



ASKING BETTER QUESTIONS -  
GRAND THEMES 20 – NATIONS &  
CALL IV

A thick black L-shaped frame surrounds the text. The top-left corner is a horizontal bar extending to the right, then a vertical bar extending downwards. The bottom-right corner is a horizontal bar extending to the left, then a vertical bar extending upwards.

# WELCOME TO “GRAND THEMES”

Each week we will trace a major theme through the  
whole Bible.



# Nations & Call



VectorStock [VectorStock.com/554080](https://www.vectorstock.com/554080)

# Theme gallery



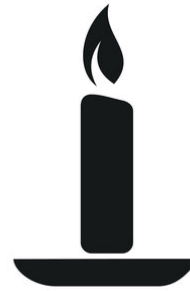
TEMPLE



COVENANT



EXODUS



L&D




KINGDOM



ORDER &  
CHAOS

# Theme gallery



					
NATIONS & CALL					



# Nations in Romans



VectorStock VectorStock.com/20180

Redefining the people of God

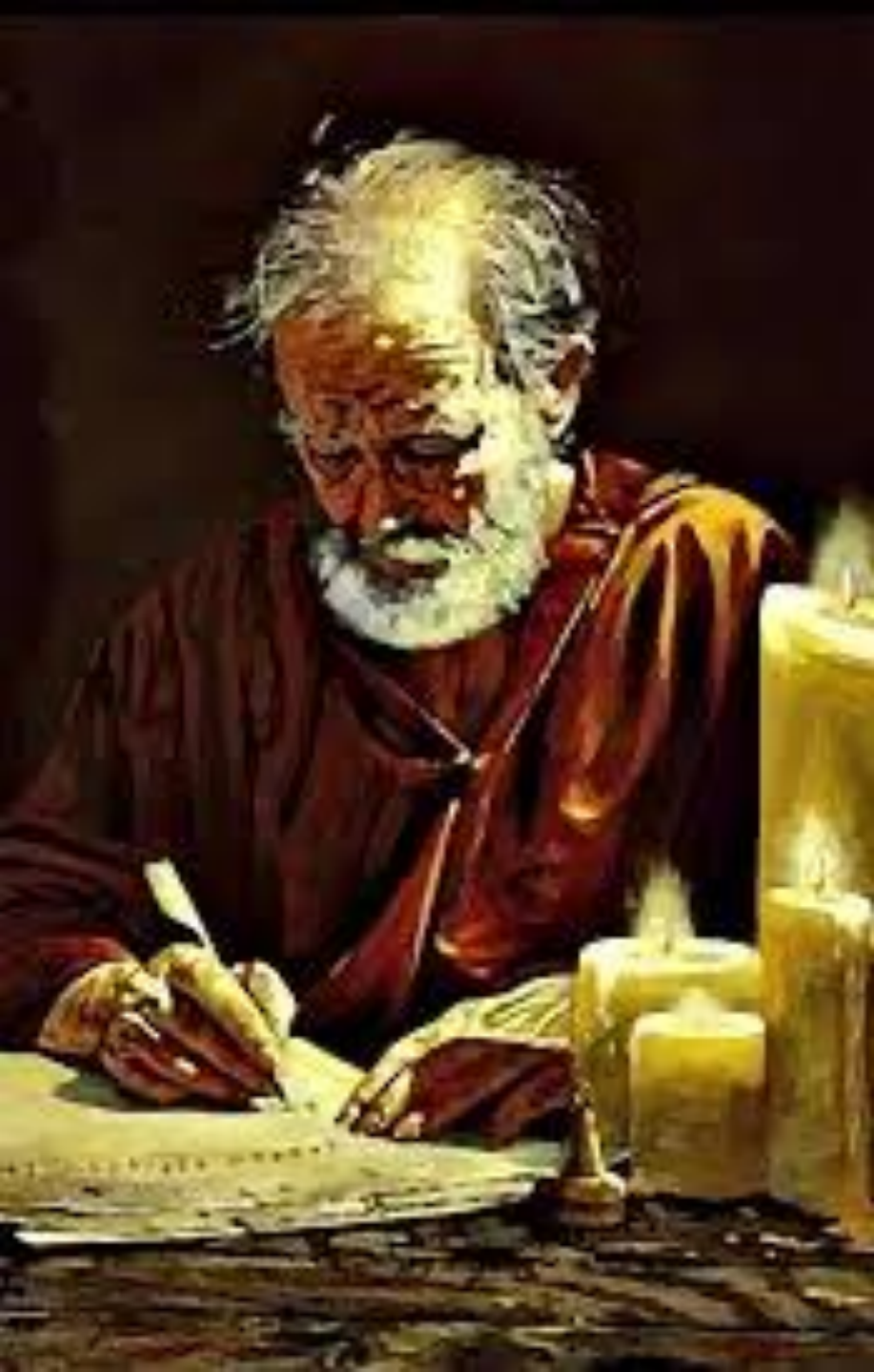
**ALL** = **Jew** + **Gentile**



# Romans 1



- (Rom 1:1-2) Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God — the gospel he **promised beforehand** through his **prophets** in the **Holy Scriptures** regarding his Son, who as to his earthly life was a **descendant of David**
- (Rom 1:5-6) ...Through him we received grace and apostleship to **call all the Gentiles to the obedience that comes from faith** for his name's sake. And you also are among those Gentiles who are called to belong to Jesus Christ.
- What is Paul setting up here in his introduction?
- Jewish heritage of the gospel + explicit call to the Gentiles.
- How's this going to work?

