

First Presbyterian Church of Belle Vernon
Tuesday Bible Study

The Book of Romans

Introduction:

Author: The apostle Paul

Date and Place About AD 57, probably on his third missionary journey, most likely written in Corinth or Cenchreae.

Audience: Predominantly Gentiles in the church at Rome, but includes Jews there, as well.

THEME: God's plan of salvation is for all people, Jews and Gentiles alike.

Author: Paul the apostle (see 1:1). No one has ever contested Paul's authorship of this book, unlike other epistles.

Introduction to Romans

OUTLINE

Introduction (1:1–15)

A. Identification and Justification

Paul introduces himself by describing the One who redeemed and called him

- a. For more study about Paul, see 2 Corinthians 6:3-10; 11:21-12:10; Galatians 1:13-24; Philippians 3:4-14; 1 Timothy 1:12-16)
- b. A servant of Jesus Christ—The word is *doulos*, translated as “servant” (loyalty) or “slave” (sense of ownership) depending on the context.
- c. Apostle *Apostolos* One specially commissioned by Christ. Literally, an emissary, one who is sent off. Purpose is usually to convey a message, also “ambassador” or “envoy.”
- d. Set apart for the gospel of God—Gospel=*euangellion* also “good news”
- e. Verses 2-4:
“Promised”—means more than prophecy. It commits God to make good His word. Prophecy may just be an advance announcement of something that will happen.

The good news, or gospel is centered in Jesus “his Son”

- i. Earthly life—he took on human nature
 - ii. Became an Israelite “a descendant of David”
 - iii. Through the Spirit appointed Son of God in power. Paul includes this to guard against heretical theories about Jesus’ nature.
 - iv. Jesus Christ our Lord—resurrected and given the title as Lord over all.
- f. Verses 5-6:
- i. We received grace and apostleship—possibly referring to the apostles.
 - ii. “all the Gentiles . . . to the obedience that comes from faith”
Paul's readers were not called, as he was, to apostleship; they were called "to belong to Jesus Christ" and to be "saints", the common term designating believers.
 - iii. The basic idea of the Greek for this word is “holiness.” All Christians are saints in that they are positionally “set apart” to God and are experientially being made increasingly “holy” by the Holy Spirit.

- g. Verse—Greeting “7 To all in Rome who are loved by God and called to be his holy people: Grace and peace to you from God our Father and from the Lord Jesus Christ.”
- h. Verses 8-10 -- Paul continues his introduction, perhaps feeling the need to be better acquainted, and unburdens his heart concerning the readers.

- i. Giving Thanks

8 First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.

Paul’s thanksgiving isn’t based on numbers or financial giving, but because of their faith.

Are we thankful for those with whom we correspond or worship? For those whom we serve with our offerings? What are we thankful for?

“The whole world has heard”

- ii. Paul prays for the believers in Rome

9 God, whom I serve in my spirit in preaching the gospel of his Son, is my witness how constantly I remember you 10 in my prayers at all times; and I pray that now at last by God’s will the way may be opened for me to come to you.

Paul was a man of prayer and in his pastoral ministry he constantly prayed for believers throughout the Church.

Why does Paul summon God “as his witness”? He only does this when what he is claiming is difficult to believe.

1. It seems too much to expect a person who doesn’t even know you would be praying for you.
2. He wanted the Romans to know that he was not forgetting them even though he was heading to Jerusalem.

- i. Verses 11-13

11 I long to see you so that I may impart to you some spiritual gift to make you strong— 12 that is, that you and I may be mutually encouraged by each other’s faith. 13 I do not want you to be unaware, brothers and sisters, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.

- i. Paul doesn’t just want to see the Roman believers, but also to minister to them, to strengthen them and to receive strength from them.

