

Teaching Through Romans

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Instructions to the Christians in Rome

Key Verse: For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. (Rom. 1:16)

Prologue: Paul greeted the Roman Christians (Rom. 1:1-17)

I. Paul Gave Instruction on Doctrine (Rom. 1-8)

A. All Men Are Lost and Depraved (1:18-3:20)

1. All men are guilty and without excuse (1:18-32)
2. There are no exemptions from universal guilt (2:1-29)
3. The Jew's advantage results in greater responsibility (3:1-20)

B. Men Are Justified by Faith Alone (Rom. 3:21-5:21)

1. Justification by faith is God's remedy for sin (3:21-31)
2. Justification by faith is exemplified by Abraham (4)
3. Justification by faith results in peace with God (5)

C. Men Are Sanctified by Faith Alone (Rom. 6-8)

1. Believers are dead to sin but alive to righteousness (6)
2. Believers are dead to the law but alive to fruitfulness (7)
3. Believers are led by the Holy Spirit to full sonship (8)

II. Paul Gave Instruction on Dispensations (Rom. 9-11)

- A. Israel is lost whereas some gentiles are saved (9)
- B. Israel is lost because of unbelief (10)
- C. Although now rejected, all Israel shall be saved (11)

III. Paul Gave Instruction on Duties (Rom. 12-15)

- A. Christians should be dedicated to service (12)
- B. Christians should be good citizens (13)
- C. Christians should avoid doubtful practices (14)
- D. Christians should be thoughtful of one another (15)

Epilogue: Paul gave closing greetings (Rom. 15:14-16:27)

Paul's Salutation to the Roman Christians (Romans 1:1-7)

Key Verse: “To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.” (Rom. 1:7)

Introduction: Paul had wanted to visit Rome. When Phoebe planned to go there, Paul wrote a letter to them which Phoebe delivered. The letter contained instructions on doctrine, dispensations, and duty.

I. Paul Identified Himself as an Authoritative Servant of God (Rom. 1:1-6)

- A. He was a bondservant of Jesus Christ (1:1)
- B. He was called to be an Apostle (1:1)
- C. He was separated to the gospel of God (1:1-4)
 - 1. The gospel was promised by God from antiquity (2)
 - 2. The gospel was promised through God's prophets (2)
 - 3. The gospel was promised in the Holy Scriptures (2)
- 4. The gospel concerns Jesus Christ (3-4)
 - a. Jesus Christ is God's Son (3)
 - b. Jesus Christ is our Lord (3)
 - c. Jesus Christ was born of the seed of David (3)
 - d. Jesus Christ was declared to be the Son of God (4)
 - (1) He is the Son of God with power
 - (2) He is the Son of God according to the Holy Spirit
 - (3) The declaration was by means of the resurrection
- D. Paul was commissioned through Jesus Christ (1:5-6)
 - 1. The commission was to grace and apostleship (5)
 - 2. The commission was for all nations to obey the faith (5)
 - 3. The commission was for Jesus' name (5)
 - 4. The Romans were among the nations as called of Jesus Christ (6)

II. Paul Identified the Addressees as Beloved Roman Saints (Rom. 1:7)

- A. They were in Rome
- B. They were beloved of God
- C. They were called to be saints

III. Paul Greeted the Roman Saints (Rom. 1:7)

- A. He greeted them with grace
- B. He greeted them with peace
- C. These derive from God the Father and the Lord Jesus Christ

Conclusion: We too are messengers of the same gospel which is still for obedience to the faith among all nations.

Paul Told of His Desire to Visit the Romans (Romans 1:8-17)

Key Verse: “So, as much as is in me, I am ready to preach the gospel to you who are in Rome also.” (Rom. 1:15)

Introduction: Paul had prayed regularly for the Roman Christians and had a strong desire to visit them. He wanted to strengthen their faith and to further evangelize their city.

I. Paul Thanked God for All the Roman Christians (Rom. 1:8)

- A. He thanked God through Jesus Christ
- B. He thanked God for their renowned faith

II. Paul Prayed to God for the Roman Christians (Rom. 1:9-10)

- A. God was witness to Paul's prayers (1:9)
 - 1. Paul served God with his spirit
 - 2. Paul served God in the gospel of His Son
- B. Paul prayed for them unceasingly (1:9)
- C. Paul prayed that he could go to the Romans (1:10)
 - 1. Any means in the will of God would have been satisfactory
 - 2. He had sought such means for a long time

III. Paul Greatly Desired to Minister to the Roman Christians (Rom. 1:11-13)

- A. He wanted to impart some spiritual gift to them (1:11)
- B. He wanted to thus establish them in their faith (1:11-12)
 - 1. Paul would be encouraged by their faith
 - 2. They would be encouraged by Paul's faith
- C. He had planned to go to the Romans (1:13)
 - 1. He had often planned to go
 - 2. He wanted to be sure they knew of his plans
 - 3. He had been hindered from going until now
- D. He had planned thus to bear fruit among them (1:13)

IV. Paul Felt Indebted to Minister to the Roman Christians (Rom. 1:14-15)

- A. He felt indebted to all men everywhere (1:14)
 - 1. He was debtor to all cultural classes
 - a. He was debtor to the culturally elite Greeks
 - b. He was debtor to the cultural barbarians
 - 2. He was debtor to all intellectual classes
 - a. He was debtor to the wise
 - b. He was debtor to the unwise
- B. So he was eagerly ready to preach the gospel in Rome (1:15)

V. Paul Was Not Ashamed of the Gospel of Christ (Rom. 1:16-17)

- A. He was not ashamed because it is God's power for salvation (1:16)
 - 1. Salvation is for all who believe the gospel
 - 2. Salvation is for both Jew and Gentile
- B. He was not ashamed because it reveals God's righteousness (1:17)
 - 1. Righteousness from God begins with faith
 - 2. Righteousness from God continues by faith
 - 3. The Old Testament teaches this truth (Hab. 2:4)

Conclusion: This lesson should encourage us to pray more earnestly for Christians everywhere, to feel a debt to all men, and to be zealous for worldwide evangelism.

