

Romans - Introduction & Background

Author

- Paul (1:1)
- Paul had a scribe (amanuensis) (16:22), Tertius
- Phoebe (16:1) took the letter from Paul and delivered it to the Roman church
 - Had it not been for Tertius and Phoebe, we would not have the book of Romans in our Bible, and hence the many revivals throughout world history that were launched by a study of Romans would've never taken place.
 - Reminds of 1 Cor 12:22...it is true that members of the body who seem to be much weaker are necessary. If you don't have a Tertius and a Phoebe, doing what God called them to do, the entire project stops dead in its tracks.

Audience

- Rome (1:7,15)
 - Rome was the pre-eminent city in the ancient world
 - The church at Rome was one of the only churches that was not started by one of the 12 apostles
 - The church there likely started in Acts 2:10 when there were people from Rome in attendance to hear Peter's sermon. Presumably they traveled back to Rome and started a church there.
 - Many Christians believe you have to some kind of spiritual super-saint to do something for God. The church at Rome refutes that idea. God used some ordinary people who heard a sermon and were touched by the Holy Spirit, believed, and went back home and began doing the next right thing.
- Believers (1:7-8)
 - Called saints (1:7)
 - The faith of these saints was known around the world (1:8)
- Some Jews (Acts 28:17) but primarily Gentile (Gal 2:7-8)
 - When Paul addresses Jews in Romans, he calls them out specifically as "Jews" implying that they are a subset/minority within the church at Rome

Where written from?

- Corinth
 - In 16:23 Paul mentions Gaius, who was a member of the church at Corinth (1 Cor 1:14)
 - In 16:23 Paul also mentions Erastus, who was a resident of Corinth (2 Tim 4:20)

- In 16:1 Paul notes that Phoebe left with Romans from Cenchrae, which is a harbor city near Corinth
- The letter was written at the close of Paul's third missionary journey during the "three months" he was in Greece (Acts 20:3), just before his return to Jerusalem with the offering from the churches of Macedonia and Achaia for the poor believers there (Rom 15:26).
 - After leaving Corinth, Paul was in Philippi during the Passover and the Feast of Unleavened Bread (Acts 20:6) and desired to reach Jerusalem by Pentecost (Acts 20:16).

Date of writing

- In 2 Cor, there are many mentions of Paul wanting to return to Corinth (2 Cor 13:1-2); Paul made it back to Corinth (Acts 20:2-4) at the end of his third missionary journey, which was the occasion that Paul wrote Romans
- Most scholars date this letter at about 57 AD; it was Paul's 6th epistle written (of 13 total)

Order of Paul's Epistles (1-2-3-4-2-1)

- (1) Galatians (1st missionary journey)
- (2) 1 Thessalonians (2nd missionary journey, late Acts 15 through early Acts 18)
- (3) 2 Thessalonians (2nd missionary journey, late Acts 15 through early Acts 18)
- (4) 1 Corinthians (3rd missionary journey, late Acts 18 through mid Acts 21)
- (5) 2 Corinthians (3rd missionary journey, late Acts 18 through mid Acts 21)
- (6) Romans (3rd missionary journey, late Acts 18 through mid Acts 21)**
- (7) Ephesians (4th missionary journey, while imprisoned in Rome)
- (8) Colossians (4th missionary journey, while imprisoned in Rome)
- (9) Philemon (4th missionary journey, while imprisoned in Rome)
- (10) Philippians (4th missionary journey, while imprisoned in Rome)
- (11) 1 Timothy (after release from prison, in Rome, 64-67 AD)
- (12) Titus (after release from prison, in Rome, 64-67 AD)
- (13) 2 Timothy (imprisoned again in Rome, to encourage fearful Timothy, 64-67 AD)

Paul's Missionary Career

- 34 AD - Conversion on the Damascus Road
- Preached in Damascus
- Spent time in Arabia
- Returned to Damascus
- 37-43 AD - Moved on to Tarsus to minister for 6 years
- 43-48 AD - In response to an invitation from Barnabas, moved to Antioch of Syria to minister for 5 years
- 48-49 AD - 1st missionary journey (with Barnabas); returned to Antioch

- 49 AD - wrote Galatians, to strengthen the churches he planted in Asia Minor
- 50-52 AD - After the Jerusalem Council (Acts 15), began 2nd missionary journey through Asia Minor, and further west through the Roman provinces of Macedonia and Achaia
- 51 AD - From Corinth, wrote 1 & 2 Thessalonians
- Traveled to Ephesus by ship, finished the 2nd journey at Antioch
- **53-57 AD - 3rd missionary journey through Asia Minor**
- 53-56 AD - ministered in Ephesus for 3 years
- 56 AD - Wrote 1 Corinthians
- 56 AD - Left Ephesus and traveled by land to Macedonia; wrote 2 Corinthians
- 56-57 AD - spent the winter in Corinth; wrote Romans

Why was it written (purpose)?

