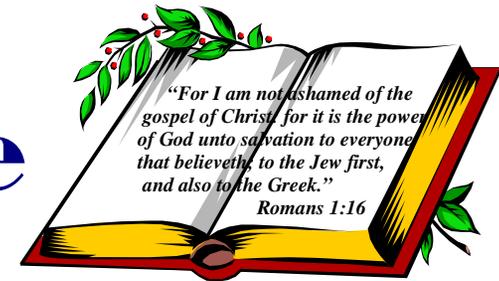


An Outline
and
Synopsis
of
The Epistle to
the
Romans



INTRODUCTION:

The epistle to the Romans lays the **FOUNDATION OF CHRISTIANITY** and therefore it is extremely important for all believers in the Lord Jesus Christ to understand this epistle, see its distinct divisions, and have the Holy Spirit impress these precious truths on our hearts so that we are not shaken in our faith and that we may walk in the fullness of all that the Lord Jesus has accomplished for God and for us at Calvary's cross. The **FOUR GOSPELS** give the great mystery of godliness, displaying Christ as God and the perfect Man as well as His coming to earth as the Son of God to accomplish the work of redemption. The book of the **ACTS** shows the development of the Assembly the **21 EPISTLES** of the New Testament bring out the marvellous results of Christ's work and the revelation of God's love in and through Christ.

The great purpose of the epistle to the **ROMANS** is to answer two solemn questions: "How can man be just with God?" (**Job 9:2**) and how can God be righteous in accomplishing this? This epistle not only answers Job's question but also answers the question of how God can be righteous in forgiving poor sinful man. "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." (**Rom. 3:26**)

The verses **Romans 1:16 & 17** give the primary theme of the epistle. "For I am not ashamed of the gospel of Christ: (He is the Object) for it is the power of God (the Source) unto salvation (the purpose) to every one (the recipients) that believeth (the condition); to the Jew first, and also to the Greek. For therein is the righteousness of God (the foundation) revealed from faith to faith: as it is written, the just shall live by faith (the result intended).

The epistle to the Romans does not however show in detail the aspects of God's thoughts towards His assembly. This vital aspect of divine truth, partially presented in the first epistle to the **CORINTHIANS**, is only fully revealed by the apostle's last writings, at the time of his captivity in Rome in the epistles to the **EPHESIANS** and **COLOSSIANS**. We may say by analogy to the history of Israel in the O.T. (God's picture book), **ROMANS** considers the believer (justified in Christ) but still in the wilderness (the world), **COLOSSIANS** as crossing the river Jordan (as dead and risen with Christ), and **EPHESIANS** as already in the land (ascended into the heavenly places in Christ).

The epistle to the **ROMANS** shows man's responsibility and **EPHESIANS** the side of God's eternal counsels. The centre of all remains Christ and His work on the cross.

Certain Christians had taken up residence in Rome, the capital of the Roman Empire, and several of these were kinsmen (male relatives), and some were fellow-workers and travel companions of the apostle Paul. (**See Rom. 16:3-15, 21-23**) Some of these believers had trusted in the Lord Jesus before the Apostle Paul but neither of the Apostles's, Peter or Paul, were in Rome before the epistle to the Romans was written. This shows how God can save souls anywhere and at any time without the direct instrumentality of man even though He is pleased to use man. What a privilege to tell others of the full and precious gospel of Christ our Lord and Saviour.

This epistle was written around **AD 58** from Corinth (the time of Acts 20) before Paul went to Jerusalem for the final time. The apostle wrote this letter to the Romans so that they and we may be established in the foundations of the faith in Christ. Many of these precious truths that will be outlined have been sadly given up by the modern churches but still remains for faith and a devoted heart. This epistle outlines:

- All without exception are **GUILTY** before God. (**3:19**)
- the **RIGHTEOUSNESS OF GOD** IS revealed in the gospel (**1:17**) (God is both righteous in character and in actions)
- All those who believe have their **SINS FORGIVEN** through the precious blood of Christ. (**3:24, 25**)
- **SIN**, the root is **CONDEMNED** as the "old man", identified with the first Adam, is now crucified and identified with Christ's death. (**6:6-9**)
- the believer is **JUSTIFIED BEFORE GOD IN CHRIST** by faith (**5:1-11**) (Perfectly perfect without any stain of sin)
- The **JEW IS NOT FORGOTTEN** - a remnant will be restored to Jehovah (Christ) to preach the gospel of the kingdom and live before Him on earth. (**9-11**)
- **EXHORTATIONS ARE GIVEN** for us instructing us to walk in the good of all that Christ has accomplished for us (outlined in this epistle). (**12-16**)

The epistle to the Romans can be divided into **7 sections** which are outlined in the following tables.