All Men Are Guilty and Without Excuse (Romans 1:18-32)

Key Verse: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” (Rom. 1:20)

Introduction: After greeting the Roman believers, Paul launched into a theological proof of the total depravity of all men. He began by demonstrating that all men in general are guilty and without excuse because they have rejected known truth about God, and have knowingly turned away from God.

I. All Men Are Guilty and Worthy of God's Wrath (1:18-20)

- A. The ungodly are guilty because they suppress the truth (1:18)
 - 1. God's wrath is revealed against the ungodly
 - 2. The ungodly suppress the truth
- B. The ungodly have received sufficient truth about God (1:19-20)
 - 1. God has revealed what may be known about Him (19)
 - a. This truth is manifest intuitively within them
 - b. God has showed it to them
 - 2. God's creation reveals this truth (20)
 - a. It is clearly seen in nature
 - b. It is understood through what God has made
 - c. Nature reveals God's invisible attributes
 - (1) It reveals God's eternity
 - (2) It reveals God's omnipotent power
 - (3) It reveals God's deity
- C. This revealed truth renders men without excuse (1:20b)

II. All Men Are Guilty and Without Excuse (1:21-32)

- A. They are guilty because they knowingly rejected God (1:21-23)
 - 1. They knowingly refused to acknowledge God (21)
 - a. They refused to glorify Him as God
 - b. They refused thankfulness to God
 - 2. They knowingly chose dark futile thinking (21)
 - 3. They knowingly turned from God to idols (22-23)
- B. Therefore God gave them over to the consequences of their choices (1:24-28)
 - 1. God gave them over to unclean lusts (24-25) (because they turned to idols)
 - 2. God gave them up to vile passions (26-27)
 - a. Homosexual perversions
 - b. Suitable penalties
 - 3. God gave them over to a debased mind (28)

III. Such Are Knowingly Worthy of God's Wrath (1:29-32)

- A. They are full of evil thoughts and deeds (29-31)
- B. They know about God's righteous judgment (32)
- C. They do those things worthy of death (32)
- D. They approve others who do the same (32)

Conclusion: All men are lost and desperately in need of God's grace. We are responsible to reach them with the gospel. Also we must constantly regard ourselves as dead to sin and our fallen nature, and as alive to God through the Lord Jesus Christ.

The Morally Enlightened Will Not Escape Judgment (Romans 2:1-16)

Key Verse: “For there is no respect of persons with God.” (Rom. 2:11)

Introduction: After proving that all men are lost, Paul addressed the morally enlightened in Rome who assumed that they would escape God's judgment. He made it clear that none escape.

I. The Moralizing Judge Is Equally Guilty and Inexcusable (Rom. 2:1)

- A. The moralizing judge is inexcusable
- B. The moralizing judge is guilty
 - 1. In judging others he condemns himself
 - 2. Because he practices the same offenses

II. God's Righteous Judgment Is Inescapable (Rom. 2:2-5)

- A. God's righteous judgment is well known (2:2)
 - 1. God judges according to truth
 - 2. God judges all who practice such offenses
- B. God's judgment cannot be escaped (2:3-5)
 - 1. The morally enlightened should not expect escape (3)
 - 2. Such an attitude despises God's gracious goodness (4)
 - a. God's goodness is rich and forbearing
 - b. God's goodness leads to repentance
 - 3. Such an attitude deserves God's wrath (5)
 - a. It reflects hardness and lack of repentance
 - b. It stores up wrath for judgment day
 - c. God's righteous judgment will be revealed

III. God's Judgment Will Be Righteous and Just (Rom. 2:6-16)

- A. God will judge according to a person's deeds (2:6-10)
 - 1. The godly will receive blessing (6, 7, 10)
 - 2. The ungodly will receive wrath (8-9)
 - 3. Both Jew and Gentile will be judged equally
- B. God will judge without partiality (2:11)
- C. God will judge according to obeyed truth (2:12-15)
 - 1. Those sinning without law will be judged without law (12)
 - 2. Those sinning in the law will be judged by the law (12)
 - 3. Obedience to known truth is the criterion (13-15)
 - a. Gentiles have the work of the law in their heart (14)
 - b. Gentiles have a conscience to judge (15)
- D. God will judge human secrets (2:16)
- E. God will judge by Jesus Christ (2:16)
- F. God will judge according to the Gospel (2:16)

Conclusion: God will judge all men impartially according to obedience to revealed truth. Faith in the Gospel of the Lord Jesus Christ is God's only way to the righteousness that leads to eternal life and blessing.

The Jews Will Not Escape God's Judgment (Romans 2:17-29)

Key Verse: “And will not the physically uncircumcised, if he fulfills the law, judge you who, *even* with your written *code* and circumcision, *are* a transgressor of the law?” (Rom. 2:27)

Introduction: After demonstrating that men in general are lost, and that the morally enlightened who judge others will not escape God's judgment, Paul addressed the guilt of the Jews.

