

The Book of Romans

The Courthouse of Law--God's Wrath (Condemnation & Justification) Romans 1-5

- I. THE COURT REPORTER (1:1-17).
 - A. Paul's separation to the gospel (1:1).
 - B. Paul's explanation of the gospel (1:2-5).
 - 1. Its promise (1:2).
 - 2. Its person (1:3-4).
 - 3. Its program (1:5).
 - C. Paul's appreciation for the gospel (1:6-13).
 - 1. He prayed for the church in Rome (1:9).
 - 2. He planned to visit the church in Rome (1:10-13).
 - D. Paul's affiliation with the gospel (1:14-17).
 - 1. The gospel releases the power of God (1:16).
 - 2. The gospel releases the righteousness of God (1:17).

- II. THE COURT RECORD (1:18--4:25).
 - A. The charge: High treason against the King of kings (1:18-20).
 - B. The defendants.
 - 1. A heathen (the pagan man) (1:18-32).
 - 2. A hypocrite (the moral man) (2:1-16).
 - 3. A Hebrew (the religious man) (2:17--3:8).
 - C. The detailed indictment.
 - 1. First indictment--ingratitude (1:21).
 - 2. Second indictment--insolence (1:22).
 - 3. Third indictment--idolatry (1:23).
 - 4. Fourth indictment--immorality (1:24).
 - a. Lesbianism (1:26).
 - b. Homosexuality (1:27).
 - 5. Fifth indictment--incorrigibility (1:28-32).
 - D. The Jury.
 - 1. The conscience of man (1:19).
 - 2. The deeds of man (2:6).
 - 3. The works of God (1:20).
 - 4. The law of God (2:12).
 - E. The defense.
 - 1. The pagan man's defense.
 - a. His plea rendered: "I should be acquitted on the grounds of ignorance."
 - b. His plea refuted: "You have the witness of conscience" (1:19). "You have the witness of nature" (1:20).
 - 2. The moral man's defense.
 - a. His plea rendered: "I should be acquitted on the grounds of comparison," that is, "I'm not as bad as the pagan!"
 - b. His plea refuted: "You do the same basic things, but in a more refined way" (2:1).
 - c. His plea reviewed:
 - (1) He was indifferent (2:4-5).
 - (a) Concerning God's forbearance (God's act of holding back his wrath).
 - (b) Concerning God's goodness (God's act of holding forth his grace).
 - (2) He was ignorant (2:6, 11-12, 16). He knew nothing about God's impartiality.
 - 3. The religious man's defense (2:17--3:8).
 - a. His plea rendered: "I should be acquitted on the grounds that I know the law of God and teach courses in religion" (2:17-20).
 - b. His plea refuted: "You simply do not practice what you preach" (2:25-29).
 - c. His plea reviewed: Unlike in the cases involving the pagan and the moral man, Paul feels it necessary to summarize the religious man's plea (3:1-8).
 - (1) Fact one--the Jews had a national advantage, but no spiritual advantage (3:1-2, 9-10).
 - (2) Fact two--even though Israel had rejected Christ, God's promises would not fail (3:3-4).
 - (3) Fact three--Israel's unrighteousness had simply demonstrated God's righteousness (3:5-6).
 - (4) Fact four--Israel would be punished for its unrighteousness (3:6-8).
 - F. The verdict (3:9-20).

1. Man's character is depraved (3:12).
2. Man's conversation is depraved (3:13-14).
3. Man's conduct is depraved (3:15-18).
 - a. He murders his brother (3:15-17).
 - b. He mocks his God (3:18).
- G. The sentence (6:23).
- H. The miracle (3:21-31; 6:23).
 1. The nature of this miracle (3:24).
 2. The persons in this miracle--the Father and Son (3:25).
 3. The source of this miracle.
 - a. "Freely by his grace" (3:24).
 - b. "By faith" (3:28).
 - c. "Without the deeds of the law" (3:28).
 4. The scope of this miracle--unlimited in scope.
 - a. "Unto all., for there is no difference" (3:22).
 - b. "The God of the Jews... of the Gentiles also" (3:29).
 5. The bestowal of this miracle--limited in bestowal.
 - a. "Upon them that believe" (3:22).
 - b. "Him which believeth in Jesus" (3:26).
 6. The witnesses of this miracle (3:21).
 7. The legal accomplishments of this miracle.

