RIGHT IN ROMANS
Studies in the Epistle of Paul to the Romans

by

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CHAPTER ONE

ROMANS IN OUTLINE

INTRODUCTION (1:1-17)

A. SALUTATION (vv. 1-7)

1. The writer (v. 1)
2. The message (vv. 2-4)
   a) Foretold in the Old Testament (v. 2)
   b) Concerns the God-Man (vv. 3, 4)
3. The mission (v. 5)
4. The readers (vv. 6, 7)

B. PAUL’S PURPOSE TO VISIT ROME (vv. 8-15)

1. The church in Rome a radiating center for the faith (v. 8)
2. Paul's yearning to visit Rome (vv. 9, 10)
3. Reasons for Paul's longing to visit Rome (vv. 11-15)
   a) That he and the church might be mutually blessed (vv. 11-13a)
   b) That he might gather fruit from the church (v. 13b)
   c) That he might make partial payment of his debt to the world (vv. 14, 15)

C. THESIS OF THE EPISTLE (vv. 16, 17)

1. The Gospel, the power of God unto salvation (v. 16)
2. Justification by faith (v. 17)

I. CONDEMNATION FOR SIN (1:18-3:20)

A. GUILT OF THE GENTILES (1:18-32)

1. Night for light (vv. 18-23)
a) God's right to condemn (vv. 18, 19a)  
b) The light from God is twofold (vv. 19b, 20)  
c) The night of idolatry (vv. 21-23)  

2. A threefold abandonment (vv. 24-32)  
a) To carnal immorality (vv. 24, 25)  
b) To carnal abnormality (vv. 26, 27)  
c) To moral perversity (vv. 28-32)  

B. JEW AND GENTILE ALIKE SUBJECT TO JUDGMENT OF GOD (2:1-16)  

1. In judging others men condemn themselves (vv. 1-3)  
2. Impenitence converts God's grace into wrath (vv. 4, 5)  
3. God rewards every man according to his works (vv. 5-9a)  
a) Blessedness for the good (v. 7)  
b) Wretchedness for the bad (vv. 8, 9a)  
4. Jew and Gentile alike fall under the judgment (vv.9b-11)  
5. Men will be judged by the light they have (vv. 12-16)  
a) Jews by the written, Gentiles by the unwritten law (vv. 12, 13)  
b) Gentiles have the unwritten law of conscience (vv. 14-16)  

C. THE JEW JUDGED NOT BY HIS HAVING BUT BY HIS DOING OF THE LAW (2:17-29)  

1. The Jew takes pride in the law (vv. 17-20)  
a) In having the law (vv. 17, 18)  
b) In teaching the law (vv. 19, 20)  
2. The Jew sins in breaking the law he teaches (vv. 21-23)  
3. Jewish transgression provokes Gentile derision of the law (v. 24)  
4. Transgression nullifies possession of the law (v. 25)  
5. Gentile fulfillment rebukes Jewish transgression of the law (vv. 26, 27)  
6. The true Jew is one who is a Jew inwardly (vv. 28, 29)  

D. ADVANTAGE OF THE JEW WORKS HIS GREATER CONDEMNATION (3:1-8)  

1. He has the stewardship of revelation (vv. 1, 2)  
2. Faithlessness of Jews a foil to faithfulness of God (vv. 3, 4)  
3. But this fact does not exempt the Jew from fulfillment (vv. 5-8)  

E. THE WHOLE WORLD, JEW AND GENTILE, GUILTY BEFORE GOD (3:9-20)  

1. Jew and Gentile alike under sin (v. 9)  
2. Universal sinfulness proved from Old Testament (vv. 10-18)  
3. Whole world answerable to God (v. 19)
4. By the law comes knowledge of sin (v. 20)

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A. PROVIDED IN JESUS CHRIST (3:21-31)

1. Righteousness of God in Christ available for justification (vv. 21-24)
   
a) Manifested in Christ (v. 21)
b) Obtainable through faith in Christ (v. 22)
c) Indispensable for all (vv. 22b, 23)
d) Available for justification (vv. 24, 25a)

2. Threefold justification effected on the cross (vv. 25b, 26)
   
a) Justification of God to men (vv. 25b, 26a)
b) Justification of God to God (v. 26b)
c) Justification of men to God (v. 26c)

3. Justification by faith, not by works (vv. 27-30)
4. Justification by faith confirms, not destroys, the law (v. 31)

B. JUSTIFICATION BY FAITH EXEMPLIFIED IN ABRAHAM (4:1-25)

1. Abraham's faith in God accounted for righteousness (vv. 1-8)
2. His righteousness by faith made him the father of all who believe (vv. 9-17)
   
a) Both of the circumcision and of the uncircumcision (vv. 9-12)
b) Children of Abraham are of faith and not of works (vv. 13-17)