- To prepare Roman Christians for Paul's long-awaited visit (Cf. 15:22-24)
- To change the church's base of operations (to move it northwest from Jerusalem and Antioch)
- To ground a church that was not founded by an apostle
- To resolve Jew and Gentile conflict (particularly Rom 14-15)
- To vindicate the righteousness of God...by refuting various charges brought against God's righteousness (1:18-25; 3:25-26; 9:14; 11:33)
 - What aggravates you more...unfair charges leveled against you personally, or unfair charges leveled against the character of God? How you answer that question says a lot about your spiritual barometer.
- To preserve a written record of the gospel (15:31)
 - Paul was used by God in a way and manner in which God has rarely, if ever, used another human being
 - Paul was given revelation by God of mysteries that before they were revealed, were unknown by mankind
 - And Paul also knew that his life was always in jeopardy...the sword was always ready to fall upon his head (Cf. 15:31)
 - Because Paul knew that God had revealed to him so much truth, he needed to encapsulate this truth on paper and send it to Rome before his death...otherwise that truth would be lost forever
- To protect Roman Christians from false teachers (16:17-20)
 - The best antidote for false teaching is truth
 - If you are not exposing yourself to the truth of God's Word consistently, diligently and deeply, you are a sitting duck for any false teaching that may come along
 - The more familiar we are with the truth of God's Word, the more insulated/protected we are from false teaching

- Counter growing anti-semitism (Acts 18:2; Rom 9-11)
 - Under Claudius of Rome, unfair attacks against Jews began, and the anti-semitic mindset of the culture began to seep into the church [Cf. Dr. Michael Brown, *Our Hands Are Stained With Blood*]
 - Paul wanted to address the belief that these dirty Jews, the ones who betrayed and murdered Christ...how can they in any sense any more be part of God's program. This sentiment was seeping from the culture into the church, and Paul wanted to put a stop to it.
 - Paul wrote Rom 9-11 to refute this belief and explain that God is not finished with the Jews/Israel

Theme/Message

The gospel allows people to attain the righteousness of God through justification, sanctification, and glorification, and service to others, and because God has not cancelled His promises to Israel, neither will He cancel His promises to those who have believed the gospel.

And don't forget about the Pauline "Therefore"... Paul doesn't get caught up, like today's pastors, in finding an application in every verse or passage. Paul gets us to first think rightly, understand the doctrine correctly (Rom 1-11), then he begins to outline how that correct thinking/doctrine can be applied in the life of the believer.



Uniqueness

- Presentation of a case

- Law schools used to require detailed study of Romans to understand how masterfully Paul lays out his case
- Theological
 - Paul's most outstanding theological treatise
- Formal
 - The writing of Romans is very formal
- Length
 - The longest of all of Paul's 13 epistles
- OT citations
 - Half of all of the OT citations Paul cited in all his epistles are in Romans
 - By doing this, Paul shows that he is not coming up with a new doctrine, but one that was well laid out in the OT
- No Pauline contact with audience
 - Most epistles Paul wrote were with churches that he himself planted, or with people he knew very well (and mentored)
 - Similar to Colossians, Paul had no prior contact with the Roman church or anyone in it
 - That a church did exist in Rome is obvious, because Paul sent greetings to the church that met in the home of Aquila and Priscilla (Rom 16:5). Probably several churches were in Rome; perhaps this multiplicity of churches is why Paul addressed the letter to "the saints" instead of to "the church."
 - This was not a church founded by Paul. "Visitors from Rome" (Acts 2:10) were in the crowd that witnessed the miracle of Pentecost and heard Peter's sermon. Some of them probably were among the 3,000 converts that day and returned to Rome as believers in Jesus Christ to propagate their faith. (These were churches founded by average believers like you and me...)
- Influence
 - The Book of Romans stands behind virtually all great movements of God in the last 1900 years. [Wallace]
 - If this book has been used by God so vitally throughout church history, what do you think Romans can do for you spiritually?

Outline

I. Salutation (Rom 1:1-17)

(1) Introduction (1:1-7)

(A) Writer (1:1)

(B) Subject (1:2-6)

(a) Predicted in the OT (1:2)

(b) Centered in Jesus Christ (1:3-6)

- (i) His Sonship (1:3a)
 - (ii) His royal identity (1:3b)
 - (iii) His humanity (1:3c)
 - (iv) His authentication (1:4a)
 - (v) His Lordship (1:4b)
 - (vi) His gift (1:5-6)
 - (a) Grace (1:5a)
 - (1) To Paul (1:5b)
 - (2) To the Romans (1:6)
 - (C) Recipients (1:7)
 - (2) Paul's desire to visit Rome (1:8-15)
 - (A) Proof (1:8-10)
 - (a) Paul's thankfulness for their faith (1:8)
 - (b) Paul's prayer for them (1:9-10a)
 - (c) Paul's prayer to visit them (1:10b)
 - (B) Reasons (1:11-15)
 - (a) To impart a gift (1:11)
 - (b) To create reciprocal encouragement (1:12)
 - (c) To obtain fruit among them (1:13)
 - (d) To fulfill his apostolic obligations (1:14)
 - (e) To preach the Gospel in Rome (1:15)
 - (3) Gospel Descriptions (1:16-17)
 - (A) Not ashamed (1:16a)
 - (B) Power of God (1:16b)
 - (C) Unto salvation (1:16c)
 - (D) For everyone (1:16d)
 - (E) Believes (1:16e)
 - (F) To the Jew first (1:16f)
 - (G) Revelation of God's righteousness (1:17a)
 - (H) Justifies and sanctifies (1:17b-c)
- II. Sin (Rom 1:18—3:20)
- (1) Condemnation of the Gentile (1:18-32)
 - (A) Revelation of and reason for God's wrath (1:18)
 - (a) Revelation of God's wrath (1:18a)
 - (b) Reason for God's wrath (1:18b)
 - (B) God's self-revelation in creation renders mankind inexcusable (1:19-20)
 - (a) God's self disclosure in creation (1:19-20a)
 - (b) God's self disclosure renders mankind accountable (1:20b)

