# # **Introduction to the Study of Romans**

The Epistle of Romans is a treasure of truth that needs to be understood by the Saints of God. This class will endeavor to help you to understand its important doctrines.

## ## Setting of Romans

An understanding of the historical and cultural background of Rome will aid in the understanding of Paul’s Epistle to the Romans.

### ### The Roman Empire was in power at the time of the writing of this epistle.

#### #### Rome was the Capital city of the empire.

Rome was the chief city of the world. It was said that all roads led to Rome, this was because it was the Romans who introduced and built a new system of roads stemming from the capital city of Rome itself. Paul knew this city was the center of the world and a strategic place out of which to see the church established.

#### #### The Roman Empire gave the church some advantages of stability.

The government kept at least to some degree an environment of law and order.

Tolerance was given to the new religion of Christianity which was considered a sect of the Jews. Romans was written before the great persecution of Christians by Rome.

### ### There were many Jews in Rome at the time of the writing of this Book.

#### #### There were many Synagogues in Rome.

The Synagogues provided a place to proclaim the Gospel of Jesus Christ. Jews even though converted would have been given opportunity to read Scripture and expound upon it thus allowing them to proclaim Christ from the Scriptures.

**####** Many of the Jews were bound to their tradition and heritage.

The Jews believed because they had Moses’ Law and the covenant of circumcision that they were guaranteed eternal life with God. They believed they were superior to the heathen Gentiles and that they did not need to submit to heathen rulers.

#### #### Paul refutes the doctrines of the Jews which were inconsistent with Scripture.

### ### The Christian Church in Rome was already established before the writing of this epistle.

#### #### Paul did not found the Roman Church, nor had he ever visited this church.

#### #### There were groups of believers meeting in homes such as that of Priscilla and Aquilla. – 16:5

#### #### Paul saw the value of strengthening the church in this capital city.

There is not much historical record of the founding of the church in Rome. We will note that Peter did not found the Roman church as advocated by the Roman Catholics. Paul never once names Peter as being in Rome. It would seem logical if Peter was the leader of the church that Paul would have mentioned him. Instead Paul lists many other leaders in his salutation among whom listed first were Priscilla and Aquilla. Furthermore, the Book of Acts places Peter in Jerusalem not in Rome founding the church there in Jerusalem.

## ## Authorship of Romans

### ### Romans’ internal evidence supports Paul’s authorship.

#### #### Paul claimed to have written it. 1:1 *Paul, a servant of Jesus Christ*,…

#### #### Romans’ style is the same found in I and II Corinthians and especially Galatians. Paul’s style and the style of Romans is intensely “personal.” To read Paul’s epistles is almost the same as hearing his voice. Paul wrote like he talked.

#### #### The stage of development of Christian doctrine which the letter reveals fits naturally to the time of Paul. Paul was at the height of his ministry at about the middle of the first century at which time the common issues which disturbed the churches are the same issues dealt with in Romans.

### ### External evidences support Paul’s authorship.

Paul was known as the writer of the epistle to the Romans as early as AD 95. Some of the writers who recognized Pauline authorship of Romans were:

#### #### NT Writers—Especially Peter (2 Peter 3:15)

#### #### Clement of Rome (AD 95)

#### #### Ignatius of Antioch (AD 110)

#### #### Polycarp, the Bishop of Smyrna (After AD 110)

## ## Recipients of Romans

### ### It is unquestionable that the recipients of this epistle were the Roman Christians.

1:7—*To all that be in Rome, beloved of God, called to be saints…*

1:15—*…I am ready to preach the gospel to you that are at Rome also.*

### ### Scripture seems to point to a predominantly Gentile Roman church.

#### #### Paul’s manner of addressing the church leaves hardly any doubt that he directed it to the Gentiles.

#### This is shown , to begin with, by his introduction, in which he speaks of his apostleship for obedience of the faith among all the nations (1:5). He also gives as his reason for being ready to preach the Gospel to them that he is debtor both to the Greeks and to the barbarians (1:14), and that the Gospel is the power of God unto salvation, though to the Jew first, yet to the Greek also (1:16).

#### > 1:13—*… I might have some fruit among you also, even as among other Gentiles.*

#### #### When the position and prospects of the Jewish nation are under review and Paul comes to admonition, it is to the Gentile believers that he addresses it.

