



Romans

AN INTERPRETIVE OUTLINE

A Study Manual of Romans, Including a Series
of Interpretive Notes and Charts on the Major
Doctrines of the Epistle.

by
DAVID N. STEELE
and
CURTIS C. THOMAS

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Authors of

*The Five Points of Calvinism:
Defined, Defended, Documented*

Preface by

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to our wives

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without whose help, encouragement,
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been written.

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ABBREVIATIONS

ANT	<i>The Amplified New Testament</i> (1958) The words inserted within the square brackets [] found throughout this translation indicate clarifying words or comments not actually expressed in the immediate Greek text.
ASV	<i>American Standard Version (American Revised Version of 1901)</i>
BV	<i>The Berkeley Version of the Bible in Modern English</i> (1954-1959)
cf.	compare
e.g.	for example
fn.	footnote
f., ff.	following verse (s) or page (s)
Gr.	Greek
i.e.	that is
NEB	<i>New English Bible</i> (1961)
NT	New Testament
OT	Old Testament
RSV	<i>Revised Standard Version</i> (1946-1952)
viz.	namely
WT	<i>The New Testament in the Language of the People</i> , by Charles B. Williams (1937)

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PREFACE

This second half of the twentieth century is an age of depression—not financial depression, but spiritual depression. Ecclesiastically there is wide-spread apostasy. The great bulk of religious literature published by, recommended by, or circulated in the major denominations undermines or overtly attacks the truthfulness of God's Word, the Bible. This is easily accomplished, for spot checks indicate that most church members have very little Biblical knowledge to undermine and do not much care whether the Bible is true or not.

Outside the visible Church, and this comprises at least half of the population of the United States, there is not only towering indifference to divine truth, but there are also organized groups who try to eradicate all ideas of God from our national life. They aim to use the government to suppress Christianity.

On the other end of the spectrum are the small denominations and independent congregations which adhere to the Bible as their standard. They are not completely illiterate in Biblical matters as the others are; but their level of knowledge, most unfortunately, does not equal that of the immediate followers of Luther, Calvin, and Knox, nor of the Puritans of the seventeenth century. Of course there are exceptions to the general rule: some small groups concentrate earnestly on Bible study; but by and large there is more dilute milk for babes than the strong meat needed for Christian vigor. This is an age of religious depression and spiritual debility.

For a first step to remedy this situation, apart from an intensive study of John's Gospel, there is nothing so profitable as a series of sermons or class discussions on Paul's epistle to the Romans. If any minister wants to strengthen his people, he can hardly do better than to give them a massive dose of Romans.

Someone objects that Romans is too profound, too difficult, and horrors! too theological! But theology is precisely what the world needs, because the world needs God. The object studied by theology is God, just as the object studied by botany is plant life. Now, a study of God will understandably involve difficulties. But Romans was not too difficult or too theological for the Holy Spirit to inspire Paul to send it to the Christians in Rome. These Christians were often of the lower classes of Roman society. Some were slaves; perhaps some could neither read nor write; none had graduated from an American high school. But they could and they did study the letter Paul had sent them. In view of this, the modern American ought to discard his inferiority complex.

Yes, there are difficulties. Some passages, such as Romans 5:12-21, are very difficult. But for all of that, Paul organized his material so logically that any semi-intelligent high school graduate can easily carry the outline in his head. The twentieth century Christian therefore has no excuse, for Romans is God's message to all of us.

And it is just what this debilitated age needs. Each verse is a concentrated vitamin pill designed to cure modernistic rickets.

The present book has been put together with great care by its authors. No doubt there are mistakes in it; the authors do not claim to be inspired apostles; nonetheless, with conscientious attention to detail, both of form and content, they have spared neither time nor typewriter in producing a manuscript suited to our needs. It is not a bare outline, such as mine in *The Biblical Expositor*; nor is it the immortal 716 page commentary of Charles Hodge. It is neither too long nor too short; but is just what is needed for a series of sermons or for several months of lessons in a Bible class.

There is one more point to be made about the difficulty of learning the message of Romans. A medieval story tells of a burden which gives strength to the man who lifts it, so that the heavier the burden is, the easier it is to carry it. God has imposed the burden of his Word upon us. He did not send it to a hierarchy of professional priests who stand between us and himself. God addressed the Bible to the people. But with the burden the Lord also sends the Spirit of Truth to lead us into all truth. As we read the inspired message, we can and we ought to seek illumination from the Holy Ghost. He was its original author and he is willing to help us through its difficulties.

