

St Helen's Leaders' Training Weekend
6-8 September 2019
Ashburnham Place

RML Training Weekend

ROMANS

1. Introduction

This epistle is really the chief part of the New Testament, and is truly the purest gospel. It is worthy not only that every Christian should know it word for word, by heart, but also that he should occupy himself with it every day, as the daily bread of the soul. It can never be read or pondered too much, and the more it is dealt with the more precious it becomes, and the better it tastes.

Martin Luther

...if we have gained a true understanding of this Epistle, we have an open door to all the most profound treasures of Scripture.

John Calvin

Group challenge

- Put the verses into sections



2. An Overview of Romans

The context of Rome

Doing so well...

1:8, 15:14, 16:19

...but vulnerable

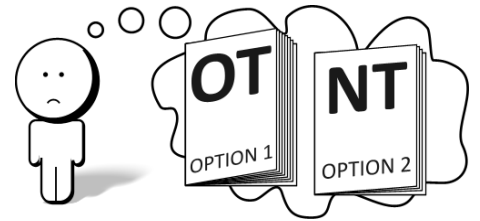
14:1ff, 16:17

... ashamed?

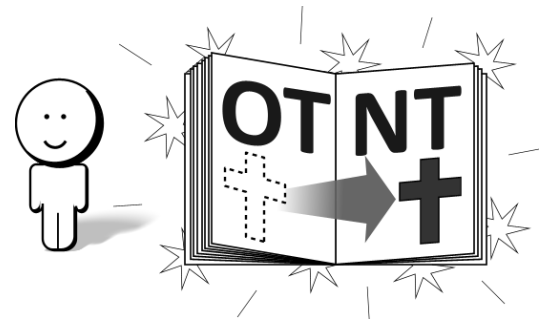
A different gospel?

“Your gospel doesn’t fit...”

(e.g. 3:3, 3:5, 3:31, 6:1, 6:15, 7:7, 7:13, 9:14, 11:1, 11:11...)

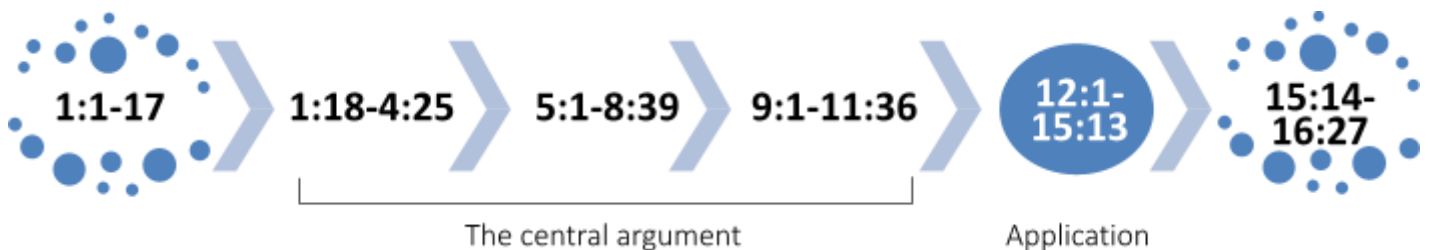


“My gospel fits perfectly!”



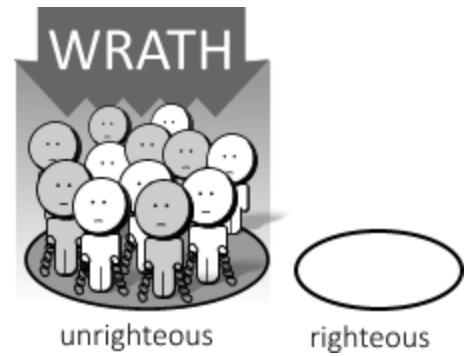
1:1-17 – Introduction: a gospel worth boasting in

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.” (1:16-17)



1:18-4:25 – The heart of the gospel: justification by faith alone

God's wrath ... against *all*



Counted righteous by faith ... for *all*



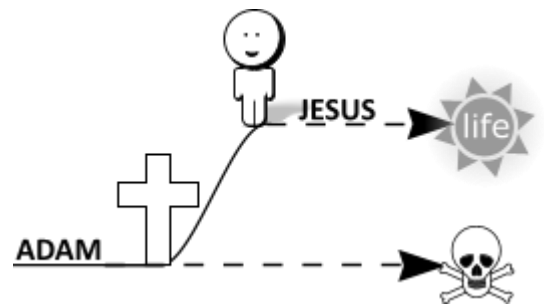
...the Law and the Prophets bear witness to it (3:21b)



Objection: The Jews are naturally in the right with God
Answer: God has always justified anyone by faith alone

5:1-8:39 – The effect of the gospel: the conquering of sin & death

A certain hope



The following words all come up in Romans 5-8. In whose realm do they belong?

flesh, grace, sin, Spirit, death, life, obedience, impurity, resurrection, condemnation, righteousness, slaves, free, the (Mosaic) Law