3. Abraham's faith a prototype of the Christian faith (vv. 18-25)

C. RECONCILIATION WITH GOD THROUGH JUSTIFICATION BY FAITH (5:1-11)

1. Peace with God through faith in Christ (vv. 1, 2a)
2. Triumph over trial through hope of glory (vv. 2b-5a)
3. Love of God in the heart the spring of hope (v. 5b)
4. Christ's reconciling death for us (vv. 6-8)
5. Christ's reconciling life in us (vv. 9-11)

D. CONTRASTING HERITAGES (5:12-21)

1. Heritage of sin and death through Adam (vv. 12-14)
2. Heritage of grace and life through Christ (v. 15)
3. Elaboration of these contrasting heritages (vv. 16-21)
   
a) Sin and death—justification and life (vv. 13, 16-18)
b) Many made sinners—many made righteous (v. 19)
c) Abounding sin—abounding grace (v. 20)
d) Death through sin—life through Christ (v. 21)
III. SANCTIFICATION OF LIFE (6:1-8:39)

A. EMANCIPATION FROM SIN (6:1-25)

1. Death to sin, life in Christ (vv. 1-14)
   
a) Grace is not freedom to sin (vv. 1, 2a)
b) Death to sin precludes life in sin (v. 2b)
c) In baptism we have died and risen with Christ (vv. 3-5)
d) Our death with Christ cancels the grasp of sin (vv. 6, 7)
e) Dying with Christ means living with Christ (vv. 8-11)
f) Let us live for God and not for sin (vv. 12-14)

2. An exchange of masters (vv. 15-23)
   
a) Grace is not freedom to sin (v. 15)
b) Servants of sin or servants of righteousness (v. 16)
c) A transference of allegiance (vv. 17-22)
d) The pay of sin is death, the gift of God is eternal life (v. 23)

B. THE TRANSITION FROM LAW TO GRACE (7:1-25)

1. Release from bondage to the law (vv. 1-6)
   
a) Manner of this release (vv. 1-4a)
b) Purpose of this release (vv. 4b, 5)
c) Result of this release (v. 6)

2. Purpose of the law is to bring to grace (vv. 7-25)
   
a) By unveiling the sinfulness of sin (vv. 7-13)
      
      (1) The law brings sin to light (vv. 7, 8)
      (2) Sin brings death through the law (vv. 9-11)
      (3) The law is good (vv. 12-14)
   
   b) By revealing the helplessness of man (vv. 15-25)
      
      (1) Precipitates conflict between conscience and practice (vv. 14, 15)
      (2) This conflict witnesses to two thing (vv. 16-20)

      (a) The goodness of the law (v. 16)
      (b) The weakness of the flesh (vv. 17-23)

   c) Victory over lower nature only through Jesus Christ (vv. 24, 25)

C. THE LIFE OF SANCTIFICATION IN THE SPIRIT (8:1-39)

1. Its origin (vv. 1-4)
2. Its antithesis (vv. 5-8)
3. Its motivation (vv. 9-11)
4. Its obligation (vv. 12-14)
5. Its heritage (vv. 15-17)
6. Its expectation (vv. 18-25)
   a) Present trouble contrasted with future glory (v. 18)
   b) Prospective redemption of world of nature (vv. 19-22)
   c) Destined glorification of the bodies of Christians (v. 23)
   d) Hope that is seen is not hope (vv. 24, 25)

7. Its undergirding (vv. 26, 27)
8. Its consummation (vv. 28-30)
9. Its inexhaustibility (vv. 31-34) 10. Its indestructibility (vv. 35-39)

IV. RESTORATION OF THE JEWS (9:1-11:36)

A. GOD'S REJECTION OF ISRAEL (9:1-29)

1. Paul's grief for the Jews (vv. 1-5)
   a) Depth of grief (vv. 1-3)
   b) Cause of grief (vv. 4, 5)

2. Rejection of Jews no reflection on God (v. 6-13)
   a) God's Word has not failed (v. 6a)
   b) Promise to spiritual, not physical seed (vv. 6b-8)
   c) This fact borne out in case of Jacob and Esau (vv. 9-13)

3. Election to grace no reflection on God (vv. 14-18)
   a) No injustice with God (v. 14)
   b) God's sovereignty in mercy and in power (vv. 15-18)

4. Rebellion at election no reflection on election (vv. 19-24)
   a) Such rebellion may be natural (v. 19)
   b) But it is presumptuous in man (vv. 20, 21)
   c) Election a reflection of God's glory (vv. 22-24)