Blind unbelief is sure to err,
And scan his work in vain.
God is his own Interpreter,
And he will make it plain.

GORDON H. CLARK

PLAN OF THE STUDY

A. *The Importance of Romans*

No other portion of Holy Scripture so completely or systematically sets forth the great doctrinal structure of the Christian faith as does Paul's letter to the Romans. Luther, in his preface to the Roman letter, wrote: "This Epistle is the chief book of the New Testament, the purest gospel. It deserves not only to be known word for word by every Christian, but to be the subject of his meditation day by day, the daily bread of his soul The more time one spends in it, the more precious it becomes and the better it appears." He spoke of it as "a light and way into the whole Scriptures, . . ." Calvin said of it "when any one understands this Epistle, he has a passage opened to him to the understanding of the whole Scriptures." Coleridge pronounced Romans "the most profound work ever written!" Meyer considered it "the greatest and richest of all the apostolic works." Godet referred to it as "the cathedral of the Christian faith" and observed that "The Reformation was undoubtedly the work of the Epistle to the Romans, as well as of that to the Galatians; and the probability is that every great spiritual revival in the church will be connected as effect and cause with a deeper understanding of this book."

The letter has not only received such praise from the Reformers and theologians of the past but Christian scholars of the present day hold it in the same high regard. Gordon H. Clark recently wrote of Romans that it is "the most profound of all the epistles, and perhaps the most important book in the Bible . . ." Hamilton, in his recent commentary on Romans, calls it "the greatest book in the Bible." James I. Packer of England states that "there is one book in the New Testament which links up with almost everything that the Bible contains: that is the Epistle to the Romans, . . . In Romans, Paul brings together and sets out in systematic relation all the great themes of the Bible—sin, law, judgment, faith, works, grace, justification, sanctification, election, the plan of salvation, the work of Christ, the work of the Spirit, the Christian hope, the nature and life of the Church, the place of Jew and Gentile in the purpose of God, the philosophy of Church and of world history, the meaning and message of the Old Testament, the duties of Christian citizenship, the principles of personal piety and ethics. From the vantage-point given by Romans, the whole landscape of the Bible is open to view, and the broad relation of the parts to the whole becomes plain. The study of Romans is the fittest starting-point for biblical interpretation and theology."¹

¹ James I. Packer, *Fundamentalism and the Word of God*, p. 106f. Should the reader entertain any doubt as to the absolute reliability and authority of the Bible as the inspired, inerrant Word of God, we recommend that Packer's work be given careful study. Also in relation to the inspiration and authority of the Holy Scriptures see D. Martyn Lloyd-Jones, *Authority*; J. N. Geldenhuis, *Supreme Authority*; Bernard Ramm, *The Pattern of Religious Authority*; B. B. Warfield, *The Inspiration and Authority of the Bible*; Ned B. Stonehouse and Paul Woolley, eds., *The Infallible Word*; Edward J. Young, *Thy Word Is Truth*; Carl F. H. Henry, ed., *Revelation and the Bible*; F. F. Bruce, *Are the New Testament Documents Reliable?*

Should the Spirit of God be pleased to reveal the contents of Romans to the church of the present generation, true revival would be upon us. God would once again be exalted as the all wise, all mighty Sovereign of heaven and earth—the Originator, Director, and End of all things, the One who alone should be feared, loved, adored, worshipped, and served. The saving work of Jesus Christ, God's eternal Son, would once again be proclaimed as the only hope of salvation for lost humanity. Sinful men would be taught to see themselves as they truly are—corrupt, depraved, helpless, without strength or hope apart from the mercy of God—mercy which He sovereignly extends to the undeserving objects of His free choice. If Romans were properly understood and faithfully taught by the ministers of today, it would revolutionize modern Christendom. It would bring the church back to sound Biblical theology and true spiritual service. It would revive right thinking and result in right living.