"For I am not ashamed of the glad tidings; for it is God's power to salvation, to every one that believes, both to Jew first and to Greek: for righteousness of God is revealed therein, on the principle of faith, to faith: according as it is written, But the just shall live by faith." Rom 1:16, 17 JND

SECTION	CHAPTER(S)	COMMENTS
1	1:1 to 1:17	<p>THE INTRODUCTION (See above)</p> <p>The great purpose of this epistle</p>
2	1:18 to 3:20	<p>THE STATE OF MANKIND BEFORE GOD</p> <p><u>God's gospel</u> concerns His beloved Son Jesus Christ our Lord. In Him, an eternal salvation is offered by God to man in grace. The gospel of Christ is the power of God because it is presented to all men who are lost and have no power to change, heading for hell without exception. This gospel reveals <u>God's righteousness</u> in forgiving man's sins on the principle of faith while maintaining His holy nature and just character. This includes both the faith to believe in the heart and faith to walk in the good of the truth of the gospel for <i>'The just shall live by faith.'</i></p> <p>In this section the apostle demonstrates <u>first</u> the terrible state in which all mankind lies as God sees it. It is like a great courtroom where all men are judged <u>by God</u>. This is the only true appraisal.</p> <ol style="list-style-type: none"> 1. The wrath of God is revealed against <u>the Heathen</u> in their <u>corruption</u> because they refused the testimony of creation to God's eternal power and Godhead (1:19-20), forgetting the knowledge of God (1:21) and finally neglecting the voice of their own conscience (2:14 -15). Pagan corruption has been only <u>surpassed</u> by that of Christianity without Christ. (2 Tim. 3:2; Jude 4, 6-10, 11-15, 16-19 & Rev. 3:14-21). 2. Philosophers and Moralists (Jewish or pagan) are just as inexcusable in <u>their hypocrisy</u> (2:1-16). There are as many of these in to-day's world as they were in the Greek world. Like the Pharisees in the Lord's time, they were (and still are) ready to teach lessons to others, but not do likewise themselves and even take pleasure in them that do evil. 3. The People of Israel, <u>the transgressors</u>, whose privileges were so great, but who are guilty of transgressing the law and blaspheming the name of their God are no better and stand guilty before God. (2:17-29). <p>While man (Jewish or not) may raise all sorts of objections (3:1-8), the fact is definite when God shows the terrible display of man's guilt and ruin and judgment is inevitable unless</p> <p>Six scriptures from the Old Testament (five from the Psalms and one from Isaiah) confirm man's lost state in regard to his inner attitude, his words, his works and his general behaviour (v. 10-18) <i>'that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified'.</i> (V.19-20).</p>

3

3:21 to 5:11

THE FORGIVENESS OF SINS (our awful deeds according to the old nature) AND JUSTIFICATION

The answer to man's sins is faith in the precious blood of Christ abiding in the heart. *"Whom God hath set forth to be propitiation through faith in his blood to declare his righteousness for the remission of sins..."* (v.25). After the long parenthesis, which declares man's guilt (1:18 to 3:20), God's answer is proclaimed: a free salvation offered by God, righteously, because it is founded on Christ's propitiatory work. It is 'unto all' (offered to all men), but is only 'upon all them that believe' (imputed only to believers). Those who believe are justified by means of faith through God's grace. Salvation is not for Jews only, but available to everyone on the basis of faith and not on the principle of works.

Using the example of the Old Testament saints (Abraham and David), the apostle goes on to show the relation of justification by faith to: **works, circumcision, the promises of God and the power of resurrection.** (ch. 4).