5. Reflections of election in prophecy (vv. 25-29)
   a) Hosea (vv. 25, 26)
   b) Isaiah (vv. 27-29)

B. ISRAEL'S REJECTION OF GOD (9:30-10:21)

1. Reason for rejection broadly stated (9:30-33)
a) The question stated (vv. 30, 31)
b) The answer given (vv. 32, 33)

2. Israel failed to see Christ as the end of the law (10:1-4)
3. Israel failed to see free character of salvation (10:5-11)

a) Description of righteousness by faith (vv. 5-8)
b) Salvation through righteousness by faith (vv. 9-11)

4. Israel failed to see universality of the Gospel (vv. 12-21)

a) Universality of Gospel proved (vv. 12, 13)
b) Universality of Gospel shown (vv. 14, 15)
c) Universality of Gospel scorned (vv. 16-21)

C. RESTORATION OF ISRAEL (11:1-36)

1. Rejection of Israel not complete (vv. 1-10)

a) Exemption of true Israel (vv. 1, 2a)
b) Instance of remnant in time of Elijah (vv. 2b-4)
c) Mercy for the elect, justice for the hardened (vv. 5-10)

2. Rejection of Israel not final (vv. 11-24)

a) Rejection anticipated (vv. 11-16)
b) Admonition to believing Gentiles (vv. 17-22)
c) Restoration for believing Israel (vv. 23, 24).

3. Salvation for all (11:25-32)

a) Full restoration of Israel (vv. 25-27a)

(1) When fullness of times for Gentiles come (vv. 25, 26a)
(2) Prophesied in Isaiah (vv. 26b, 27)

b) Israel's dual status (v. 28)
c) God's election to mercy irrevocable (vv. 29-31)
d) Ultimate purpose of mercy to all, Jew and Gentile (v. 32)

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a) God's providence unfathomable (v. 33)
b) God's providence self-determined (vv. 34, 35)
c) God's providence all-inclusive (v. 36)

V. APPLICATION IN LIFE (12:1-15:13)

A. A CHURCH UNIFIED IN LOVE (12:1-21)
1. A call for consecration (vv. 1, 2)
   a) Motivation in grace presented (1)
   b) Conformation to the world forbidden (2a)
   c) Transformation by the Lord command (v. 2b)

2. Plea for co-operation (vv. 3-8)
   a) Vanity of self (v. 3)
   b) Unity in Christ (vv. 4, 5)
   c) Ministry of gifts (vv. 6-8)

3. Practice of love (vv. 9-16)
   a) Sincerity (vv. 9-12)
   b) Generosity (vv. 13, 14)
   c) Sympathy (vv. 15-16a)
   d) Humility (v. 16b)

4. Conquest of hate (vv. 17-21)
   a) Pursue peace (vv. 17-18)
   b) Postpone wrath (v. 19)
   c) Outwit hate (vv. 20, 21)

B. THREE COMPREHENSIVE COUNSELS (13:1-14)

1. Be law-abiding (vv. 1-7)
   a) Civil powers ordained of God (v. 1)
   b) Lawlessness is resistance to God (v. 2)
   c) Rulers a blessing to the good, a terror to the bad (vv. 3, 4)
   d) Be submissive for conscience' sake (vv. 5-7)

2. Be love-fulfilling (vv. 8-10)
   a) The principle stated (v. 8)
   b) The principle illustrated (vv. 9, 10)

3. Be light-revealing (vv. 11-14)
   a) Wake up to light (vv. 11, 12a)
   b) Dress up in Christ (vv. 12b-14)


1. Mutual consideration enjoined (14:1-6)
2. Common accountability to God a motive (vv. 7-12)
a) We are in Christ in life and in death (vv. 7-9)
b) Therefore we are not to judge (vv. 10-12)

3. Stewardship of influence a motive (vv. 13-32)

a) Meats, harmless in themselves, sinful if stumbling block to others (vv. 13-16)
b) Right transcends rites and rights (vv. 17, 18)
c) Waive rights that harm the weak (vv. 19-23)

4. Obligation to help the weak a motive (15: 1-7)

a) A duty in imitation of Christ (vv. 1-4)
b) Edification of the weak a glorification of the Lord (vv. 5-7)

5. Christ for Jews and Gentiles a motive (vv. 8-12)
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A. THE NATURE OF PAUL'S MINISTRY (15:14-21)
B. THE APOSTLE'S PLANS (15:22-33)
C. A WORD FOR PHOEBE (16:1, 2)
D. MISCELLANEOUS GREETINGS (vv. 3-16)
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G. CONCLUDING DOXOLOGY (vv. 25-27)

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