I. The Jews Claim Exemption From Judgment (Rom. 2:17-20)

- A. They trust in their Jewish heritage for exemption (2:17)
- B. They rest in the Law for exemption (2:17)
- C. They boast in their relationship with God (2:17-18)
 - 1. They claim to know God's will (18)
 - 2. They claim to approve the more excellent things (18)
 - 3. They are instructed in God's Law (18)
- D. They are confident in their teaching of God's Law (2:19-20)
 - 1. They regard themselves as guides of the blind (19)
 - 2. They regard themselves as a light to those in darkness (19)
 - 3. They regard themselves as an instructor of the foolish (20)
 - 4. They regard themselves as a teacher of babes (2:20)
- E. They have a form of knowledge and truth in the Law (20)

II. The Jew's Claims Are Invalidated by Five Questions (Rom. 2:21-24)

- A. Do you teachers not teach yourselves? (2:21)
- B. Are you preachers of honesty not thieves? (2:21)
- C. Are you condemners of immorality not immoral? (2:22)
- D. Do you abhorers of Idolatry not practice sacrilege? (2:22)
- E. Do you boasters in the Law not dishonor God? (2:23-24)
 - 1. You break the Law (23)
 - 2. You cause the Gentiles to blaspheme God (24)
 - 3. The Scripture records such incidents (2 Sam. 12:14; Isa. 52:5)

III. Circumcision Is Unprofitable to the Lawbreaking Jew (Rom. 2:25-27)

- A. Circumcision is profitable only to those keeping the Law (2:25)
- B. Circumcision becomes uncircumcision to lawbreakers (2:25)
- C. Uncircumcision is counted as circumcision to those keeping the Law (2:26)
- D. The uncircumcised will judge the circumcised transgressors (2:27)

IV. A True Jew Is One Inwardly and Spiritually (Rom. 2:28-29)

- A. A true Jew is not merely one outwardly (2:28)
- B. True circumcision is not merely outward in the flesh (2:28)
- C. A true Jew is one inwardly (2:29)
- D. True circumcision is of the heart, in the spirit (2:29) (cf. Deut. 10:16; 30:6; Jer. 4:4)
- E. A true Jew is praised by God not men (2:29)

Conclusion: Gentiles, like the Jews, may think their religious affiliations exempt them from God's judgment. The Apostle Paul refuted that false idea. Christians too will stand before the judgment seat of Christ.

The Jewish Advantage Results in Greater Responsibility (Romans 3:1-20)

Key Verse: “What then? Are we better *than they*? Not at all. For we have previously charged both Jews and Greeks that they are all under sin. (Rom. 3:9)

Introduction: After proving that all men are lost and guilty before God, the Apostle Paul demonstrated that morally enlightened people will not escape judgment, including the Jews. Next he proves that the advantage of the Jews makes them more responsible, not better than others.

I. The Jew's Advantage Does Not Make Them Better Than Gentiles (Rom. 3:1-18)

(Five questions about the Jew's advantage)

- A. Do the Jews have an advantage? Yes. (3:1-2)
 - 1. They have advantages in many ways (1)
 - 2. Chiefly, the oracles of God were committed to them (2)
- B. Is the faithfulness of God nullified by Jewish unbelief? No. (3:3-4)
 - 1. God is always true and faithful (4)
 - 2. God is always right and just (vs. 4; cf. Psa. 51:4)
- C. Is God unrighteous when He judges sinful Jews? No. (3:5-6)
 - 1. Unrighteousness may commend God's righteousness (5)
 - 2. God is righteousness in punishing such sin (5)
 - 3. Otherwise God could not judge the world (6)
- D. Shall evil that results in good escape judgment? No. (3:7-8)
- E. Are Jews better than Gentiles? No. (3:9-18)
 - 1. Both have been proven guilty and under sin (9)
 - 2. Scriptural proof abounds (10-18)

II. The Jew's Advantage Makes them More Responsible Under the Law (Rom. 3:19-20)

- A. The Law speaks to those under law--the Jews (3:19a)
- B. The Law renders all silent and guilty (3:19b)
- C. The Law justifies no one (3:20)
- D. The Law brings the knowledge of sin (3:20)

Conclusion: The Jews indeed have an advantage, but it does not make them better than Gentiles, only more responsible. Christians too have an advantage that imposes responsibility. We should share the gospel and live righteously and responsibly.

Justification by Faith Is God's Remedy for Sin (Romans 3:21-31)

Key Verse: “Therefore we conclude that a man is justified by faith without the deeds of the law.” (Rom. 3:28)

Introduction: The Apostle Paul proved that all men without exception are hopelessly lost and worthy of God's judgment. Apart from God's grace man has no remedy for his lost condition. Now Paul turns to the good news that God has provided a remedy.