B. *The Purpose and Organization of the Material Contained in this Study*

1. The Purpose of the Outline and the Notes

Because of the great importance of Romans, this material has been prepared to aid and encourage its study. This is not a verse by verse commentary. It is an interpretive outline designed to show the structure and argument and to give the meaning of Romans in a clear, non-technical form. Several interpretive notes on important subjects have been inserted in the Outline at the points where it was felt they would be of the most value. They are set off from the main text of the Outline. The purpose of these notes is threefold: (1) to define terms, (2) to summarize under one heading subjects that recur in different parts of the letter, and (3) to give concise statements and brief explanations of some of the leading doctrines of Romans. They have been numbered for easy cross-reference. For example, instead of saying "See second paragraph of note on Justification," we have said "See Note 1, B, p. 25." Where it was felt advisable, charts have been included for the purpose of illustration.

The study has been approached from a positive point of view. The emphasis throughout has been to try to show what Paul actually taught, not to state and refute what we consider to be unsound interpretations. For further help on interpreting this epistle, see the annotated bibliography, pp. 191,192.

2. Suggested Helps for Studying Romans

a. For those who are unable to read Greek (the language in which Romans was originally written) a translation of the letter will have to be used for its study. Since all translations have their strengths, as well as their weaknesses, we suggest that several be used. The texts of both the *Revised Standard Version* and Charles B. Williams' translation (entitled *The New Testament in the Language of the People*, hereafter referred to as WT) are given side by side, throughout the Outline. Unless

otherwise indicated, all quotations within the Outline itself are from the RSV. Our use of this version is not to be construed as a blanket endorsement, for it has some defects; especially is this true in the Old Testament. Where we felt that there was a serious inaccuracy in translation, in either the RSV or WT, we pointed this out and gave what we considered to be a more satisfactory rendering of the Greek, citing authorities for doing so. We included these two translations of Romans for we felt that basically each of them gives an accurate rendering of the Greek text in clear, idiomatic English, that will be easily grasped by the average reader. Then too, we felt that the differences in the style and the choice of words used by each of these versions to translate the same Greek word or phrase would complement each other and give the reader a better insight into Paul's meaning. For a much more literal rendering of the Greek text we suggest that the *American Standard Version* of 1901 be consulted.² We particularly recommend that the *Amplified New Testament* be used. The *Berkeley Version* and the *New English Bible* should also prove helpful.

b. *The letter itself should be read repeatedly.*³ If you are a beginner in Romans, much of the letter may appear unintelligible the first few times you read it, but do not let this discourage you. *Keep reading and studying*—the seemingly vague passages will soon begin to open up and yield great rewards to the *diligent* student! It was for the purpose of encouraging extensive reading and studying of Romans itself that two translations of the letter were included side by side throughout the Outline. Make it a practice to read the passage being studied at least twice in each translation before consulting the analysis of that passage presented in the Outline. In Bible study there can be no substitute for the Biblical text itself—it is the inspired Word of God—by His grace endeavor to master it!

c. Study the letter section by section in connection with the Interpretive Outline. When Paul wrote Romans he did not divide it into chapters or verses. Our present division of chapters was made in the thirteenth

² A very valuable tool for the Bible student's library is *The Cross Reference Bible*, ed., Harold E. Menzer, published by Baker Book House, Grand Rapids. The text used is the ASV of 1901; the work, which contains 2,420 pages, gives many variant readings and renderings of both the OT and NT texts with topical analysis and cross references. Another useful work for getting at the literal text for those unfamiliar with Greek is *The Interlinear Greek-English New Testament*, by Rev. A. Marshall, published by Samuel Bagster and Sons Limited, 4 New Bridge Street, London EC4 (1960).

³ Individual copies of the *Revised Standard Version* of Romans may be obtained for three cents per copy from the American Bible Society, 450 Park Avenue, New York 22, New York. *Williams' Translation* of Romans may be purchased for fifteen cents per copy from Moody Press, 820 North LaSalle St., Chicago, Illinois. While studying Romans it would be an excellent practice to carry a pocket size copy of the letter with you and read it whenever possible.

century and our present division of verses was made in 1551. These divisions were made by uninspired men and are to be treated accordingly. For a better understanding of the structure and argument of Romans we recommend the letter be studied a section at a time as divided in the Interpretive Outline—not a chapter at a time. The advantages of this method will become evident as the study progresses. For example, study Section I, "Paul's Introduction to the Letter," 1:1-15, until it is felt that this section is fairly well understood, then move on to Section II, "The Theme," 1:16,17. Follow the same procedure until all the letter is covered. When the letter is completed then start over. It will be surprising how much more will be gained the second and third times through!

