

# Romans 1

## I. Introduction to the Book of Romans

### A. Paul first introduces himself, vv. 1-5.

1. Paul has never personally met these brethren, and uses this section of the letter to introduce himself. He is a servant of Jesus, an apostle, and separated unto the Gospel of God, v. 1.
2. He further explains the gospel message for which he had been called:
  - a. This was the fulfillment of Old Testament prophecy, v. 2.
  - b. This good messages centers on Jesus, the Son of God, v. 3.
  - c. Jesus was flesh and blood, v. 3. His deity was confirmed by His resurrection from the dead, v. 4.
3. It was through Jesus Christ that Paul received His position in the apostleship, v. 5.

### B. Paul then speaks of the Romans, vv. 6-15.

1. Paul identifies the brethren in Rome as called of God, beloved of God, and saints of God, vv. 6-7.
2. The faith of the brethren in Rome was strong, and their faith had been spoken abroad, v. 8.
3. Paul prayed often for the brethren in Rome, and just as often that he would be able to visit with them, vv. 9-10. Among other things, he desires to impart miraculous gifts, v. 11.
4. Many times Paul has purposed to go to Rome, but had been prevented. He has preached to men of all stations in life, but desires to do so in Rome too, vv. 12-15.

### C. Paul also introduces the Gospel, vv. 16-17.

1. Paul willingness to preach was not only out of debt but also out of his confidence in the power of the Gospel to save the souls of men, v. 16.
2. The Gospel reveals how God makes all men right with Himself, v. 17

## II. The Gentiles' Need for Salvation

A. Paul addresses their need first by exposing their rejection of God, vv. 18-23.

1. The righteousness of God has been revealed because men need justification. God requires the penalty for sin, and sin bring the wrath of God, v. 18.
2. God has revealed Himself, but not all men seek a knowledge of God, vv. 19ff.
  - a. Creation testifies to existence of God, and to His attributes, v. 20.
  - b. Those who reject this knowledge become foolish and are without excuse, vv. 20-22.
  - c. In rejecting the knowledge of God, men cut themselves off from the objective reference point of morality, v. 23.

B. Paul follows by illustrating the consequences of this rejection of God, vv. 24-32.

1. God allows men the freedom of choice, even the choice to reject His love, v. 24.
2. When men reject God and His love, being cut off from any object standard of morality, pleasure become the highest goal.
  - a. Some find pleasure in the sin of creature-worship, v. 25.
  - b. Some find pleasure in the sin of homosexuality, vv. 26-27.
  - c. Other follow the path of general wickedness, vv. 28-31.
3. Paul explains that this lifestyle ends with eternal death for all those that practice wickedness and all that endorse it, v. 32.

## Romans 2

### I. The Judgment of God, Romans 2:1-16

- A. There is no division in Paul's thought beginning in Chapter 2, except for "who" is primarily under consideration.
- B. If Chapter 1 primarily seeks to address the Gentiles and sin, then Chapter 2 seems to be a reference to Jews and their relation to sin. Thus Paul will conclude in Chapter 3 that all have sinned.
- C. In outlining the judgment of God, Paul offers the following points:
  - 1. God's judgment is based on truth (v. 2), the Gospel v. 16).
  - 2. All men will appear in judgment, without exception, v. 3.
  - 3. Men will be judged based on their deeds, v. 6.
  - 4. God does not (will not) show respect of persons, v. 11.
  - 5. God will also judgment the inner most thoughts of the heart, v. 16.
- D. In warning the Jews, Paul illustrates actions that lead to destruction and salvation:
  - 1. God negatively assesses hypocrisy (v. 1), despising the goodness of God (v. 4), contentiousness (v. 8), disobedience (v. 8), devotion to unrighteousness (v. 8), and working evil (v 9).
  - 2. God rewards well doing and seeking glory and honor (v. 7) and those that work good (v. 10).
- E. There are various opinions on Romans 2:12-15, as this is one of the more difficult sections of the book.
  - 1. Some believe this refers to a "law of the heart," that the Gentiles simply imagined how to serve God and God accepted their imagined standard. This is false.
  - 2. Other believes that Gentiles remained under Patriarchy during the Law of Moses.
  - 3. Perhaps Paul speaks here of Gentile amenability to the Law of Moses, to show the Jews that any person could obey the law of Moses in sincerity and be saved.

