

ROMANS SURVEY

Outline to the Video Mini-Series

THE FOUNDATIONAL EPISTLE FOR THE EDIFICATION OF THE BODY OF CHRIST

by Keith R. Blades

I. Romans 1:1-15 INTRODUCTION which contains information about the design and purpose of Romans.

- A. 1:1-7 Paul and his special apostleship to the Gentiles, of which the Romans are beneficiaries.
- B. 1:8-12 Paul's thanksgiving to God for the Romans' positive response to his gospel and his express desire for their doctrinal establishment.
- C. 1:13-15 Paul's inability to establish them in person, hence the purpose of this epistle.

II. Romans 1:15–5:21

— FIRST CORNERSTONE —

ESTABLISHMENT IN THE DOCTRINE OF OUR JUSTIFICATION BY GRACE THROUGH FAITH

The goal of this first cornerstone is the complete knowledge of our perfect judicial standing before God having trusted Christ as our Savior, and total assurance in the eternal nature of that judicial standing.

- A. 1:15-17 Paul's own understanding of the power and wisdom of God in the cross of Christ and that justification before God is by faith alone, without works of any kind at any time. This understanding and assurance is to also belong to us by the end of chapter 5.
- B. 1:18-3:26 The preaching/teaching of the gospel for our establishment.
 - 1. 1:18-32 THE FIRST PART OF THE GOSPEL — Wrath-consciousness: the need for salvation. The issue of how we stood in the eyes of God's Justice (i.e. worthy of God's wrath) before salvation and where all others still stand.
 - a. vs.18-19 Declaration of God's wrath upon all men and the reason for it.
 - b. vs.20-23 Negative response to the light of God-consciousness has been the response of all men from the beginning of the nations.

c. vs.24-27 Wherefore in times past God gave men up to walk in their own ungodly ways; which ungodly ways they pursued with vigor.

d. vs.28-32 As a result, the world is permeated with all kinds of unrighteousness, and everyone past and present is guilty of some unrighteousness and, hence, part of this ungodly, unrighteous world that deserves God's wrathful judgment.

2. 2:1-3:20 THE SECOND PART OF THE GOSPEL — No one has a self-defense plea that will successfully excuse them from being counted worthy of God's wrath. No one will be able to escape the judgment of God by anything they do.

a. vs.1-11 The self-defense plea of relative righteousness and Paul's teaching that it is no defense.

b. vs.12-16 The self-defense plea of extenuating circumstances because of being an ignorant Gentile, and Paul's teaching that it is no defense.

c. vs.17-29 The self-defense plea of extenuating circumstances because of being a favored Jew, and Paul's teaching that it is no defense.

d. 3:1-8 Anticipated final desperate attempts to escape wrath-worthiness by charging God with unrighteousness, etc., and Paul's teaching that dismisses all such charges.

e. vs.9-20 Concluding declaration and final proof that all the world is guilty before God and deserving of His wrathful judgment. There is no escape for anyone. Every mouth is stopped with no more self-defense pleas to make.

3. 3:21-26 THE THIRD PART OF THE GOSPEL — The glorious good news of God's gracious provision for pardon and justification freely offered to all men.

a. vs.21-23 The glorious good news that God is offering justification to all on account of the faithful performance of Jesus Christ as our substitute-redeemer.

b. vs.24-26 The justification is offered as a free gift of God's grace to us and is received on the basis of simple faith in Christ's substitutionary redemptive death in our behalf.

C. Declarations and proofs that our justification really is by grace through faith without works of any kind at any time: that it is obtained exclusively "by faith" just as Paul stated in 3:26, and previously declared in 1:17.

1. 3:27-31 Legal declaration and proof that justification is by grace through faith alone.

2. 4:1-8 Scriptural proofs that justification is by grace through faith without works.

3. 4:9-16a Proof from the doctrine of the Father-hood of Abraham.

4. 4:16b-22 Proof from consideration of Abraham's faith as the faith-father example.
 5. 4:23-25 Application of the proofs to us and the certainty that justification is by grace through faith without any of our works.
- D. Description of our present judicial standing before God being now justified, and the doctrine of its eternally secure existence.
1. 5:1-2 Our present 3-fold judicial standing before God being now justified.
 - a. vs. 1 Peace with God's Justice — no more wrath.
 - b. vs. 2a Access — complete personal acceptance with every aspect of God's character and essence.
 - c. vs. 2b Certain Hope of inheriting the glory of God.
 2. 5:3-21 Doctrines designed to provide complete assurance concerning the eternal security of our justified standing.
 - a. vs. 3-4 Troubling challenges to our confidence work to produce increased, abounding hope.
 - b. vs. 5-10 The doctrine of God's much more love for us now that we are justified.
 - c. vs. 11-21 The doctrine of the irrevocable reconciliation we received being justified.