- (C) Results of mankind's rejection of God (1:21-23)
 - (a) Mankind rejects knowledge of God (1:21a)
 - (b) Two results (1:21b-23)
 - (i) Darkened thinking (1:21-22)
 - (ii) Idolater (1:23)
- (D) God abandons mankind to passion and consequences (1:24-32)
 - (a) God gives mankind over to:
 - (i) Impurity (1:24)
 - (ii) Idolatry (1:25)
 - (iii) Homosexuality (1:26-27)
 - (iv) Depravity (1:28-32)
 - (a) Depraved mind (1:28)
 - (b) Depraved sins (1:29-31)
 - (c) Depraved attitude (1:32)
- (2) Condemnation of the moralist (2:1-16)
 - (A) God will judge hypocrisy (2:1-5)
 - (a) God's judgment will fall on the hypocrite (2:1-3)
 - (b) God's judgment may not be immediate granting time for repentance (2:4)
 - (c) God's judgment is sure (2:5)
 - (B) God will judge according to works (2:6-11)
 - (a) Principle stated (2:6)
 - (b) Applications (2:7-8)
 - (c) Applications inverted (2:9-10)
 - (d) God's impartial judgment (2:11)
 - (C) God will judge according to obedience to His revelation (2:12-16)
 - (a) Principle stated (2:12)
 - (b) Applications (2:13-16)
 - (i) Jews under the Mosaic Law (2:13)
 - (ii) Gentiles under conscience (2:14-16)
- (3) Condemnation of the Jew (Rom 2:17—3:8)
 - (A) The Law cannot save the Jew (2:17-24)
 - (a) Advantages of being a Jew (2:17-20)
 - (b) Jewish hypocrisy (2:21-24)
 - (i) Described (2:21-22)
 - (ii) Results (2:23-24)
 - (B) Circumcision cannot save the Jew (2:25-27)
 - (a) Partial obedience to the Law (2:25)
 - (b) Uncircumcised law keepers are circumcised (2:26)

- (c) Uncircumcised law keepers will condemn the circumcised (2:27)
- (C) Jewish birth cannot save the Jew (2:28-29)
 - (a) What pleases God is spiritual rather than physical birth
 - (b) God will fulfill His program through Israel in faith
 - (c) Application
- (D) Jewish arguments cannot save the Jew (3:1-8)
 - (a) First round (3:1-2)
 - Q: What advantage is there to being a Jew? (3:1)
 - A: The Jews have the oracles of God (3:2)
 - (b) Second round (3:3-4)
 - Q: Does Jewish unbelief nullify God's faithfulness? (3:3)
 - A: God is faithful when men are unfaithful (3:4)
 - (c) Third round (3:5-8)
 - Q: Should God judge the Jew? (3:5)
 - A: God will judge the world (3:6)
 - A: Paul should be praised for allegedly teaching license (3:7-8)
- (4) Condemnation of the world (3:9-20)
 - (A) Charge (3:9)
 - (a) Guilt of the Jew (Cf. 2:17—3:8)
 - (b) Are only the Jews guilty?
 - (c) All are guilty
 - (d) Regardless of racial distinctions
 - (B) Evidences (3:10-18)
 - (a) Character (3:10-12)
 - (i) Count 1: none righteous (3:10)
 - (ii) Count 2: none understand (3:11a)
 - (iii) Count 3: none seek God (3:11b)
 - (iv) Count 4: all have turned aside (3:12a)
 - (v) Count 5: all useless (3:12b)
 - (vi) Count 6: none do good (3:12c)
 - (b) Conversation (3:13-14)
 - (i) Count 7: throat is open grave (3:13a)
 - (ii) Count 8: deceiving tongue (3:13b)
 - (iii) Count 9: poisonous lips (3:13c)
 - (iv) Count 10: mouths of cursing (3:14)
 - (c) Conduct (3:15-17)
 - (i) Count 11: swift to shed blood (3:15)
 - (ii) Count 12: paths of destruction (3:16)