## II. The Hypocrisy of the Jew, Romans 2:17-24.

- A. Paul returns to the theme of hypocrisy, to illustrate further that Jews were as guilty as Gentiles for breaking the law of God, vv. 17ff.
- B. They themselves were guilty of the same activities they condemned in others, especially spiritually. Because of this, the name of God had been brought low among Gentiles.
- C. Much of the problem stemmed from the Jews misconception of their position.

## III. The True Circumcision with God, Romans 2:25-29.

- A. Paul demonstrates that circumcision, though a necessary token of a covenant relationship under the law, meant nothing without commitment to God, v. 25.
- B. In a similar line of thought, Paul turns to show that the same standard applied to Gentiles, v. 26. God was never interested in circumcision as a mere act by itself, but with the change of heart and a life of obedience. This is the true circumcision, Romans 2:27-29.

## Romans 3

### I. All Are Under Sin

- A. Paul anticipates that Jews would object to his line of reasoning, and ask for the distinction of the Jewish nation if all could be saved, vv. 1-2. The chief advantage was in the possession of the Law.
- B. Though the Jews had advantages, they often did wrong. However, the sins of the Jews did not prevent God from doing what He promised, vv. 3-4.
- C. Even though God's glory is evidenced in spite of the rebellion of the Jews, Paul is quick to explain that the Jews were not doing God a favor by sinning and that God had cause to be angry with them, vv. 5-7.
- D. Paul furthers the point by asking what kind of God would the Lord be if He overlooked sin, vv. 6-8. In the end, Paul is using the typical logic of the Jews against them. Even the Old Testament Scriptures revealed the universal problem of sin and the universal need for a savior (vv. 9-18).
- E. Paul explains that the Law convicted all transgressors as guilty before God, both Jew and Gentile. The insufficiency of the Law of Moses to fulfill the demands of the Scheme of Redemption means that Jew and Gentile alike are in need of the Gospel and the salvation from Jesus Christ, vv. 19-23.

### II. God's Redemptive Plan is For All Men

- A. Redemption is found only in Jesus and this is an offer God extends freely to all men, v. 24.
- B. The work of Jesus is the only means of forgiveness for sins under every covenant. God does require the penalty for sin, but has allowed the work of Jesus to provide a substitute allowing for man to enjoy justification, vv. 25-26.
- C. This eliminates the problem of boasting (vv. 28-30) and allows men to see "law" in the grand scheme of things as coupled with grace and not distinct from it, v. 31.

# Romans 4

## I. The Faith of Abraham and Justification

- A. Since Paul has been answering Jewish objections to the universality of sin, he extends the argument to Abraham. The Jew may have said, “but what of Abraham?”
- B. Thus Paul explored what Abraham learned of justification, vv. 1-8.
  - 1. If Abraham was justified by works (self-devised) then he could have bragged, v. 2.
  - 2. Instead, Abraham was justified on the system of faith. This is the system that places man in debt to God, vv. 3-5.
  - 3. Even David showed the same, that justification is based on a faith-response to God’s conditions of pardon, vv. 6-8.
  - 4. Paul therefore asks whether this was just for Jews or for all men, v. 9.

## II. Righteousness By Faith for All

- A. Paul now moves to show when justification was pronounced for Abraham: before circumcision, v. 10.
- B. In that Abraham was justified before circumcision, God works with him proves that God wants all to be saved, vv. 11-12.
- C. Such an effort by God to Abraham was not through the Law (which was yet to be established) but through the system of faith, vv. 13
- D. Paul returns to the central thought of the last chapter. The violation of the law works the wrath of God. God must therefore be better to man than he deserves. Abraham is an example of God’s manner of justifying men, vv. 14-16.
- E. Paul draws from the Old Testament to show that man, like Abraham, must trust that God is able to fulfill His word. Abraham, when told that He would bear a son through Sarah, did not doubt -- even though the task seemed humanly impossible, vv. 17-22.
- F. This record of Abraham’s faith was recorded to provide hope and understanding that all that follow after, vv. 23-25.