1. **FAITH AND WORKS (vs. 1-8):** Abraham, the father of all who have faith, and David were justified before God on the basis of faith without works. However as Abraham was justified before man by works, which are essential to prove the reality of his faith, so are we. (James 2: 18, 21-24) Salvation remains the free gift of grace and not a reward for anything man can do. (Eph. 2:8, 9) This is wonderful news!
2. **FAITH AND CIRCUMCISION (vs. 9-12):** Abraham's faith was reckoned to him for righteousness (Gen. 15:6) fourteen years before circumcision was given to him as a sign of separation from the world to God. Circumcision is the seal of righteousness (v. 11), and Abraham became the father of circumcision (v. 12), the head of all those separated from the world to God by faith. The conclusion is that this blessedness is unto all not just the circumcision.
3. **FAITH AND THE PROMISE (vs. 13-16):** Abraham received unconditional promises from God solely dependant upon God's faithfulness a long time before the law was given to Israel. It is all of grace on the principle of faith and faith is the gift of God. (Eph. 2:8) Like Abraham we to receive our blessings through God's grace by simply believing.
4. **FAITH AND RESURRECTION (vs. 17-22):** promises are now founded upon Christ's work and the power of the God of resurrection who raised Christ from among the dead for our justification. "Jesus our Lord ... was delivered for our offences, and was raised again for our justification" (vs. 24-25).

In conclusion our sin's forgiveness is through God's grace and imputed by faith in the blood of Christ (3:25) and His resurrection (4:25).

The wonderful results of this first doctrinal part of the epistle are triumphant and given in the first eleven verses of chapter five. The believer owns and enjoys:

1. **Peace with God** through our Lord Jesus Christ (peace of conscience) **Vs. 1**
2. Access to the **grace of God** (His favour) **Vs. 2**
3. The **hope of the glory of God** **Vs. 2**
4. **Joy in sufferings** (tribulation, patience, experience, hope) **Vs. 3**
5. The **love of God shed abroad in our hearts** by the Holy Ghost **Vs. 5**
6. **Reconciliation to God** by Christ's death and **saved** (our life not soul) **each day** through Christ's life on high **Vs. 10**
7. **We joy in God through our Lord Jesus Christ** **Vs. 11**

Justification, reconciliation and salvation are ours through faith and God's appreciation of the precious blood of Christ.

4

5:12 to 8:39

DELIVERANCE FROM SIN

In **Chapter 5:1-11 - justification from sins** because of faith in the shed blood of Christ is taken up. Then the subject is justification of life through the death and resurrection of Christ. Man has been guilty because of his sins and the law has made him conscious of this fact but also he is guilty because he was by birth associated with the first Adam. The source or the root of evil in us, rather than the sins or evil acts we have committed is the subject now in **5:12-8:39**. The answer to sin in the flesh is **DELIVERANCE** through the death and resurrection of Christ appropriated by faith.

TWO RACES COMPARED (ADAM AND CHRIST) (CH. 5:12-21) SEE APPENDIX A BELOW

Although Adam is “*the figure of him that was to come*” (v. 14), Christ, the Apostle, sets out the contrast between the first man (Adam) and the second man (Christ, the last Adam). The members of these two races manifest the moral characteristics and consequences of their relationship with the respective heads.

- disobedience, sin (and offences), death and condemnation in the case of **Adam** (not fully conscious of it before the law)
- obedience and righteousness, life (eternal), grace and justification in the case of **Christ**.

We inherit sin and death by virtue of our connection with Adam and also death because of our sins. Once bound to Adam by birth in this world and dead in sin, believers are **NOW** bound to Christ and for them, grace reigns “*through righteousness unto eternal life by Jesus Christ our Lord*” (v. 21).

FLESH IN THE BELIEVER (CH. 6)

The believer is delivered from the bondage of sin because he is ‘dead to sin’ (vs. 10-11) being identified with Christ in His death. This is the moral import of Christian baptism (v.4). Henceforth, the Christian should live practically for Christ, showing the character of His life; a new life which produces acceptable fruit for God here below in a walk of practical holiness. The ‘old man’ is crucified (v.6) and the believer is called upon to keep the flesh (the old nature which still dwells in him) in the place of death. There are three important moral steps to successfully doing this:

1. “*For ye are dead, and your life is hid with Christ in God... Mortify therefore your members which are upon the earth*” (Rom. 6:6-8; Col. 3:3, 5). This is our position identified with Christ – Self Judgment.
2. “*Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord*” (Rom. 6:11). This is what faith lays hold of because God says it is so.
3. “*Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body*” (2 Cor. 4:10). This is a continual action from day to day appropriating the above two truths.