Adam

Jesus

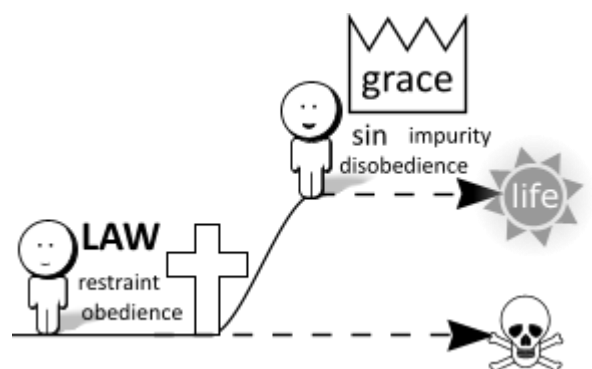


...you are not under law but under grace (6:14)

What happens when you remove the Law?

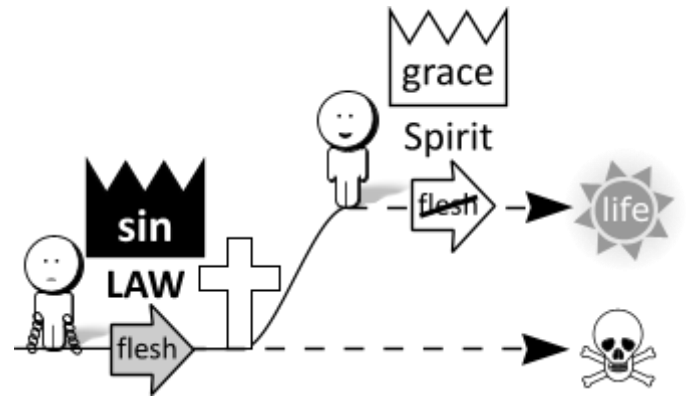
Option 1: Liberated to sin

What then? Are we to sin because we are not under law but under grace? (6:15)



Option 2: Liberated to obey

For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code. (7:5-6)



The new way of the Spirit

Now

In the future

What then shall we say to these things? If God is for us, who can be against us? (8:31)



Objection: "Salvation by grace" promotes sin
Answer: The gospel, not the Law, conquers sin and death

9:1-11:36 – The beneficiaries of the gospel: those God mercifully elects

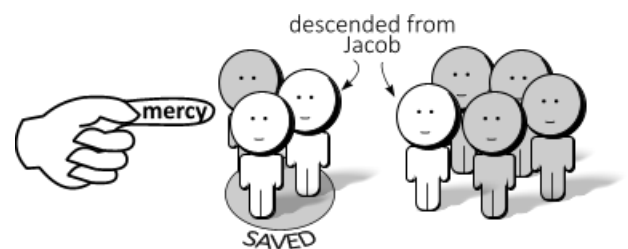
Without looking at your Bible, which of the following could be described as belonging to ethnic Israel (i.e. those descended biologically from Jacob)?

- Adoption
- Covenants
- Glory
- Patriarchs
- Promises
- the Christ
- the Law
- the oracles of God
- Worship
- Zeal for God



The problem of “Israel” – has God been misleading them?

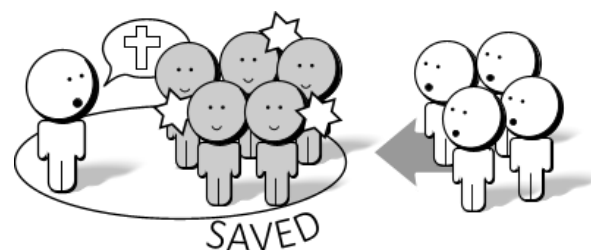
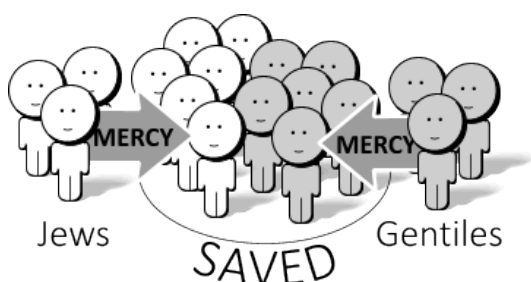
a) Your definition of “Israel” is wrong



b) Jews were always told they needed faith



c) God is offering mercy to all...and making Jews jealous to save them



God has consigned all to disobedience, that he may have mercy on all (11:32)



**Objection: God has failed to keep His promises to ethnic Israel
Answer: God’s offer to Israel was always about mercy – and still is**

12:1-15:13 – The application of the gospel: the transformed life

I appeal to you ... by the mercies of God, to present your bodies as a living sacrifice (12:1)



Gospel truth	Transformed life
<p>1. [There is a] <i>day of wrath when God's righteous judgement will be revealed...</i> (12:5)</p> <p>2. [All] <i>are justified by His grace as a gift... to be received by faith</i> (3:24, 25)</p> <p>3. <i>God has consigned all to disobedience, that He may have mercy on all</i> (11:32)</p>	