Question: How to reconcile God's justice and his mercy. Note the two problem words in 3:25.

 - a. Remission: To let something pass by (that is, the sins of the Old Testament saints).
 - b. Forbearance: To hold something back (that is, God's wrath upon those sins).

Answer: "Christ Jesus... whom God hath set forth to be a propitiation.. That he might be just, and the justifier of him which believeth in Jesus" (3:24-26).
 8. The harmony seen in this miracle (3:31).
- I. The two spokesmen for the court (4:1-25).
 1. Abraham, Israel's racial father (4:1-5, 9:25).
 - a. Abraham and his salvation.
 - (1) The method of his salvation (4:3).
 - (2) The time of his salvation (4:10).
 - (3) The seal of his salvation (4:11).
 - b. Abraham and his seed.
 - (1) His earthly seed--Isaac (4:17-22).
 - (2) His spiritual seed--all believers (4:11-12, 16, 23-25).
 2. David, Israel's royal father (4:6-8).
 - a. The felonies of David. He was guilty of adultery and murder. (See 2 Sam. 11-12.)
 - b. The forgiveness of David. He was forgiven by faith in God's grace. (See Ps. 51-52.)

III. THE COURT REVIEW (5:1-21).

- A. A summary of justification (5:1-11).
 1. The believer has peace with God (5:1).
 2. The believer has access to God (5:2).
 3. The believer receives assurance from God (5:3-4).
 4. The believer is indwelled by God (5:5).
 5. The believer is preserved in God (5:6-11).
 - a. Through Christ's past work on Calvary's cross (5:6-8).
 - b. Through Christ's present work at God's right hand (5:9-10).
- B. A summary of condemnation (5:12-21). In these verses Paul contrasts the work of Adam (the father of all men) with the work of Christ (the Savior of all men).
 1. The work of Adam.
 - a. The nature of his act (5:12a).
 - b. The scope of his act (5:12b).
 - c. The cause of his act (5:19).
 - d. The results of his act:
 - (1) Immediate judgment upon himself.
 - (2) Imputed judgment upon his posterity (5:14).
 - (3) Eternal judgment upon all the unsaved (5:18).
 - e. The relationship of the law to his act (5:20).
 2. The work of Christ.
 - a. The nature of his act. He introduced grace and righteousness into the world.

- (1) These blessings were free (5:16).
- (2) These blessings were abundant (5:17).
- b. The scope of his act (5:15, 18).
- c. The cause of his act (5:19).
- d. The results of his act.
 - (1) Justification (5:16).
 - (2) Sanctification (5:17).
 - (3) Glorification (5:21).
- e. The relationship of sin to his act (5:20).

The Power Plant of Grace--God's Way
(Sanctification and Preservation) Romans 6-8

I. THE PLAN--FIRST FLOOR OF SANCTIFICATION (6:1-23).

In this chapter Paul lists God's fourfold method leading to sanctification.

- A. Know ye (6:1-10). "Know ye not" (6:3). Paul wants us to know three things.
 - 1. That we have been buried with Christ into his death (6:4).
 - 2. That we have been planted together in the likeness of his resurrection (6:5).
 - 3. That because of these two facts, the believer is:
 - a. Dead to sin (6:2).
 - b. Freed from sin (6:7).
- B. Reckon ye (6:11-12).
- C. Yield ye (6:13-15).
- D. Obey ye (6:16-23).