d. Work systematically. Set aside some definite time each day to be devoted to this study. Remember, there is no effortless way to learn anything. Therefore, the study should be approached with the intention of putting forth real mental effort. The beginner should expect to spend several months if he really intends to comprehend the material. But keep in mind Luther's words about the importance of this letter: "It deserves not only to be known word for word by every Christian, but to be the subject of his meditation day by day, the daily bread of his soul . . . *The more time one spends in it, the more precious it becomes and the better it appears.*"

e. Approach Romans with a prayerful attitude. Only the Spirit, Who inspired this letter, can open our darkened minds to see and receive its message. Therefore, we should acknowledge our dependence on Him and constantly seek His help.

3. Reason for Including the Appendixes

The appendixes A, B, and C deal with subjects closely related to Romans but which would have interrupted the continuity of the thought if they had been included as notes in the Outline itself. Appendix D has been added to identify some of the leading doctrines of Romans with that system of theology known as Calvinism and to demonstrate that these doctrines are not only taught in Romans but throughout the Bible. It is suggested that after you have gone through Romans the first time that this appendix be given careful study.

C. An Introduction to Romans

1. The Writer of the Letter

Paul, the author of Romans, stands out among men just as this letter stands out among the other writings of the New Testament. His faith and endurance, his deep piety and compassion, his penetrating mind and unconquerable spirit are without equal. We have no record of anyone

else so completely dedicated to the gospel of Christ; nor has any other of the Lord's servants contributed so richly to our understanding of the Christian faith.

Paul, whose Hebrew name was Saul, was born in Tarsus of Cilicia. He was brought up in the Hebrew tradition in the strict sect of the Pharisees. Educated in Jerusalem by the notable rabbi Gamaliel, he became a leader in his religion. This accounts for his zealous persecution of the followers of Jesus of Nazareth. They believed Jesus had been crucified and raised from the dead as God's Christ, but Paul believed Him to be an imposter and under God's curse. It was when Paul was on his way to Damascus to arrest Christians that the risen Lord appeared to him in person and saved him. He was appointed by the Lord to be an apostle to the Gentiles and spent the rest of his life preaching the gospel and establishing churches throughout the Roman empire.

2. Occasion and Purpose of the Letter

The letter was written from Corinth, probably in the year 57 or 58 A.D. For many years Paul had wanted to visit Rome and at last hoped to be able to do so on his way to Spain. The letter was apparently written to prepare the way for his anticipated visit.

The Roman church was made up of both Jews and Gentiles. It is quite evident that the saints in Rome were well grounded in the faith, for Paul commended them for their soundness in both doctrine and practice. The purpose of the letter, therefore, was preventive instead of corrective. His design was to set forth in clear and logical form the Christian system of doctrine and thus, to ward off any false teachings that might later arise.

3. A Brief Survey of the Letter

The letter naturally divides into three major parts. Part One deals with Justification by Faith and Its Consequences (chapters 1-8); Part Two deals with The Temporary Rejection of the Jews and the Inclusion of the Gentiles as God's People (chapters 9-11); and Part Three consists of Practical Exhortations and Personal Matters Directed to the Saints at Rome (chapters 12-16).

PART ONE

JUSTIFICATION BY FAITH AND ITS CONSEQUENCES

(chapters 1-8)

After introducing himself and stating the theme of the letter—the good news that righteousness is obtained through faith—Paul proceeds to establish the fact that all men are sinful and need righteousness. He

shows that Jews and Gentiles alike are under the power of sin and, therefore, are unable to keep the law; consequently, they stand condemned before God and need some method of justification other than that based on personal obedience.

Paul then shows how Jesus Christ has done for sinful man what man could not do for himself; He worked out a perfect righteousness which is given (credited or imputed) to the sinner the moment he believes.

On the basis of Christ's righteousness, which is received by faith, the sinner is rendered acceptable to God and, therefore, is JUSTIFIED (acquitted—pronounced to be in right standing with God). The apostle then explains that being justified by faith, instead of causing one to live in sin, inevitably results in obedience to God. Only those who are not under law but under grace can find the motive to truly love God and to willingly serve Him. Next he turns his attention to the function of the law, showing that it reveals and condemns sin, but, just as it cannot justify the guilty, neither can it sanctify the believer. Sin remains in Christians as long as they remain in this world. Paul closes the section by showing that the believer, although plagued with sin and suffering while in this life, is nevertheless indwelt and aided by the Holy Spirit. He has been predestined to glory and is eternally secure "in Christ"—nothing in all creation can separate him from the love of God.