15:14-16:27 – Conclusion: getting behind the gospel

To the only wise God be glory forevermore through Jesus Christ! Amen (16:27)

[1:1] *Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God*

[1:16-17] *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall*

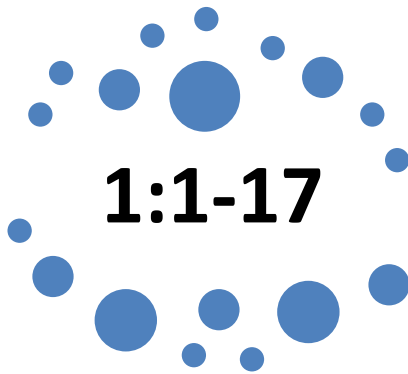
[1:18] *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth*

[3:20] *For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.*

[3:21] *But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it*

[3:23] *for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus*

[4:13] *For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the*



1:1-17

**Introduction:
unashamed of
the gospel**

1:18-4:25

**The heart of
the gospel:
justification by
faith alone**

5:1-8:39

**The effect of the
gospel: the
conquering of sin
& death**

[5:9] *Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God*

[5:20-21] *Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.*

[6:15] *What then? Are we to sin because we are not under law but under grace? By no means!*

[7:6] *But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code*

[7:7] *What then shall we say? That the law is sin? By no means!*

[8:13] *For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.*

[8:23] *And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.*

[8:31] *What then shall we say to these things? If God is for us, who can be against us?*

[9:6] *But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel*

[10:16] *But I ask, have they not heard? Indeed they have, for “their voice has gone out to all the earth, and their words to the ends of the world.”*

[11:1] *I ask, then, has God rejected his people? By no means!*

[11:32] *For God has consigned all to disobedience, that he may have mercy on*

[12:1] *I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.*

[12:19] *Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.”*

[13:8] *Owe no one anything, except to love each other, for the one who loves another has fulfilled the law*

[15:8-9a] *For I tell you that Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs, and in order that the*



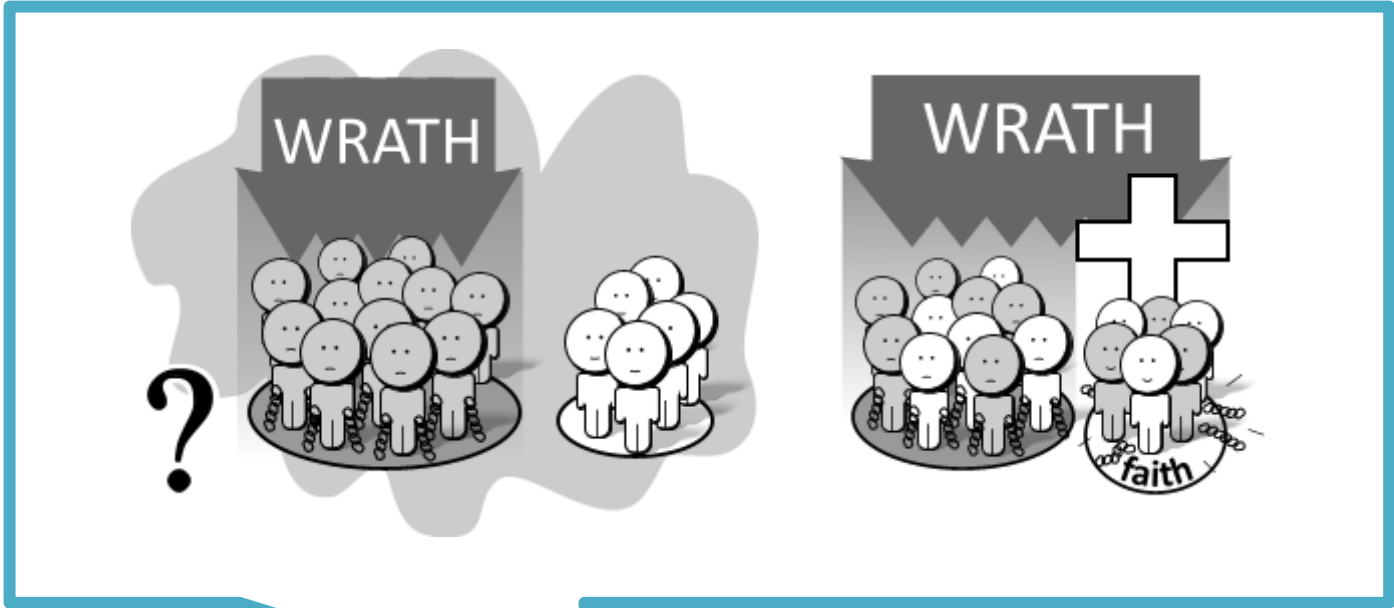
**The beneficiaries
of the gospel:
those God
mercifully elects**

**The application
of the gospel: the
transformed life**

**Conclusion:
getting behind
the gospel**

[16:17] *I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them*

[16:26] *[the gospel] has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith...*