THE LAW AND THE BELIEVER (CH. 7)

Believers are also dead to the law (of Moses). The value of the law is not in question; it revealed man’s state but without bringing any remedy. Now the believer is practically made free (like a slave bought by his master) from the authority of the law because his death with Christ has broken the obligation he once had to it. A conflict will continue within the Christian as long as he struggles alone with himself. Jesus Christ, the great Liberator, answers the distress of his soul to make him grasp the reality of deliverance.

4
cont'd

5:12 to 8:39
cont'd

THE APOSTLE SHOWS SUCCESSIVELY:

1. **Deliverance from the law** is through death (that of the believer, not of the law) (**vs. 1-6**).
2. **Knowledge of sin** is by the law (**vs. 7-13**).
3. **The state and experience of a soul who is NOT yet made free** (delivered) (**vs. 14-23**). The apostle identifies himself with this soul to demonstrate:
 - a) **no good thing** dwells in the flesh (**v. 18**),
 - b) there **IS a difference between ourselves and the sin** that is in us
 - c) there **IS no strength in us** to do these things.
4. We need the help of another, Christ, as we are unable to deliver ourselves. This is by faith in all that Christ has done and nothing on our part needs to be done, because Christ's work is complete.

DELIVERANCE AND BLESSINGS (ch. 8)

The conclusions of the second doctrinal part of the epistle are as triumphant as those of the first. Delivered from power of **sin** in the **flesh** and the **law**, we now taste the glorious liberty of being God's children.

THE HOLY SPIRIT IN US IS OUR LIFE AND POWER:

1. As **Spirit of life**, He makes us free from all bondage (the epistle to the Galatians deals specifically with deliverance from the world, sin, flesh and the law).
2. He **energizes** our spiritual lives (**v. 10**).
3. He **leads us**, showing that we are sons of God (**vs. 14-15; Gal. 5:18**). Sonship speaks of our privileges and responsibilities that result from adoption.
4. He **bears witness** that we are children of God (**v. 16**). As children we partake of the divine nature and share divine affections.
5. The **first fruits** of the Spirit are the witness of our final deliverance.
6. The **Spirit helps** our infirmities (**v. 26**).
7. Finally, while we groan within ourselves (**v. 23**) in the midst of a groaning creation (**v. 22**), He **makes intercession** for us with groanings which cannot be uttered (**v. 26**). And Christ also makes intercession for us (**v. 34**).

In the midst of suffering, we are strengthened by the hope of the glory to come. We are perfectly safe as objects of **the love of God and Christ** from which no creature or anything else can ever separate us (**v. 35-39**). We are eternally secure!

This marvellous chapter contains a brief reference to the eternal counsels of God concerning His beloved Son, the firstborn among many brethren (**vs. 29-30**). These truths are enlarged on in Colossians and Ephesians. We are:

1. **FOREKNOWN (ELECTED)**
2. **PREDESTINATED** to be conformed to the image of the son of God
3. **CALLED**
4. **JUSTIFIED**
5. **GLORIFIED** as far as the purpose of God is concerned.