I. God's Remedy Is God's Righteousness Without Law Through Faith (Rom. 3:21-22)

- A. God's righteousness without law is manifested (3:21)
- B. God's righteousness without law is witnessed by Scripture (3:21)
- C. God's righteousness without law is by faith in Jesus Christ (3:22)
- D. God's righteousness without law is unto all mankind (3:22)
- E. God's righteousness without law is to all who believe (3:22)

II. God's Remedy Is God's Righteousness Without Distinction (Rom. 3:22b-25)

- A. There is no difference (3:22b)
- B. All have sinned and come short (3:23)
- C. All believers are justified freely by God's grace (3:24)
- D. All believers are justified through the redemption in Christ Jesus (3:24)

III. God's Remedy Is a Propitiatory Sacrifice (Rom. 3:25a)

- A. God sent Jesus Christ to be a propitiatory sacrifice
- B. The propitiation is through faith in His blood

IV. God's Remedy Demonstrates His Righteousness (Rom. 3:25b-26)

- A. God is righteous in forgiving sins prior to the cross (3:25b)
- B. God is righteous in forgiving those who believe in Jesus (3:26)
- C. God is just in being the justifier of believers (26)

V. God's Remedy Excludes Boastful Works (Rom. 3:27-28)

- A. God's remedy excludes boasting (3;27)
- B. God's remedy excludes works (3:28)

VI. God's Remedy Includes Gentiles (Rom. 3:29-30)

VII. God's Remedy Does Not Nullify the Law (Rom. 3:31)

Conclusion: God's remedy for man's hopeless condition is a substitutionary, propitiatory sacrifice--Jesus Christ. Those who believe in Him receive God's righteousness and are declared justified. God is righteous and just in providing this remedy for sin.

Abraham the Example of Justification by Faith (Romans 4:1-25)

Key Verse: But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, (Rom 4:5)

Introduction: After demonstrating that justification is by faith, Paul proved that such justification is completely apart from works. He used Abraham to illustrate the doctrine.

I. Abraham Was Justified by Faith Without Works (Rom. 4:1-8)

- A. Abraham was not justified by works. (4:1-2)
 - 1. If by works he would have occasion to boast (4:2)
 - 2. But one cannot boast before God (4:2)
- B. Scripture says Abraham was justified by faith (4:3; Gen 15:6)
- C. Faith and works are mutually exclusive (4:4-5)
 - 1. Works are rewarded because of debt not grace (4)
 - 2. Faith without works is accounted for righteousness (5)
- D. Scripture teaches justification without works (4:6-8; Psa. 32:1-2)
 - 1. David described the blessedness of such (6)
 - 2. The forgiven are blessed (7)
 - 3. Those to whom the Lord will not impute sin are blessed (8)

II. Abraham Was Justified by Faith Without Ritual (Rom. 4:9-12)

- A. His Justification was apart from circumcision (4:9-10)
 - 1. Does this blessedness come only on the circumcised? (9)
 - 2. Abraham was justified by faith while uncircumcised (10)
- B. Circumcision was given as a sign of his acquired righteousness (4:11a)
- C. This was so that Abraham could be the father of all believers (4:11b-12)
 - 1. This includes the uncircumcised who believe (11b)
 - 2. This includes the circumcised who believe (12)

III. Abraham Was Justified by Faith Without Law (4:13-17)

- A. God's promise was not conditioned upon law keeping (13)
- B. Such a condition nullifies grace and faith (14)
- C. On the contrary, law works wrath (15)
- D. God's promise is available to all believers (16-17)

IV. Abraham Was Justified by Faith Without Doubt (4:18-25)

- A. Abraham's faith exceeded human hope (18)
- B. Abraham's faith excluded impossible obstacles (19)
- C. Abraham's faith expected fulfilled promises (20-21)
- D. Abraham's justification was based on this kind of faith (22)
- E. Abraham's justification was recorded for our benefit (23-25)

Conclusion: Although men naturally want to merit their salvation by works of various sorts, God provides justification freely by grace through faith completely apart from works.

Adam and Christ Contrasted (Romans 5:1-21)

Key Verse: “For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” (Rom. 5:17)

Introduction: Adam's sin had devastating consequences on all mankind. However, Jesus Christ's sacrificial death more than compensated for those consequences for all who will believe.

I. Seven Results of Justification by Faith (5:1-8)

- A. We have peace with God (1)
- B. We have access into grace (2)
- C. We have rejoicing in hope (2)
- D. We have glorying in tribulation (3-4)
- E. We have God's love in our hearts (5)
- F. We have God's Spirit given to us (5)
- G. We have God's love fully proved (6-8)

II. Five “Much Mores” of Justification by Faith (5:9, 10-11, 15, 17, 20)

- A. We have salvation from wrath (9)
- B. We have salvation by His life (10-11)
- C. We have abundant grace (15)
- D. We have reigning in life (17)
- E. We have more abundant grace (20)

III. Adam's Sin Had Seven Consequences (Rom. 5:12-14)

- A. Sin entered into the world by one man, Adam (5:12)
- B. Death entered the world by Adam's sin (5:12)
- C. Death passed upon all men (5:12)
- D. All have sinned (5:12)
- E. Sin was present before the Law (5:13)
- F. Death reigned over all men (5:14)
- G. Adam became a type of Christ (5:14)

IV. Adam and Christ Are Contrasted in Seven Ways (Rom. 5:15-21)

- A. Adam's offence is contrasted with God's free grace (5:15)
- B. Adam's sin is contrasted with God's free gift (5:16)
- C. Death through Adam is contrasted with life through Christ (5:17)
- D. Condemnation is contrasted with justification (5:18)
- E. Adam's disobedience is contrasted with Christ's obedience (5:19)
- F. Abounding sin is contrasted with super-abounding grace (5:20)
- G. The reign of sin is contrasted with the reign of grace (5:21)

Conclusion: Christians should avail themselves of the full measure of God's grace and learn to reign in life through righteousness.

A Christian Should Not Continue in Sin But Live Righteously (Romans 6:1-14)

Key Verse: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." (Rom. 6:12)

Introduction: Paul deals with the relationship of sin and grace. Does grace grant a license to sin? He answers with an emphatic NO! Instead, a Christian should use God's help to live a life of righteousness.