1:18-4:25



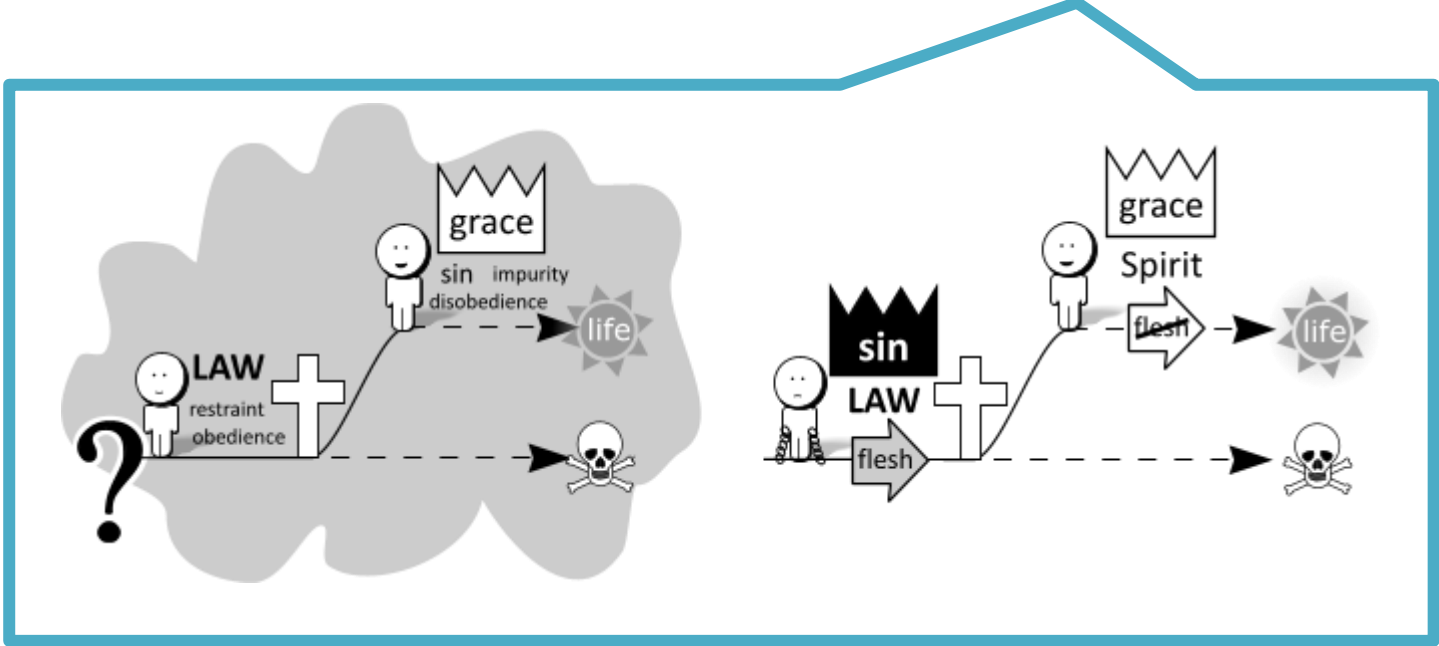
5:1-8:39

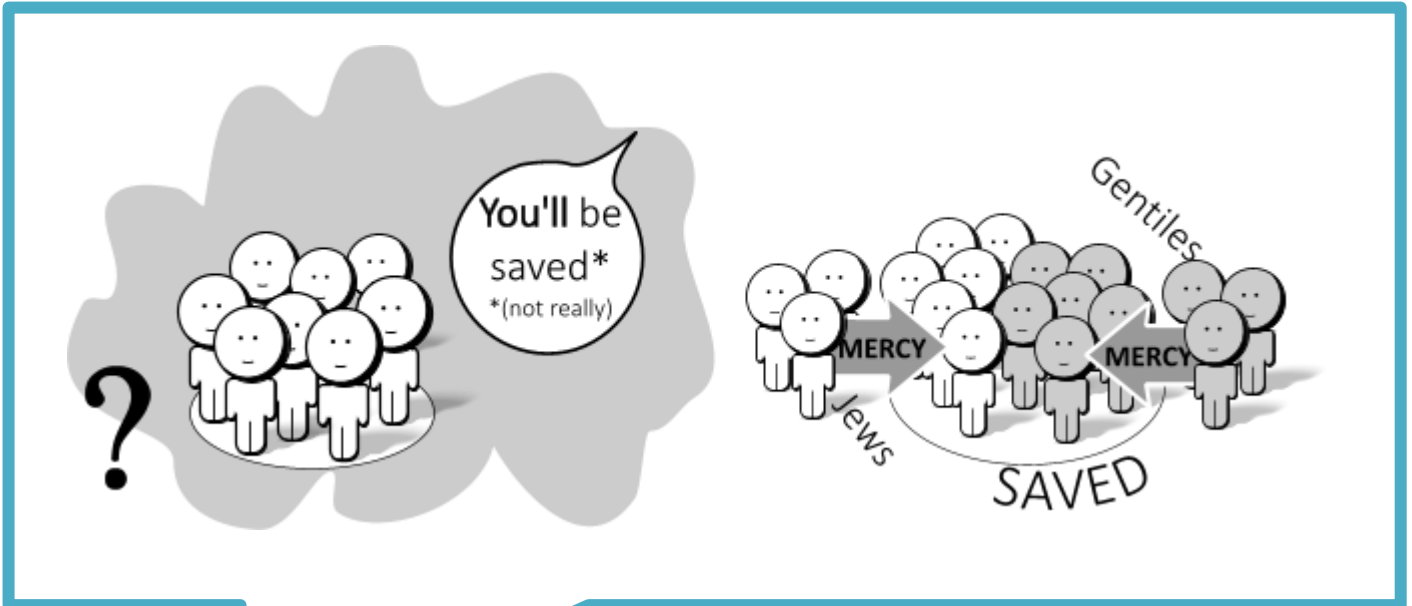


**Introduction:
unashamed of
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**The heart of
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justification by
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**The effect of the
