

# **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)

## II. JUSTIFICATION BY FAITH (3:21-5:21)

### 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 things (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)

- 4. Doxology (vv. 33-36)

- 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)

## C. THE STRONG AND THE WEAK (14:1-15:13)

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)

6. Benediction (v. 13)

POSTSCRIPTS (15:14-16:27)

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)

E. WARNING AGAINST FALSE TEACHERS (vv. 17-20)

F. FURTHER GREETINGS (vv. 21-24)

G. CONCLUDING DOXOLOGY (vv. 25-27)

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