II. THE PAIN--THE SECOND FLOOR OF FRUSTRATION (7:1-25).

Paul now discusses what part the law plays in God's plan of sanctification.

- A. The spiritual man and the law (7:1-6).
 - 1. His relationship to the law.
 - a. He is as a widow, being freed from her husband (7:1-3).
 - b. He is as a dead man, being freed from his lust (7:5).
 - 2. His relationship to the Savior.
 - a. He is now raised by Christ (7:4).
 - b. He is now married to Christ (7:4).
 - c. He is now able to produce fruit through Christ (7:4).

Thus, the spiritual man is delivered from the law!
- B. The natural man and the law (7:7-13). Here the law is used in a twofold manner.
 - 1. The condemnation usage. Sin uses the law to slay sinners (7:7-8, 11).
 - 2. The illustration usage. God uses the law to show the depravity of sinners (7:12-13).

Thus, the natural man is doomed by the law!
- C. The carnal man and the law (7:14-25).
 - 1. Any attempt to keep the law will lead to carnality (7:18-19).
 - 2. No attempt to keep the law can lead to spirituality.
 - a. The agony of Paul's problem (7:22-24).
 - b. The answer to Paul's problem (7:25).

Thus, the carnal man is defeated by the law!

III. THE PRIZE--THIRD FLOOR OF PRESERVATION (8:1-39).

Paul has thus far discussed the following:

Why does the sinner need to be saved? Answer, condemnation!

How is the sinner saved? Answer, justification!

What is to happen after the sinner gets saved? Answer, sanctification!

Will the sinner remain saved? This is the question answered in Romans 8.

And the answer is yes, he or she will, indeed, because of preservation!

- A. The believer has a new position (8:1-8).
 - 1. His position in regard to the Son of God: He is in Christ (8:1).
 - 2. His position in regard to the law of God: He now fulfills its demands through Christ (8:3-4).
- B. The believer has a new Guest (8:9-13).
- C. The believer has a new adoption (8:14-17). "Ye have received the Spirit of adoption" (8:15).
 - 1. We have an intimacy with the Father (8:15).
 - 2. We have an inheritance with the Son (8:17).
 - 3. We have an illumination by the Spirit (8:14, 16).

- a. He directs us (8:14).
 - b. He assures us (8:16).
- D. The believer has a new hope (8:18-25). The nature of this hope is the full and final redemption of all things. This includes:
 - 1. The Christian himself (8:18, 23).
 - 2. The creation itself (8:19-22).
- E. The believer has a new prayer Helper (8:26-27).
 - 1. The identity of this helper. The Holy Spirit himself!
 - 2. The necessity for this Helper (8:26).
 - 3. The intensity of this Helper (8:26).
 - 4. The infallibility of his Helper. He cooperates with Christ (8:27).
- F. The believer has a new knowledge (8:28).
- G. The believer has a new goal (8:29-39).
 - 1. The nature of this goal (8:29).
 - 2. The steps involved in this goal (8:29-30). We have been foreknown, predestined, called, justified, and glorified already in the mind of God.
 - 3. The guarantee of this goal.
 - a. Question: "Who shall separate us from the love of Christ?" (8:35).
 - b. Answer: Nothing! This includes: tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, height, depth, and any other creature! (8:38-39).
 - c. Reason: Because of the threefold work of Christ.
 - (1) His death guarantees it (8:32).
 - (2) His resurrection guarantees it (8:34).
 - (3) His ascension guarantees it (8:34).

The Synagogue of Israel--God's Wisdom
(Explanation and Vindication) Romans 9-11

Paul writes these chapters to answer two questions:
 First, how does God look upon Israel's rejection of their Messiah?
 Second, how does Israel fit into God's plan for the church?