- (iii) Count 13: do not know peace (3:17)
 - (d) Source of the problem (3:18)
 - (i) Count 14: no fear of God (3:18)
- (C) Verdict (3:19-20)
 - (a) The whole world's guilt (3:19)
 - (b) The Law cannot save (3:20)
- III. Salvation (Rom 3:21—5:21)
 - (1) Gospel explained (3:21-31)
 - (A) Manifestation of righteousness (3:21-23)
 - (a) Apart from the Law (3:21a)
 - (b) Spoken of in the OT (3:21b)
 - (c) By faith alone (3:22a)
 - (d) To all who believe (3:22b-23)
 - (B) Provisions of righteousness (3:24-26)
 - (a) Justification (3:24a)
 - (b) Redemption (3:24b)
 - (c) Propitiation (3:25a)
 - (d) Demonstration (3:25b-26)
 - (i) Past forbearance (3:25b)
 - (ii) Just and justifier (3:26)
 - (C) Results of righteousness (3:27-31)
 - (a) Excludes boasting (3:27-28)
 - (b) Eliminates Jew/Gentile distinction (3:29-30)
 - (c) Upholds the Law (3:31)
 - (2) Gospel illustrated (4:1-25)
 - (A) Introduction (4:1-3)
 - (a) Introductory question (4:1)
 - (b) Logical inference (4:2)
 - (c) Key OT text (4:3)
 - (B) Exposition of Gen 15:6 (4:4-25)
 - (a) How Abraham was not justified (4:4-16)
 - (i) Not by works (4:4-8)
 - (a) Proof from logic (4:4-5)
 - (b) Proof from the OT (4:6-8)
 - (ii) Not by circumcision (4:9-12)
 - (a) Circumcision came later (4:9-10)
 - (b) Circumcision is a sign (4:11a)
 - (c) Abraham is the father of all believing (4:11b-12)

- (iii) Not by Law (4:13-16)
 - (a) Inheritance by faith and not Law (4:13)
 - (b) Law nullifies faith (4:14)
 - (c) Law cannot save (4:15)
 - (d) Abraham the father of all believers (4:16)
 - (b) How Abraham was justified (4:17-22)
 - (i) God as the object of faith (4:17)
 - (ii) Obstacles to Abraham's faith overcome (4:18-22)
 - (a) Abraham believed despite impossibilities (4:18-19)
 - (b) Abraham trusted in God's character and power (4:20-21)
 - (c) Outcome of Abraham's faith = justification (4:22)
 - (c) Application to all believers (4:23-25)
 - (i) Not for Abraham's sake alone (4:23)
 - (ii) We must also believe the promise (4:24a)
 - (iii) Promise (4:24b-25)
 - (a) Father raised Christ (4:24b)
 - (b) Christ died for our sins (4:25a)
 - (c) Christ's resurrection (4:25b)
 - (d) Our justification (4:25c)
- (3) Gospel benefits (5:1-11)
 - (A) Our present position (5:1a)
 - (B) Six benefits (5:1b-11)
 - (a) Peace with God (5:1b)
 - (b) Hope of future glory (5:2)
 - (c) Benefits strengthened by trials (5:3-5)
 - (d) Christ's atonement demonstrating love (5:6-8)
 - (i) Atonement described (5:6)
 - (ii) Atonement demonstrating divine love (5:7-8)
 - (a) Someone will die for a good man (5:7)
 - (b) Christ died for enemies (5:8)
 - (e) Saved from God's wrath (5:9)
 - (f) Reconciliation (5:10-11)
- (4) The Gospel's universal applicability (5:12-21)
 - (A) Adam's sin brought sin and death for all (5:12)
 - (B) Adam's sin explains sin and death before giving of the Law (5:13-14)
 - (a) Law's function (5:13)
 - (b) Sin and death reigned: Adam to Christ (5:14a)
 - (c) Adam is a type of Christ (5:14b)

- (C) Adam's sin is surpassed only by Christ's obedience (5:15-17)
 - (a) First Adam brought death; Last Adam brought grace (5:15)
 - (b) First Adam brought condemnation; Last Adam brought justification (5:16)
 - (c) First Adam brought death; Last Adam brought life (5:17)
- (D) Adam's sin and Christ's obedience brings universal consequences (5:18-19)
 - (a) First Adam brought condemnation; Last Adam brought justification (5:18)
 - (b) First Adam made many sinners; Last Adam made many righteous (5:19)
- (E) Adam's sin and the Law's revelation of sin is surpassed by God's grace (5:20-21)
 - (a) Law's function (5:20a)
 - (b) Grace increased all the more (5:20b)
 - (c) Although sin reigned in death; grace reigned in righteousness; eternal life (5:21)

