



**The Oaks
Baptist Church**
Grand Prairie, Texas

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**Displaying the
Righteousness of God
A Study in Romans**

Date	Lesson	Text
07/06	Introduction	
07/13	All Have Sinned	1:16-20; 3:9-20
07/20	God's Judgment	2:1-16
07/27	God's Promises	4:2-25
08/03	Justified By Faith	5:1-21
08/10	Victory in Christ	6:1-14
08/17	Life in the Spirit	8:1-16
08/24	Salvation in Christ	10:5-17
08/31	Marks of a Christian	12:1-21
09/07	Responsible Citizens	13:1-14
09/14	Do Not Judge	14:1-15:6

Food for Thought

Read God's Word.
Listen to God Speak.
Obey God's Teachings.

Blessings come when we live
what we learn.

James 1:22-25

(supplied by a Class Member)

INTRODUCTION TO THE STUDY OF ROMANS

One of the first books of the Bible that we should seek to be able to reason our way through is Paul's epistle to the Romans. Romans is a book which has significantly impacted the lives of many people down through the ages. Paul's other epistles tend to be written to specific individuals, or to address certain issues or problems. They are either people-centered or problem-centered. They contribute greatly to our knowledge of God, and to our Christian walk. The Book of Romans is distinct in that it was written to a church that Paul had not personally founded. Indeed, Paul wrote to a church he had not yet even visited—the church in Rome. Paul would eventually reach Rome, as the Book of Acts describes, but in a very different way than we would have expected. When he writes this Epistle to the Romans, he does so in a very deliberate fashion, logically tracing out the Gospel from its necessity (man's condemnation as sinners, separated from God—chapters 1-3) to its day-to-day outworking in life (chapters 12-16). If you can reason your way through Romans, you will have the Gospel under your belt.

(adapted from "Reasoning through Romans" by Robert L. Deffinbaugh)

AUTHOR: The apostle Paul.

DATE WRITTEN: A.D. 57 near the end of his third missionary journey. Evidently written from Corinth.

PURPOSE: To prepare the believers of Rome for his long awaited visit. He wanted to spiritually edify them and also establish his apostolic authority through a foundational theological treatise.

TO WHOM WRITTEN: Roman Christians, 1:7.

MAIN THEMES:

(1) **Part I** (1-11) : The plan of salvation; justification by faith and sanctification through the Holy Spirit. The apostle sets forth a **MASTERFUL ARGUMENT**. He proceeds to prove that the entire human race is surrounded by three insurmountable walls.

(a) **The wall of universal guilt**, 1-3.

(b) **The wall of sinful tendencies** and fleshly lusts, 7:15-24.

(c) **The wall of the supposed sovereign election** of God of a certain portion of the race to salvation and the divine reprobation of all others, 9:7-18.

In the midst of his argument showing the awful situation of the natural man, Paul points out the doors of divine mercy provided for in the plan of salvation, by which all can escape the impending judgments of God.

(2) **Part II** (12-16) : Exhortations concerning Christian duties.

KEY WORD: Faith.

KEY VERSES showing the train of thought: See Romans 1:16; 3:22-23,28; 4:3; 5:1,18; 9:31-32; 10:3-4,6-9.

(adapted from the Thompson Chain Reference Bible Outlines)

NOTES AND CROSS-REFERENCES

We are told that a good teacher begins by telling you what he is going to say, then he tells you, and finally he reviews by repeating what he has said. Before we begin to analyze the various parts of Romans, I want to preview the book with a survey of the argument of the entire work. It is possible, believe it or not, to summarize the message of Romans with five words: **Condemnation** (chapters 1-3a), **Justification** (chapters 3b-5), **Sanctification** (chapters 6-8), **Dispensation** (chapters 9-11), **Application** (chapters 12-16).