- I. THE SOVEREIGNTY OF GOD AND ISRAEL'S SELECTION IN THE PAST (ch. 9).
 - A. The nine spiritual advantages of this sovereign selection (9:4-5).
 - 1. They were Israelites (a special nation).
 - 2. They had been adopted by God.
 - 3. They had the glory cloud.
 - 4. They had the covenants.
 - 5. They had the law.
 - 6. They performed services for God (ministering in both tabernacle and Temple).
 - 7. They had the Messianic promise.
 - 8. They had a regenerate ancestry (Abraham, Moses, David, etc.).
 - 9. They were the people from which Christ came.
 - B. The historical examples of this sovereign selection (9:6-29).
 - 1. The example of Ishmael and Isaac (9:6-9). God chose Isaac (Abraham's son through Sarah) over Ishmael (his son through Hagar).
 - 2. The example of Esau and Jacob (9:10-13). God chose Jacob (second-born twin son of Isaac) over Esau (firstborn twin).
 - 3. The example of Pharaoh (9:14-24).
 - a. The facts.
 - (1) God determined to pardon sinful Israel with undeserved grace (9:15-16).
 - (2) God determined to punish sinful Pharaoh with deserved judgment (9:17-18).
 - b. The fairness. Paul answers two questions here.
 - (1) Is God righteousness? Yes! (9:14, 21-24).
 - (2) Is man responsible? Yes! (9:19-20).
 - 4. The example from Hosea (9:25-26).
 - 5. The example from Isaiah (9:27-29).
 - 6. The two conclusions concerning this sovereign selection (9:30-33).
 - a. Through faith the Gentiles had attained righteousness without even seeking it.
 - b. Through the law Israel had not attained righteousness even after seeking it.

- II. THE RIGHTEOUSNESS OF GOD AND ISRAEL'S REJECTION AT THE PRESENT (ch. 10).
- A. The prayer for God's righteousness (9:1-3; 10:1-2). At the beginning of chapters 9-10 Paul's soul has great agony over Israel's lost condition.
 - B. The source of God's righteousness (10:4-5).
 - C. The availability of God's righteousness (10:6-8).
This is true because of two historical facts:
 1. The incarnation of Christ (10:6).
 2. The resurrection of Christ (10:7).
 - D. The method of God's righteousness (10:9-10).
 - E. The scope of God's righteousness (10:11-13).
 - F. The presentation of God's righteousness (10:14-15).
There are three reasons why God sends preachers:
 1. A sinner must call upon the Lord to be saved.
 2. He must believe in order to call.
 3. He must hear in order to believe.
 - G. The rejection of God's righteousness (10:21).
 1. Isaiah had prophesied this rejection (10:16, 20-21).
 2. Moses had prophesied this rejection (10:19).

- III. THE WISDOM OF GOD AND ISRAEL'S RESTORATION IN THE FUTURE (ch. 11).
- A. This restoration is assured because Israel's rejection was not total (11:1-25).
 1. The factions of Israel (11:1-10).
 - a. The minority group (11:1-5).
This group is represented by Paul (11:1) and Elijah (11:2-4).
 - b. The majority group (11:6-10).
Both Isaiah and David predicted this.
 - (1) Isaiah (compare Rom. 11:8 with Isa. 29:10).
 - (2) David (compare Rom. 11:9-10 with Ps. 69:22-23).
 2. The fullness of the Gentiles (11:11-25).
 - a. The definition of this period (as contrasted to the times of the Gentiles) (Lk. 21:24).
 - (1) The fullness: Refers to that time span involved in the completing of the body of Christ (consisting of both saved Jews and Gentiles) from the start of the church (Mt. 16:18) to the rapture. (See Acts 15:14; 1 Cor. 12:12-13; Eph. 4:11, 13.)
 - (2) The times: Refers to that time span from the Babylonian captivity until the end of the tribulation. (See Dan. 9:24-27; Lk. 21:24.)
 - b. The details of this period.
 - (1) The facts. Paul offers a parable from nature:
 - (a) An olive tree. Symbolizing the faith of Abraham (11:16-18).
 - (b) Some natural branches broken off. Symbolizing unbelieving Israel (11:17), a past event.
 - (c) Some wild olive branches grafted on. Symbolizing believing Gentiles (11:17-19), a present event.
 - (d) Some natural branches grafted back on. Symbolizing believing Israel (11:23-24), a future event.
 - (2) The fiction.
 - (a) This parable does not teach that the church has replaced Israel (11:18).
 - (b) This parable does not teach that a believer can lose his salvation.
 - (3) The future.
 - (a) Israel's unbelief once led to the riches of the Gentiles (11:12).
 - (b) Israel's belief will lead to the redemption of the globe (11:15).
 - B. This restoration is assured because Israel's rejection was not permanent (11:26-36).
 1. The Israel of God (11:26-32).
 - a. To be restored through their promised Christ (11:26).
 - b. To be restored through their promised covenant (11:27).
 2. The God of Israel (11:33-36).