PART TWO

THE TEMPORARY REJECTION OF THE JEWS AND THE INCLUSION OF THE GENTILES AS GOD'S PEOPLE

(chapters 9-11)

The second major part of the letter deals with a problem which was quite perplexing in Paul's day—the unbelief of the nation Israel and the salvation of the Gentiles. The Jews were turning away from Jesus, but the Gentiles were turning to Him in faith and acknowledging Him as the Saviour—how could this be explained? If Jesus of Nazareth were the true Christ—the Son of God—why was the Jewish nation, God's covenant people, turning away from Him in unbelief? Paul solves the problem of the rejection of the Jews and the calling of the Gentiles by appealing to the principle of divine election, i.e., that God determines who will be shown mercy and saved and who will be rejected and left in their sins. Furthermore, the calling of the Gentiles and the rejection of the greater part of the Jews had been predicted by the prophets of old. After having established sovereign election as the eternal or ultimate reason as to why particular individuals are shown mercy and called by God, Paul then explains that the immediate cause of their being justified is the fact that they believe in Jesus Christ. Those who have faith in Christ are saved and those who do not are lost regardless of their race. In

closing this section the apostle makes it clear that Israel's rejection is neither total (some Jews are being saved) nor final (God will at some future time show mercy to Israel as a nation).

PART THREE

PRACTICAL EXHORTATIONS AND PERSONAL MATTERS DIRECTED TO THE SAINTS AT ROME

(chapters 12-16)

Part three is primarily devoted to practical instructions for believers. The apostle points out their duties to God and the Church, to fellow believers and the world, and to civil authorities. He encourages them to love one another and to live in light of the fact that their salvation is nearer than when they first believed. He then instructs them as to how they are to view matters of indifference (matters not in themselves sinful, but offensive to weak believers) by laying down several principles concerning Christian liberty and its use.

Paul explains his own feelings and relationship toward the saints at Rome and sends personal greetings to various individuals there. He solemnly warns them to have nothing to do with false doctrine or those who teach it, after which he conveys the greetings of his companions. The letter is concluded with a doxology in which the apostle gives praise to the eternal, all-wise God who has made known the gospel of Jesus Christ which is freely offered to all men—Jews and Gentiles alike.

4. A Condensed Outline of the Letter

Some of the truths taught in Romans will be missed unless the structure of the letter is understood; for many of Paul's statements cannot be properly interpreted apart from an understanding of his overall argument. One of the basic rules for interpreting Scriptures (and particularly Romans) is to study each passage in its context. The Condensed Outline which follows is designed to help the reader do this.

The wording of the Condensed Outline is basically the same as that of the Interpretive Outline; the primary difference in the two is that the Condensed Outline contains only the major headings (Roman numerals I-XIII) and their A B C subpoints. The purpose for including this shorter outline is to make the basic structure of the letter more accessible for study.

PART ONE

JUSTIFICATION BY FAITH AND ITS CONSEQUENCES Chapters 1-8

I. PAUL'S INTRODUCTION TO THE LETTER. 1:1-15

- A. Paul identifies himself as an apostle set apart to preach the gospel of Jesus Christ. 1:1-7

- B. He expresses his thankfulness to God for the saints at Rome and acknowledges his obligation and his eagerness to preach the gospel to all men. 1:8-15

II. THE THEME OF THE LETTER—THE GOSPEL, THE GOOD NEWS THAT TELLS OF THE RIGHTEOUSNESS OF GOD, WHICH HE FREELY GIVES "TO EVERY ONE WHO HAS FAITH" (to Jews and Gentiles alike). 1:16,17

Verses 16 and 17 contain the two leading doctrines of the Roman letter:

- A. Salvation by faith alone.
- B. The free offer of salvation to all men without distinction.