# Romans 5

## I. A Summary of the Principle Argument

- A. The first few verses of Romans 5 work to summarize and bring to a conclusion the primary argument of the first several chapters.
- B. Man's salvation is dependent upon God:
  - 1. We are justified by faith (trust in God), which grants peace with God through the atoning work of Jesus, v. 1.
  - 2. Through this system, Jesus makes possible our fellowship with God and gives man the joyful expectation of eternal salvation, v. 2.
  - 3. This allows the Christian to rejoice in trials and hardships. He knows that these trials produce endurance, and then experience and wisdom, and then eternal salvation, vv. 3-5.
  - 4. The Christian will not be disappointed in his hope, because the love of God revealed by the Spirit will not fail, v. 5.
- C. Paul now establishes the proof of God's love:
  - 1. Most would not give their life for an unknown man. More would give their life for a friend or benevolent man. Still, this does not happen often. Jesus gave His life for enemies, vv. 6-8.
  - 2. If God can justify enemies, can He not grant eternal life to those who are in fellowship with Him? This is the confidence of the saints, built on the love of God.
  - 3. The death of Jesus guarantees eternal life for the faithful, the reconciled, vv. 9-10.
  - 4. The Christian should continue to give thanks for the work of Christ, v. 11.

## II. Adam and Christ

- A. Romans 5:12-21 works both to conclude the present section and lay a foundation to answer a false concept to be engaged in Romans 6:1ff.

B. The section works primarily off of the contrasts between Adam and sin versus Jesus and salvation:

1. Adam's transgression allowed death (physical) to enter the world; all men now suffer the consequence of sin's entrance, vv. 12-14.
2. Jesus's death not only counteracts the consequences of Adam's sin but much more. His work cancels the effect of death (through the resurrection) and offers the forgiveness of sin, vv. 15-19.
3. The law was not provided as a stumbling block to man, but to show the contrast between truth and error. Men could discern that sin was rebellion against God. Where sin abounds, the grace of God is mightier to the conquering of sin. The grace of God not only provides for the resurrection but also for eternal life to follow, vv. 20-21.



## Romans 6

### I. Dead to Sin

- A. Paul transitions now from a discussion of sin and its consequences to the Christian's response. Some may have taken the last point out of context, believing the more one sins the greater the grace of God, v. 1.
- B. However, a Christian has died to sin:
  - 1. The servant of God is not to live in sin any longer, v. 2.
  - 2. Christians have been buried in baptism, and raised to walk in a new life, vv. 3-4.
  - 3. In baptism, the old man of sin is put to death; when one dies to sin, he becomes free from sin, vv. 5-9.
  - 4. As Jesus died and rose again, no more to die, so the Christian now lives to God, vv. 10-11.
- C. This results in changes for the child of God. The body and mind are no longer used in service to sin, vv. 12-13.

### II. Servants of God

- A. The system of grace is not a license to sin. If anything, this should compel men to reciprocate such blessings from God by dedication to a life apart from sin, vv. 14-15.
- B. Service is determined by obedience/submission. Either one serves sin by submitting to it or he serves God by surrendering to His will, vv. 16-17.
- C. One should equally consider the end of these two courses:
  - 1. The wages of sin is death, vv. 21, 23.
  - 2. The fruit of righteousness is holiness and then everlasting life, vv. 19-23.

# Romans 7

## I. The Subjection to the Law

- A. Paul employs the familiar figure of marriage to illustrate amenability to covenants. When the husband dies, the wife is freed from the bind to him. In the same way, when one law “dies” we become married to another, vv. 1-3.
- B. Paul makes the conclusion that men are now subject to Christ (through the Gospel) by means of His redemptive work, vv. 4-5.
- C. Paul introduces what will become the larger discussion of the chapter, that his misconceptions caused an internal struggle while living under the law, vv. 5-6.