Condemnation (1:18–3:20)

Someone has said that it is harder to get a person lost than it is to get him saved. There is a certain amount of truth in this statement, and it helps us to grasp why the apostle begins the book on a rather negative note. Man is brought to the realization that he is utterly and completely lost and destined to eternal condemnation due to his sin. The 'righteousness' which man offers to God as the work of his own hands is unacceptable to God. Every man is in rebellion against God, and demonstrates his rebellion by rejecting the revelation which God has given to man of Himself. Paul's conclusion is summarized in chapter 3: "As it is written, THERE IS NONE RIGHTEOUS, NOT EVEN ONE. ... Because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin" (Romans 3:10, 20).

Justification (3:21–5:21)

The principle of 'justification by faith' expounded by Paul in the third chapter is not in any way inconsistent with the teaching of the Old Testament. To demonstrate this, Paul, in the fourth chapter, used the example of Abraham to prove that even in the old dispensation men were saved, not on the basis of works, but on the basis of faith. Justification by faith is not only consistent with the past, it is persistent in the future. In chapter 5, Paul argues that God's love in seeking us out for salvation while we were still His enemies assures us of the perseverance of our salvation now that we are His children.

Sanctification (6:1–8:39)

The doctrine of justification states that we are saved from the penalty of our sins. The doctrine of sanctification goes further in assuring us that we are also saved from the power of our sin nature. This means that God has not only provided a remedy for past sins, but has also made it possible to live a life which is pleasing to Him, through the power of the Holy Spirit. In chapter 6 Paul urged the Christian to live a godly life on the basis of his position in Christ. Since we have died to sin in Jesus Christ, we should no longer live in sin. Since we have been raised to newness of life in Christ, we should live righteously before men and before God. Chapter 7 presents the real 'fly in the ointment.' Although we know that we should live righteously, we simply cannot do it. What we know we should do, we don't. What we desperately want to avoid, those things we somehow seem to do. The problem is that the flesh is weak and incapable of producing righteousness. The flesh is subject to the stronger power of sin which still dwells in the Christian. In order to live a life pleasing to God, there must be a new source of power.

Dispensation (9:1–11:36)

This Gospel of Jesus Christ is truly wonderful, but how does it relate to the Old Testament, to the Jews, to all of the prophecies concerning Israel yet unfilled? Has God given up on Israel? The answer to these questions is found in chapters 9-11. In chapter 9 Paul began to answer the question from the divine perspective. God has always operated by the principle of election. While chapter 9 views the problem of Israel's rejection from the stand-point of election and chapter 10 from the viewpoint of human rejection, chapter 11 draws the whole thing together by stressing the purpose of God in Israel's rejection. God intended that the Jews would reject Messiah in order to save multitudes of Gentiles. But the salvation of the Gentiles will in turn provoke the Jews to jealousy which will incline them back to their Messiah. God is not through with Israel, but will in days to come restore them to their former place and will fulfill all the promises He made to them through the prophets. The rejection of the Jews has brought about the acceptance of the Gentiles; and the acceptance of the Gentiles will, in the providence of God, turn the Jews back to their Messiah. God is working all things together for our good and His glory!

Application (12:1–16:27)

The theological foundation has been laid. Now the apostle moves to the practical outworking of righteousness in the life of the Christian. The initial response of the Christian to the grace of God should be the dedication of himself to God as a living sacrifice. The only reasonable act of worship is that which begins with the sacrifice of self in devoted service to God. Beyond our commitment of self-sacrifice and service in the area of our gifts, we also have responsibilities to the body of our Lord in general. Not only are we responsible to 'one another' we have an obligation to those who are our enemies. To these we are obliged to avoid retaliation and to do good to those who oppose us (Romans 12:17-21). The final chapters of the book have been referred to as an epilogue. In the remaining verses of chapter 15, Paul speaks first with respect to the biblical basis for his ministry to the Gentiles (vv. 7-21) and then in regard to his plans for future ministry (vv. 22-33).

(adapted from "Reasoning Through Romans" by Robert L. Deffinbaugh, Th.M.)