

Romans Notes

Introduction to Romans: Traditional Author is The Apostle Paul.

Approximate Time of Writing: Around 57 AD, probably written and sent from Corinth.

General Content: Essential NT theology of **Salvation found only in Jesus Christ**. This is Paul's strongest and clearest writing on the need for Salvation. **Romans** provides us with the Bible's most complete single book of Christian doctrine. Martin Luther said every Christian should read and study Romans daily, to grow in a well grounded manner. Luther called **the doctrine of justification by faith** the only "*article (test) of a standing or falling church*."

Purpose: Paul writes to the Church at Rome, located in the Capital of the Empire and the known world, to introduce himself, intending to visit them in the near future.

Unusual Features: There were many Gentile converts in Rome, but the majority of the early Church was made up of Jewish believers. **This book was most likely delivered by the female Deacon Phoebe**. (see chapter 16) during or right after Paul's 3rd Missionary Journey.

Key verse:

Romans 1:17 For in the gospel the righteousness of God is revealed—a **righteousness that is by faith** from first to last, just as it is written: "**The righteous will live by faith**."¹

Romans 1 The righteous will live by faith. (32 verses)

1) Paul's humble introduction.

v. 1 **Paul, a servant (he voluntarily became a slave) of Christ Jesus**, called to be an apostle and set apart for the **gospel** of God—

2) Paul's Gospel is all about Jesus. Notice how many times he mentions Him.

v. 2 **the gospel** he promised beforehand through his prophets in the Holy Scriptures 3 regarding **his Son, who as to his earthly life was a descendant of David**, 4 and who through the Spirit of holiness was appointed **the Son of God** in power by his resurrection from the dead: **Jesus Christ our Lord**. 5 Through **him** we received grace and apostleship to call all the Gentiles to the obedience that comes from faith for **his name's sake**. 6 And you also are among those Gentiles who are called to belong to **Jesus Christ**.

3) He combined Greek and Jewish greetings as "grace and peace."

v. 7 To all in Rome who are **loved by God** and **called to be his holy people**: **Grace and peace** to you **from God** our Father **and from the Lord Jesus Christ**.

¹ All scripture is quoted from the NIV unless clearly marked with standard abbreviations.

4) He complimented the Romans for their reputation of faith.

v. 8 First, **I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.** 9 God, whom I serve in my spirit in preaching the gospel of his Son, is my witness how constantly I remember you 10 in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.

5) Paul had not yet visited Rome, but he had long desired to.

v. 11 I long to see you so **that I may impart to you some spiritual gift to make you strong—** 12 that is, that you and I may be mutually encouraged by each other's faith. 13 I do not want you to be unaware, brothers and sisters, that **I planned many times to come to you (but have been prevented from doing so until now)** in order that I might have a harvest among you, just as I have had among the other Gentiles. 14 I am obligated both to Greeks and non-Greeks, both to the wise and the foolish. 15 That is why **I am so eager to preach the gospel also to you who are in Rome.**

6) The Gospel is the power of God to save the Jews first, then the Gentiles.

v. 16 For I am not ashamed of **the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.**

7) Key doctrine: the righteous (just) shall live by faith in Jesus Christ (Luther).

v. 17 For in the gospel the righteousness of God is revealed—a **righteousness that is by faith** from first to last, just as it is written: "**The righteous will live by faith.**"

Rom 1:16 For I am not ashamed of the gospel of **Christ**: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is **the righteousness of God revealed from faith to faith**: as it is written, **The just shall live by faith.** KJV

Habakkuk 2:4 The just shall live by faith. KJV

8) We are without excuse because God has revealed Himself through creation.

v. 18 The wrath of God is being revealed from heaven against all the **godlessness and wickedness** of people, who suppress the truth by their wickedness, 19 since what may be known about God is plain to them, because God has made it plain to them. 20 For **since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.**

9) Some rejected God and became idolatrous fools.

v. 21 For although **they knew God**, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. 22 Although they claimed to be wise, **they became fools** 23 and exchanged the glory of the

immortal God for images made to look like a mortal human being and birds and animals and reptiles.

10) Their rejection of God led to a myriad of sins including homosexuality.

v. 24 Therefore God gave them over in the sinful desires of their hearts to **sexual impurity** for the degrading of their bodies with one another. 25 They exchanged the truth about God for a lie, and **worshiped and served created things** rather than the Creator—who is forever praised. Amen. 26 Because of this, **God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. 27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men**, and received in themselves the due penalty for their error.