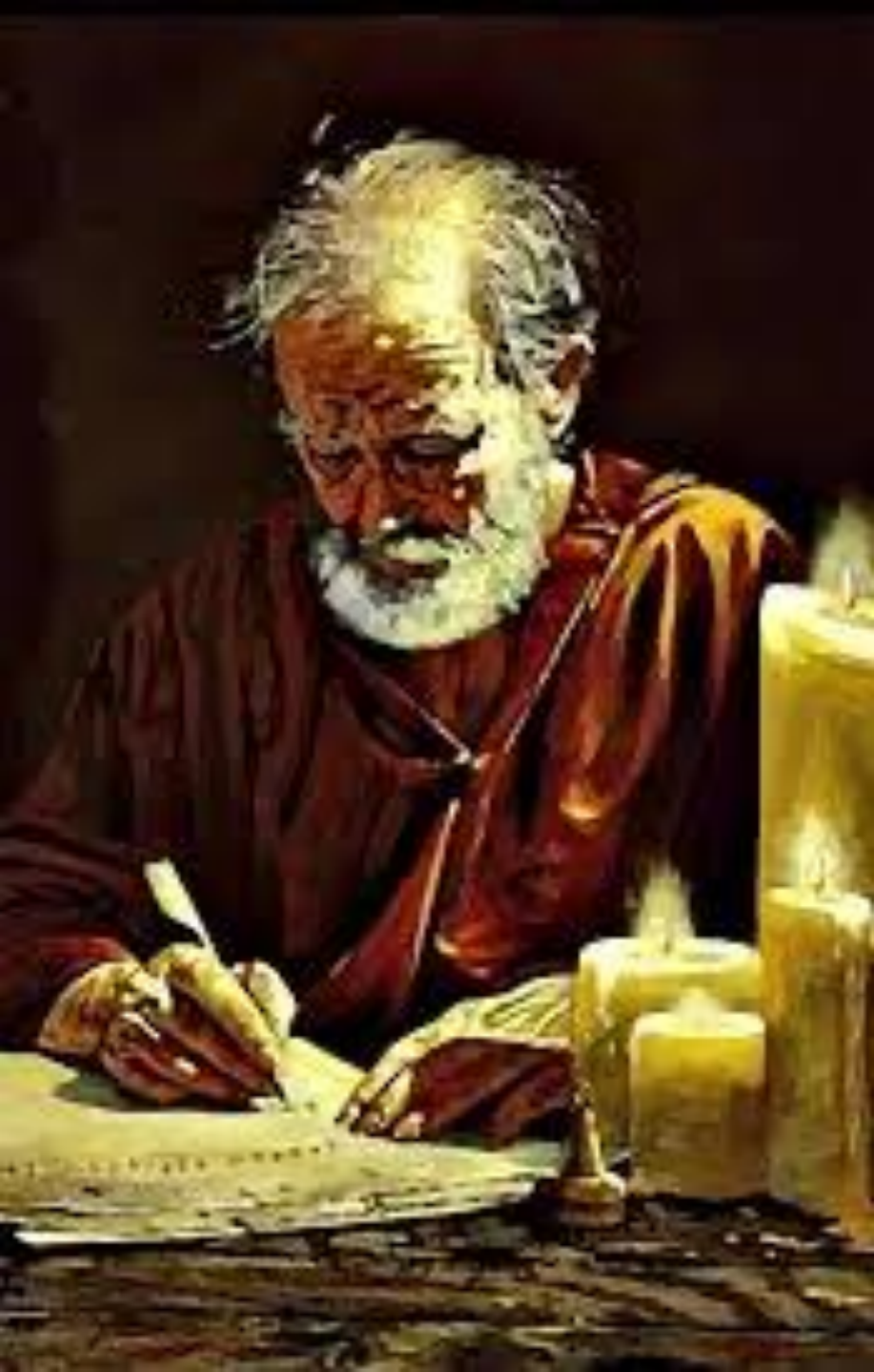


# Romans 1



- (Rom 1:13-17) Now I want you to know, brothers, that I often planned to come to you (but was prevented until now ) in order that I might have a fruitful ministry among you, just as among the rest of the **Gentiles**.
- I am obligated **both** to **Greeks** and **barbarians**, both to the wise and the foolish. So I am eager to preach the good news to you also who are in Rome.
- For I am not ashamed of the gospel, because it is God's power for salvation to **everyone** who believes, first to the **Jew**, and also to the **Greek**. For in it God's righteousness is revealed from faith to faith, just as it is written: **The righteous will live by faith**.
- **How would you summarise Paul's mission?**
- Barbarian = uncivilised = non-Greek Gentiles. [Persians, Gauls, Germanics, Phoenicians – not subject to Greek culture – not Hellenised. Had their own cultures]





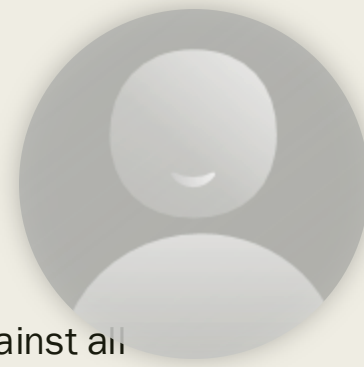
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# Gentile sin (Rom. 1)



- (Rom 1:18-23) For God's wrath is revealed from heaven against all godlessness and unrighteousness of people who by their unrighteousness suppress the truth, since what can be known about God is evident among them, because God has shown it to them.
- For His invisible attributes, that is, His eternal power and divine nature, have been clearly seen since the creation of the world, being understood through what He has made.
- As a result, people are without excuse. For though they knew God, they did not glorify Him as God or show gratitude. Instead, their thinking became nonsense, and their senseless minds were darkened. Claiming to be wise, they became fools and exchanged the glory of the immortal God for images resembling mortal man, birds, four-footed animals, and reptiles.
- Therefore God delivered them over in the cravings of their hearts to sexual impurity, so that their bodies were degraded among themselves. They exchanged the truth of God for a lie, and worshiped and served something created instead of the Creator, who is praised forever. Amen.
- What's the basic problem for the Gentile?