> 11:13—*For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:*

> 15:15-16— *Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

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## ## Time & Place, Occasion, & Purpose of Romans

### ### **TIME & PLACE** - Romans was written from Corinth around 57-58 AD.

In Romans 15:19, Paul lets us know that he is near the culmination of this career. He has preached the Gospel, he says, “from Jerusalem and as far round as Illyricum,” and goes on to make the amazing statement that he no longer has any room to work in that vast area. He wishes to go to Spain since Italy itself is already being evangelized, and to visit the Roman church along the way. But he cannot do so at once; he must first go to Jerusalem. The reason for this is both clear and evident. For some time, (2 Corinthians would suggest at least one year), Paul intimates, he has been engaged in taking a collection for the poor in Jerusalem. During the writing of the book of Romans, that collection is virtually, if not quite complete, and Paul is awaiting an opportunity to deliver the offering to Jerusalem. I and II Corinthians refer the collection as being in progress (I Cor. 16:1-4; 2 Cor. 8-9) and Romans 15:25-28 looks upon it as just completed. Since in I Corinthians 16:3-4, Paul indicated that he plans to end his work on the collection in Corinth and then to depart from that city for Jerusalem, it is natural to suppose that he wrote Romans while at Corinth. Most scholars place the time of this epistle circa AD 57-58.

### ### **OCCASION** - Romans was written as Paul’s introduction to the Christians at Rome preceding his journey to them.

Apostle Paul had long been intending to visit the Roman Christians as soon as he accomplished the business he had a hand which was the collection for the poor at Jerusalem (1:13; 15:25,26,28). His work in the east was over; he was on the eve of his journey to Jerusalem. He wanted to introduce himself the Christians at Rome before making his stop there so he wrote this epistle with the intention of sending on the first favorable opportunity. Phoebe’s voyage to Rome afforded Paul such an opportunity (16:1,2).

### ### **PURPOSE** – Romans is a theological treatise of the meaning of the Gospel.

*3 Definition*s:

### EPISTLE (Gr. “epistole”) - *a letter or message.* The Biblical epistles are formal letters of instruction that dealt with situations (both practical and doctrinal) that needed immediate action.

### TREATISE – a formal and systematic writing on some subject

### APOSTLE (Grk. “apostolos”) – *one sent forth; messenger.* One chosen and sent with a special commission as a fully authorized representative of the sender. (i.e., ambassador) This term was applied to Jesus in Hebrews 3:11. It was also used for those sent to Israel in Luke 11:49; The twelve chosen by Jesus were also called apostles. Look at Matthew 10:2; Luke 6:13; Acts 1:13; Romans 1:1.

Romans is a carefully reasoned theological treatise, drawn up with the view of setting forth the meaning of the Gospel in relation to the Law, prophecy, and the universal needs of mankind.

The Epistle to the Galatians (written not long before) resembles Romans in its general subject and enforces the same doctrines. However, Galatians is highly “polemical”, that is, it is generally an argument against another argument. Galatians is an argument against the Judaists who were bewitching the Galatian church. In accordance with Galatians’ purpose, it has a tone throughout of disappointment, indignation, reproof and occasional sarcasm (read Galatians 1:1-12). This sort of tone is wholly absent from Romans which is not entirely an argument against false doctrines, but is more rightly a treatise or explanation of the Gospel. It is an “oral argument” in the greatest court case of all eternity—God’s salvation of the sinner which is the Gospel.

**\*\*Romans in a Nutshell\*\*:** The entire subject matter of the epistle to the Romans is concerned with **explanation of the Gospel of Christ**.

**## KEY VERSES OF ROMANS**

> 1:16—*For I am not ashamed of the gospel of Christ: for* ***it is*** *the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

> 1:17—*For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

### ### Person of the Gospel - Jesus Christ

### ### Power of the Gospel - Power of God

### ### Purpose of the Gospel - Salvation

### ### Possession of the Gospel - Everyone that Believes

### ### Product of the Gospel - The just shall live by faith

## ## Structure of Romans

* Introduction 1:1-17
* DIVISION ONE: Doctrinal 1:18-8:29
* DIVISION TWO: Dispensational 9:1-11:26
* DIVISION THREE: Practical 12:1-15:33
* Conclusion 16:1-2

## ## Key Words of Romans

### ### PHANEROO (manifested) – unveiled; brought to light; revealed

> 3:21—*But now the righteousness of God without the law is* ***manifested****, being witnessed by the law and the prophets;*