I. A Christian Should Not Continue in Sin (Rom. 6:1-10)

- A. A Christian is dead to sin but alive to righteousness (6:2)
- B. Baptism symbolizes this transformation (6:3-5)
 - 1. Christians are baptized into Christ's death (3)
 - 2. Christians are buried with Christ by baptism into death (4)
 - 3. Christians are raised to walk in newness of life (4)
 - 4. Christians should be in likeness of Christ's resurrection life (5)
- C. Death to sin frees the Christian from sin's dominion (6:6-7)
- D. Resurrection enables the Christian to live for God (6:8-10)
 - 1. Christians believe they shall live with Christ (8)
 - 2. Death has no more dominion over Christ (9)
 - 3. Christ died once for all to sin (10)
 - 4. Christ now lives unto God (10)

II. A Christian Should Live Righteously Unto God (Rom. 6:11-14)

- A. He should reckon himself dead to sin and alive to God (6:11)
 - 1. By faith he should change his self-image
 - 2. This should be done through the Lord Jesus Christ
- B. He should resist sin's reign in his mortal body (6:12)
(A willful change of sovereign)
- C. He should yield his bodily members to God for righteousness (6:13)
(A willful change of submission)
- D. For sin shall not have dominion over a Christian (6:14)
 - 1. He is not under Law.
 - 2. He is under grace.

Conclusion: A Christian should submit himself to God's sovereign control so as to live righteously for His glory.

A Christian Should Live Righteously Under Grace (Romans 6:15-23)

Key Verse: “Being then made free from sin, ye became the servants of righteousness.” (Rom. 6:18)

Introduction: Paul argued that grace does not give license to sin. Using the human example of a slave and his master, he explained that a Christian must no longer obey sin, but is obligated to yield to righteousness as a slave yields to his master.

I. A Christian Should Not Sin Because Under Grace (Rom. 6:15)

- A. He is not under the Law but under Grace
- B. This absolutely does not condone sin

II. Obedience Determines One's Master: Sin or Righteousness (Rom. 6:16)

- A. A person is servant to whomever he yields obedience
- B. He may yield obedience to sin or righteousness
- C. Obedience to sin results in death

III. A Christian Has Been Transferred to a New Master (Rom. 6:17-18)

- A. He had been a servant of sin (6:17)
- B. But he has obeyed the gospel (6:17)
- C. He has now been set free from his old master: Sin (6:18)
- D. He has become a servant of his new master: Righteousness (6:18)

IV. A Christian Should Yield Obedience to Righteousness (Rom. 6:19)

- A. He used to yield his members as servants to sin
- B. Now he should yield them as servants to righteousness

V. A Christian's New Service Bears Better Fruit (Rom. 6:20-22)

- A. His former service was free from righteousness (6:20)
- B. His former service bore shameful fruit (6:21)
- C. The end of it was death (6:21)
- D. His new service yields fruit unto holiness and life 6:22)

VI. A Christian's New Master Pays Better Wages (Rom. 6:23)

- A. The wages of sin is death
- B. God's gracious gift is eternal life
- C. This is through Jesus Christ our Lord

Conclusion: As a servant of a new master, a Christian should never yield the members of his body to sin, but to righteousness, in order to bear fruit characteristic of eternal life.

The Law's Role in Sanctification (Romans 7)

Key Verse: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." (Romans 7:6)

Introduction: Paul explains that Christians are free from the authority of the law; and that even though the law is holy, righteous, and good, it merely exposes sin as utterly sinful, resulting in a struggle between the two natures of a believer.

I. The Law's Relationship to the Spiritual Christian (7:1-6)

- A. Law's lordship ends at death (1-4)
 - 1. The principle illustrated by marriage (2-3)
 - 2. The principle applied to the Christian (4)
 - a. We are made dead to law's authority
 - b. We are joined to Christ to bear fruit to God
- B. Law's lordship has ended for the Christian (5-6)
 - 1. In our former (unsaved) state, the law aroused sinful passions (5)
 - 2. In our new (saved) state, we are released from the law, to serve in newness of spirit (6)

II. The Law's Relationship to Sin and Death (7:7-13)

- A. The law is not sin (7a)
- B. The law brings the knowledge of sin (7b)
- C. Sin uses law as a "spear-head" to produce sin (8)
- D. The law brings awareness of sin and death (9-11)
- E. The law is holy, righteous, good (12)
- F. The law exposes sin as utterly sinful (13)

III. The Law's Dilemma for Carnal Christians (7:14-25)

- A. The carnal Christian has two conflicting natures (14-20)
 - 1. The spiritual nature: the new man
 - a. It hates sin
 - b. It wills righteousness
 - c. It agrees with the law
 - 2. The carnal nature: the old man
 - a. It practices sin
 - b. It is in bondage to sin
 - c. It violates the law
- B. The carnal Christian has two conflicting laws (21-23)
 - 1. The law of God (22)
 - a. It operates in the mind
 - b. It condemns sin
 - 2. The law of sin (21, 23)
 - a. It operates in the body
 - b. It wages war with the law of the mind
- C. The conflict makes the carnal Christian wretched (24)
- D. Deliverance is through Christ (25)

Conclusion: Victory over the old nature comes through trusting only in Christ.

