

Glen Park Gospel Church
Tuesday Evening Bible Study Group Notes

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Studies in Romans Series 6

No 36

A Review and Summary of Romans

This study is a very brief overview of the things we have learned, the main lessons from Paul's letter. We also looked at the historic and cultural setting which is built up by a logical comparison of different verses and historic references available to the ordinary English reader. We have in our hands a work of Paul, of fully authority and unquestioned personal value, but its teaching will only benefit us when we act on the truths it contains. Our aim is not academic knowledge, but a God pleasing life. These 36 studies only point to Paul's letter as God's word to us and the wonderful provision for us of God in His Son, Jesus Christ. At all times, go back to the word and put your faith in Jesus Christ. May the Holy Spirit lead you.

Date & Place: Probably written in Corinth, the winter of AD58 Acts 20:3, and taken by Phoebe Romans 16:1&2, in the spring when travel was safe again.

The Recipients: The Church in Rome. It began amongst the Jews, who had lived there since Pompey brought prisoners from Jerusalem in BC63. There were probably also the expatriates of Rome we read about in Jerusalem on the day of Pentecost, and who responded to Peter's sermon then returned home to Rome Acts 2:10. There is no contemporary evidence that the apostle Peter was ever bishop of the city, and the absence of a greeting to him in Paul's letter also confirms this. The Catholic tradition of Peter's association with Rome is without any ancient reference before Jerome in AD420.

There was constant interaction between Rome and its provinces and as the faith grew, others came to join the group, like Aquila and Priscilla, Jews from Pontus, who

were unselfish and outgoing in their evangelistic zeal and support. The Roman expatriates in Jerusalem, Acts 2:10, included both Jews and Proselytes, that is Gentile converts to Judaism. From this beginning on day one, the embryo church included a non Jewish element. The list of names in chapter 16 indicates that they then comprised the larger portion of members.

Paul's letter appeals to both the Jew and the Gentile and he consistently weaves the threads together, culminating in chapter 15:13.

Broad Scope of Topics: The letter explains God's plan for all humanity, and in His choosing the Hebrew people. The method is philosophical logic based on the quotation of, and allusion to Scripture.

It progresses through the personal experience of one lost in the depths of degradation to adopted sonship of God and our absolute confidence in His care and our inseparable completeness in the love of God in Christ Jesus.

At the same time Romans explains the history of the Hebrew people, taking into account God's promises and their failure as a nation to believe, obey or even understand the nature of their calling; the futility of their dependence on ritual and strict obedience to law for the achievement of righteousness. He explains from Scripture the way of God and His faithfulness to his word, that He has not cast aside His people, but that He will achieve His purpose. The day is coming when Israel shall be saved and be restored to God's purpose as His people. He has not changed His mind.

Key Words:

There are two major key words in this letter which must be understood:

Righteousness is the character or quality of being right or just. It comes from the Middle English *rihtwisnisse* which means right-wise-ness. God is right. It is His nature.

Righteousness Imputed.

In the Gospel the rightwiseness of God is made evident. All who aspire to God must be righteous in every part, as Jesus said,

... unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven. Matthew 5:20.

Now that is saying a lot.

How can this happen?

The answer to this problem is seen in the Gospel, for God has declared that:

Yet to all who received him (Jesus), to those who believed in his name, he gave the right to become children of God.

John 1:12.

God has found a way. He sent His only sinless, righteous Son, Jesus,

to be our sin bearer. He bore the sin and punishment of all we who accept Him when He died on the cross. When God looks on us He sees Jesus, and He sees that our sin is covered. All that He can see is the righteousness of His Son.

Faith is the other keyword. It means confidence, reliance or trust. When one hears the good news of the death and resurrection of Jesus on our behalf, we must believe it to be so and rely on it as the one and only basis of God's acceptance, and our sonship. This righteousness of Jesus is imputed to us, that is, it is counted or reckoned by God to be ours. It happens instantly without our knowing, possibly without our feeling about it, aside from what we have learned.

Righteousness Imparted.

When Christ's righteousness is imputed, we are only seen by God to be righteous, we have not been made righteous.

God's overall plan for His children is that they might be righteous like He is righteous. That is He plans to make us righteous too.

This transformation is a life long process, because we are well entrenched in sin and mistrust. Paul says:

Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind ... Romans 12:2.

Faith.

For this to happen the process is the same. We hear about what God has planned for us, what His will is for us, and then we trust the provisions that He has made in through Jesus Christ His Son. That is we study what God has said in His word, the Bible take action in our lives depending on the energies and

resources He provides. God's righteousness is thus revealed to us 'from faith to faith.'

It was for this purpose that Paul the apostle wrote to the Christians in Rome.

Doctrine of Salvation

After his greeting Paul states his proposition of the treatise in 1:16&17.

I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith." Romans 1:16&17.

Descent into Sin, our stubborn continuation in it:

Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them. Romans 1:32

Degeneration and guilt of all men: But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. God "will give to each person according to what he has done." Romans 2:5&6.

Dependence on law or any other system achieves nothing:

All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. Romans 2:12.

Deemed to be Righteous, instantly This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference (Jew or Gentile), for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. Romans 3:22-24.

Deliverance from Sin by our identification in Christ's death:

What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it

any longer? Romans 6:1&2.

Defeat of self effort:

I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing. Romans 7:18&19

Depravity of Human Nature which

Paul calls 'the flesh':

What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin. Romans 7:24&25.

Directed by the Spirit of God:

Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. Romans 8:8&9.

