

The Bible

Bible Study - How To Study Analytically

Introduction

To study analytically means to get a broad perspective not only of the individual book, but the part it fills in, in the completion of the scriptures. It is similar to doing a jig-saw when every piece is perfect in itself but can only go in one place, and fills in the completion of the puzzle. The Spirit caused Paul to write, "All scripture is given by inspiration of God, and is profitable" (2 Tim. 3:16), and amongst other truths, this means there is nothing superfluous and nothing lacking. God is the God of order, therefore, in every book there is development of a theme, every verse is in a place deemed by God to be the ideal place, every record of a miracle, sermon, etc. is in the ideal place, and every book is exactly where it needs to be.



Earlier there was given a schematic of the entire Bible and how it fits together having one theme, God being glorified through Christ and His redemptive work. In this paper I will consider the verse Romans 3:23, John chapter 1, and the Book of Romans analytically.

Romans 3:23

It is my understanding that this verse is often taken out of context, and instead of being interpreted within the book, it is applied to teach the universality of man's depravity. A careful consideration of the book will show that the first section begins with a thesis (Rom. 1:16-17) and then the evidence proving that universally man's sins are dealt with (Rom. 1:18-3:20). In his summation Paul wrote, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:19, 20).

He then begins a new section, as the word "But" in verse 21 indicates. This section also begins with a thesis (Rom. 3:21-22) and it is how man can be made righteous, and God's righteousness is his proffering of salvation to all. If there is a universal salvation then it indicates a universal need of righteousness obtainable without the works of the law.

John Chapter 1

This chapter presents the seeds of the truths of the book on at least two levels:

- a) There is the contrast between belief and unbelief.
- b) John begins his gospel with the Lord coming and His service for God (ch. 1:14, 17) and ends the book with His coming and our service for God till He comes (ch. 21:22). Therefore, the broad context of the book is, "the coming of the Lord for the service of God and my service for God until the Lord comes again". This then leads to the questions of:
 - i) How am I to serve God? Christ reveals the content, to "declare His name" (Jn. 17:26).
 - ii) The how? With "zeal" (Jn. 2:17).
 - iii) The where? "On the earth" (Jn. 17:4).
 - iv) The why? To "glorify God" (Jn. 17:4).

There is in his introduction the repetition of the words, "was" and "word". Observe:

- a) **Was**
 - i) Was the Word, Was with God, Was God, was in the beginning, was not anything made, was life, was a man, was sent, was in the world, was made by him, was made flesh (ch. 1:1-14).
 1. What does the word "was" convey in this section so emphatically?
- b) **Word**
 - i) Was the Word, Word was with God, Word was God, Word was made flesh (Jn. 1:1-14).
 - 1) Why is the Lord presented as the "Word" in John?

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John informs the saints the two-fold purpose for writing his gospel. First it is the presenting of evidence of who He is, and second, that the unbelievers would believe He is who His words and works indicate (Jn. 20:30-31). Therefore, how does chapter one lay the groundwork for this thesis?

- a) By witnesses.
 - i) By the witness of skeptics:
 1. Nathanael (Jn. 1:46-49)
 - ii) By the descent of the Spirit foretold by God
 1. John (Jn. 1:33-34)

- b) By the declaration of His absolute deity, distinction from God, and total equality with God.
 - i) He is the Word (Jn. 1:1), therefore, the manifestation of what is in the mind.
 1. “As a man thinketh” (Prov. 23:7). As the “Word” Christ is not only outwardly the Manifestor of God (Jn. 1:18) and the Father (Jn. 14:9), but was the Revealer of the heart and mind of God.
 - (a) He revealed the mind of God by the words God gave Him (Jn. 3:34; 8:47).
 - (b) He revealed the heart of God by the gracious acts of mercy He performed (Jn. 14:11).
 - ii) He is the Son of God.
 1. He is distinct from God, therefore, no another aspect of God as a man could be a husband and father.
 2. He is God, therefore, although coming in flesh, He is still the Creator.
 - (a) By creation, all was made by Him and nothing was made independently of Him (Jn. 1:3)
 - (b) He turns water into wine, power demonstrated over nature and time (Jn. 2:7-8).
 - (c) He walks on the sea, power demonstrated over nature in turmoil (Jn. 6:18-19).
 - iii) He is the Life.
 1. He has power over debilitation (Jn. 5:5-8), healing by spoken word and in closeness.
 2. He has power over disease (Jn. 4:50), healing by His will at a distance.
 - (a) Note that the doctors do not heal a disease, they treat it and the body heals. Christ did not treat the illness, He healed it!
 - iv) It is seen that John chapter one is not just an introduction to the book, it is the seed plot for the teachings within the gospel.

Romans

The epistle to the Romans has been looked at as a court scene, a diagnosis from a physician, etc. It's arguments are magnificent and had the recipients of the two books following known it's teachings, they would have been saved from many difficulties. The theme is, “The righteousness and sufficiency of salvation”. It is based on the righteous moral evaluation that all have sinned, the righteousness of salvation can be effective for all irrespective of whichever dispensation they lived or live in, and the expected moral outliving of it's truths in daily life.

How does the apostle develop this theme? After his introduction (Rom. 1:1-15).

- a) Paul's declaration and statement of belief, “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. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Rom. 1:16-18).
 - i) Salvation (ch. 1:18-11:32)
 1. God and His dealings with individuals
 - (a) Paul's declaration and evidences that all are under condemnation (ch. 1:18-3:2).

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- (b) God's remedy and it's righteousness, on how guilty man can be justified and reconciled (ch. 3:21-5:11).
 - (c) God's remedy and the righteousness in dealing with what I received from my spiritual parents. The birth problem cannot find a remedy in justification. I need to be made anew and the condemnation under Adam righteously removed (ch. 5:12-21). The individual now can be put in a new order of humanity (ch. 5:14-21) without the works of the law (ch. 5:20-21) which only serves to show one's sinfulness (ch. 5:12-21).
 - (i) The reasonable expectations of the new life which deals with my responsibility (ch. 6:1-22), with the summation of contrasts (ch. 6:23), and the righteous freedom now to be enjoyed (ch. 7:1-7:6). Now, by God's positioning of me, the theme is the perfecting of holiness which deals with the conflict in perfecting holiness (ch. 7:7-25) and the advancement of holiness (ch. 8:1-11) by the unreserved yielding to the Holy Spirit.
 - (ii) The assured expectations of the new life by the Holy Spirit (ch 8:12-39) who is the power that quickens our mortal bodies (Rom. 8:11) (*a body is only "mortal" while the individual is alive, not after death*), having the firstfruits of the Spirit we groan, long for the adoption of these bodies (Rom. 8:23), and helps us in our infirmities (Rom. 8:26).
2. God and His dealings with the nation of Israel (ch. 9:1-11:32)
- (a) The electing and sins of Israel (ch.9:1-29)
 - (b) God's remedy: Create a jealousy in Israel through the bringing in of the Gentiles (ch. 9:30-10:21)
 - (c) Expected future blessings (ch. 11:1-32)
- ii) Salvation outlived practically
- 1. Over each of the last five chapters a single word can catch the concept of each:
 - (a) Consecration (ch. 12)
 - (b) Subjection (ch. 13)
 - (c) Investigation (ch. 14)
 - (d) Toleration (ch. 15)
 - (e) Commendation (ch. 16)

May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13

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