



Lecture # 14 Part 2

INTRODUCTION TO ROMANS

IV. RECIPIENTS

Why is this letter, written on the back streets of Corinth in the first century by a Jewish tentmaker, so valuable? **Martin Luther** called it “**the chief book in the New Testament and the purest Gospel.**” The value of this book is found in the fact that it is an in-depth explanation of the gospel by the converted rabbi, Saul of Tarsus, called to be an apostle to the Gentiles. Most of Paul’s letters are strongly colored by a local situation, but not Romans. It is a systematic presentation of an Apostle’s life-long faith.

Did you realize, fellow Christian, that most of the technical terms used today to describe “**faith**” (“**justification,**” “**imputation,**” “**adoption,**” and “**sanctification**”) come from Romans? Pray for God to open to you this marvelous letter as we search together for His will for our lives today!

V. PURPOSE

- A. An appeal for help for his missionary trip to Spain. Paul saw his apostolic work in the eastern Mediterranean finished (cf. [Romans 16:20–23](#)).
- B. To address the problem in the Roman church between believing Jews and believing Gentiles. This was probably a result of the expulsion of all Jews from Rome and their later return. By then the Jewish Christian leaders had been replaced by Gentile Christian leaders.
- C. To introduce himself to the Roman church. There was much opposition to Paul from sincere converted Jews in Jerusalem (Jerusalem Council of [Acts 15](#)), from insincere Jews (Judaizers in [Galatians](#) and [2 Corinthians 3, 10–13](#)), and from Gentiles ([Colossians](#), [Ephesians](#)) who tried to merge the gospel with their pet theories or philosophies.
- D. Paul was accused of being a dangerous innovator, adding recklessly to Jesus’ teaching. The book of Romans was his way of systematically defending himself by showing how his gospel was true, using the Old Testament and the teachings of Jesus (the Gospels).

VI. BRIEF OUTLINE

- A. Introduction ([Romans 1:1–17](#))
 - 1. Salutation ([Romans 1:1–7](#))
 - a. Author ([Romans 1–5](#))
 - b. Destination ([6–7a](#))



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- c. Greeting ([7b](#))
 2. Occasion ([Romans 1:8–15](#))
 3. Theme ([Romans 1:16–17](#))
- B. Need for Divine Righteousness ([Romans 1:18–3:20](#))**
1. Decline of the Gentile World ([Romans 1:18–32](#))
 2. Hypocrisy of the Jews or Pagan Moralists ([Romans 2:1–16](#))
 3. Judgment of the Jews ([Romans 2:17–3:8](#))
 4. Universal Condemnation ([Romans 3:9–20](#))
- C. What is Divine Righteousness ([Romans 3:21–8:39](#))**
1. Righteousness by Faith Alone ([Romans 3:21–31](#))
 2. The Basis of Righteousness: God's Promise ([Romans 4:1–25](#))
 - a. Abraham's right standing ([Romans 4:1–5](#))
 - b. David ([Romans 4:6–8](#))
 - c. Abraham's Relation to Circumcision ([Romans 4:9–12](#))
 - d. God's Promise to Abraham ([Romans 4:13–25](#))
 3. The Attainment of Righteousness ([Romans 5:1–21](#))
 - a. Unmerited love, unequalled joy ([Romans 5:1–5](#))
 - b. God's amazing love ([Romans 5:6–11](#))
 - c. Adam's offense, God's provision ([Romans 5:12–21](#))
 4. Practical Aspects of Sanctification ([Romans 6:1–7:25](#))
 - a. Freed from sin ([Romans 6:1–14](#))
 - (1) A supposed objection ([Romans 6:1–2](#))
 - (2) The meaning of baptism ([Romans 6:3–14](#))
 - b. Satan's slave or God's slave: your choice ([Romans 6:15–23](#))
 - c. Man's marriage to the Law ([Romans 7:1–6](#))
 - d. The Law is good, but sin prevents the good ([Romans 7:7–14](#))
 - e. The eternal struggle of good and evil in the believer ([Romans 7:15–25](#))
 5. The results of righteousness ([Romans 8:1–39](#))
 - a. Life in the Spirit ([Romans 8:1–17](#))
 - b. The redemption of creation ([Romans 8:18–25](#))
 - c. The Spirit's constant help ([Romans 8:26–30](#))
 - d. The triumph of truth ([Romans 8:31–39](#))
- D. God's Purpose in History ([Romans 9:1–11:32](#))**
1. The election of Israel ([Romans 9:1–33](#))
 - a. Real heirs of faith ([Romans 9:1–13](#))
 - b. Sovereignty of God ([Romans 9:14–26](#))
 - c. God's universal plan includes the heathen ([Romans 9:27–33](#))
 2. The salvation of Israel ([Romans 10:1–21](#))
 - a. God's righteousness vs. Man's righteousness ([Romans 10:1–13](#))



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- b. God's mercy necessitates messengers, a call for world missions ([Romans 10:14-18](#))
- c. Israel's continued disbelief in Christ ([Romans 10:19-21](#))
- 3. The failure of Israel ([Romans 11:1-36](#))
 - a. The Jewish remnant ([Romans 11:1-10](#))
 - b. Jewish jealousy ([Romans 11:11-24](#))
 - c. Israel's temporary blindness ([Romans 11:25-32](#))
 - d. Paul's outburst of praise ([Romans 11:33-36](#))
- E. The Practical Application of Righteousness ([Romans 12:1-15:13](#))
 - 1. Call to consecration ([Romans 12:1-2](#))
 - 2. The use of gifts ([Romans 12:3-8](#))
 - 3. Believers' relations with other believers ([Romans 12:9-21](#))
 - 4. Relations with the State ([Romans 13:1-7](#))
 - 5. Relations with neighbors ([Romans 13:8-10](#))
 - 6. Relations with our Lord ([Romans 13:11-14](#))
 - 7. Relations with fellow church members ([Romans 14:1-12](#))
 - 8. Our effect on others ([Romans 12:13-23](#))
 - 9. Relations in Christlikeness ([Romans 15:1-13](#))
- F. Conclusion ([Romans 15:14-33](#))
 - 1. Paul's personal plans ([Romans 15:14-29](#))
 - 2. Requests for prayer ([Romans 15:30-33](#))
- G. Postscript ([Romans 16:1-27](#))
 - 1. Greetings ([Romans 16:1-24](#))
 - 2. Benediction ([Romans 16:25-27](#))

OUTLINE OF ROMANS

I. GREETING AND THEME: THE GOSPEL AND GOD'S RIGHTEOUSNESS, [1:1-17](#)

- A. Paul's Credentials: Enslavement to Christ, [1:1-7](#)
- B. Paul's Interest in the Church: Enslavement to the Gospel, [1:8-15](#)
- C. Paul's Boldness for Christ: Unashamedness of the Gospel, [1:16-17](#)