

# Romans

## Introduction (1:1-17)

- A. The heart of the gospel is Jesus Christ (1:1-7).
- B. The power of the gospel is inherent in the message itself (1:8-17).

## I. The Revelation of Righteousness—Sin (1:18—3:20)

### A. God's righteousness is revealed to the rebellious through creation (1:18-32).

#### 1. Humankind has degenerated from God's righteousness (1:18-23).

- a. Divine revelation: God has made Himself known through creation so that people have no excuse for disregarding Him (1:18-20).
- b. Human degeneration: people have willfully disregarded God and spiraled into empty idolatrous lifestyles (1:21-23).

#### 2. God has abandoned humankind to its own unrighteousness (1:24-32).

- a. God has handed over spiritually rebellious people to pursue their impure practices (1:24-25).
- b. God has handed over spiritually rebellious people to pursue their dishonorable passions (1:26-27).
- c. God has handed over spiritually rebellious people to pursue their depraved perspectives (1:28-32).

### B. God's righteousness is revealed to the rationalist through the conscience (2:1-16).

#### 1. God will judge the judgmental (2:1-11).

- a. God will judge the self-righteous for their unrighteous deeds (2:1-4).
- b. God will judge the self-righteous for their unrepentant hearts (2:5-11).

#### 2. God has revealed His moral law through the human conscience (2:12-16).

- a. God's moral law is the basis for divine judgment (2:12-13).
- b. God's moral law is revealed within the human conscience (2:14-15).

- c. God's moral law exposes the hidden sins of the human heart (2:16).
- C. God's righteousness is revealed to the self-righteous through the commandments (2:17—3:8).
  - 1. The attitude of the Jew toward sin is inadequate (2:17-29).
    - a. Hypocrisy versus integrity: merely claiming to have the truth never puts us in the place of God's favor (2:17-24).
    - b. Ritual versus obedience: merely going through the motions of religion never puts us in the place of God's favor (2:25-27).
    - c. Heredity versus heart: merely relying on external privileges or practices never puts us in the place of God's favor (2:28-29).
  - 2. The advantage of the Jew toward righteousness is inadequate (3:1-8).
    - a. It's an incalculable privilege to be entrusted with the Word of God (3:1-2).
    - b. It's impossible to invalidate God's faithfulness by our own lack of faith (3:3-4).
    - c. It's necessary for God to judge sin in order to maintain a standard of justice (3:5-6).
    - d. It's ridiculous to defend our sins by claiming that the end justifies the means (3:7-8).
- D. God's righteousness reveals the universal depravity of the human race (3:9-20).
  - 1. Humankind is universally depraved—we're all, every one of us, sinners (3:9-12).
    - a. All people, Jews and Gentiles alike, are under sin (3:9).
    - b. The Old Testament testifies to the universal depravity of the human race (3:10-12).
  - 2. Humankind is totally depraved—we're completely, every part of us, sinful (3:13-18).
    - a. The Old Testament testifies to the depravity of human speech (3:13-14).
    - b. The Old Testament testifies to the depravity of human actions (3:15-17).
    - c. The Old Testament testifies to the depravity of human thoughts (3:18).

3. Humankind is hopelessly depraved—we all, every one of us, stand condemned (3:19-20).
  - a. God’s law proves that the whole world is morally indefensible and is accountable to God (3:19).
  - b. God’s law does not produce justification but serves to make sin obvious (3:20).

II. The Restoration of Righteousness—Salvation (3:21—5:21).

A. The explanation of justification by faith rests in the redeeming work of Jesus Christ (3:21-31).

1. We are declared righteous in God’s sight by faith alone in Jesus Christ based on His redemptive work (3:21-26).
  - a. God has revealed a means of justification that stands apart from conformity to the Old Testament law (3:21).
  - b. God has extended justification to sinful people through faith alone in Jesus Christ (3:22).
  - c. God’s remedy for universal sin flows freely from His grace based on the redeeming work of Jesus Christ (3:23-24).
  - d. God sent Jesus Christ to provide the blood-bought propitiation for our sins so that we can be restored to His favor through faith (3:25a).
  - e. God demonstrated His attributes of patience and justice regarding all sins by justifying those who put their faith in Jesus Christ (3:25b-26).
2. Because we are declared righteous in God’s sight by faith alone, anyone can enter into a redeemed relationship with God (3:27-31).
  - a. Justification by faith alone removes any basis for human boasting or behavior (3:27-28).
  - b. Justification by faith alone breaks down any hereditary barriers to a relationship with God (3:29-30).
  - c. Justification by faith alone establishes God’s law as fulfilled in us through Jesus Christ (3:31).