5	9:1 to 11:36	<p>ISRAEL AND THE GOSPEL</p> <p>An important question remained to be settled in relation to the gospel. It is now offered to all men whether Jews or Gentiles. "How was it possible to reconcile this message of salvation to all with the special promises made previously by God to His people, Israel?" In this section we have God's answer.</p> <p>Chapter 9 (GOD'S <u>PAST</u> RELATIONSHIP WITH ISRAEL)</p> <p>The position of the Jews with regard to God and His gospel proceeds from three general truths:</p> <ol style="list-style-type: none"> 1. God is sovereign. While He owes nothing to men, He will accomplish the desire of His will according to the election of grace, as shown by the examples of Isaac and Jacob. 2. God endures with much longsuffering the vessels of wrath fitted to destruction (v. 22), like Pharaoh. Note: God does not fit them for destruction but they fit themselves by rejecting the offer of salvation. Man is responsible! 3. The riches of God's glory are made known upon vessels of mercy, believers in Christ Jesus. This is completely God's work in the soul <u>from beginning to end</u>. God is responsible for all blessing! <p>Chapter 10 (GOD'S <u>PRESENT</u> RELATIONSHIP WITH ISRAEL)</p> <p>On account of disobedience, Israel has lost all rights to the promises and are governmentally blind for a season. Consequently, they shall be blessed only on the ground of grace. Salvation is by faith in the Word of God <u>received in the heart</u> and <u>confirmed by the mouth</u> in confession (v.10). Because Israel has rejected God's testimony, a veil is now placed upon their heart. (2 Cor. 3:14-16)</p> <p>Chapter 11 (GOD'S <u>FUTURE</u> RELATIONSHIP WITH ISRAEL)</p> <p>While spiritually blinded, God has not rejected Israel, and the apostle brings forward three proofs of this:</p> <ol style="list-style-type: none"> 1. His own case: he was a Jew and yet an object of God's grace. There remains a remnant according to the election of grace. This was confirmed by the example of Elijah and the seven thousand who had not bowed the knee to Baal. (vs. 1-10) During the tribulation a Jewish remnant shall be saved and after the tribulation a remnant of the 10 tribes shall return to be joined with their brethren and with the saved from the Gentile nations (who had not previously rejected the gospel of the grace of God) will form the kingdom of the Son of Man, God's earthly people (See Rev. 7:1-9). 2. God's purpose was to use the nations to awaken Israel's conscience, not to reject His people (vs. 11-24). 3. God's ways were a mystery (secret), that of blessing Israel after it been set aside for a time (vs. 25-31). <p>Finally, the gifts and calling of God are without repentance and God, not forgetting His promises to Israel, is proof of it (v. 29). While all men are concluded in unbelief (disobedience), God's mercy is offered to all.</p> <p><i>"O the depth of the riches both of the wisdom and knowledge of God!" (v. 33).</i></p>
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<p style="text-align: center;">6</p>	<p style="text-align: center;">12:1 to 15:33</p>	<p>PRACTICAL EXHORTATIONS AND THE APOSTLE’S MINISTRY</p> <p>These exhortations are <u>based on</u> the epistle’s doctrine. Christians belonging to Christ are called to offer themselves to God <u>separated</u> from the world (in walk) and humility (in heart). This separation will enable them to know the good, acceptable and perfect will of God and thus please Him. (12:1-4)</p> <p>The gifts of grace are given to the Assembly (Christ’s mystical body on earth) to maintain practical links between believers (as members of that body). The exhortations that spring from this pertain to all the activities of Christians in their mutual relations (12:9-16) and contact with the world (12:17-21). The apostle’s encouragements start with love and end with overcoming evil with good. (12:5-21) The gifts of grace and the exhortations stand in particular relation to one another. See Appendix B.</p> <p>Christians are also exhorted to <u>submit to the authorities</u> because of conscience (they have a responsibility towards God as Christians) and because of wrath (they have a responsibility towards human authorities as citizens). The supreme reason is love, a debt each Christian has towards God that nothing should quench. (13:1-10) Time is short before the Lord comes; and it is therefore high time to awake out of sleep, to cast off the works of darkness and to put on the Lord Jesus Christ, in expectation of the eternal day. (13:11-14)</p> <p>Christian liberty is expounded in regard to responsibilities towards others and the consideration due to them. Christ is the perfect example of devotion and self-sacrifice. As we are occupied with Him, we will realise the moral characteristics of the kingdom of God in our lives: righteousness, peace and joy in the Holy Ghost. Specifically, we will be guarded against the dangers of laxity and legalism in respect of the conscience of our brother “for whom Christ died”. (14:1 to 15:7)</p> <p>God is a God of Hope, for the Jews as well as for the nations. The Apostle Paul had preached the gospel in the whole Greek world. He was now uncertain as to what would be the continuation of his service in the Latin world (Italy and western Europe, including Spain). However the God of peace would remain with him as with us also.</p> <p>GREETINGS AND CONCLUSIONS</p> <p>The many greetings that conclude this epistle show the link of affection between the apostle and the saints in Rome most who he had never seen and practically exemplify the doctrine of the epistle. Paul associates all the assemblies in Asia in his greetings. (1-16; 21-24)</p> <p>Vigilance was required towards those that troubled the assembly by strange doctrines and they needed to be, <i>“wise unto that which is good, and simple concerning evil”</i> until the God of peace bruised Satan under their feet. (19-20)</p> <p>This section tells of some of Paul’s relatives: Andronicus, Junia, Herodion, Rufus, Lucius, Jason and Sospater.</p> <p>The epistle has shown the wonderful gospel of God and its practical results for sinful man. The cross of Christ answers perfectly to man’s responsibility before God. His precious blood shed and His death and resurrection. However, the apostle could not close his letter without mentioning what he calls the mystery (vs. 25), the secret of God’s purpose of uniting His redeemed ones of the Church (Jews or Gentiles) in one body to Christ. Mentioned in a previous letter, 1 Cor. 10:17; 12:12, this secret was to be fully revealed in Ephesians and Colossians, written later while Paul was a prisoner in Rome.</p> <p>Gazing at the unsearchable marvels of the gospel and the eternal counsels of God, the apostle closes with a doxology to the only wise God. <i>“To God only wise, be glory through Jesus Christ for ever.”</i> Amen.</p>
<p style="text-align: center;">7</p>	<p style="text-align: center;">16:1 to 16:27</p>	

