

Jew-Gentile Tension as the Central Purpose Of the Book of Romans

1:1-17	Introduction: Paul's Desire to Visit Rome	
1:1-15	¹³ I do not want you to be unaware, brothers, 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 well as among the rest of the Gentiles. ¹⁴ I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. ¹⁵ So I am eager to preach the gospel to you also who are in Rome.	<i>Paul's desire to take the gospel to yet unreached Gentiles</i>
1:16-17	¹⁶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.	<i>The gospel is for Jew and Gentile</i>
1:18—4:25	The Gospel of Salvation for Jew and Gentile through Justification by Faith apart from Law	
1:18-32	¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. ¹⁹ For what can be known about God is plain to them, because God has shown it to them. ²⁰ For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse ... ³² Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.	<i>Though without special revelation, Gentiles are condemned without excuse because of their suppression of God's general revelation</i>
2:1-5 & 2:17-24	¹ Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things ... ³ Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? ... ¹⁷ But if you call yourself a Jew and rely on the law and boast in God ... ²³ You who boast in the law dishonor God by breaking the law.	<i>Jews, likewise, are without excuse for they practice the same sins which they condemn in Gentiles</i>
2:6-13	⁶ He will render to each one according to his works ... ⁹ There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek ... ¹¹ For God shows no partiality ... ¹² For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. ¹³ For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.	<i>God will judge both Jews and Gentiles by their works</i>
2:14-16 & 2:25-29	¹⁴ For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. ¹⁵ They show that the work of the law is written on their hearts ... ²⁵ For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. ²⁶ So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? ²⁷ Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law.	<i>Gentiles who practice the law will condemn those Jews who break the law</i>

3:1-20	¹ Then what advantage has the Jew? Or what is the value of circumcision? ² Much in every way. To begin with, the Jews were entrusted with the oracles of God. ³ What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? ⁴ By no means! ... ⁵ But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? ... ⁶ By no means! ... ⁹ What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin ... ¹⁹ Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God.	Despite being entrusted with divine oracles, Jews were unfaithful and will be held accountable before God
3:21-31	²¹ But now the righteousness of God has been manifested apart from the law ... ²² the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction ... ²⁷ Then what becomes of our boasting? It is excluded ... ²⁸ For we hold that one is justified by faith apart from works of the law. ²⁹ Or is God the God of Jews only? Is he not the God of Gentiles also? ... who will justify the circumcised by faith and the uncircumcised through faith.	Because the Jews could not be justified by the law, God revealed a righteousness apart from the law, that is by faith, which is for both Jews and Gentiles
4:1-25	³ For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” ... ¹⁰ How then was it counted to him? Was it before or after he had been circumcised? ... The purpose was to make him the father of all who believe without being circumcised ... ¹² and to make him the father of the circumcised	Because Abraham was justified by faith before he was circumcised, he is a father to both Jews and Gentiles who have a faith like his
5:1—8:39	The Gospel Producing Righteousness by the Spirit and Not the Law Weakened by the Flesh	
5:1-11	¹ Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ ... ⁹ Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.	Both Jews and Gentiles together enjoy peace with God, safe from his wrath
5:12-21	¹⁸ Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.	Both Jews and Gentiles were condemned in Adam, their shared ancestor, but now can find life in Christ
6:1-23	³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ... so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free from sin.	Both Jews and Gentiles died to sin in their union with Christ and are therefore no longer its slaves
7:1-6	¹ Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? ² For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage ... ⁴ Likewise, my brothers ... now we are released from the law	Jewish believers, united to Christ, died also to the law and are therefore released from it

7:7-13	⁷ What then shall we say? That the law is sin? ... ¹³ Did that which is good, then, bring death to me? By no means! ... ⁸ But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness ... It was sin, producing death in me through what is good ... and through the commandment might become sinful beyond measure.	<i>Though the law given to Israel was good, their sinful nature urged them to break it</i>
7:14—8:4a	² For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. ³ For God has done what the law, weakened by the flesh, could not do.	<i>The Spirit sets the believer free from the law of sin, something which the law could not do for the Jew</i>
8:4b-39	¹¹ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies ... ¹⁴ For all who are led by the Spirit of God are sons of God ... ¹⁷ and if children, then heirs	<i>Jews and Gentiles in whom the Spirit dwells are equally children of God and await their glorification</i>
9:1—11:39	Vindication of God in Israel's Present Rejection and Future Embrace of the Gospel	
9:1-29	⁶ But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel ... it is not the children of the flesh who are the children of God, but the children of the promise ... in order that God's purpose of election might continue ... ²³ in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— ²⁴ even us whom he has called, not from the Jews only but also from the Gentiles?	<i>God's promise to Israel has not failed because those Jews who rejected Jesus did not truly belong to elect Israel</i>
9:30—10:4	³⁰ What shall we say, then? That Gentiles who did not pursue righteousness have attained it ... ³¹ but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. ³² Why? Because they did not pursue it by faith, but as if it were based on works.	<i>Unbelieving Jews failed to attain righteousness because they pursued the law by works instead of by faith</i>
10:5-21	¹² For there is no distinction between Jew and Greek ... ¹³ For "everyone who calls on the name of the Lord will be saved" ... ¹⁴ How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? ... ¹⁸ But I ask, have they not heard? Indeed they have ... of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."	<i>Israel heard the good news which could save them, but they did not believe</i>
11:1-10	¹ I ask, then, has God rejected his people? By no means! For I myself am an Israelite ... ² God has not rejected his people whom he foreknew ... ⁵ So too at the present time there is a remnant, chosen by grace.	<i>However, God has not rejected Israel because there remains a believing remnant</i>
11:11-36	¹³ Now I am speaking to you Gentiles ... ¹⁸ do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you ... So do not become proud, but fear. ²¹ For if God did not spare the natural branches, neither will he spare you ... ²⁵ Lest you be wise in your own sight	<i>Gentile believers commanded not to be proud for the heritage of Israel supports their faith and while Israel may have been broken</i>

	Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. ¹² Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean! ... ¹⁵ For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? ... ¹⁹ Then you will say, “Branches were broken off so that I might be grafted in” ... God has the power to graft them in again. I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. ²⁶ And in this way all Israel will be saved ... ²⁸ As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. ²⁹ For the gifts and the calling of God are irrevocable.	<i>off that Gentiles may be grafted in, so Israel will be grafted in again before the resurrection</i>
12:1—15:13	The Gospel Creates a United Body where Weak and Strong Live in Harmony	
12:1-21	¹ I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice ... I say to everyone among you not to think of himself more highly than he ought to think ... ⁴ For as in one body we have many members ... ⁵ so we, though many, are one body in Christ, and individually members one of another ... ¹⁰ Love one another with brotherly affection ... ¹⁶ Live in harmony with one another.	<i>Individual members of the church in Rome are called to present their bodies to the Lord as one single body gifted so as to build each other body up</i>
13:1-14	⁷ Pay to all what is owed to them: taxes to whom taxes are owed ... respect to whom respect is owed, honor to whom honor is owed. ⁸ Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. ⁹ For the commandments ... are summed up in this word: “You shall love your neighbor as yourself” ... therefore love is the fulfilling of the law.	<i>Jew and Gentile Christians, living in the context of persecution, are urged to love as a fulfillment of the law</i>
14:1—15:13	² One person believes he may eat anything, while the weak person eats only vegetables ... ⁵ One person esteems one day as better than another, while another esteems all days alike. ... ³ Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him ... ¹⁰ Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God	<i>Situation in Rome: Conflict between Jews who keep Torah and Gentiles who do not</i>
	¹ As for the one who is weak in faith, welcome him, but not to quarrel over opinions ... ¹³ Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother ... ¹⁵ For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died ... ²⁰ Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats ... ¹ We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves ... ⁷ Therefore welcome one another as Christ has welcomed you, for the glory of God.	<i>Paul’s practical counsel for Jew-Gentile table fellowship:</i> <i>Gentiles do not make Jews stumble by what you eat</i>

	⁵ May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, ⁶ that together you may with one voice glorify the God and Father of our Lord Jesus Christ ... ¹³ May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.	Closing doxological call to unity
15:14—16:27	Conclusion: Paul's Plans to Visit Rome	
15:14-21	the grace given me by God ¹⁶ to be a minister of Christ Jesus to the Gentiles ... so that the offering of the Gentiles may be acceptable ... to bring the Gentiles to obedience ... so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry ... ²⁰ and thus I make it my ambition to preach the gospel, not where Christ has already been named	Paul states that he was made a minister to the Gentiles and that his ambition is to preach the gospel where Christ has not been named
15:22-33	²⁵ At present, however, I am going to Jerusalem bringing aid to the saints. ²⁶ For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. ²⁷ For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings ... ³⁰ I appeal to you ... to strive together with me in your prayers to God on my behalf, ³¹ that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints	The gift of relief funds from Gentile churches to the church in Jerusalem suffering from a famine is a powerful testament of their unity
16:1-16	³ Greet Prisca and Aquila ... Greet my beloved Epaphroditus, who was the first convert to Christ in Asia. ⁶ Greet Mary, who has worked hard for you. ⁷ Greet Andronicus and Junia, my kinsmen and my fellow prisoners ... ⁸ Greet Ampliatus, my beloved in the Lord. ⁹ Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. ¹⁰ Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. ¹¹ Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. ¹² Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. ¹³ Greet Rufus, chosen in the Lord ... ¹⁴ Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. ¹⁵ Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. ¹⁶ Greet one another with a holy kiss.	Paul wishes the recipients of this letter to greet twenty-six individuals, possibly in references to as many house churches, composed of both Jews and Gentiles as yet another appeal for these two groups to fellowship with one another
16:17-27	¹⁷ I appeal to you, brothers, to watch out for those who cause divisions ... ²⁵ Now to him who is able ... according to the revelation of the mystery that ... has been made known to all nations ... ²⁷ to the only wise God be glory forevermore through Jesus Christ! Amen.	Paul's final command in the book of Romans is an appeal to unity followed by a doxology which alludes to the mystery revealed to the Gentiles