The Holy Spirit and the Purposes of God in Sanctification (Romans 8)

Key Verse: “For as many as are led by the Spirit of God, they are the sons of God.” (Romans 8:14)

Introduction: Walking in obedience to the indwelling Holy Spirit provides the believer with victory over the old nature, guidance, and help. God’s sovereign purpose for believers is that they be conformed to the image of Christ, exercise their spiritual gifts, and be kept secure in His love.

I. The Holy Spirit Does What the Law Could Not Do (8:1-13)

- A. He gives freedom from condemnation (1)
- B. He gives freedom from the law of sin (2)
- C. He fulfills the righteousness of the law in us (3-4)
- D. He gives victory over the flesh (5-9)
- E. He gives power for holy living (10-13)

II. The Holy Spirit Ministers to True Christians (8:14-27)

- A. He leads in our lives (14)
- B. He witnesses to our sonship (15-17)
- C. He gives hope of redemption (18-25)
- D. He helps in our prayer life (26-27)

III. God's Sovereign Purposes for True Christians (8:28-30)

- A. God's sovereign purpose in the events of life (28)
- B. God's sovereign purpose in our election to life (29-30)
 - 1. He foreknew us (29)
 - 2. He predestined us (29)
 - 3. He called us (30)
 - 4. He justified us (30)
 - 5. He glorified us (30)

IV. The Security Provided for True Christians (8:31-39)

- A. We are secure because God is for us (31)
- B. We are secure because God will give us all things (32)
- C. We are secure because no one will condemn us (33-34)
- D. We are secure because nothing can separate us from God's love (35-39)

Conclusion: Believers should walk in the Spirit in order to fulfill God’s sovereign purposes and to enjoy the security of His unfailing love.

Israel Is Lost Whereas Some Gentiles Are Saved (Romans 9)

Key Verse: "That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." (Romans 9:8)

Introduction: Having finished the doctrine of salvation, Paul now begins a study of the place of national Israel during the dispensation of the Church. He began by showing that Israel is lost but some Gentiles will be saved.

I. Israel's Lost Condition (9:1-13)

- A. Israel is lost in spite of great privilege (1-5)
 - 1. Paul's great concern for lost Israel (1-3)
 - 2. Israel's great privilege (4-5)
- B. Israel is lost in spite of God's promises (6-13)
 - 1. God's promises are not invalidated (6a)
 - 2. God's promises are not for all fleshly seed (6b)
 - illustrated in the case of Isaac (7)
 - 3. God's promises are only for the promised seed (8-9)
 - 4. God's promises are only for the elect seed (10-13)
 - illustrated in the case of Jacob

II. God's Sovereign Election Is Not Unjust (9:14-24)

- A. God has the right to be merciful as He wills (14-16)
 - illustrated in the case of Pharaoh (17-19)
- B. God is not accountable to man for how He exercises His mercy (20-21)
- C. God is just when He demonstrates His attributes through His dealings with man (22-24)
 - 1. In His dealings with the lost (22)
 - 2. In His dealings with the saved (23)
 - 3. In His including Gentiles (24)

III. The Salvation of Gentiles (9:25-33)

- A. Scriptural proof that Gentiles will be saved (25-26)
 - (Quotations from Hosea 2:23; 1:9-10)
- B. Scriptural proof that Israel will be lost except for a remnant (27-29)
 - (Quotations from Isaiah 10:22-23; 1:9)
- C. Conclusion:
 - 1. Believing Gentiles have found righteousness (30)
 - 2. Israel has not attained righteousness (31)
 - Why?--
 - (a) They sought it by works, not faith (32)
 - (b) They stumbled at Christ Jesus (33)

Conclusion: God's sovereign purpose was to provide salvation for believers from all nations. While Israel as a whole rejected grace in favor of works, a remnant of Israel will believe and be saved.

Israel Is Lost Because of Unbelief (Romans 10)

Key Verse: “For Christ is the end of the law for righteousness to everyone that believeth.” (Romans 10:4)

Introduction: Having demonstrated that national Israel is lost while some Gentiles will be saved, Paul explained that Israel sought salvation through keeping the Law while Gentiles sought it through faith.

I. Israel's Unbelief Rejected God's Way of Righteousness (10:1-11)

- A. Israel sought righteousness through the law, rejecting God's righteousness (1-3)
- B. But the true objective of the law is faith in Christ (4-11)
 - 1. Christ is the end of law for believers (4)
 - 2. Moses described law's righteousness (5)
(Provided by quotation from Lev. 18:5)
 - 3. Moses described faith's righteousness (6-11)
(Quotation and explanation of Deut. 30:12-14)
 - a. Explained as Messiah's incarnation (6)
 - b. Explained as Messiah's resurrection (7)
 - c. Explained as faith and confession (8-10)
 - d. Explained that confession is vital to true faith (11)

II. Israel's Unbelief Rejected God's Will (10:12-15)

- A. God would have all men be saved (12)
(Quotation from Joel 2:23)
- B. God would have all men hear the Gospel (14-15)
 - 1. Faith is necessary
 - 2. Hearing is necessary
 - 3. Preaching is necessary
 - 4. Sending is necessary

III. Israel's Unbelief Rejected God's Word (10:16-21)

- A. Israel has not believed God's word (16-17)
 - 1. Proved by quotation from Isaiah 53:1
 - 2. God's Word is a necessary ingredient (17)
- B. Israel's unbelief not due to lack of hearing (18)
(Proved by quotation from Psalms 19:4)
- C. Israel's unbelief not due to lack of knowledge (19-21)
 - 1. The Gentiles, not Israel, lacks knowledge (19)
(Proved by quotation from Deut. 32:21)
 - 2. Ignorant Gentiles have found God's righteousness, but informed Israel remains disobedient (20-21)
(Proved by quotation from Isaiah 65:1-2)

Conclusion: People are saved by believing the Gospel: that Christ died for sinners and that He rose for their justification. People are not saved by keeping the Law or by meritorious works.