## II. The Struggle under the Law

- A. Before exploring his own failures, Paul looks at the law itself. By design the law gave life to those under it; it was holy and just and good, vv. 7-12.
- B. Sin, though, uses the law of God as an opportunity to reveal itself. Satan uses the commandment to stir up desires to do contrary to God’s will, vv. 8-9.
- C. The law was not the cause of Paul’s death, but transgression placed him under the bondage of sin, vv. 13-14.
- D. Paul wanted to live by the law but desired to do things contrary to the law; sin was his master, vv. 15-17.
- E. Paul found himself in a hopeless situation; he was unable to do the thing he wishes to do. Instead he found himself a slave to sin, vv. 18-22.
- F. This was the dilemma of the “Law-only” mentality, that he was unable to break the yoke of bondage and misery of sin, vv. 23-25.

# Romans 8

## I. Freedom from Sin in Christ, Romans 8:1-17

A. Whereas Chapter 7 addresses Paul's struggle under the Law (specifically from the "law only" perspective), Paul now turns to illustrate the deliverance, freedom and joy under the New Covenant, vv. 1-4.

1. Now that one is in Christ, he is free from the law of sin and death (v. 2).
2. That previous law, Paul explains, was weak through the flesh (v. 3).
3. Jesus brought victory over the struggle against sin by doing what a man in sin could not do. Jesus made justification possible (vv. 3-4).

B. Paul now moves to explain our freedom from the power of sin, vv. 5-8.

1. A man's life will reflect the interests of his heart (v. 5).
2. This will result in either life or death (v. 6).
3. This is the case because the fleshly mind is opposed to God (v. 7), and a man with this mind cannot be acceptable to God (v. 8).

C. One can know that he is not in the flesh if the Holy Spirit dwells in him (v. 9), a dwelling which is explained by a person's relationship to the Word of God.

1. If the Spirit dwells, then while the body is doomed to decay, the person is alive (v. 10).
2. The same power that raised Jesus from the dead will also raise the dead on the last day (v. 11)

## II. The Blessing of Being the Children of God

A. Because the power of Jesus' resurrection is in us, we are under obligation to serve God, v. 12. So to live for the flesh is to die and to live for God means eternity, v. 13.

1. This is true because to follow the Spirit's teaching means that one is a son or daughter of God, v. 15.
2. When people obey the Gospel, they are not enslaved to sin but becomes an adopted son in God's house. Therefore, they may appeal to God as "father," v. 16.
3. The Spirit Himself bears witness to the sonship of Christians. In a first century context this would have involved miraculous demonstration, today we test our sonship through the confirmed word of God. If we are sons of God, then we are joint-heirs with Jesus, v. 17.

B. There is no comparison between temporal difficulties and eternal glory. All of creation waits for glory to be revealed, vv. 18-19.

1. Sin changed everything, including the relationship of man to the earth. Creation waits for the time when it will be set free from its current state of oppression, vv. 19-22.
2. As part of creation, man groans too. Even first-century Christians experienced that stress in the hope of something better. This hope saves man. Since this hopes is not yet realized, then Christians wait patiently until that glory is revealed, vv. 23-25.
3. So as men groan and wait, God provides help. God the Father approves the Spirit helping men learn what to pray because it is the will of God, vv. 26-27.

C. The children of God are called to reflect on God's faithfulness, especially noting the work of God in the Scheme of Redemption, vv. 28-39.

1. God's plans cannot be foiled, though some have tried to undo them, vv. 28-31.
2. So if God is able to give His son, He will not withhold other things necessary for His people. The righteous have always suffered, but no one can undo the work of God (including the eternal salvation after judgment), vv. 32-39.

# Romans 9

## I. Paul Expresses His Concern for Israel (1-5)

A. Beginning with Chapter 9, Paul turns his attention specifically to Israel. He still possesses great affection for his native people. We now see the practical application of justification and universal amenability to the Gospel in God's plan of redemption.

B. Paul expresses his concern for Israel. He agonizes their rejection of the Gospel and their lost state (vv. 1-2), so much so that he would even be willing to be cut off for the sake of the Jews (v. 3).

C. Lest there is misunderstanding, Paul directly identifies the people so dear to him. These are Israelites, the ones with so many advantages in the past--the nation through whom the Christ descended, vv. 4-5.