The Temple of God--God's Will
(Transformation and Exhortation) Romans 12-16

- I. PERSONAL RESPONSIBILITIES FOR ALL THE REDEEMED (12:1--15:13).
- A. The believer and self (12:1-3).
 1. What he is to offer: Body dedication (12:1).

2. What he is to avoid: Worldly conformation (12:2a).
3. What he is to achieve: Godly transformation (12:2b).
- B. The believer and service (12:4-21).
 1. The tools for Christian service--seven gifts of the Spirit (12:4-8).
 - a. Foretelling and forthtelling (12:6).
 - b. Serving (12:7).
 - c. Teaching (12:7).
 - d. Exhorting (12:8).
 - e. Giving (12:8).
 - f. Ruling (12:8).
 - g. Mercy showing (12:8).
 2. The techniques of service--twenty-four commands from the Spirit (12:9-21).
 - a. How to deal with one's friends (12:10, 13, 15).
 - b. How to deal with one's foes (12:14, 17-21).
- C. The believer and society (13:1-14).
 1. What he is to do.
 - a. His duties toward the rulers of the state (13:1-7).
 - b. His duties toward the rest of the state (13:8-10).
 2. Why he is to do these things (13:11-12).
- D. The believer and weaker saints (14:1-23).
 1. No believer is to be judged by another down here.
 - a. We are not to criticize his legalism (14:1-9).
 - (1) Don't judge in matters of diet (14:2-3).
 - (2) Don't judge in matters of days (14:5-6).
 - b. We are not to corrupt our liberty (14:13-23).
 2. All believers will be judged up there (14:10-12).
- E. The believer and the Savior (15:1-13). The earthly ministry of Christ is presented here as a pattern for Christians. (See also 1 Pet. 2:21-25.)
 1. It was a sacrificial ministry (15:3a).
 2. It was a suffering ministry (15:3b).
 3. It was a sharing ministry (15:1, 7).
 4. It was a sure ministry (15:8-13).
 - a. To the Jews (15:8).
 - b. To the Gentiles (15:9).

II. PERSONAL REMARKS TO THE ROMAN REDEEMED (15:14-16:27).

- A. Paul reviews his past (15:14-21).
 1. He mentions his specialized ministry (15:16).
 2. He mentions his miracles (15:19a).
 3. He mentions his mission field (15:19b).
 4. He mentions his method (15:20).
- B. Paul previews his future.
 1. He determines to visit the church at a later date, as he goes to Spain (15:22-24, 28-29).
 2. He desires their prayers at the present time, as he goes to Jerusalem (15:25-27, 30-32).
 - a. The request for their prayers (15:30).
 - b. The reason for their prayers (15:31).
 3. He delivers greetings to his many Roman friends.
 - a. Special greetings to three (16:1-4).
 - b. General greetings to twenty-five (16:5-16).
 4. He denounces troublemakers (16:17-18).
 5. He declares the doom of Satan (16:20).
 6. He delivers his final benediction (16:24-27).