

Monsenaray Sheppard

Bi 606 Romans

Dr. Abrams

6/25/2020

Paper #2

Paul desire to write the Church at Rome and the situation that gives rise was that Paul felt that there was a need to write. He wrote it sometime between A.D. 56 and 58 from Corinth. He wrote this letter to establish contact with the Roman church in preparation for the anticipated visit. Paul had no one single reason to explaining the writings of Romans, but he had three objectives for writing this letter, and he wrote with urgency. He wrote this letter,

1. To teach them the fundamental doctrine of salvation I order to fortify them towards the Judaizers.
2. To explain the unbelief of Israel and vindicate the faithfulness of God in his dealings with Israel.
3. To give practical instruction concerning Christian living in the society of his day.

¹His audience was the saints in Rome. To all God's beloved in Rome who are called to be saints: Grace and peace to you from God our Father and the Lord Jesus Christ.

He wanted to instruct them in the gospel. It took Paul over 11 hours to write the letter to the Romans which were his audience, because he was very careful as what to write and how to articulate his words. Paul begins with a discussion of the state of humanity before the possibility of salvation through faith in Jesus. He tells how Gentiles worshipped idols, disdain devotion

¹ Kings James Version Bible

to God, and how Jews failed to follow the law properly. He put a lot of thought into it to reach the church or to reach the people. Paul wanted to put forth his best communication to the Romans and therefore he used choice words. Paul had an affection towards the Church in Rome even though he had never met them face to face at this point but he had some acquaintance there. They were already believers and he wanted them to understand their apostolic foundation.

²Paul is committed to bring financial collections from the Gentiles to the poor believers because in his mind he represented dynamic that was the heart of his mission.

The reason he writes this letter is that he is their spiritual father, and as their apostle God has given him this grace of apostleship, he wants to establish and help them to be sure that they're on the right track. In essence, I rejoice in what's going on; Paul states I just want to help you in this way. He has a unique view of his apostleship: he's not just an apostle, but he is an apostle to the Gentiles and he wanted them to understand that.

Paul wanted them to know that he was not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek.

Romans 1:16

Unlike Paul's letters, this one to the Romans is the only one to a church he hadn't started or never visited. He knew every church he wrote personally, but not the church in Rome. His letter to the Romans had an effect on the history of the church today. His intentions were theological, pastoral, and missional. Paul was a changed man after doing everything he could do trying to prove himself to God by persecuting the saints. He is what you called a recovered

² Kings James Version Bible

www.thegospelcoalition.org > [themelios](#) > [article](#) > [why-paul-wrote-ro...](#)

Pharisee. He started off by introducing himself as a servant or slave of Jesus Christ. He wanted them to know that he was all about Jesus and not about himself. This is just who he was and he wanted them to know that right from the beginning of the letter. He was trying to establish credibility with his audience at the Roman church.

Some call the book of Romans the most important book in the Bible. The most important book we as Christians need to know and study. It is through Paul's writings that we find today what we need to know when it comes to Christianity. The Romans looked toward philosophy for guidance on how to live. Roman men didn't begin studying philosophy until about 200 BC. At that time, the Romans were conquering Greece. St. Augustine is probably the best known Roman philosopher, and most would consider him a theologian more than a philosopher, even though he had an enormous influence in philosophy and in particular existentialism. He was the second founder of the city, the father of his country, the law-giver who reinforced the trembling hopes of the lovers of peace with the magic splendor of ancient ritual and the benign compulsion of a worldwide security.

During the Moral Life of the Early Romans the early fathers recognized a spirit kindred with their own in the sanctities of the Roman family, and were met half-way by their antagonists of the better kind. It is in the institutions and laws of the civilized world that the Roman spirit still lives. Above all, it has entered into the Christian religion. That the forms of the imperial administration were mirrored in the ordinances of the early church was but the symbol of something deeper. Nearly all that was best in the social life of the empire was assimilated by the Christian community. In 64 CE a fire destroyed much of Rome, and, in order to escape blame, the emperor Nero killed a vast multitude of Christians as scapegoats. For the first time, Rome

was conscious that Christians were distinct from Jews. Soon thereafter, however, the profession of Christianity was defined as a capital crime—though of a special kind, because one gained pardon by apostasy rejection of a faith once confessed demonstrated by offering sacrifice to the pagan gods or to the emperor. Popular gossip soon accused the Christians of secret vices, such as eating murdered infants because of the secrecy surrounding the Lord's Supper and the use of the words body and blood and sexual promiscuity because of the practice of Christians calling each other brother sister while living as husband and wife.

Early persecutions were sporadic, caused by local conditions and dependent on the attitude of the governor. The fundamental cause of persecution was the Christians' conscientious rejection of the gods whose favour was believed to have brought success to the empire. But distrust was increased by Christian detachment and reluctance to serve in the imperial service and in the army. At any time in the 2nd or 3rd centuries, Christians could find themselves the object of unpleasant attention. Violence against them could be precipitated by a bad harvest, a barbarian attack, or a public festival of the emperor cult. Yet, there were also long periods of peace, and the stability provided by the empire and its network of roads and communications may have facilitated Christianity's growth. Organized empire-wide persecutions occurred, however, at moments of extreme crisis and as a response to the growth of the faith. During the 3rd century, economic collapse, political chaos, military revolt, and barbarian invasion nearly destroyed the empire. Christians were blamed for the desperate situation because they denied the gods who were thought to protect Rome, thereby bringing down their wrath.