III. ALL MEN ARE UNDER THE POWER OF SIN AND CONSEQUENTLY ARE WITHOUT ANY RIGHTEOUSNESS OF THEIR OWN; THEREFORE, NO ONE WILL BE JUSTIFIED BY WORKS OF THE LAW FOR NO ONE HAS KEPT IT. 1:18—3:20

- A. The Gentiles are sinful and are without personal righteousness. 1:18-32
- B. The Jews are sinful and are without personal righteousness. 2:1—3:8
- C. Summary and Conclusion—All are sinful and therefore no human being will be justified in God's sight by works of the law for no one has kept it. 3:9-20

IV. JUSTIFICATION BY FAITH ESTABLISHED—SINNERS ARE JUSTIFIED ON THE GROUND OF THE IMPUTED RIGHTEOUSNESS OF CHRIST, WHICH IS RECEIVED BY FAITH. 3:21—5:21

- A. The gospel method of justification by faith explained. 3:21-31
- B. The case of Abraham cited as an illustration and proof of the gospel method of justification by faith apart from works. 4:1-25
- C. Some of the blessings resulting from justification by faith. 5:1-11
- D. The gospel method of justification illustrated through a comparison of the saving work of Christ with the condemning work of Adam. 5:12-21

V. PAUL SHOWS HOW UNFOUNDED IS THE OBJECTION THAT BEING JUSTIFIED BY FAITH APART FROM PERSONAL MERIT LEADS ONE TO LIVE A LIFE OF SIN. ON THE

CONTRARY, GRACE IS THE SUPREME MOTIVE FOR OBEDIENCE AND INEVITABLY RESULTS IN HOLY LIVING! 6:1—7:6

- A. Those who are justified by faith cannot continue to live in sin, because, through their identification with Christ, they are dead to sin. 6:1-11
- B. Because those who are justified by faith are not under law (i.e., saved by keeping its commandments) but under grace (i.e., saved by the free mercy of God), they are, therefore, called upon to yield themselves to God as His obedient slaves. 6:12—7:6

VI. THE FUNCTION OF THE LAW, BOTH BEFORE AND AFTER JUSTIFICATION, IS TO REVEAL AND CONDEMN SIN; BUT IT DOES NOT AND CANNOT PRODUCE HOLINESS. 7:7-25

- A. Before Paul was converted (saved) the law made sin known to him and thus caused him to realize that he was spiritually dead. 7:7-13
- B. After Paul was converted (saved) he delighted in the law of God in his inmost self and served it with his mind but found that sin still dwelt within him and caused him to do the very evil which, as a believer, he had come to hate. 7:14-25

VII. THE JUSTIFIED, THOUGH PLAGUED WITH SIN AND AFFLICTIONS WHILE IN THIS WORLD, ARE NEVERTHELESS SECURE "IN CHRIST"; TO ALL WHO ARE INDWELT BY THE HOLY SPIRIT, SALVATION IS CERTAIN, FOR THE SPIRIT'S WORK IN THEM IS PROOF OF THEIR HAVING BEEN PRE-DESTINED TO ETERNAL GLORY—NOTHING CAN SEPARATE THEM FROM GOD'S LOVE. 8:1-39

- A. Through their identification with Christ, believers (though sinful in themselves) have been freed from the law and therefore cannot be condemned. Hence their salvation is certain. 8:1-4
- B. Believers are indwelt by the Holy Spirit who has regenerated them, who is sanctifying them, and who in the last day will resurrect them. 8:5-11
- C. Believers (through adoption) are, in their present state, the children of God and, therefore, fellow heirs with Christ. 8:12-17
- D. Believers, though they must suffer various afflictions while in this life, are sustained through them all by the encouragement and help that comes from God. 8:18-28

- E. Believers are assured of final salvation, for they have been predestined to eternal glory. 8:29, 30
- F. God is for believers, therefore, they are safe; He gave His own son to die for them and thereby to secure their justification and salvation. 8:31-34
- G. God's love for His people is infinite and unchangeable, and nothing in all creation can separate believers from it. 8:35-39

PART TWO

THE REJECTION OF THE JEWS AND THE INCLUSION OF THE GENTILES AS GOD'S PEOPLE Chapters 9-11

VIII. THE ULTIMATE OR ETERNAL REASON FOR THE REJECTION OF THE GREATER PART OF ISRAEL AND THE CALLING OF THE GENTILES TO SALVATION IS GOD'S SOVEREIGN ELECTION. 9:1-29