11) Sin always progresses from bad to worse, never from bad to good.

v. 28 Furthermore, just as **they did not think it worthwhile to retain the knowledge of God**, so **God gave them over to a depraved mind**, so that they do what ought not to be done. 29 They have become filled with every kind of wickedness, **evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, 30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; 31 they have no understanding, no fidelity, no love, no mercy.** 32 Although they know God's righteous decree that those who do such things deserve death, they **not only continue to do these very things but also approve of those who practice them.**

Romans 2 Mankind has no valid excuse for sin. (29 verses)

1) God judges sin with perfect standards, but our judgement is often flawed.

v. 1 You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge another, you are condemning yourself, because you who pass judgment **do the same things.** 2 Now we know that God's judgment against those who do such things is based on truth. 3 **So when you, a mere human being, pass judgment on them and yet do the same things, do you think you will escape God's judgment?**

2) The kindness of God is intended to lead us to repentance, not to excuse sin.

v. 4 Or **do you show contempt for the riches of his kindness**, forbearance and patience, not realizing that **God's kindness is intended to lead you to repentance?** 5 But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed.

3) God will repay each person as they deserve with eternal life or with wrath.

v. 6 God **"will repay each person according to what they have done."** 7 To those who by persistence in doing good seek glory, honor and immortality, he will give **eternal life.**

8 But for those who are self-seeking and who reject the truth and follow evil, there will be **wrath and anger**.

4) Spiritual consequences will be to the Jew first, then to everyone else.

v. 9 There will be trouble and distress for every human being who does evil: **first for the Jew, then for the Gentile**; 10 but glory, honor and peace for everyone who does good: **first for the Jew, then for the Gentile**. 11 For **God does not show favoritism**.

5) What about remote, unlearned people who have never heard the Bible?

v. 12 **All who sin apart from the law will also perish apart from the law**, and all who sin under the law will be judged by the law. 13 For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. 14 **(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law. 15 They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts sometimes accusing them and at other times even defending them.)** 16 **This will take place on the day when God judges people's secrets through Jesus Christ, as my gospel declares.**

6) Paul explains that it's not enough simply to be Jewish.

v. 17 Now you, **if you call yourself a Jew; if you rely on the law and boast in God**; 18 if you know his will and approve of what is superior because you are instructed by the law; 19 if you are convinced that you are a guide for the blind, a light for those who are in the dark, 20 an instructor of the foolish, a teacher of little children, because you have in the law the embodiment of knowledge and truth— 21 **you, then, who teach others, do you not teach yourself?**

7) You cannot just teach about sin, you must abstain from sin.

v. 22 You who say that people should not commit adultery, **do you commit adultery?** You who abhor idols, **do you rob temples?** 23 You who boast in the law, **do you dishonor God by breaking the law?** 24 As it is written: "God's name is blasphemed among the Gentiles because of you." 25 Circumcision has value if you observe the law, but **if you break the law, you have become as though you had not been circumcised.**

8) Circumcision without faith is of no spiritual value.

v. 26 So then, if those who are not **circumcised** keep the law's requirements, will they not be regarded as though they were **circumcised**? 27 The one who is not **circumcised** physically and yet obeys the law will condemn you who, even though you have the written code and **circumcision**, are a lawbreaker. 28 **A person is not a Jew who is one only outwardly, nor is circumcision merely outward and physical. 29 No, a person is a Jew who is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code.** Such a person's praise is not from other people, but from God.

Deu 30:6 The LORD your God will **circumcise your hearts and the hearts of your descendants**, so that you may love him with all your heart and with all your soul, and live.

Romans 3 Mankind has been separated from God by sin. (31 verses)

1) What advantages do the Jews have? They were given the Word of God.

v. 1 **What advantage, then, is there in being a Jew**, or what value is there in circumcision? 2 Much in every way! First of all, **the Jews have been entrusted with the very words of God.**

2) Men will fall short, but God is always faithful.

v. 3 What if some were unfaithful? **Will their unfaithfulness nullify God's faithfulness.** 4 Not at all! **Let God be true, and every human being a liar.** As it is written: "So that you may be proved right when you speak and prevail when you judge." 5 But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) 6 Certainly not! If that were so, how could God judge the world? 7 Someone might argue, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?" 8 Why not say—as some slanderously claim that we say—"Let us do evil that good may result"? Their condemnation is just!

3) Both Jews and Gentiles are all separated from God by sin.

v. 9 What shall we conclude then? Do we have any advantage? Not at all! For we have already made the charge that **Jews and Gentiles alike are all under the power of sin.**

4) Nobody is righteous, because everyone has sinned. (assorted OT quotes)

v. 10 As it is written: "**There is no one righteous, not even one; 11 there is no one who understands; there is no one who seeks God. 12 All have turned away, they have together become worthless; there is no one who does good, not even one.**" 13 "**Their throats are open graves; their tongues practice deceit.**" 14 "**The poison of vipers is on their lips.**" 14 "**Their mouths are full of cursing and bitterness.**" 15 "**Their feet are swift to shed blood; 16 ruin and misery mark their ways, 17 and the way of peace they do not know.**" 18 "**There is no fear of God before their eyes.**" 19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and **the whole world held accountable to God.**

5) Justification through the righteousness of Jesus is our only hope. (explain)

v. 20 Therefore no one will be declared **righteous (*justified*)** in God's sight by the works of the law; rather, **through the law we become conscious of our sin.** 21 But now **apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.**

6) All of us have sinned, but we can be justified with the righteousness of Jesus.

v. 22 This **righteousness is given through faith in Jesus Christ to all who believe.**

There is no difference between Jew and Gentile, 23 **for all have sinned and fall short of the glory of God, 24 and all are justified freely by his grace through the redemption that came by Christ Jesus. 25 God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith.** He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished— 26 he did it to demonstrate his righteousness at the present time, so as to be just and the one who **justifies those who have faith in Jesus.**

7) We are justified by faith in Jesus, with nothing else legally required.

v. 27 Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of **the law that requires faith.** 28 For we maintain that a person is **justified by faith apart from the works of the law.**

Note: Justification by faith in Jesus was the great revelation of the Reformation.