IV. Sanctification (Rom 6:1—8:39)

- (1) The believer's relationship to sin (6:1-23)
 - (A) Set free from sin (6:1-14)
 - (a) Question & strong denial (6:1-2a)
 - (b) Thesis statement (6:2b)
 - (c) Thesis explained (6:3-11)
 - (d) Thesis applied (6:12-14)
 - (B) A slave to righteousness (6:15-23)
 - (a) Question & strong denial (6:15)
 - (b) Thesis statement (6:16)
 - (c) Thesis explained (6:17-22)
 - (d) Summation (6:23)
- (2) The believer's relationship to the Law (7:1-25)
 - (A) The believer's freedom from the law (7:1-6)
 - (a) Legal illustration (7:1)
 - (b) Marriage illustration (7:2-3)
 - (c) Application to our union with Christ (7:4a)
 - (d) Possibility of fruit bearing (7:4b)
 - (e) Past fruit bearing (7:5)
 - (f) Present fruit bearing (7:6)
 - (B) Although the Law is holy, sin used it to usher in death (7:7-12)
 - (a) Is the Law sin? (7:7a)
 - (b) Emphatic denial (7:7b)
 - (c) Purposes of the Law (7:7c-11)
 - (i) The Law defines sin (7:7c)

- (ii) The Law provokes sin (7:8)
 - (iii) The Law is an instrument of sin/death, not life (7:9-11)
 - (d) Conclusion: the Law is good (7:12)
- (C) Although the Law is holy, it is powerless to deliver someone from sin (7:13-25)
 - (a) Interpretive challenges
 - (b) Contrast between the Law and man's nature (7:13-14)
 - (i) The Law is not the cause of our sinful tendencies (7:13)
 - (ii) Our nature and the Law are going in opposite directions (7:14)
 - (c) Man's inability to gain victory through the Law (7:15-20)
 - (i) The Law cannot prevent me from doing wrong (7:15-16)
 - (ii) Problem of the sin nature (7:17)
 - (iii) The Law cannot cause me to do right (7:18-20)
 - (d) Description of the conflict within the believer (7:21-23)
 - (i) Principle of evil yet the desire to do good (7:21)
 - (ii) Good explained (7:22)
 - (iii) Evil explained (7:23)
 - (e) Solution to the problem (7:24-25)
 - (i) Problem stated (7:24a)
 - (ii) Cry for a solution (7:24b)
 - (iii) Answer to the problem (7:25a)
 - (iv) Ensuing conflict (7:25b)
- (3) The believer's relationship to the Spirit (8:1-39)
 - (A) Spirit transferred us from death to life (8:1-11)
 - (a) Life in the Spirit frees the believer from condemnation (8:1-4)
 - (i) No condemnation for the believer (8:1)
 - (ii) Spirit frees the believer from condemnation and death (8:2)
 - (iii) God condemned sin through Christ (8:3-4)
 - (b) Indwelling ministry of the Spirit will empower believers (8:5-11)
 - (i) Spirit and flesh pursue opposite agendas (8:5-8)
 - (ii) Empowerment by the Spirit (8:9-11)
 - (B) We are not obligated to the flesh but to the Spirit (8:12-17)
 - (a) Our obligation to the Spirit, not the flesh (8:12)
 - (b) Flesh = death; Spirit = life (8:13)
 - (c) Life in the Spirit described (8:14-17)
 - (i) We are now led by the Spirit (8:14a)
 - (ii) Consequences (8:14b-17)
 - (a) Leading indicates sonship (8:14b)
 - (b) Sonship indicates childship (8:15-16)

- (c) Childship indicates heirship (8:17)
- (C) We endure suffering now in the hope of future glory (8:18–30)
 - (a) Because future glory exceeds present suffering (8:18–25)
 - (i) Proposition stated (8:18)
 - (ii) Proposition proved (8:19–25)
 - (a) Proof #1 – from nature (8:19–22)
 - (1) Creation's expectation (8:19)
 - (2) Creation's subjugation (8:20)
 - (3) Creation's liberation (8:21)
 - (4) Creation's groaning (8:22)
 - (b) Proof #2 – from awaiting a new body (8:23–25)
 - (1) Redemption for our bodies (8:23)
 - (2) Hope defined (8:24)
 - (3) Hope requires perseverance (8:25)
 - (b) Because of the assistance of the Holy Spirit (8:26–27)
 - (i) General help (8:26a)
 - (ii) Specific help (8:26b–27)
 - (c) Because all things work together for good (8:28–30)
 - (i) Proposition stated (8:28)
 - (ii) Proposition explained (8:29)
 - (iii) Salvation enumerated (8:30)
- (D) We are secure in Christ (8:31–39)
 - (a) Because of the believer's relationship to the Father (8:31–33)
 - (i) The Father is the protector (8:31)
 - (ii) The Father is the provider (8:32)
 - (iii) The Father is the justifier (8:33)
 - (b) Because of the believer's relationship to adversity (8:34–39)
 - (i) Charges cannot separate the believer from Christ (8:34)
 - (ii) Trials cannot separate the believer from Christ (8:35–37)
 - (iii) Miscellaneous categories cannot separate the believer from Christ (8:38–39)
 - (a) Earthly
 - (b) Angelic
 - (c) Temporal
 - (d) Government
 - (e) Spatial
 - (f) Catch all

