore, just as Christ has welcomed you, for the glory of God.

Romans 1-8	Romans 9-11	Romans 12-15
No distinction (twice!)	Intricate relationship	Welcome one another
Inclusion of the Gentiles	Inclusion of Israel	Exhortation: Live inclusively!

12:1-2 Introduction (exordium)
12:3 Thesis (propositio)
12:4-15:4 Proofs (probationes)
15:5-6 Conclusion (peroratio)

Romans 15:7 Receive one another, then, just as Christ also received you, to God's glory.

8 For I tell you that Christ has become a servant of the circumcised on behalf of God's truth to confirm the promises made to the fathers, **9** and thus the Gentiles glorify God for his mercy.

8: For I tell you that Christ has become (Rom 1:3, 2:25; 3:19; 4:18; 6:5; 7:3-4; 9:29; 10:20; 11:5-6, 9, 17, 25, 34; 12:16) a servant (13:4) of the circumcised (Rom 2:25-3:1; 3:30; 4:9-12) on behalf of God's truth (1:18, 25; 2:2, 8, 20; 3:7; 9:1) to confirm the promises (4:13-14, 16, 20; 9:4, 8-9) made to the fathers, (4:11-12, 16-18; 9:5, 10; 11:28)

7: Receive (14:1, 3), one another then (1:12, 27; 2:15; 12:5, 10, 16; 13:8; 14:13, 19; 15:5) just as Christ also received you, to God's glory. (1:23; 2:7, 10; 3:7, 23; 4:20; 5:2; 6:4; 8:18, 21; 9:4, 23; 11:36).

9: and thus the Gentiles (1:5, 13; 2:14, 24; 3:29; 4:17-18; 9:24, 30; 10:19; 11:11-13, 25) glorify (1:21; 8:30; 11:13; 15:6) God for his mercy (9:23; 11:21)

Romans 12-15 =
7 Receive one another, then, just as Christ also received you, to God's glory.

Romans 9-11 =
to confirm the promises made to the fathers,

Romans 1-4 =
8 For I tell you that Christ has become a servant of the circumcised on behalf of God's truth

Romans 5-8 =
9 and thus the Gentiles glorify God for his mercy.

And today?

- We are accountable to God
- Individual sensitivity and conscience
- Putting others first for the sake of communion

- Hospitality in practice
- The theological issues of the Reformation
- The practical issues of the Reformation
- Joint Declaration on the Doctrine of Justification (1999)
- Today: the place of Scripture
- Today: ethical issues
- Today: church order
- Today: how to discern future evolutions and keep communion

Prayer

Loving God,
we give you heartfelt thanks
for your faithful love to us
and to all humanity
disclosed in Jesus, your Son.
Bless our communities of faith, great and small,
that we learn from you
how to be faithful to all we have received,
how to discern what you are asking of us today
and how live together with love and mutual respect.
Send us your Holy Spirit,
your holy Wisdom,
we may walk together the ways of your kingdom.
Through Christ our Lord. Amen.