- What has happened spiritually for the Gentile?

# Jewish sin (Rom. 2)



- (Rom 2:17-24) Now if you call yourself a Jew, and rest in the law, boast in God, know His will, and approve the things that are superior, being instructed from the law, and if you are convinced that you are a **guide for the blind**, a **light to those in darkness**, an instructor of the ignorant, a teacher of the immature, having the full expression of knowledge and truth in the law— you then, who teach another, don't you teach yourself? You who preach, "You must not steal"—do you steal? You who say, "You must not commit adultery"—do you commit adultery? You who detest idols, do you rob their temples? You who boast in the law, do you dishonor God by breaking the law? For, as it is written: **The name of God is blasphemed among the Gentiles because of you.**
- How would you say this in your own words?
- How well does this apply to religious people in general?

# About circumcision....



- (Rom 2:25-29) *For circumcision benefits you if you observe the law, but if you are a lawbreaker, your circumcision has become uncircumcision.*
- *Therefore if an uncircumcised man keeps the law's requirements, will his uncircumcision not be counted as circumcision? A man who is physically uncircumcised, but who fulfills the law, will judge you who are a lawbreaker in spite of having the letter of the law and circumcision.*
- *For a person is not a Jew who is one outwardly, and true circumcision is not something visible in the flesh. On the contrary, a **person is a Jew who is one inwardly, and circumcision is of the heart—by the Spirit, not the letter.** That man's praise is not from men but from God.*
- So why are we talking about circumcision here?
- Covenant symbol > identity marker > became disconnected from the heart of a covenant partner.
- (Gen 17:4) “As for me, this is my covenant with you: You will be the **father of many nations.**”
- (Gen 17:10-11) This is my covenant with you and your descendants after you, the covenant you are to keep: **Every male among you shall be circumcised.** You are to undergo circumcision, and it will be **the sign of the covenant between me and you.**