V. Sovereignty (Rom 9:1—11:36)

- (1) Israel in the past: Elected (9:1-29)
 - (A) Israel's present rejection causes Paul grief (9:1-5)
 - (a) Statement of Paul's sorrow (9:1-2)
 - (b) Proof of Paul's sorrow (9:3)
 - (c) Reason for Paul's sorrow (9:4-5)
 - (B) God's present rejection of Israel is consistent with God's promises because God has always worked through individuals within the nation (9:6-13)
 - (a) Proposition stated (9:6)
 - (b) OT proof (9:7-13)
 - (i) Isaac chosen over Ishmael (9:7-9)
 - (ii) Jacob chosen over Esau (9:10-13)
 - (a) Circumstances of the choice (9:10)
 - (b) Divine choice (9:11)
 - (c) Statement of the choice (9:12)
 - (d) Confirmation of the choice (9:13)
 - (C) God's election of some is consistent with God's justice (9:14-29)
 - (a) First objection (9:14-18)
 - (i) Objection: God is unrighteous (9:14a)
 - (ii) Emphatic denial (9:14b)
 - (iii) Proof (9:15-18)
 - (a) God confers mercy upon who He wants (9:15)
 - (b) God is free to select those who will play positive and negative roles in His purpose (9:16-18)
 - (b) Second objection (9:19-29)
 - (i) Objection: God cannot hold people morally accountable (9:19)
 - (ii) Two answers (9:20-29)
 - (a) God's status as Creator gives Him the right to elect (9:20-21)
 - (b) God elects to demonstrate His mercy (9:22-29)
- (2) Israel in the present: Rejected (Rom 9:30—10:21)
 - (A) Israel pursued righteousness by Law rather than by faith (9:30—10:4)
 - (a) Israel's refusal to righteousness by faith (9:30-33)
 - (b) Paul's concern over Israel's spiritual condition (10:1)
 - (c) Israel's ignorance of righteousness by faith (10:2-4)
 - (B) Israel ignored the teaching that righteousness is by faith rather than works (10:5-13)
 - (a) Righteousness available through faith (10:5-10)
 - (i) Not by Law (10:5)
 - (ii) Not hard to find (10:6-8)

- (iii) Is available through faith (10:9-10)
 - (b) Righteousness universally available (10:11-13)
 - (i) Available to all (10:11,13)
 - (ii) For both Jew and Greek (10:12)
 - (C) Israel refused many opportunities to accept God's righteousness by faith (10:14-21)
 - (a) Five elements of evangelism (10:14-15)
 - (b) Israel refused to believe despite effective preaching (10:16-17)
 - (c) Israel's excuses for unbelief answered (10:18-21)
 - (i) Excuse #1 (10:18)
 - (a) Excuse: Israel did not hear
 - (b) Response: Message went everywhere
 - (ii) Excuse #2 (10:19-20)
 - (a) Excuse: Israel did not understand
 - (b) Response: Gentiles believed
 - (iii) Conclusion (10:21)
- (3) Israel in the future: Accepted (11:1-36)
- (A) Israel's rejection is not total (11:1-10)
 - (a) Paul as an example (11:1)
 - (b) Existence of the remnant (11:2-10)
 - (i) Elijah's day (11:2-4)
 - (ii) Present day (11:5-10)
 - (B) God used Israel's rejection to bless the Gentiles (11:11-15)
 - (a) Introduction (11:11a-b)
 - (b) God used something negative for something good (11:11c-12)
 - (c) Paul's ministry to the Gentiles (11:13-14)
 - (d) Israel's reconciliation will bless the Gentiles further (11:15)
 - (C) Israel's covenants guarantee her future restoration (11:16-24)
 - (a) First piece and lump of dough (11:16a)
 - (b) Root and branches of a generic tree (11:16b)
 - (c) Natural and unnatural branches of an olive tree (11:17-24)
 - (i) Warning against Gentile pride (11:17-22)
 - (a) Fact of Gentile inclusion (11:17)
 - (b) Warning against Gentile pride (11:18)
 - (c) Warning against Gentile misconception (11:19-21)
 - (d) Conclusion (11:22)
 - (ii) Anticipation of Jewish salvation (11:23-24)
 - (a) Contingency for Israel's salvation (11:23a)

- (b) Two reasons for Israel's restoration (11:23b-24)
 - (1) God is able (11:23b)
 - (2) God brought in the unnatural branches (11:24)
- (D) Israel's certain restoration (11:25-32)
 - (a) Israel's hardening is temporary (11:25)
 - (b) Israel's restoration (11:26-27)
 - (i) Prediction (11:26a)
 - (ii) OT proof (11:26b-27)
 - (c) God's promises to the patriarchs guarantee Israel's future restoration (11:28-29)
 - (i) Although enemies, loved by God (11:28)
 - (ii) Unconditional covenants (11:29)
 - (d) God's plan of providing mercy for all (11:30-32)
 - (i) Mercy to the Gentiles (11:30)
 - (ii) Mercy to the Jews (11:31)
 - (iii) Mercy to all (11:32)
- (E) Concluding doxology (11:33-36)
 - (a) Depth and riches of knowledge and wisdom (11:33a)
 - (b) Unsearchable judgments and unfathomable ways (11:33b)
 - (c) God cannot be known or counseled (11:34)
 - (d) Grace (11:35)
 - (e) Glory to God! (11:36)
 - (i) God is to be glorified forever (11:36b)
 - (ii) Why? (11:36a)
 - (a) He is the source of all things
 - (b) He is the sustainer of all things
 - (c) He is the goal of history