Although Now Rejected, All Israel Shall Be Saved (Romans 11)

Key Verse: “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” (Romans 11:26)

Introduction: Having established that ethnic Israel is lost because of unbelief, Paul added that a believing remnant of Israel will be saved, and that ultimately all Israel will be saved.

I. Israel Now Has a Saved Remnant (11:1-10)

- A. Although Israel is lost, a remnant is saved (1-6)
 - 1. Israel is not fully rejected, some Jews are saved (1-2)
 - 2. The Old Testament example of Elijah's day (2-4)
 - 3. There is a present day remnant (5-6)
- B. Israel's remnant has obtained God's righteousness, the rest were hardened (7-10)
(Proof from Scripture--Isaiah 29:10; Psalms 69:22-23)

II. Israel's Rejection Has Present Benefit, Future Hope (11:11-24)

- A. Israel's rejection permits salvation for Gentiles (11)
- B. This happened to provoke Israel's jealousy (11)
- C. Their rejection is a blessing for Gentiles (12)
- D. Their restoration will be like a resurrection (13-15)
- E. The example of the olive tree (16-17)
- F. Warning to the Gentiles (18-22)
- G. There is hope for Israel's restoration (23-24)

III. All Israel Ultimately Will Be Saved (11:25-27)

- A. Israel is partially hardened until the fullness of the Gentiles (25)
- B. Israel will ultimately be saved (26-27)
(Proof from Scripture--Isaiah 59:20-21; 27:9)

IV. God's Program for Israel Is Unfathomable (11:28-36)

- A. God's program for Israel is an enigma (28-32)
 - 1. On the one hand Israel is an enemy (28)
 - 2. On the other hand they are beloved (28)
 - 3. This is consistent with God's integrity (29)
 - 4. This is in accordance with God's plan of mercy (30-32)
- B. God's program for Israel is beyond understanding (33-36)

Conclusion: In spite of God's sovereign plan being beyond comprehension, believers of all nations, including all Israel, will be saved.

Exhortations for Dedication and Service (Romans 12)

Key Verse: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Romans 12:1)

Introduction: After his theological discourses on salvation by faith alone, sanctification, and dispensations, Paul began a series of instructions on practical Christian living.

I. Exhortation to Dedication to God (12:1-2)

- A. Dedication of the body as a living sacrifice (1)
- B. Dedication of the mind by transforming renewal (2)

II. Exhortations to Differing Members of the Unified Body (12:3-6a)

- A. Think humbly about yourself (3)
- B. Think honorably about others (4-6a)
 - 1. Each has a different measure of faith (4)
 - 2. We are differing members of one body (4-5)
 - 3. Each has a different spiritual gift (6a)

III. Exhortation to Diligent Exercise of Spiritual Gifts (12:6b-8)

- A. The gift of prophecy
- B. The gift of service
- C. The gift of teaching
- D. The gift of exhorting
- E. The gift of giving
- F. The gift of ruling
- G. The gift of showing mercy

IV. Exhortations to Dutiful Exercise of Christian Virtues (12:9-21)

- | | | | |
|--------------------|------|--------------------|---------|
| A. Love | (9) | K. Hospitality | (13) |
| B. Good choices | (9) | L. Blessings | (14) |
| C. Brotherly love | (10) | M. Sympathy | (15) |
| D. Honor | (10) | N. Equity | (16) |
| E. Honesty | (11) | O. Lowlimindedness | (16) |
| F. Fervent service | (11) | P. Humility | (16) |
| G. Hope | (12) | Q. Nonretaliation | (17) |
| H. Patience | (12) | R. Peacefulness | (18) |
| I. Prayer | (12) | S. Nonvengeance | (19-20) |
| J. Generosity | (13) | T. Overcoming evil | (21) |

Conclusion: Christians should be wholly dedicated to the Lord and committed to faithfully serving Him according to the gifts and ministries with which He has uniquely equipped them.

The Christian's Duty as a Good Citizen (Romans 13)

Key Verse: “Let every soul be subject unto the higher powers. For there is no power but of God: The powers that be are ordained of God.” (Romans 13:1)

Introduction: After giving instructions on interpersonal relationships within the Christian community, Paul focused on such relationships outside that community, such as with the civil government and secular neighbors.

I. The Christian Should Be Subject to Civil Government (13:1-5)

- A. The command to be subject to civil government (1)
- B. The reasons for subjection to civil government (1-4)
 - 1. Civil authority is established by God (1)
 - 2. Civil disobedience is against God's authority (2)
 - 3. Civil authority poses no threat to good behavior (3)
 - 4. Civil authority is God's avenger against evil (4)
- C. The necessity for subjection to civil government (6-7)
 - 1. To avoid wrath
 - 2. To have a good conscience

II. The Christian Should Support Civil Government (13:6-7)

- A. Christians should pay taxes (6)
- B. Christians should render all due requirements (7)
 - 1. Taxes
 - 2. Customs
 - 3. Respect
 - 4. Honor

III. The Christian Should Be a Good Neighbor (13:8-14)

- A. The Christian should be a loving neighbor (8-10)
 - 1. Love is the only permissible debt (8)
 - 2. Love is the fulfillment of the law (9-10)
- B. The Christian should be a godly neighbor (11-14)
 - 1. He should be alert to the urgency of the times (11)
 - 2. He should put off the deeds of darkness (12-13)
 - 3. He should put on the armor of light (12)
 - 4. He should put on Christ (14)
 - 5. He should not provide for the flesh (14)

Conclusion: Christians should be good citizens, submitting to all civil regulations that are not contrary to Biblical principles.