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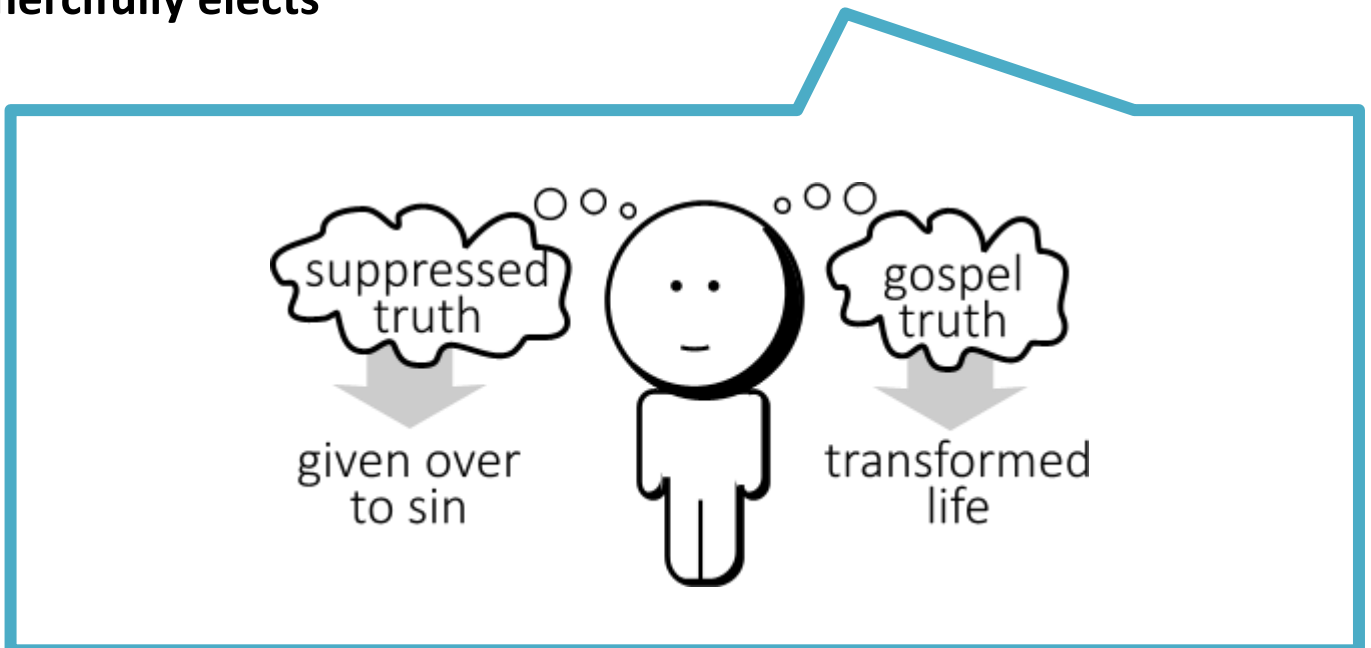




The beneficiaries of the gospel: those God mercifully elects

The application of the gospel: the transformed life

Conclusion: a gospel for all nations



3. The Big ideas

4. Application

What are the big applications of Romans?