III. Romans 6:1–8:39

— SECOND CORNERSTONE — ESTABLISHMENT IN THE DOCTRINE OF OUR SANCTIFICATION BY GRACE THROUGH FAITH

The goal of this second cornerstone is the complete knowledge of our sanctified standing before God "in Christ," which enables us to "live unto God."

- A. 6:1-2 Declaration that we are also sanctified (set apart unto God's use) having trusted Christ as our Savior as well as justified. We are "dead to sin" and should no longer live unto sin but unto God.
- B. 6:3-10 Detailed description of our sanctified position "in Christ."
 1. vs. 3-4 Mechanics: Baptism by the Holy Spirit "into Jesus Christ" identified us with Christ's death, burial, and resurrection.
 2. vs. 5-10 Who we now are "in Christ."
 - a. vs. 5-7 We are now "dead to sin"; freed from the mastership of sin in our bodies.
 - b. vs. 8-10 We are now "alive unto God"; able to live unto Him.
- C. 6:11-13 Basic application of this doctrine to ourselves.

1. vs. 11 We are to “reckon” ourselves to be exactly who God has said He has made us to be “in Christ.” We are “dead to sin but alive unto God” in Christ.

2. vs. 12-13 In the details of our lives we don’t have to let sin reign in our mortal bodies any longer, being “dead to sin.” Instead, as ones that are “alive from the dead” in Christ we should yield our members “as instruments of righteousness unto God.”

D. 6:14-7:25 The effectual working of our sanctified position “in Christ” requires that we be “not under the law, but under grace.”

1. vs. 14 Declaration that we are “not under the law, but under grace.”

2. vs. 15-23 Anticipated common objection to the idea of not being “under the law” and Paul’s response to it.

a. vs. 15 Objection: If we are “not under the law, but under grace” then we have no motivation not to sin or to do good.

b. vs. 16-23 Such thinking is based upon ignorance of the grandeur of who we are now “in Christ” and the power of grace to properly motivate us. We are now “servants of righteousness” with “fruit unto holiness, and the end everlasting life.” Grace gave us all of this and we ought to be zealous of good works because of it.

3. 7:1-6 God had to make us “dead to the law” and deliver us from it in order for our position “in Christ” to be put into practice, because the law is not designed to allow one to bring forth fruit unto God.

4. vs. 7-12 Another anticipated objection: Does this mean that the law is sin? that something is wrong with it? No; there is nothing wrong with the law, but there is something wrong with peoples’ ideas about the law. The law is not designed to suppress sin, but to give it life and put it in motion. The law’s purpose, therefore, is completely contrary to us “in Christ” whom God has made “dead to sin.” And, as Paul shows by his own example, if we try to put our position “in Christ” into practice “under the law” we will not “live unto God” at all, but we will functionally die. Therefore, God had to make it so that we are “not under the law” in order for our position “in Christ” to effectually work.

5. vs. 13-25 Another anticipated objection: Does this mean that the law is what makes me functionally dead? No; sin is what does that, but it is law’s job to manifest sin’s strength in us and that we after the flesh have no capacity to overcome sin and live unto God.

E. 8:1-13 The glorious freedom and victorious Christian life that is ours “under grace.”

1. vs. 1-4 Our position “in Christ” is effectually put into practice when we “walk after the Spirit” and not after the flesh under the law.

2. vs. 5-13 Amplification on “walking after the Spirit” in contrast to “walking after the flesh” under the law.

F. 8:14-17 “Under grace” we also possess ‘sonship’ and are no longer treated as little children under the bondage system of the law.

G. 8:18-39 Provisions “under grace” to equip us to cope with the “sufferings of this present time” as we await “the hope of the glory of God.”

1. vs. 18-25 The doctrine of our glorification to come and its capacity to produce patience.
2. vs. 26-27 The special tranquilizing ministry of the Holy Spirit in times of perplexion.
3. vs. 28-30 The stabilizing doctrine of the certainty of God’s counsel regarding us.
4. vs. 31-39 The further all-comforting doctrine that God is “for us.”
 - a. vs. 31 The power of God is “for us.”
 - b. vs. 32 The grace of God is “for us.”
 - c. vs. 33-34 The justice of God is “for us.”
 - d. vs. 35-39 The love of God is “for us.”

IV. Romans 9:1–11:36

— THIRD CORNERSTONE —

ESTABLISHMENT IN THE DOCTRINE OF THE DISPENSATION OF GENTILE GRACE NOW IN EFFECT

The goal of this third cornerstone is to understand and appreciate what God has done with Israel, that His program with them is temporarily in abeyance, and that we live in a new and different dispensation formerly kept secret.