B. An example of justification by faith is found in the life of Abraham (4:21-25).

1. Justification by faith reflects the pattern of Abraham (4:1-12).
    - a. Like Abraham, we're declared right in God's sight by faith, not works (4:1-3).
    - b. Like Abraham, we're declared right in God's sight as a gift of grace, not an earned wage (4:4-8).
    - c. Like Abraham, we're declared right in God's sight through a spiritual relationship, not a physical ritual (4:9-12).
  2. Justification by faith fulfills the promise to Abraham (4:13-25).
    - a. Like Abraham, we can trust in God's revealed promises (4:13-15).
    - b. Like Abraham, we can trust in God's resurrection power (4:16-22).
    - c. Like Abraham, we can trust in God's redemptive plan (4:23-25).
- C. The effects of justification by faith include peace and life with God (5:1-21).
1. Justification by faith results in peace with God (5:1-11).
    - a. Justification: we have been declared righteous through faith in Jesus Christ (5:1-5).
    - b. Redemption: our sins have been completely paid for by Jesus Christ (5:6-8).
    - c. Reconciliation: we have been fully restored to a right relationship with God through Jesus Christ (5:9-11).
  2. Justification by faith results in eternal life with God (5:12-21).
    - a. Everyone related to Adam through birth will die (5:12-14).
    - b. The way of Adam stands in stark contrast to the way of Jesus Christ (5:15-17).
    - c. Everyone related to Jesus Christ through rebirth will live (5:18-21).
- III. The Reign of Righteousness—Sanctification (6:1—8:39).
- A. The believer has made a break with sin, establishing a new position as slaves to righteousness (6:1-23).
1. We have freedom from the sin master through death with Jesus Christ (6:1-14).
    - a. Death with Jesus Christ is the basis for entering the new life (6:1-4).

- b. Death with Jesus Christ is the basis for enjoying the new life (6:5-10).
    - c. Death with Jesus Christ is the basis for engaging the new life (6:11-14).
  - 2. We have freedom from the sin master through obedience to Jesus Christ (6:15-23).
    - a. Through faith in Jesus Christ we've replaced sin with righteousness as our master (6:15-18).
    - b. Through faith in Jesus Christ we've replaced impurity with sanctification as our way of life (6:19-22).
    - c. Through faith in Jesus Christ we've replaced a deserved penalty with an undeserved gift as our reward (6:23).
- B. The believer has an ongoing battle with sin, experiencing a new problem of conflict with the sin nature (7:1-25).
- 1. We've been set free from the law so we can serve God in the Spirit (7:1-6).
    - a. Legalism is based on bondage to a law code (7:1).
    - b. Aspects of legalism are reflected in the marriage covenant (7:2-3).
    - c. Jesus frees us from legalistic bondage (7:4).
    - d. Our freedom from legalism enables us to serve God in the power of the Spirit (7:5-6).
  - 2. We've been blessed by the law because it points out our sinful condition (7:7-12).
    - a. The law of God reveals sin (7:7).
    - b. The law of God reveals our human weakness (7:8-9).
    - c. The law of God reveals spiritual death (7:10-11).
    - d. The law of God reveals true holiness (7:12).
  - 3. We've been challenged by the law because we experience an ongoing inner conflict with sin (7:13-25).
    - a. God's law reveals the extraordinary depth of sin (7:13).
    - b. Our inconsistent actions confirm the indwelling influence of sin (7:14-17).
    - c. Our personal inability to live right highlights the power of sin (7:18-20).
    - d. The ongoing inner conflict fuels our longing to be free from sin (7:21-25).

- C. The believer has a new victory over sin, enjoying a new power in the Spirit-filled life (8:1-39).
1. The Spirit-filled life is one of acquittal—“no condemnation”—that grants us a new freedom (8:1-11).
    - a. We’ve been granted freedom from the penalty of sin (8:1-4).
    - b. We’ve been granted freedom from the pollution of sin (8:5-8).
    - c. We’ve been granted freedom from the power of sin (8:9-11).
  2. The Spirit-filled life is one of adoption—“children of God”—that joins us to a new family (8:12-17).
    - a. Obligation—as God’s children we have a family responsibility to live according to God’s will (8:12-13).
    - b. Adoption—as God’s children we have been fully accepted into God’s family (8:14-16).
    - c. Inheritance—as God’s children we have become heirs of God’s blessings (8:17).
  3. The Spirit-filled life is one of anticipation—“the hope of glory”—that promises us a new future (8:18-25).
    - a. God’s redemptive plan eclipses our present suffering with our future glory (8:18).
    - b. God’s redemptive plan includes the restoration of the entire created order (8:19-22).
    - c. God’s redemptive plan culminates in the assured promise of our physical resurrection (8:23-25).
  4. The Spirit-filled life is one of assistance—“all things work together for good”—that forms a new foundation (8:26-30).
    - a. Prayer—God knows our deepest needs through the intercessory work of the indwelling Holy Spirit (8:26-27).
    - b. Providence—God fulfills His good purpose for our lives through His providential work (8:28).
    - c. Predestination—God secures us in our relationship with Him through His eternal plan of salvation (8:29-30).