Useful Reading

Romans study guides

- **Read Mark Learn: Romans** – St Helen’s Bishopsgate
- **Teaching Romans** – Christopher Ash

More technical commentaries

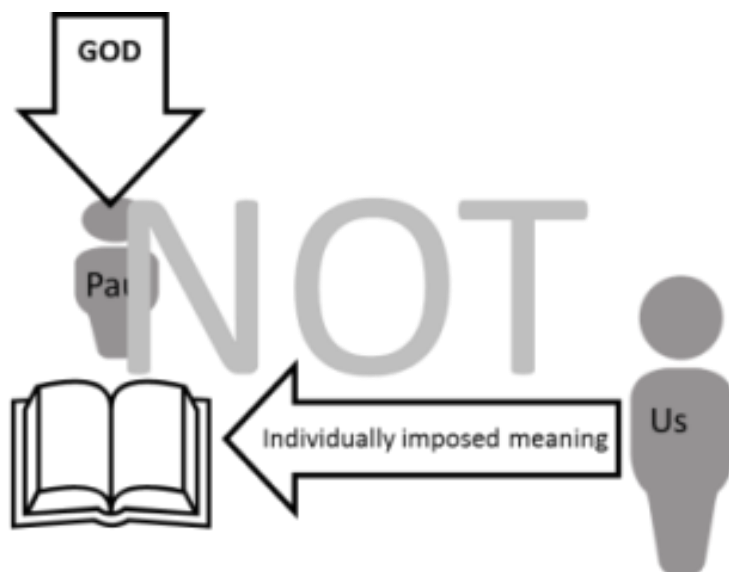
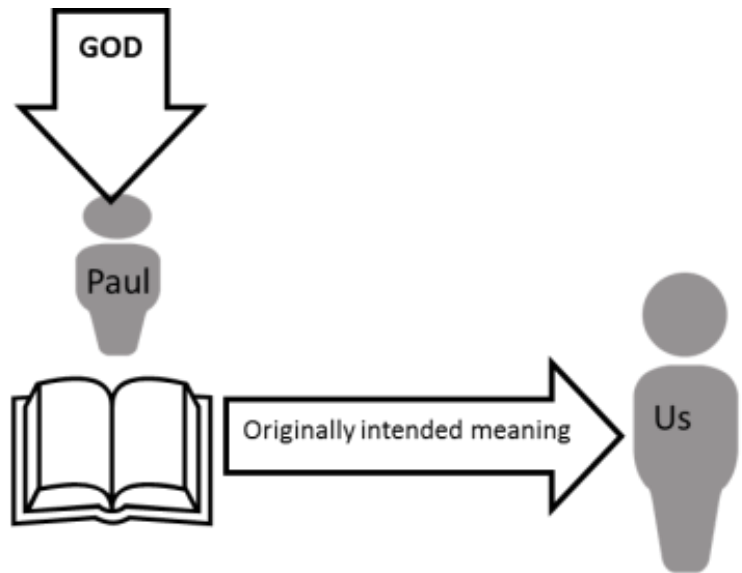
- **Romans** (Baker Exegetical Commentary) – Thomas R Schreiner
- **The Epistle to the Romans** (TNICNT) – Douglas J. Moo
- **Commentary on the New Testament Use of the Old Testament** – G.K. Beale & D.A. Carson (ed.)

Other useful material

- **God’s Big Picture** – Vaughan Roberts (useful to get an overview of the Bible)
- **Big God** – Orlando Saer (a short, readable book on God’s sovereignty)

Reading and teaching Romans purposefully

Why do we need this session?



How to read Romans purposefully

1. Language

Ψ A Δ
Ω B E
Σ M P

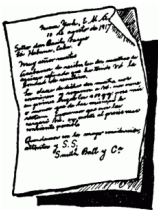
Questions like: What words is Paul repeating? What does this word mean in this text? Could I write a Romans definition of this word? How does understanding this word help me understand Paul's point?

2. Logic



Questions like: What are the steps in Paul's argument? Are there linking words which fit these steps together? How do the steps fit together? What is the conclusion of a particular argument? Where is he starting a new line of reasoning? How do the bigger blocks of logic fit together?

3. Letter



Questions like: What do we learn about Paul/the Romans/why Paul is writing to the Romans? What is Paul's tone as he writes to the Romans? Why is he saying this to these Roman Christians?

Exercise – Use the language/logic/letter techniques to work through the different passages from Romans below. How might you use the techniques to help understand these passages?

1. Language – Romans 3:21-26

Ψ A Δ
Ω B E
Σ M P

NOTE: in this passage the words translated righteousness/justification/just all have the same word root in Greek. They all refer to righteousness. I.e. justified would be well translated 'righteous-ified'.

Consider how the language (righteousness, propitiation, redemption) Paul uses in Romans 3:21-26 helps us understand Paul's purpose in writing this passage.

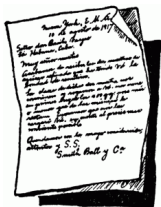
2. Logic – Romans 3:1-10



Think logic! This passage is structured around 'questions' and 'answers'.

Consider how the logic of Paul's argument helps understand Paul's purpose in writing.

3. Letter – Romans 1:8-15



How does understand Romans 1:8-15 as the start of the letter help us understand Paul's purpose in writing? Why do you think Paul started his letter like this?