Declaration of Sonship:

I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed. Romans 8:18&19.

Destiny as Sons:

Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. Romans 8:17.

Defended Against Loss:

For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. Romans 8:38&39.

About the Jews Past, Present & Future (for Jew and Gentile)

God Chose His Instruments by Divine Right:

Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen. Romans 9:5

Jews Missed the Point:

Israel, who pursued a law of righteousness,

has not attained it. Why not? Because they pursued it not by faith but as if it were by works. Romans 9:31&32a.

God Will Keep His Promises to all His People.

Israel has experienced a hardening in part until the full number of the Gentiles has come in. Romans 11:25b.

The Nexus Between the Theory and Practise of Righteousness.

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will. Romans 12:1&2

Practical Christianity

Be Committed to God and One-another:

Be devoted to one another in brotherly love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Romans 12:10&11.

Be Generous Toward All:

Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. Romans 12:17.

Respect Civil Authority:

Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. Romans 13:5.

We Often Serve Differently:

You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat. Romans 14:10.

The Strong in Faith Must Carry the Weak:

We who are strong ought to bear with the failings of the weak and not to please ourselves. Romans 14:10.

Stand United:

Accept one another, then, just as Christ accepted you, in order to bring praise to God. Romans 15:7.

The Benedictions Puzzle:

If you are observant you will have noticed that there are three benedictions, which usually end the Bible letters (15:33, 16:20 and 16:27).

We also acknowledge that Paul's scribe Tertius added his greeting. It was customary for a scribe to do this in those days (16:22).

It has been suggested that while at Rome during either his first or second imprisonment, Paul sent a copy or multiple copies of this letter to churches in other lands for their benefit too.

His original letter ended at 15:33, but with 16:21-27 as the concluding words.

The other section, 16:1-20, was attached to the later edition as an alternate greeting and ending. This would account for the reference to Andronicus, his fellow prisoner (16:7 - see the word also and only used in Colossians 4:11 and Philemon 23, both epistles written from prison.) This of course would mean that the people listed in the first part of chapter 16 would be in that other Church, possibly Corinth or Ephesus.

These endings were all combined later on into the book as we have it now.

There are other observations and suggestions along this line, but we leave them alone as they can get too speculative.

Could this actually have happened? In short, we do not know. At length, it does not matter, for the authority or value of this book has not been reduced one way or the other.

An Analysis of Romans.

This outline has been the general guide in the preparation of our series of studies. It helps to reader by identifying the portion of interest and setting it in the context of the whole book, and helps direct more detailed study.

Analysis of Romans

Prologue (1:1-17)

Salutation	1:1-7
Introduction	1:8-15
Proposition	1:16-17

DOCTRINAL. PHILOSOPHY OF SALVATION
The Righteousness of God in Relation to Sins and Sin

1. The Christian Message (1:18-5:21) Propitiation as Foundation - Christ for Us Key Verse 1:16&17.

1. Theme: Condemnation. (1:18-3:20)
Gentiles under Condemnation 1:18-32
Jews under Condemnation 2:1-3:8
World under Condemnation 3:9-20
2. Theme: Justification. (3:21-5:11).
The GROUND of Justification. 3:21-26
God's Grace
The MEANS of Justification. 3:27-4:25
Our Faith.
The EFFECTS of Justification.
Spiritual Fruit 5:1-11
Supplementary 5:12-21 Condemnation and Justification traced to their historical sources in Adam and Christ

2 The Christian Life (Ch. 5-7) Identification & Superstructure - Christ in Us. Key Verse 5:9&10.

3. Theme: Sanctification (6:1-8:11)
The PRINCIPLE of Holiness 6:1-11
In Death and Resurrection.
with Christ
The PRACTICE of Holiness 6:12-7:6
In Recognition of and Abandonment to the New Relations.

Bible quotations in this study are from the NIV, unless otherwise acknowledged.

The PREVENTIVE of Holiness 7:7-25
In the Activity Within of Sin
and of Self.

The POWER of Holiness 8:1-11
In the Unhindered dominion
of the Spirit of God.

4. Theme: Glorification (8:12-30)
The EVIDENCE of coming Glory 8:12-17
The HOPE of coming Glory 8:18-27
The CERTAINTY of coming Glory 8:28-30

Supplementary 8:31-39. From Condemnation to
Glorification, celebrated in a Triumphal Song.

DISPENSATIONAL. PHILOSOPHY OF HISTORY
The Righteousness of God in Relation to the Calling of
Israel.

1. Election of Israel - PAST 9:1-29
2. Rejection of Israel - PRESENT 9:30-10:21
3. Conversion of Israel- FUTURE 11:1-32
DOXOLOGY 11:33-36.

PRACTICAL. PHILOSOPHY OF CONDUCT
The Righteousness of God in Relation to Everyday Life.

1. Problems of Duty (Ch 12 &13)
Religious 12:1-13
Social 12:14-21
Civil 13:1-14
2. Principles of Action (14:1-15:13)
Christian Liberty 14:1-12
Christian Love 14:13-23
Christian Unity 15:1-13

Epilogue (15:14-16:27)
Purpose and Plans 15:14-33
Greetings and Warning 16:1-24
Ascription of Praise 16:25-27

Acknowledgement. This Analysis of Romans has been largely taken from Know Your Bible, volume 2, by Dr. W. Graham Scroggie. As far as we know it was not copyrighted and is not currently available in bookstores. Enquiries are being made.

Welcome

Glen Park Gospel Church

Lower Road, Eltham North

Sundays 10.30 am

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