8) Jesus victoriously fulfilled God's righteous Law, to our benefit by faith.

v. 29 Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, 30 since there is only one God, who will **justify the circumcised by faith and the uncircumcised through that same faith.** 31 Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.

Romans 4 Abraham was still a Gentile when he was justified. (25 vs.)

1) Abraham was justified by his Faith. (Gen 15:6)

v. 1 **What then shall we say that Abraham, our forefather according to the flesh, discovered in this matter? 2 If, in fact, Abraham was justified by works, he had something to boast about—but not before God. 3 What does Scripture say? "Abraham believed God, and it was credited to him as righteousness. (Genesis 15:6) 4 Now to the one who works, wages are not credited as a gift but as an obligation. 5 However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness.**

2) We are eternally blessed when our sins are forgiven.

v. 6 **David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works: 7 "Blessed are those whose transgressions are forgiven, whose sins are covered. 8 Blessed is the one whose sin the Lord will never count against them."**

3) **Abraham is the spiritual father of all who believe, Jew and Gentle.**

v. 9 Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's **faith was credited to him as righteousness**. 10 Under what circumstances was it credited? Was it after he was **circumcised**, or before? **It was not after, but before!** 11 And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. 12 So then, **he is the father of all who believe but have not been circumcised**, in order that righteousness might be credited to them.

4) **Faith is the key to apprehending our redemption in Jesus.**

v. 13 **It was not through the law that Abraham and his offspring received the promise** that he would be heir of the world, but through the **righteousness that comes by faith**. 14 For if those who depend on the law are heirs, faith means nothing and the promise is worthless, 15 because the law brings wrath. And where there is no law there is no transgression. 16 Therefore, **the promise comes by faith**, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. 17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not. 18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be."

5) **Abraham believed God by faith, against natural law.**

v. 19 **Without weakening in his faith, he faced the fact that his body was as good as dead**—since he was about a hundred years old—and that Sarah's womb was also dead. 20 **Yet he did not waver through unbelief regarding the promise of God**, but was strengthened in his faith and gave glory to God, 21 being fully persuaded that God had power to do what he had promised.

6) **Justification comes through faith In Jesus.**

v. 22 This is why **"it was credited to him as righteousness."** 23 The words **"it was credited to him"** were written not for him alone, 24 but also for us, to whom God will credit righteousness—for us who believe in him who raised **Jesus our Lord from the dead**. 25 **He was delivered over to death for our sins and was raised to life for our justification.**

Justified by Faith, Justification: A forensic term, opposed to condemnation. As regards its nature, **it is the judicial act of God, by which he pardons all the sins of those who believe in Christ, and accounts, accepts, and treats them as righteous in the eye of the law, i.e., as conformed to all its demands. In addition to the pardon (q.v.) of sin, justification declares that all the claims of the law are satisfied in respect of the justified.** It is the act of a judge and not of a sovereign. **The law is not relaxed or set**

aside, but is declared to be fulfilled in the strictest sense; and so the person justified is declared to be entitled to all the advantages and rewards arising from perfect obedience to the law.

It proceeds on the imputing or crediting to the believer by God himself of the perfect righteousness, active and passive, of his Representative and Surety, Jesus Christ.

Justification is not the forgiveness of a man without righteousness, but a declaration that he possesses a righteousness which perfectly and for ever satisfies the law, namely, Christ's righteousness.

The sole condition on which this righteousness is imputed or credited to the believer is faith in or on the Lord Jesus Christ. Faith is called a “condition,” not because it possesses any merit, but only because it is the instrument, the only instrument by which the soul appropriates or apprehends Christ and his righteousness.

Easton's Bible Dictionary

Roman Road to Evangelism

Rom 3:10 As it is written: **"There is no one righteous, not even one;** NIV

Rom 3:23 **for all have sinned and fall short of the glory of God,** NIV

Rom 5:8 But God demonstrates his own love for us in this: **While we were still sinners, Christ died for us.** NIV

Rom 5:12 **Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—** NIV

Rom 6:23 **For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.** NIV

Rom 10:9-10 **If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.** NIV

Rev 3:20 **Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.** NIV

Prayer: **Dear Jesus,** I know I have sinned and stand separated from You. I need Your forgiveness and I need You. I confess my sins and turn from them today. I ask You to come into my life and be my Lord and my Savior. In your precious name I pray. Amen.