Helping groups get familiar with the passage before RML

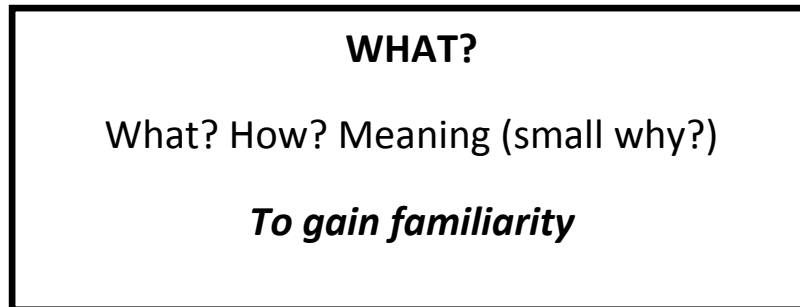
What if my group don't do any personal study?

How to teach Romans purposefully

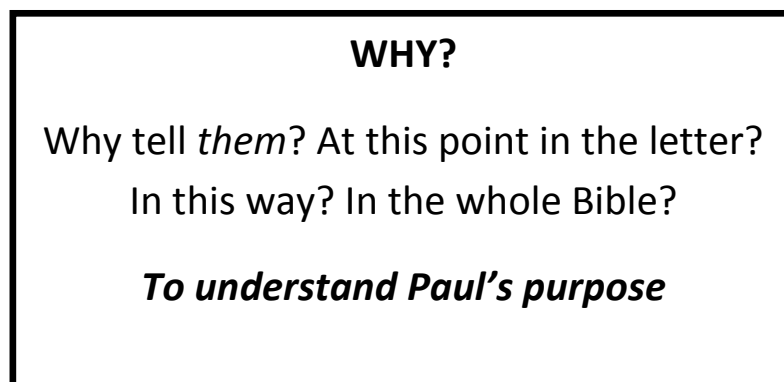
What is our aim?

- Not understanding lots of information
- Not getting to my purpose statement
- Not repeating a SLOBS study

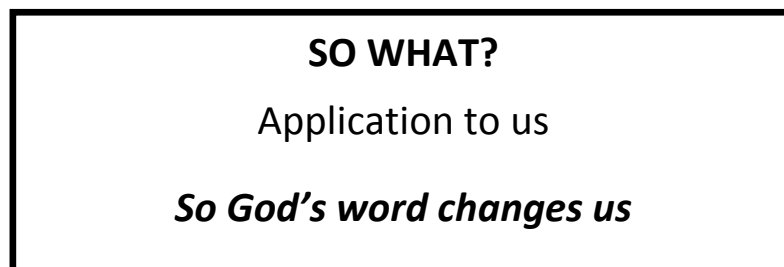
Understanding Paul's purpose in each passage...



Summarise



Summarise



...so God's word changes us

Exercise: Look over these RML Studies for Romans 1:1-17. Compare and contrast how well they teach the passage purposefully

Purpose statement: Paul writes Romans 1:1-17 to explain why he wrote His letter to them

What did we enjoy as we prepared for this passage?

Think letter: What do we learn in 1:1-17 about: its author, recipients and their relationship?

Think language: What do we learn in 1:1-17 about the 'gospel'?

What is the big thing Paul wants the Roman Christians to get about the gospel in this passage?

Why does he say what he does about: i) the gospel and ii) Himself?

Why do you think Paul started his letter like this?

How does the way Paul has introduced Romans affect how we approach reading Romans this year?

Purpose statement: *Be excited* about the glorious gospel – *read on* to be strengthened by the gospel!

How might the Romans Christians have felt upon receiving this letter from Paul?

From verses 1-7, 8-15, 16- 17: What do we learn about i) the gospel, ii) why Paul wrote the letter?

Why has Paul introduced Romans in this way?

Based on how Paul has introduced Romans, how might Paul want us to feel as we begin reading Romans this year? Do we feel this way? Why/why not?

Further thinking

Unleash the Word, Karen Soole (particularly chapters 2-5)

How to read the Bible for all it's worth, Fee and Stewart

The Why and How of Bible study, TFM weekend 2019,
<https://www.st-helens.org.uk/resources/talk/56319/>

6pm Team: Loving our people

Why does this session matter?

Biblical principles for ministry with people:

Ephesians 4:1-24

1 I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called,

2 with all humility and gentleness, with patience, bearing with one another in love,

3 eager to maintain the unity of the Spirit in the bond of peace.

4 There is one body and one Spirit—just as you were called to the one hope that belongs to your call—

5 one Lord, one faith, one baptism,

6 one God and Father of all, who is over all and through all and in all.

7 But grace was given to each one of us according to the measure of Christ's gift.

8 Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men."

9 (In saying, "He ascended", what does it mean but that he had also descended into the lower regions, the earth?

10 He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

11 And he gave the apostles, the prophets, the evangelists, the shepherds and teachers,

12 to equip the saints for the work of ministry, for building up the body of Christ,

13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,

14 so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,

16 from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

17 Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds.