## II. Paul Defines the True Children of God (6-29)

A. If the Jews complained of Paul's sorrow, the fault is not with the promises of God. Spiritually, not every from the line of Jacob is a part of true Israel, v. 6. Spiritual benefits are not determined by physical lineage but by faithfulness to God.

B. Paul illustrates this with the choices God made between Isaac and Ishmael and between Jacob and Esau, vv. 7-13. These were not salvational choices, but a physical selection of the course of the seed line.

C. Paul uses the example of Pharaoh to show that God sets the course of the Scheme of Redemption and man must make a choice--whether to obey or disobey, vv. 14-23.

D. According to the plan of God, salvation is extended to both Jews and Gentiles, vv. 24-29. The conditions of pardon are the same for both.

## III. Paul Explains the Basis of God's Choice (30-33)

A. Many Gentiles had succeeded where many Jews failed, vv. 30-33. Why? Because the Jews sought a work-only system of redemption; the Gentile converts had sought salvation based on the system of faith (as Paul previously defined).

B. Isaiah foretold of their rejection of Jesus, v. 33.

# Romans 10

## I. Paul Again Expresses His Desire for the Salvation of Israel

A. Paul is firm that he wishes for Israel to be saved, v. 1. However, the obstacle to their conversion was not placed by God but by their own reaction to God:

1. Their knowledge of the Word was superficial and they did not know the right way, v. 2.

2. They had constructed salvation on their own terms; and because they had abused the Old Testament, they could no see its fulfillment in the New, v. 3.

B. Because they rejected the true purposes of the Law, they rejected Jesus, v. 4:

1. Even Moses showed that people must obey God, and that obedient people will be saved, v. 5.

2. There is no need to go to distant places to find the truth; it is near to us. Paul was preaching it, vv. 6-8.

## II. Paul Provides Proof of the Nearness of Truth:

A. The New Covenant has arrived, because men who are now saved believe in Jesus and confess His deity, v. 9.

1. If this belief and confession are now required, then the Old Testament has been fulfilled, v. 10.

2. This is possible only because Jesus is the promised Savior, v. 11. Accordingly, all men are required to submit to the same standards, v. 12.

3. God's plan has always been for the salvation of all men, v. 13.

## III. Paul Employs a Line of Reasoning to Back his Point:

A. Despite the call of the Gospel, not everyone has obeyed, vv. 14-16.

B. How so? Faith can only be produced through the Gospel and not all have submitted to the Gospel, v. 17.

C. No one can claim ignorance, since the Gospel has gone to all places, vv. 18-21.

# Romans 11

## I. Israel Has Not Been Rejected Unconditionally, vv. 1-10

A. Paul now turns his attention to the fact that some Jews are saved, but only because they have submitted themselves to the Gospel. If the nation is to be saved, it will be the same way.

B. Did God cast away the Jews unconditionally? No. Paul himself is an example of a Jew converted to Christianity, v. 1.

1. Paul offers a formal answer with an appeal to the Old Testament. Elijah overreacted to the situation and considered only himself faithful, vv. 2-3.

2. God reminded Elijah that a remnant existed. The point is that God has not rejected all of His people just because many reject the truth, v. 4.

C. Even so, there is a remnant. Christians like Paul, men and women of Jewish descent, are examples of this, v. 5. Their salvation is based on God's conditions, v. 6.

D. Many Jews are still looking, since they rejected the Christ. Those that receive truth are saved, but those that reject truth are lost by choice, v. 7. God allowed them the freedom of choice and they abused it, v. 8.

\* The quote from Psalm 69:22-23 illustrates that people reap what they sow, vv. 9-10.

## II. Israel's Rejection Led to the Conversion of Some, vv. 11-32.

A. The Jewish rejection of the Gospel caused a shift in emphasis, to audiences that were willing to listen (primarily Gentile), v. 11. See the goodness of God in them should have led the Jews to obey.

1. How much better would it be then if the Jews obeyed, v. 12?

2. Thus Paul worked hard to provoke Jewish obedience through the conversion of the Gentiles, v. 13. This he did in hopes that some might be saved, v. 14. If they did obey, this would be life for them, v. 15.