5. The Spirit-filled life is one of assurance—“more than conquerors”—that provides us with a new focus (8:31-39).
  - a. When it comes to the threat of opposition, we’re totally secure as God’s loved children (8:31-32).
  - b. When it comes to the threat of accusation, we’re totally secure as God’s loved children (8:33-34).
  - c. When it comes to the threat of separation, we’re totally secure as God’s loved children (8:35-39).

IV. The Remnant of Righteousness—Sovereignty (9:1—11:36).

A. God’s sovereignty relates to the past calling of the Jew (9:1-29).

1. God reveals His divine purpose through His sovereign acts (9:1-13).

- a. God’s unfailing love should be reflected in the hearts of His redeemed people (9:1-5).
- b. God’s unfailing Word guarantees the fulfillment of His sovereign purpose (9:6-13).

2. God reveals His divine prerogative through His sovereign acts (9:14-29).

- a. Divine mercy—God’s sovereignty in no way conflicts with His righteous character (9:14-18).
- b. Divine authority—God’s sovereignty in no way exempts people from spiritual responsibility (9:19-21).
- c. Divine purpose—God’s sovereignty in no way impugns His redemptive plan (9:22-24).
- d. Divine faithfulness—God’s sovereignty in no way contradicts His revealed promises (9:25-29).

B. God’s sovereignty relates to the present condition of the Jew (9:30—10:21).

1. God’s sovereignty intersects the role of faith (9:30—10:13).

- a. Those who pursue God through human effort instead of faith stumble spiritually (9:30-33).
  - b. Those who pursue God with misinformed zeal instead of faith fall short of God's righteousness (10:1-4).
  - c. Those who express faith in Jesus Christ instead of relying on personal obedience will be saved (10:5-13).
2. God's sovereignty intersects the role of proclamation (10:14-21).
    - a. One of the greatest privileges in the world is to proclaim the good news of Jesus Christ (10:14-17).
    - b. People tend to offer unconvincing excuses for rejecting the good news of Jesus Christ (10:18-19).
    - c. Sometimes those we least expect will respond favorably to the good news of Jesus Christ (10:20-21).
- C. God's sovereignty relates to the future conversion of the Jew (11:1-36).
1. God's sovereignty guarantees a Jewish remnant (11:1-10).
    - a. By His nature, God does not give up on His people (11:1-4).
    - b. By His grace, God preserves a remnant of His people (11:5-6).
    - c. By His sovereignty, God may judicially harden His people (11:7-10).
  2. God's sovereignty guarantees a Jewish recovery (11:11-24).
    - a. God's chosen people, though hardened due to unbelief, are not beyond spiritual recovery (11:11-12).
    - b. God's chosen people, though not the exclusive focus of ministry, may still become motivated to seek salvation (11:13-15).
    - c. God's chosen people, though removed from the source of God's blessing, can still be reunited with His blessings through faith (11:16-24).
  3. God's sovereignty guarantees a Jewish restoration (11:25-32).
    - a. God is a God of salvation--He has a future for His chosen people (11:25-27).
    - b. God is a God of faithfulness--He does not rescind His blessings (11:28-29).
    - c. God is a God of mercy--He offers mercy to all who have disobeyed (11:30-32).

4. God's sovereignty produces a doxology of praise (11:33-36).
  - a. God is infinitely wise—His ways far surpass our limited comprehension (11:33).
  - b. God is wholly free—He doesn't depend on us for advice or support (11:34-35).
  - c. God is totally sovereign—all glory belongs to Him (11:36).
  
- V. The Response of Righteousness—Service (12:1—15:13).
  - A. Righteousness results in a transformed Christian life (12:1—13:14).
    1. A transformed Christian life embraces personal dedication (12:1-2).
      - a. Personal sacrifice demands that we surrender our lives to God's holy purposes (12:1).
      - b. Personal sacrifice demands that we forsake the world's pattern of living (12:2a).
      - c. Personal sacrifice demands that we renew our minds to think God's thoughts (12:2b).
      - d. Personal sacrifice demands that we pursue obedience to God's perfect will (12:2c).
  
    2. A transformed Christian life exercises spiritual gifts (12:3-8).
      - a. Participation in the body of Christ flows from hearts characterized by genuine humility (12:3).
      - b. Participation in the body of Christ recognizes the importance of interdependent unity (12:4-5).
      - c. Participation in the body of Christ expresses itself through grace-gifted diversity (12:6-8).
  