The Christian's Duty Regarding Doubtful Practices (Romans 14)

Key Verse: “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” (Romans 14:17)

Introduction: After instructing Christians on good citizenship, Paul returned to matters of interpersonal relationships regarding doubtful practices.

I. Christians Should Not Strive Over Doubtful Practices

- A. Two doubtful practices of apostolic times
 - 1. Dietary regulations (2)
 - 2. Observation of days (5)
- B. Three principles about strife
 - 1. The strong should not despise the weak (3, 10)
 - 2. The weak should not judge the strong (3, 4, 10, 13)
 - 3. Each should be fully convinced (5)

II. Christians Should Accept Those Weak in Faith (14:3-12)

- A. Because God has accepted them (3)
- B. Because he is God's servant (4)
- C. Because God will make him stand (4)
- D. Because both honor God in their practices (5-6)
- E. Because both are subject to Christ as Lord (7-9)
- F. Because both will give account to God (10-12)

III. Christian Principles Regarding Doubtful Practices (14:13-23)

- A. Regulate behavior to cause no stumbling block (13-18)
 - 1. After all, uncleanness is a matter of conscience (13-14)
 - 2. We violate the law of love if we offend (15)
 - 3. The practice is not vital to God's kingdom (16-17)
 - 4. Concentrating on the vital issues is more important (18)
- B. Regulate behavior to promote peace and edification (19-23)
 - 1. The practice is not worth tearing down a brother (20)
 - 2. Offending a brother is sin, even if the deed is not (20)
 - 3. Abstinence is better than offense (21)
 - 4. Keep your convictions private between you and God (22)
 - 5. You will be happier not to approve questionable practices (23)
 - 6. If you have any doubt about it, it would be sin anyhow (23)

Conclusion: A Christian should not be judgmental regarding the scruples of other believers, but should avoid offenses, seeking peace and edification, leaving discipline to those who have that responsibility.

The Christian's Duty: Paul's Ministry (Romans 15)

Key Verse: “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.” (Romans 15:1)

Introduction: After explaining how Christians should deal with doubtful practices, Paul explained that they should accept and build up one another. Then he explained the purpose of his visit.

I. The Christian's Duty to One Another (15:1-13)

- A. Christians should bear with one another (1-6)
 - 1. The strong should bear with the weak (1)
 - 2. Each should build up his neighbor (2)
 - 3. Christ's example (3)
 - (Biblical basis: Psalms 69:9)
 - 4. The Old Testament is profitable NOW (4)
 - 5. Paul's prayer for their unity (5-6)
- B. Christians should accept one another (7-13)
 - 1. Paul commanded acceptance (7)
 - 2. Christ illustrated acceptance (8-9)
 - With biblical basis (9-12)
 - 3. Paul's prayer for their joy (13)

II. Paul's Reason for Writing Rome (15:14-33)

- A. Paul is a minister to Gentiles (14-19)
 - 1. He is a minister of Christ to Gentiles (14-16)
 - 2. He ministers to them as a priest would be (16)
 - 3. His ministry was successful (17-19)
- B. Paul's plans for Rome in his ministry (20-29)
 - 1. His plan to work in new territories (20-21)
 - (Biblical basis: Isaiah 52:15)
 - 2. His plans for Rome were delayed (22)
 - 3. His plan to evangelize Spain (23-29)
 - (The route: Jerusalem, Rome, Spain)
- C. Paul's prayer request for his ministry (30-32)
 - 1. Pray for Paul's deliverance and acceptance in Jerusalem (30-31)
 - 2. Pray that he may visit Rome with joy (32)
- D. Paul's benediction (33)

Conclusion: Christians should place the wellbeing of others first and concentrate on the ministry God has gifted them to do.

Paul's Final Greetings and Benediction (Romans 16)

Key Verse: “Salute one another with a holy kiss. The churches of Christ salute you.”
(Romans 16:16)

Introduction: Having finished his instructions in practical Christian living, Paul sent personal greetings to his friends in Rome, and greetings from some of the saints in Corinth.

I. Personal Commendations and Greetings to Romans (16:1-16)

- A. Paul's commendation of Phoebe (1-2)
- B. Paul's greetings to Priscilla and Aquila (3-5a)
- C. Paul's greetings to numerous friends in Rome (5b-16)

II. Personal Concern and Commendation for Romans (16:17-20)

- A. Paul's concern over troublemakers (17-18)
- B. Paul's commendation of the church's reputation (19-20)

III. Personal Greetings from Corinthian Christians (16:21-23)

- A. Greetings from Timothy and others (16:21)
- B. Greetings from Tertius the scribe (22)
- C. Greetings from Gaius, Paul's host (23)
- D. Greetings from Erastus, city treasurer (23)

IV. Paul's Final Benediction: Sevenfold Praise to God (16:25-27)

- A. Praise for His keeping power
- B. Praise for His Gospel
- C. Praise for His mystery
- D. Praise for His Scriptures
- E. Praise for His commandment
- F. Praise for His wisdom
- G. Praise for His glory

Conclusion: Christians should be mindful of their friends to always express their appreciation of them and greet them cordially.