- A. Before entering into the discussion of the rejection of the Jews, Paul expresses his deep concern and love for them and his respect for their national privileges. 9:1-5
- B. He next establishes the absolute right of God to do with His fallen, sinful creatures as He pleases and shows that God has selected from among the Jews and from among the Gentiles particular individuals to save while rejecting the rest. 9:6-24
- C. The apostle then appeals to the Jewish Scriptures and shows that the salvation of the Gentiles and the rejection of the greater part of Israel had been predicted by the prophets. 9:25-29

IX. THE IMMEDIATE CAUSE OF ISRAEL'S REJECTION AND OF THE GENTILES' SALVATION WAS THE DIFFERENT MANNER IN WHICH THEY WERE RESPONDING TO THE GOSPEL (the good news that righteousness is obtained through faith in Jesus Christ). 9:30—10:21

- A. The Gentiles were receiving God's free gift of righteousness by faith and were being justified, whereas, the Jews (ignorant of God's gift of righteousness) were trying to work out a righteousness of their own and were perishing. 9:30—10:4
- B. The legal and gospel methods of justification are contrasted for the purpose of showing that the legal method is beyond the reach of sinful men, but that the gospel method is simple and easy and adapted to all men without distinction. 10:5-13
- C. The gospel of Christ is not only adapted to all men but must be sent (preached) to all men if any are to be saved! 10:14-17

- D. The Old Testament prophets foretold of the universal spread of the gospel and of the inclusion of Gentiles as God's people as well as of the rejection of the gospel by Israel. 10:18-21
- X. THE REJECTION OF THE JEWS, AS TO NUMBER, IS NOT TOTAL; AS TO TIME, IS NOT FINAL. 11:1-36
 - A. The rejection of the Jews as to number is not total. 11:1-10
 - B. The rejection of the Jews as to time is not final. 11:11-32
 - C. Paul ascribes adoring praise to the all-wise and almighty Sovereign (whose resources, wisdom, decisions, and methods are beyond man's comprehension) who Himself is the Originator, Director, and End of all things! 11:33-36

PART THREE

PRACTICAL EXHORTATIONS AND PERSONAL MATTERS DIRECTED TO THE SAINTS AT ROME Chapters 12-16

- XI. PRACTICAL EXHORTATIONS. 12:1—15:13
 - A. Duties to God and to the Church. 12:1-8
 - B. Duties to fellow believers and to the world. 12:9-21
 - C. Duties to civil authorities. 13:1-7
 - D. The duty to love one another; "love is the fulfilling of the law." 13:8-10
 - E. All these duties should be viewed in light of the fact that salvation is nearer than when we first believed. 13:11-14
 - F. Instructions concerning Christian liberty. 14:1—15:13
- XII. PERSONAL MATTERS. 15:14—16:23
 - A. Paul explains his own feelings and relationship toward the saints at Rome. 15:14-33
 - B. He sends personal greetings to various individuals at Rome. 16:1-16
 - C. The apostle warns the saints to have nothing to do with those who cause dissensions and difficulties by opposing sound doctrine—such persons are false teachers; they are not true servants of Christ! 16:17-20
 - D. He conveys the greetings of his companions to the Roman saints. 16:21-23
- XIII. THE CONCLUDING DOXOLOGY. 16:25-27

Paul gives praise to the eternal, all-wise God who, through the prophetic Scriptures, has made known the gospel of Jesus Christ—the good news of salvation by faith freely offered to all men, Gentiles as well as Jews.

The Basic Structure of Romans

The letter consists of three major parts:

1. Chapters 1-8 set forth the doctrine of JUSTIFICATION BY FAITH AND ITS CONSEQUENCES.
2. Chapters 9-11 deal with the problem of the REJECTION OF THE JEWS and the INCLUSION OF THE GENTILES as God's people.
3. Chapters 12-16 consist of PRACTICAL EXHORTATIONS and PERSONAL MATTERS directed to the saints at Rome.