VI. Service (Rom 12:1—15:13)

- (1) Service within the Church (12:1-13)
 - (A) Consecration to God (12:1-2)
 - (a) General description (12:1)
 - (i) Importance (12:1a)
 - (ii) Basis (12:1b)
 - (iii) Character (12:1c)
 - (iv) Reasonableness (12:1d)
 - (b) Specific manifestation in the believer's life (12:2)
 - (i) Negative exhortation (12:2a)
 - (ii) Positive exhortation (12:2b)

- (iii) Goal (12:2c)
- (B) Use of spiritual gifts (12:3-8)
 - (a) Exhortation toward humility (12:3)
 - (i) Basis for humility (12:3a)
 - (ii) Content of humility (12:3b)
 - (iii) Reason for humility (12:3c)
 - (b) Reason for humility (12:4-5)
 - (i) Body analogy (12:4)
 - (ii) Application to Christ's body (12:5)
 - (c) Spiritual gifts (12:6-8)
 - (i) Reality of the gifts (12:6a)
 - (ii) Enumeration of the gifts (12:6b-8)
- (C) Love to one another (12:9-13)
 - (a) Within the church (12:9-13)
 - (b) Within society (12:14-21)
 - (i) Bless persecutors (12:14)
 - (ii) Empathize with all (12:15)
 - (iii) Associate with the lowly (12:16)
 - (iv) Promote grace and peace (12:17-18)
 - (v) Conquer evil with good and not revenge (12:19-21)
- (2) Service within society (Rom 12:14—13:14)
 - (A) Duty to love (12:14-21)
 - (a) Bless persecutors (12:14)
 - (b) Empathize with all (12:15)
 - (c) Associate with the lowly (12:16)
 - (d) Promote grace and peace (12:17-18)
 - (e) Conquer evil with good and not revenge (12:19-21)
 - (B) Duty to the state (13:1-7)
 - (a) Command to submit to the state (13:1a)
 - (b) Reasons to submit to the state (13:1b-4)
 - (i) Divine origin of government (13:1b-2)
 - (ii) Divine purpose of government (13:3-4)
 - (c) What we owe the state (13:5-7)
 - (i) Submission (13:5)
 - (ii) Support (13:6-7)
 - (a) Statement of support (13:6a)
 - (b) Reasons for support (13:6b)
 - (c) Kinds of support (13:7)

- (C) Duty to neighbors (13:8-10)
 - (a) The Danger of Debt (13:8a)
 - (b) Duty to Neighbors (13:8b-10)
- (D) Godly conduct (13:11-14)
 - (a) Command to wake up (13:11a-12b)
 - (i) Exhortation to moral alertness (13:11a)
 - (ii) Reasons for moral alertness (13:11b-12b)
 - (a) Salvation is near (13:11b)
 - (b) Night is almost gone (13:12a)
 - (c) Day is near (13:12b)
 - (b) Change your behavior (13:12c-14)
 - (i) Change of clothes (13:12c)
 - (ii) Change of behavior (13:13-14)
 - (a) Positive (13:13a)
 - (b) Negative (13:13b)
 - (c) Positive (13:14a)
 - (d) Negative (13:14b)
- (3) Service toward the weaker brother (14:1—15:13)
 - (A) Do not judge one another (14:1-12)
 - (a) Both are accepted by God (14:1-5)
 - (i) Differences over food (14:2-4)
 - (a) Differences stated (14:2)
 - (b) Exhortation: forego judgment (14:3)
 - (c) Illustration (14:4)
 - (ii) Differences over days (14:5)
 - (a) Differences stated (14:5a)
 - (b) Be convinced (14:5b)
 - (b) Both belong to God (14:6-9)
 - (i) Both should be thankful to the Lord (14:6)
 - (ii) Both belong to the Lord (14:7-9)
 - (a) Both are not to live and die selfishly (14:7)
 - (b) Both are to live and die for the Lord (14:8a)
 - (c) Both belong to the Lord (14:8b-9)
 - (c) Both will be judged by God (14:10-12)
 - (i) Exhortation not to judge (14:10a)
 - (ii) All will stand before God (14:10b-12)
 - (a) Reality of judgment (14:10b)
 - (b) Scriptural proof (14:11)