18 They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.

19 They have become callous and have given themselves up to sensuality, greedy to practise every kind of impurity.

20 But that is not the way you learned Christ!—

21 assuming that you have heard about him and were taught in him, as the truth is in Jesus,

22 to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires,

23 and to be renewed in the spirit of your minds,

24 and to put on the new self, created after the likeness of God in true righteousness and holiness.

- **Our ministry aims:**

- **Our ministry methods:**

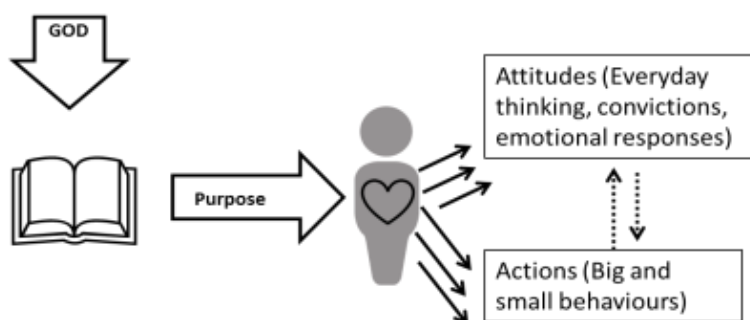
- **Our ministry manner:**

Group work: Pray through what we've just seen about the aims, method and manner of our ministry. Ask God to help us be more like this (as individuals and as a team).

Implications 1: In the study

Group work: brainstorm how an RML study which really applies these principles of the aim, method and manner of ministry might look. Be as creative as you wish.

Focus: Application in RML studies



Group work: Here's a study on Mark 1:1-15. You now have 5 mins in groups to write the application section. You have 30 minutes allotted in the study timing for this.

Write main point here! Pray.

1. What it says: We're going to look at the different messengers in Mark 1:1-15. Who are all the different messengers in Mark 1:1-15? What do they each tell us about Jesus? (Use speech bubbles) (15-20mins)
2. What it means: Let's explore what these claims about Jesus mean (group work on Old Testament passages, Isaiah 40, Malachi 3, Psalm 2). What was each OT passage pointing to? So what is Mark saying about Jesus? (15-20mins)
3. Purpose: Why might Mark have started his book like this? Discuss (15mins)
4. Conclusions: In pairs, on post its. In 1/2 sentences summarise what have we learned here about Jesus, how does Mark want us to respond? (Complete the sentence: Mark wants his readers to....) (5mins)
5. Application: (30mins)?

Implications 2: outside the study

Group work: brainstorm how 'care for your group members outside RML' which really applies these principles of the aim, method and manner of ministry might look. Be as creative as you wish.

Focus: Intentional conversations/relationships

Group work:

Case study A: J has just arrived at St Helen's. They went to a good university church, and are quickly getting stuck into St Helen's. They're in your group, and sometime in November you invite them around for dinner. As you cook the pasta what are your thoughts on how ministry might look this evening/year?

Case study B: K is in your group for the first time this year. Last year they did CE, and professed faith. You meet up early in RML term, and they say they want to tell you some stuff. Before they were a Christian they lived live with their girlfriend/boyfriend, they moved out when they become a Christian, but occasionally meet up with her/him, and it feels like a struggle not to go back to old patterns of intimacy. K's been ok over the last few weeks, but just wants you to know as now you're their RML leader, and their CE leader said it would be a good idea to tell you! What are your thoughts on how ministry might look this evening/year?

If you have time: consider how ministry might look where one of your group members has depression (or another mental health diagnosis) or where a group member has been at St Helen's for a long time.

Men & Women: Serving Together

1. Creation: God's beautiful order
2. The Fall: Our ugly disorder
3. Salvation: God's resurrection reorder

Men serving well as men...

Women serving well as women...

Discussion starters...

1. What from the bible's teaching particularly struck you? Are there any ways in which you need to readjust your thinking?
2. What do you and your co-leader want to do to make your co-leading team the best it can be?
3. How can you make this an on-going conversation throughout the year?

St Helen's Leaders' Training Weekend

6-8 September 2019

Ashburnham Place

Friday

6.30 - 8.30pm	Dinner
9.00pm	Welcome and introductory session
9.30pm	Free time in the Orangery (optional)

Saturday

8.00 am	Slob leader prayer meeting
7.30 – 9.15am	Breakfast (hot breakfast served from 8.30)
9.15am – 1.00pm	Session 1 & 2 Romans overview (with a coffee break!)
1.00pm	Lunch
2.00 – 5.00pm	Free time
5.00 – 5.45pm	Session 3 Studying and teaching Romans purposely
5.45 – 7.00pm	Slob study Romans 1:1-17
7.00pm	Dinner
8:30pm	Team 6pm fun!
9.00pm	Bonfire

Sunday

7.30 – 9.15am	Breakfast (please check out before 1 st session)
9.30 – 11.00am	Session 4 Loving our people
11.00 – 11.30am	Coffee
11.30am – 12.00pm	Session 5 Together as men and women
12.10 – 1.00pm	Expectations, questions and prayer
1.00pm	Lunch & depart