# All have sinned (Rom. 3)

- (Rom 3:9-12) *What then? Are we any better? Not at all! For we have previously charged that **both Jews and Gentiles are all under sin**, as it is written:*
- *There is no one righteous, not even one. There is no one who understands; there is no one who seeks God. All have turned away; all alike have become useless. There is no one who does what is good, not even one.*
- (Rom 3:21-23) *But now, apart from the law, God's righteousness has been revealed —attested by the Law and the Prophets —that is, God's righteousness through faith in Jesus Christ, to **all who believe**, since there is no distinction. **For all have sinned and fall short of the glory of God.** They are justified freely by His grace through the redemption that is in Christ Jesus*
- So, how do you read “all” in the light of Romans 1 and 2?
- Gentiles have sinned. Jews have sinned > All have sinned.
- Therefore we need a solution for sin that **applies to everybody.**

# Making Faith the key... (Rom. 4)



- (Rom 4:1-3) What then can we say that Abraham, our physical ancestor, has found? If Abraham was justified by works, he has something to brag about—but not before God. For what does the Scripture say? **Abraham believed God, and it was credited to him for righteousness.**
- (Rom 4:9-12) Is this blessing only for the circumcised, then? Or is it also for the uncircumcised? For we say, **Faith was credited to Abraham for righteousness.** In what way then was it credited—while he was circumcised, or uncircumcised? Not while he was circumcised, but **uncircumcised**. And he received the sign of circumcision as a seal of the righteousness that he had by faith while still uncircumcised. This was to make him the father of all who believe but are not circumcised, so that righteousness may be credited to them also.
- So what is the point Paul is making here in relation to the Gentiles?

# Many nations (Rom 4)

- (Rom 4:16-17) *This is why the promise is by faith, so that it may be according to grace, to guarantee it to all the descendants —not only to those who are of the law but also to those who are of Abraham's faith. He is the father of us all in God's sight. As it is written: **I have made you the father of many nations.** He believed in God, who gives life to the dead and calls things into existence that do not exist.*
- *So if Abraham is the father of faith for the Jews, and God promised he would be father of many nations, then what does that mean about the place of the Gentiles in the family of God?*
- *The nations somehow join the Jews in the family of faith. And we don't need to worry about circumcision now because faith is the real marker (which came first)*



# Righteousness & Reconciliation

## (Rom. 5)



- (Rom. 5:1-2) *Therefore, since we have been declared **righteous** by faith, we have **peace with God** through our Lord Jesus Christ. We have also obtained **access** through Him by faith into this grace in which we stand, and we rejoice in the hope of the glory of God.*
- (Rom 5:6-11) *For while we were still helpless, at the appointed moment, Christ died for the ungodly. For rarely will someone die for a just person—though for a good person perhaps someone might even dare to die.*
- *But God proves His own love for us in that while we were still sinners, Christ died for us! Much more then, since we have now been declared **righteous** by His blood, we will be saved through Him from wrath. For if, while we were enemies, we were **reconciled** to God through the death of His Son, then how much more, having been reconciled, will we be saved by His life! And not only that, but we also rejoice in God through our Lord Jesus Christ. We have now received this reconciliation through Him.*
- How do you understand **reconciliation**?
- **How do righteousness, reconciliation, peace and access to grace all relate?**





# What about sin then? (Rom 6)

- (Rom 6:1) What should we say then? Should we continue in sin so that grace may multiply?
- Can you see how this argument might be made?
- (Rom 6:2-5) Absolutely not! How can we who died to sin still live in it? Or are you unaware that all of us who were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, so we too may walk in a new way of life. For if we have been joined with Him in the likeness of His death, we will certainly also be in the likeness of His resurrection
- What is the answering argument then?
- What is this new way of life?
- What happened to sin in Jesus' death?
- Something certainly did. Looks like it stayed there and was left behind in the resurrection.



# Released from the Law (Rom 7)



- (Rom 7:6) *But now we have been **released** from the law, since we have died to what held us, so that we may serve in the new way of the Spirit and not in the old letter of the law.*
- *What Law is this?*
- *Why is this important from a Gentile perspective?*
- (Rom 7:24b-25) *Who will rescue me from this dying body? I thank God through Jesus Christ our Lord! So then, with my mind I myself am a slave to the law of God, but with my flesh, to the law of sin.*
- *Need a new law for everybody!*



# Reflection



- What have you learnt today from our discussion?
- Are you seeing anything in a different way?
- Am I more of Jew or a Gentile when it comes to my sin?
- How does “peace with God” sound to you?



NEXT TIME...NATIONS & CALL  
VI – ROMANS PART 2