- (c) Conclusion (14:12)
- (B) Strong are not to destroy the weak (14:13-23)
 - (a) Love (14:13-18)
 - (i) Introduction (14:13-14)
 - (ii) Love (14:15-16)
 - (iii) Priorities (14:17-18)
 - (b) Edification (14:19-21)
 - (i) Positive: build (14:19)
 - (ii) Negative: do not destroy (14:20-21)
 - (c) Conscience (14:22-23)
 - (i) Strong: act in faith (14:22)
 - (ii) Weak: follow conscience (14:23)
- (C) Strong must help the weak (15:1-6)
 - (a) Obligation stated (15:1-2)
 - (i) Specific (15:1a)
 - (ii) General (15:1b-2)
 - (b) Obligation illustrated (15:3-4)
 - (i) Christ (15:3a)
 - (ii) OT (15:3b-4)
 - (c) Obligation's benefits (15:5-6)
 - (i) Unity (15:5)
 - (ii) Glory (15:6)
- (D) Exhortation toward mutual acceptance (15:7-13)
 - (a) Exhortation stated (15:7a)
 - (b) Exhortation illustrated (15:7b-12)
 - (i) Statement (15:7b)
 - (ii) Explanation (15:8-12)
 - (a) Jews (15:8)
 - (b) Gentiles (15:9-12)
 - (c) Conclusion (15:13)
- VII. Summation (Rom 15:14—16:27)
 - (1) Motivation in writing (15:14-21)
 - (A) Paul's persuasion of their maturity (15:14)
 - (B) Paul's boldness described (15:15-21)
 - (a) Boldness stated (15:15)
 - (b) Boldness defended (15:16-21)
 - (i) His appointment (15:16)
 - (ii) His achievement (15:17-21)

- (a) Accomplishment (15:18b-19a)
- (2) Intention to visit Rome (15:22-33)
 - (A) Paul's desire to visit Rome (15:22-24)
 - (a) Paul's past desire to visit Rome (15:22)
 - (b) Paul's present desire to visit Rome (15:23-24)
 - (i) His past work accomplished (15:23a)
 - (ii) His desire to visit Rome for many years (15:23b)
 - (iii) His plan to visit Rome en route to Spain (15:24)
 - (B) Paul's detour to Jerusalem (15:25-29)
 - (a) Detour to Jerusalem (15:25a)
 - (b) General purpose of Jerusalem visit (15:25b)
 - (c) Specific purpose of Jerusalem visit (15:26)
 - (d) Motivation of Gentile offering participation (15:27)
 - (e) Paul's travel plans (15:28)
 - (f) Anticipation of Rome visit (15:29)
 - (C) Paul's demand for prayer (15:30-33)
 - (a) Motivation for intercession (15:30a)
 - (b) Nature of the intercession (15:30b)
 - (c) Content of intercession (15:31-32)
 - (i) Deliverance from unbelieving Jews (15:31a)
 - (ii) Believing Jews would accept gift (15:31b)
 - (iii) Coming visit to Rome (15:32)
 - (d) Benediction (15:33)
- (3) Recommendation of Phoebe (16:1-2)
 - (A) Paul's commendation (16:1a)
 - (B) Phoebe's role (16:1b)
 - (C) Paul urges the church to accept her (16:2a)
 - (D) Phoebe's past performance (16:2b)
- (4) Greetings to various saints (16:3-16)
 - (A) Priscila and Aquila (16:3-5a)
 - (B) Epaenetus (16:5b)
 - (C) Mary (16:6)
 - (D) Andronicus and Junias (16:7)
 - (E) Ampliatus (16:8)
 - (F) Urbanus and Stachys (16:9)
 - (G) Apelles and Aristobolus (16:10)
 - (H) Herodion and Naccissus (16:11)
 - (I) Tryphaena, Tryphosa, Persis (16:12)

- (J) Rufus (16:13)
- (K) Asyncritus, Phlegon, Hermes, Patrobas, Hermas (16:14)
- (L) Philologus, Julia, Nereus, a sister, Olympas (16:15)
- (M) Exhortation and greeting from all the churches (16:16)
- (5) Warning against false teachers (16:17-20)
 - (A) False teachers' characteristics (16:17)
 - (a) "urge"
 - (b) "brethren"
 - (c) "keep your eye on those who"
 - (d) "dissensions"
 - (e) "hindrances"
 - (f) "contrary to the teaching which you learned"
 - (g) turn away from them"
 - (B) Paul's reason for the warning (16:18)
 - (a) Their master (16:18a)
 - (b) Their deception (16:18b)
 - (C) Paul's optimism concerning his audience (16:19)
 - (a) Their maturity (16:19a)
 - (b) Exhortation toward continued wisdom (16:19b)
- (6) Promise of ultimate victory (16:20)
 - (a) Satan's defeat (16:20a)
 - (b) Grace availability in the meantime (16:20b)
- (7) Greetings from companions (16:21-24)
 - (A) Timothy, Lucius, Jason, Sosipater (16:21)
 - (B) Tertius (16:22)
 - (C) Gaius, Quartus, Eratus (16:23)
- (8) Benediction (16:25-27)
 - (A) Description of the gospel (16:25a)
 - (B) "Mystery" (16:25b-26a)
 - (C) "Scriptures" (16:26b)
 - (D) "Command of the eternal God" (16:26c)
 - (E) "All the nations" (16:26d)
 - (F) "Obedience of faith" (16:26e)
 - (G) Description of God (16:27)