### ### PISTIS (faith) – assurance or conviction in the truthfulness of God; firm reliance on Christ and constancy in such profession; the system of the Gospel itself

> 4:20–*He staggered not at the promise of God through unbelief; but was strong in* ***faith****…*

### ### NOMOS (law) - regulations given by God on how man must conduct himself; especially those given through Moses

> 6:14—*For sin shall not have dominion over you: for ye are not under the law…*

### ### CHARIS (grace) – unmerited favor; the Divine influence upon the heart and its reflection in the life.

> 11:6—*And if by* ***grace****, then is it no more of works: otherwise* ***grace*** *is no more* ***grace****. But if it be of works, then is it no more* ***grace****: otherwise work is no more work.*

### ### ELEEO (mercy) – undeserved kindness; to have compassion on

### [*NOTE*: distinct from CHARIS/GRACE in that ELEEO/MERCY is compassion or kindness **DESPITE** dervedness; whereas, CHARIS/GRACE is compassion, kindness or favor **REGARDLESS** of deservedness.]

> 9:18—*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*

### ### DIKAIOO (justification) – an act wherein God looks on a person just as if they had never sinned

> 5:1—*Therefore being* ***justified*** *by faith, we have peace with God through our Lord Jesus Christ:*

### ### DIKAIOSUNE (righteousness) – refers to the character of God; the ability to act like God acts

> 3:5—*But if our unrighteousness commend the* ***righteousness*** *of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)*

### ### HILASTERION (propitiation) – a place of atonement (same as O.T. Mercy Seat)

> 3:25—*Whom God hath set forth to be a* ***propitiation*** *through faith in his blood,…*

### ### LOGIZOMAI (impute, reckon) – to put to someone’s credit; to take inventory

> 4:8—*Blessed is the man to whom the Lord will not* ***impute*** *sin.*

> 6:11—*Likewise* ***reckon*** *ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord*.

### ### KATALLASSO (reconciled) – to restore to a state of harmony; to solve a difference: to agree

### 5:10—*For if, when we were enemies, we were* ***reconciled*** *to God by the death of his Son, much more, being* ***reconciled****, we shall be saved by his life.*

### ### KATALLAGE (atonement) – restoration of Divine favor by the blood of Jesus.

> 5:11—*And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the* ***atonement****.*

### ### APOLUTROSIS (redemption) – a complete state of release or deliverance from slavery; ransom in full; entirely brought out of the slave market of sin

> 3:24—*Being justified freely by his grace through the* ***redemption*** *that is in Christ Jesus:*

### ### SOTERIA (salvation) – to rescue or deliver; a miracle of God’s spirit by which a person who believe in Christ and repents of sin is given new life or is born again

> 10:10—*For with the heart man believeth unto righteousness; and with the mouth confession is made unto* ***salvation****.*

### ### HUIOTHESIA (adoption) – the placing as a son.

> 8:23—*And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the* ***adoption****, to wit, the redemption of our body.*

### ### EUAGGELION [noun]/EUAGGELIZO [verb] (Gospel) – the joyous proclaiming of God’s redemption through Jesus on our behalf (literally: “good news”)

> 1:15—*So, as much as in me is, I am ready to preach the* ***gospel*** *to you that are at Rome also.*

### ### DOXAZO (glorification) – to esteem or render glorious; the end or goal of our salvation; the act of God by which we are transformed into His image

> 8:30—*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also* ***glorified****.*



*“The Gospel in relation to the law,*

*prophecy & the universal need of mankind.”*

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| Introduction | Doctrinal | | | | Dispensational | | Practical | | Conclusion | |
| 1:1 1:17 | 1:18 | | 8:39 | | 9:1 | 11:36 | 12:1 | 15:33 | 15:1 | 16:27 |
| 3:20 | 3:21 | 5:21 | 6:1 |
| *Personal Testimony*  *Theme*  *introduced* | Sin | Salvation | | Sanctification | Sovereignty | | Service | | *Benediction*  *and*  *Doxology* | |
| Slave to sin | Slave to God | | | | | Slave Serving God | |
| GOD’s RIGHTEOUSNESS… | | | | | | | |
| In law | imputed | | obeyed | In election | | displayed | |
| Life by faith | | | | | | | |
| …Salvation | | | | | | | |
| Need of | Way of | | Life of | Scope of | | Service of | |
| Deadliness of sin | Design of Grace | | Demonstrations of Salvation  Power Given – Promises Fulfilled – Empathy Pursued | | | | |