- A. 9:1-5 Declaration of the fact that God has not fulfilled His program and purpose with Israel.
- B. 9:6-33 What has happened to them?
 1. vs. 6-13 Has the word of God taken none effect with them? Though this might seem so, Paul shows that this is not the case at all. God’s word all along has been calling out those in Israel who will fulfill His plan and purpose.
 2. vs. 14-18 Is God being unrighteous in what He has done with Israel? No; not at all, as Paul shows. In spite of His program with Israel He has the right to be merciful and gracious to whom He will, including Gentiles, and even to delay fulfilling His declared purpose with Israel to accomplish another purpose He has.
 3. vs. 19-29 Anticipated objection: If this is all true, then why does He still find fault and not go ahead and fulfill His program with them? For who has resisted His will and prevented Him from showing His mercy etc.? No one

has. But as Paul declares, no one has any right to dispute with God about what He is doing, or how long it takes, etc.

4. vs. 30-33 What has happened then? God has turned to the Gentiles in mercy and grace in response to Israel's stumbling over Christ.

C. 10:1-21 Amplification on Israel's stumbling.

1. vs. 1-13 Why they stumbled over Christ and continue to do so.

2. vs. 14-21 Israel is responsible for their own stumbling.

D. 11:1-29 What about Israel's present state and future?

1. vs. 1-6 Has God cast away Israel? God forbid, and why.

2. vs. 7-10 Israel not cast away, but God has blinded them.

3. vs. 11-24 Does this mean Israel has fallen and can not be restored in the future? God forbid, and why.

4. vs. 25 Israel's blindness is only temporary "until the fulness of the Gentiles be come in."

5. vs. 26-29 The fulness of God's program and dealings with Israel still yet to come, and will come.

E. 11:30-36 How we are to now look upon what God has done in temporarily setting Israel aside and turning to us Gentiles.

V. Romans 12:1–16:20

— FOURTH CORNERSTONE —

ESTABLISHMENT IN THE DOCTRINE OF WALKING WORTHY OF WHO WE ARE NOW AS JUSTIFIED, SANCTIFIED, MEMBERS OF GOD'S "NEW CREATION" IN THIS NEW DISPENSATION

A. 12:1-2 Exhortation to walk worthy of who we are now "in Christ."

B. 12:3-15:7 Basic doctrines with which to renew our minds so that we view things as God does, possess His norms and standards in our conscience, and so can be transformed in our conduct and can prove the "good, acceptable, and perfect, will of God."

1. vs. 3-8 The doctrine that we are "members one of another" in the body of Christ, and fundamental conduct in the church that is consistent with the agape love we ought to have for one another as such.

2. vs. 9-21 Further various ways in which our agape love for God and for one another ought to display itself.

3. 13:1-7 Walking worthy of who we are "in Christ" with respect to the Divine institution of human government.

4. 13:8-10 Whatever we do is to be done out of agape love.

5. 13:11-14 Walking worthy of who we are "in Christ" in view of "knowing the time."

6. 14:1-15:7 Walking worthy of who we are “in Christ” with respect to weaker brothers.
- C. 15:8-33 Reiteration of the doctrine of the great dispensational change that God has made and Paul’s special apostleship in connection with it.
1. vs. 8-12 The “time past” ministry of the Lord Jesus Christ and Gentile expectation of being dealt with in the fulfillment of Israel’s program.
 2. vs. 13-21 God’s present dispensation of the “offering up of the Gentiles” in spite of Israel, Paul’s special apostleship in accordance with it, and his zeal to make the grace of God known.
 3. vs. 22-33 Paul’s desire to come unto these saints and, having provided for their establishment through this epistle, to “come in the fulness of the blessing of the gospel of Christ” and so fulfill the rest of what his apostleship has for them.
- D. 16:1-20 Paul’s own agape love for these saints in Rome.
1. vs. 1-16 Personal expressions of Paul’s love in the Lord for the saints and assemblies in Rome.
 2. vs. 17-20 Warning and instructions concerning phase one of Satan’s policy of evil against them and us.

VI. Romans 16:21-27 CONCLUSION in which Paul underscores the design and purpose of this epistle.

- A. vs. 21-24 Greetings of agape love from those with Paul.
- B. vs. 25-27 Paul commends us to God for our establishment in the doctrines he has set forth in this epistle, and calls upon us to glorify God as the “only wise God” for what He has now revealed He has done and is doing through Jesus Christ.

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His studies are a testament to his attendance to ‘reading, exhortation and doctrine,’ laying the foundation for godly sonship edification.