Appendix A: **(THE TWO FAMILIES (ADAM AND CHRIST) (ROM. 5:15-21))**

ADAM	CHRIST
OFFENCE AND GIFT OF GRACE (ROM. 5:15)	
Through the offence of one, many be dead	Through the work of Christ, grace and gift abound unto many
CONDEMNATION AND JUSTIFICATION (ROM. 5:16)	
Judgment by one to condemnation	Free gift by One unto justification of life
REIGN OF DEATH AND LIFE (ROM. 5:17)	
Death reigns	Eternal life reigns
DISOBEDIENCE (SINNERS) AND OBEDIENCE (RIGHTEOUS) (ROM. 5:19)	
By one man's disobedience many were made sinners	By the obedience of One many are made righteous
MEASURE OF SIN AND GRACE (ROM. 5:20)	
Offence and sin abound	Grace superabounds
REIGNS OF SIN AND GRACE (ROM. 5:21)	
Sin has reigned in unrighteousness unto death	Grace reigns through righteousness unto eternal life
WAGES OR GIFT FOR THE SOUL (ROM. 6:23)	
The wages of sin is death	The Gift of God is eternal life
SALVATION OF THE BODY (ROM. 7:24; 8:11)	
Who shall deliver me out of this body of death?	(God) shall quicken your mortal bodies

Appendix B:

GIFTS OF GRACE AND THEIR PRACTICAL EXHORTATIONS (ROM. 12:6-21)

#	GIFT	EXHORTATIONS			Vs.
1.	Prophecy Vs. 6	Love without dissimulation	Brotherly love	Honour to one another	9,10
2.	Ministry Vs. 7	Not slothful in business	Fervent in spirit	Serving the Lord	11
3.	Teaching Vs. 7	Rejoicing in hope	Patience in tribulation	Continuing in prayer	12
4.	Exhortation Vs. 8	Doing good	Hospitality	Blessing others	13,14
5.	Giving Vs. 8	Fellowship in joy	Fellowship in weeping	Fellowship one mind	15,16
6.	Rule Vs. 8 (with diligence)	Humility in thoughts	Humility in action	Humility in spirit	16
7.	Mercy Vs. 8 (with cheerfulness)	No vengeance	Honest behaviour	Searching for peace	17-20

CONCLUSION:

The epistle to the Romans has outlined very important and wonderful truths for us to lay hold of in our minds and our hearts so that they are seen in our walk.

We have our sins forgiven and made righteous by the blood of our Lord Jesus Christ and we are delivered from the power of sin, the flesh and the law by the death of Christ. We are eternally secure in Christ and there is no condemnation and nothing can separate us from His love.

Knowing this, we give thanks for the grace and love of God the Father and His beloved Son that has made it possible and the work of Christ that has paid the price. Let us walk in the good of this precious truth presenting our body's a living sacrifice and not be conformed to the world.

1. "No condemnation!" precious word!

Consider it, my soul!

Thy sins were all on Jesus laid;

His stripes have made thee whole.

2. In heaven the blood for ever speaks

In God's omniscient ear;

The saints, as jewels on His heart,

Jesus doth ever bear.

3. "No condemnation!"--O my soul,

'Tis God that speaks the word,

Perfect in comeliness art thou

In Christ, the risen Lord.

4. Teach me, O God, to fix mine eyes

On Christ, the spotless Lamb,

So shall I love Thy precious will,

And glorify His name.

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