- ii. “some spiritual gift” Not referring to the gifts of the Spirit most likely, since it is singular. The gift would come through Paul, but then would be shared with one another through the Spirit’s work in the believers.
- iii. “that I might have a harvest among you”
Paul is not hinting that the Roman believers were not saved. He uses the word “Gentiles,” hinting that “among you” refers to the community, not just the church, and that he wants to reach the unsaved, as well as helping the church in Rome bear fruit.

j. Verses 14-15

14 I am obligated both to Greeks and non-Greeks, both to the wise and the foolish. 15 That is why I am so eager to preach the gospel also to you who are in Rome.

- i. Paul did not consider going to Rome a vacation or a sightseeing tour, but rather an obligation, recognizing that he is Christ’s servant (v. 1), who has a charge to take the Gospel (v. 5). “I am obligated” “I am so eager.”

Q: Do we consider Christian service and witnessing an obligation to God? Why or why not? How should we approach the gospel and those in our lives?

- ii. Greeks and non-Greeks—Refers to all non-Jewish members of the human race. It is probably that “non-Greeks” [Gk *barbaroi*] may refer to people west of Rome, although they would be Rome, as well.
- iii. The “wise and the foolish”—A way of saying that ALL need the gospel. “The wise are perishing in the midst of their worldly wisdom, and the foolish in their abject simplicity. Both need the Gospel.” Expositors

B. Verses 16-29--The Righteousness of God and unrighteousness of all people

- a. *16 For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.*

Why do some people seem to be “ashamed” of the gospel? What does that look like to you?

- b. Paul says the gospel is “the power of God that brings salvation.” Power doesn’t refer to how it operates but its effect—the message of the Gospel transforms lives.
- i. How do we participate and partake in that power?
 - ii. What did the Jews look to as power? Where did they find power?
 - iii. Salvation—A broad concept meaning soundness or wholeness.
 1. In the OT—whether physical deliverance or spiritually, it comes from the Lord. Paul is quick to say in 1 Corinthians 9:22 that salvation comes through him ONLY BECAUSE he (Paul) is Christ’s representative.
 2. The effectiveness of “salvation” depends on one’s willingness to receive the message. “Everyone who believes.” True or False.
 3. Why does Paul say “first to the Jew and then to the Gentile”? Does that mean we have to wait until all the Jews hear the gospel?

Matthew 15:23-28

23 Jesus did not answer a word. So his disciples came to him and urged him, “Send her away, for she keeps crying out after us.”

24 He answered, “I was sent only to the lost sheep of Israel.”

25 The woman came and knelt before him. “Lord, help me!” she said.

26 He replied, “It is not right to take the children’s bread and toss it to the dogs.”

27 “Yes it is, Lord,” she said. “Even the dogs eat the crumbs that fall from their master’s table.”

28 Then Jesus said to her, “Woman, you have great faith! Your request is granted.” And her daughter was healed at that moment.

John 1:11

9 The true light that gives light to everyone was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him. **11 He came to that which was his own, but his own did not receive him.** 12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— 13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

Paul followed this same procedure, going to the Jews first and then to the Gentiles.

4. V. 17 For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”

Expositors: Paul is dependent here on the OT (Isa 46:12-13; 61:10), which emphasizes that God is righteous in the way he acts—an idea foreign to Greek thought. Clearly, the character of God is involved in the sense that what he does and provides is fully in keeping with his righteous nature (cf. 3:26). But just as clearly, this expression also includes the activity of God. The Gospel would not be the good news if it simply disclosed God's righteousness, and such a message would scarcely demand faith. But if salvation as God provides it is fully in keeping with his righteous character, then it has integrity.

Contrast Paul before conversion to now when he is writing to the Romans:

Previously—righteousness came from obeying the law

Currently—his righteousness is that which comes from God based on faith.

5. "The righteous will live by faith"

Galatians 3:10-14—Note v. 11 10 For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." **11 Clearly no one who relies on the law is justified before God, because "the righteous will live by faith."** 12 The law is not based on faith; on the contrary, it says, "The person who does these things will live by them." 13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a pole." [h] 14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

Expositor's: Ethical righteousness depends on a right relationship to God, so the latter merits priority of treatment.

Discuss.