    3. A transformed Christian life values interpersonal relationships (12:9-21).
      - a. Loving relationships begin by realigning our innermost attitudes (12:9-13).
      - b. Loving relationships develop by prioritizing the needs of others (12:14-16).
      - c. Loving relationships flourish by resisting retaliation and embracing peace (12:17-21).
  
    4. A transformed Christian life respects governmental authority (13:1-7).

- a. Submission—Christians should be subject to those in authority because governing authorities have been established by God (13:1-2).
    - b. Respect—Christians should cooperate with those in authority because governing authorities uphold the right and punish the wrong (13:3-5).
    - c. Support—Christians should pay their taxes to those in authority because governing authorities are God’s servants (13:6-7).
  5. A transformed Christian life demonstrates genuine love (13:8-10).
    - a. Genuine love is the heart of the law of God (13:8).
    - b. Genuine love is the summary of the law of God (13:9).
    - c. Genuine love is the fulfillment of the law of God (13:10).
  6. A transformed Christian life pursues practical purity (13:11-14).
    - a. Practical purity anticipates the approaching hour of salvation (13:11-12).
    - b. Practical purity rejects deeds of darkness and wears the weapons of light (13:13).
    - c. Practical purity displays our relationship with Jesus Christ (13:14).
- B. Righteousness leads to selfless Christian unity (14:1—15:13).
1. Christian liberty involves accepting one another (14:1-12).
    - a. Because we’ve been accepted by God, we shouldn’t judge others regarding debatable practices (14:1-4).
    - b. Because we’re in allegiance with God, we shouldn’t judge others regarding debatable practices (14:5-8).
    - c. Because we’re accountable to God, we shouldn’t judge others regarding debatable practices (14:9-12).
  2. Christian harmony involves edifying one another (14:13-23).
    - a. When it comes to debatable practices, follow the guiding principle of love (14:13-18).
    - b. When it comes to debatable practices, follow the guiding principle of edification (14:19-21).

- c. When it comes to debatable practices, follow the guiding principle of personal conviction (14:22-23).
3. Christian unity involves encouraging one another (15:1-13).
- a. We build each other up in unity by developing an attitude of self-denial (15:1-4).
  - b. We build each other up in unity by following the example of Jesus Christ (15:5-6).
  - c. We build each other up in unity by accepting one another unconditionally (15:7-13).

#### Conclusion (15:14—16:27)

- A. Personal ministry goals—God cares about our ministry plans (15:14-33).
- 1. Our work for the Lord should encourage spiritual maturity (15:14-16).
    - a. Every believer should be mature enough to minister to others (15:14).
    - b. Every believer should be mature enough to receive strong exhortations (15:15).
    - c. Every believer should be mature enough to fulfill spiritual responsibilities (15:16).
  - 2. Our work for the Lord should elevate Jesus Christ (15:17-21).
    - a. Effective ministry highlights the work of Jesus Christ (15:17-18).
    - b. Effective ministry takes place by the power of the Holy Spirit (15:19a).
    - c. Effective ministry takes on a global perspective (15:19b-21).
  - 3. Our work for the Lord should envision a broadening spiritual influence (15:22-29).
    - a. An expanding ministry relies on personal partnerships (15:22-24).
    - b. An expanding ministry values generous giving (15:25-27).
    - c. An expanding ministry flows from the blessing of Christ (15:28-29).
  - 4. Our work for the Lord should be energized by the power of prayer (15:30-33).
    - a. Because ministry is a struggle, prayer is essential (15:30-32).
    - b. Because ministry is a privilege, God's peace is available (15:33).

- B. Personal words to the church—God cares about our ministry partnerships (16:1-27).
  - 1. Words of affection—when it comes to relationships, people are important (16:1-16).
    - a. People who serve the Lord well are worthy of commendation (16:1-2).
    - b. People who bless others are worthy of recognition (16:3-16).
  - 2. Words of warning—when it comes to divisiveness, wisdom is essential (16:17-20).
    - a. The body of Christ must avoid people who cause division (16:17-18).
    - b. The body of Christ must develop discerning minds (16:19).
    - c. The body of Christ must anticipate victory over evil (16:20).
  - 3. Words of greeting—when it comes to ministry, teamwork is essential (16:21-24).
    - a. Everyone has a role to play in the body of Christ (16:21-23).
    - b. Everyone needs to experience the grace of Christ (16:24).
  - 4. Words of blessing—when it comes to the gospel, God is glorified (16:25-27).
    - a. God uses the gospel to establish believers (16:25a).
    - b. God has revealed the gospel to win the nations (16:25b-26).
    - c. God is worthy of eternal glory through Jesus Christ (16:27).