B. Paul now uses an illustration to make the point clear. The firstfruits are the Jewish converts. The lump refers to the rest. If it is possible for some Jews to be saved, it is

possible for all Jews to be saved. Also, the root is Jesus and the branches are the disciples. Any person that obeys Jesus is holy because Jesus is holy, v. 16.

1. Some branches were broken off because of their rebellion. The wild olive tree refers to Gentiles. Some Gentiles obeyed and received salvation too, v. 17.

2. But Gentiles must be careful not to boast against the Jews, v. 18.

3. Someone might ask, “am I not more important than the Jews,” v. 19? While it is true that the Jews were cut off by unbelief and the Gentiles saved (through obedience), they must fear. If God condemned Jews for rebellion He will do the same for Gentiles that do the same, vv. 20-21.

C. God is both good and severe. He blesses those who obey and cuts off the disobedient, v. 22.

1. Accordingly, if the Jews obey then God will save them too, v. 23.

2. If God can save the wild olive tree, how much more difficult would it be to save obedient Jews? It would be the same for Jews as with Gentiles, v. 24.

3. They should consider the implications lest they fall too. Israel can be saved in the same manner as the Gentiles, vv. 25-26.

D. Pauls quote from Isaiah 27:9 reminds us of the role of Jesus in bringing about redemption, v. 27. So in matters of salvation the Jews are lost because of disobedience. However, they are esteemed for their contributions in the scheme of redemption, v. 28. God was not sorry He used the Jewish nation to bring Jesus into the world, v. 29. The mercy of God at work among the obedient Gentiles should be motivation for Jews to obey too, vv. 30-32.

### III. Paul Praises the Wisdom of God, vv. 33-36.

A. The choices of God reflect His infinite wisdom and the limitations of man.

B. No man is God’s counselor. God’s decisions are uninfluenced by man, vv. 33-36.



# Romans 12

## I. Christianity Is A Transformed Life, Romans 12:1-2

A. Based on all the provisions (mentioned in the first eleven chapters), the Christian lives a life dedicated to God. Considering God's favor toward man, this is the reasonable thing to do, v. 1.

B. Motivated to serve God and not the world, the Christian lives a life that is molded and shaped in the image of God, v. 2.

## II. Moving Toward individual Responsibilities, Romans 12:3-8

A. Paul appeals to his own apostolic ministry and explains that no man has the right to think more highly of himself than he should--since God is the dispenser of gifts, v. 3.

B. The church is compared to the human body. Just as the members are part of one body, so it is with the church. All fellow-members are in the same body and depend on each other, vv. 4-5.

C. Because different gifts existed among the members, there was need for cooperation in the body, vv. 6-8.

## III. Evidences Of A Transformed Life, Romans 12:9-15

A. When the mind is devoted to God, the life responds accordingly. Behavior is different, and Paul explores some of the evidences of a transformed life.

B. Christians is a life of truth (v. 9a), a life of purity (v. 9b), a life of love (v. 10a), a life of enthusiasm (v. 11a), a life of optimism (v. 12a), a life of patience (v. 12b), a life of prayer (v. 12c), a life of generosity (v. 13), a life of hardship (v. 14), a life of sympathy and like-mindedness with brethren in Christ (vv. 15-16).

## IV. Christians Are Not Vengeful People, Romans 12:17-21

A. Paul warns that saints do not return malicious behavior for abuse against them, vv. 17-21.

B. Christians must seek to live at peace with men and leave wrath to God. The child of God actively seeks the good of others; this prevents a vengeful spirit. Evil must not control the saint.

Here is a simple outline of the next few chapters, showing how Christianity affects  
a persons attitude:

1. We must have the right attitude toward God, 12: 1
2. We must have the right attitude toward the world, 12: 2
3. We must have the right attitude toward self, 12: 3–8
4. We must have the right attitude in everyday personal living, 12: 9–21
5. We must have the right attitude toward civil authorities, 13: 1–7
6. We must have the right attitude toward our neighbor, 13: 8–10
7. We must have the right attitude in our Christian walk, 13: 11–14
8. We must have the right attitude in matters of indifference, 14: 1–15: 3