PART ONE

JUSTIFICATION BY FAITH AND ITS CONSEQUENCES Chs. 1-8

I. PAUL'S INTRODUCTION TO THE LETTER. 1:1-15

A. Paul (a special messenger of God) addresses himself to God's beloved in Rome. He had been "set apart" by God for the purpose of making known the gospel. Paul's message centered in Jesus Christ, who according to the flesh was descended from David but by His resurrection from the dead was proven to be the Son of God. (See 1 Cor. 15:3, 4.) 1:1-7

REVISED STANDARD VERSION

1:1-7

Paul, a servant* of Jesus Christ, called to be an apostle, set apart for the gospel of God ^{which he promised beforehand through his prophets in the holy scriptures,} the gospel concerning his Son, who was descended from David according to the flesh ^{and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead,} Jesus Christ our Lord, ^{through whom we have received grace and apostleship to bring about obedience to the faith for the sake of his name among all the nations,} including yourselves who are called to belong to Jesus Christ:

To all God's beloved in Rome, who are called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

* Or slave

WILLIAMS' TRANSLATION

1:1-7

Paul, a slave of Jesus Christ, called as an apostle, set apart to preach^a God's good news, ^{which long ago He promised through His prophets in the holy Scriptures,} about His Son, who on the physical^b side became a descendant of David, and on the holy spiritual side^c ^{proved to be God's Son in power by the resurrection from the dead—I mean, Jesus Christ our Lord,} ^{through whom we have received God's favor and a commission as an apostle in His name to urge^d upon all the heathen obedience inspired by faith,} among whom you too as called ones belong to Jesus Christ—to all these in Rome who are God's loved ones, called to be His people:^e spiritual blessing^f and peace be yours from God our Father and from our Lord Jesus Christ.

^a Implied.

^b Lit., according to the flesh.

^c Grk., according to the spirit of holiness.

^d Implied.

^e Subj. gen.

^f Lit., separate ones, exists.

^g Grk., favor, grace.

B. Paul expresses his thankfulness to God for them and reveals his desire to see them and to preach the gospel at Rome. He acknowledges his obligation and his eagerness to make known this good news to all men. 1:8-15

1:8-15 RSV

"First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. For God is my witness, whom I serve with my spirit in the gospel of his Son,

1:8-15 WT

"First, through Jesus Christ I thank my God for you all, because the report of your faith is spreading all over the world. Indeed, my witness is God, whom I serve in my spirit by telling^a the good news

^a Implied.

that without ceasing I mention you always in my prayers, "asking that somehow by God's will I may now at last succeed in coming to you. "For I long to see you, that I may impart to you some spiritual gift to strengthen you, "that is, that we may be mutually encouraged by each other's faith, both yours and mine. "I want you to know, brethren, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. "I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish: "so I am eager to preach the gospel to you also who are in Rome.

about His Son, that I never fail to mention' you every time I pray, "always entreating God that somehow by His will I may some day at last succeed in getting to see you." "For I am longing to see you, to impart to you some spiritual gift, that you may be strengthened; "in other words, that we may be mutually encouraged, while I am with you, by one another's faith, yours and mine. "Furthermore, I want you to know, brothers, that I have often planned to come to see you (though until now I have been prevented), in order that I may gather some fruit¹ among you too, as I have among the rest of the heathen. "To Greeks and to all the other nations,² to cultured and to uncultured people alike, I owe a duty. "So, as far as I can, I am eager to preach the good news to you at Rome, too.

¹ Grk., *how ceaselessly I mention you, etc.*

² Lit., *prospered to come to you.*

³ Meaning *spiritual results of his labors.*

⁴ Lit., *the barbarians.*

II. THE THEME OF THE LETTER: THE GOSPEL, THE GOOD NEWS THAT TELLS OF THE RIGHTEOUSNESS OF GOD, WHICH HE FREELY GIVES "TO EVERY ONE WHO HAS FAITH" (to Jews and Gentiles alike). Paul was not ashamed of this message, for as he explains, it is the instrument God uses in saving sinners. (See Gal. 1:6-9.) 1:16,17

1:16,17 RSV

"For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. "For in it the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live."¹

¹ Or *The righteous shall live by faith*

1:16,17 WT

"For I am not ashamed of the good news, for it is God's power for the salvation of everyone who trusts, of the Jew first and then of the Greek. "For in the good news" God's Way of man's right standing with Him" is uncovered, the Way of faith that leads to greater faith," just as the Scripture says, "The upright man must live by faith."²

² Pro. in Grk.

³ Grk., *God's righteousness*, technical phrase in Paul for *right standing with God*, or *God's way for man to be in right standing with Him.*

⁴ Lit., *from faith to faith.*

⁵ Hab. 2:4.

The two leading doctrines of Romans are stated in 1:16,17. It is as if these two verses were the "text" (the theme) and the remainder of the letter, the "sermon" (the explanation and proof of the theme). These two leading doctrines are: