

Table of Contents

Introduction	7
Outline 1: Paul and His Letters	11
Outline 2: Romans 1:1-7.....	17
<i>Greeting</i>	
Outline 3: Romans 1:8-17.....	23
<i>The Essence of the Letter</i>	
Outline 4: Romans 1:18-32.....	29
<i>The revelation of God's righteousness in wrath against the wickedness of the Gentiles</i>	
Outline 5: Romans 2:1-29.....	33
<i>The revelation of God's righteousness in wrath against the wickedness of the Jews</i>	
Outline 6: Romans 3:1-8.....	39
<i>The revelation of God's righteousness in wrath against the wickedness of the Jews</i>	
Outline 7: Romans 3:9-20.....	43
<i>The revelation of God's righteousness in Wrath Against the Wickedness of the Jews</i>	
Outline 8: Romans 3:21-31.....	45
<i>The revelation of God's righteousness in the new dispensation</i>	
Outline 9: Romans 4:1-25.....	49
<i>The revelation of God's righteousness in the old dispensation</i>	
Outline 10: Romans 5:1-11.....	55
<i>The revelation of God's righteousness as the certainty of salvation</i>	
Outline 11: Romans 5:12-21.....	59
<i>The revelation of God's righteousness as abounding grace in Christ</i>	
Outline 12: Romans 6:1-14.....	65
<i>The root of the new life of the justified sinner</i>	
Outline 13: Romans 6:15-23.....	73
<i>Service in the new life of the justified sinner</i>	
Outline 14: Romans 7:1-12.....	77
<i>Freedom in the new life of the justified sinner</i>	
Outline 15: Romans 7:13-26.....	83
<i>rThe Struggle in the new Life of the Justified Sinner</i>	
Outline 16: Romans 8:1-17.....	89
<i>The Spirit of God in the new life of the justified sinner</i>	
Outline 17: Romans 8:18-30.....	97
<i>The Hope in God in the new Life of the Justified Sinner</i>	
Outline 18: Romans 8:31-39.....	101
<i>The Certainty in the New Life of the Justified Sinner</i>	
Outline 19: Romans 9:1-29.....	105
<i>Israel's Election</i>	
Outline 20: Romans 9:30-10:21.....	115
<i>Israel gone Astray</i>	
Outline 21: Romans 11:1-36.....	121
<i>The Future of Israel</i>	
Outline 22: Romans 12:1-14.....	135

	<i>Righteousness in conduct, Focused on the Congregation</i>	
Outline 23:	Romans 12:14-21.....	141
	<i>Righteousness in Conduct, Focused on the World</i>	
Outline 24:	Romans 13:1-7.....	145
	<i>Righteousness in Conduct, Focused on Authorities</i>	
Outline 25:	Romans 13:8-14.....	149
	<i>Righteousness in Conduct, Directed by Love</i>	
Outline 26:	Romans 14:1-23.....	157
	<i>Righteousness in Conduct, Directed by Forbearance</i>	
Outline 27:	Romans 15:1-13.....	165
	<i>Righteousness in Conduct, Focused on Unity</i>	
Outline 28:	Romans 15: 14-33.....	169
	<i>Paul's Personal Commendation</i>	
Outline 29:	Romans 16:1-27.....	173
	<i>Paul's Personal Greetings</i>	
Glossary	181

Romans 1:1-7

Greeting

A. Notes on the Text

Verse 1

The change of name from Saul to Paul has occasionally given rise to the following pietistic or mystical remark in certain types of “conversion-literature”: “It is necessary to change from a Saul into a Paul.” Wrong! Luke calls him Saul many times after Acts 9!

“Servant,” literally: slave (Greek: *doulos*). (See also Philippians 1:1; Titus 1:1; James 1:1; 2 Peter 1:2; Jude 1.) In Romans 6:16 (twice), 17, 20 always: slaves. In the east, every servant of the king was called a slave, even if he was a royal prince. Paul (along with every believer) is the private property of Christ. (cf. 1 Corinthians 7:22; Ephesians 6:6. Also see Glossary #31, and Heidelberg Catechism, A. 1.) Paul (along with every believer) belongs completely to Christ and his service.

“Christ Jesus”: Paul does not simply use the name “Christ” as a given name, like the name, Jesus, but as a symbol for the office for which he has been anointed, Jesus the Messiah (Heidelberg Catechism, A. 31).

“Called”: called, followed by a positive good result, so that the person called comes and obeys. (See Main Thoughts, 3).

“Apostle”: one who is sent, a delegate, one commissioned, with authority and authorization for a certain mandate or office. In the New Testament era we can distinguish between the actual apostles (the twelve, Matthias, Paul) and others also called apostles (see 2 Corinthians 8:23 [R.S.V. messengers; Greek: apostles], Philippians 2:25 [ibid.]).

In the text it says: “Grace and peace to you.” Some ministers also say this at the beginning of the worship service. This grace and peace do not become ours automatically. They have to be accepted in faith (e.g. Matthew 10:12ff.). Certainly, the blessing is pronounced over us at the beginning and the end of the worship service. However, if it is not received in faith, this blessing will return to the minister.

“From God our Father and from the Lord Jesus Christ.” Question: isn’t God the triune God? Isn’t Paul forgetting to mention the Holy Spirit? Answer: the name “Father” means the triune God, the Father, the Son and the Holy Spirit, also as in the Lord’s Prayer. “Our Father” means the triune God, a fact we often forget! (cf. Isaiah 63:16; 64:8; Jeremiah 31:9) The Mediator with his specific names (our Lord Jesus Christ) is mentioned separately. Through him we receive grace and peace with God.

B. Main Thoughts

1. Paul introduces himself as an apostle, that is, ambassador, office bearer of Jesus Christ. Therefore, he speaks with the authority of his office. Special office bearers in the church (see Ephesians 4:11ff.) have authority over the members of the church; hence, they command. Their authority is that of the Word of God. When an office bearer acts contrary to the Word, his authority ends. He must also maintain good order (1 Corinthians 14:40). Measures to that end must be accepted as such by the church members. Questions regarding the authority of ecclesiastical office can be discussed at this point. Were the apostles always inspired? No! (See Galatians 2:11ff.) On what points does the authority of the apostolic office differ from the authority of the offices of minister, elders and deacons? Or is there no essential difference?

2. In the New Testament the word “apostolate” is used exclusively for the office of those referred to as apostles, to emphasize the element of eye and ear-witness (Acts 1:25; cf. 1:22), the apostolic mandate (1 Corinthians 9:2), and the spreading of the gospel (Romans 1:5 and Galatians 2:8). In our time, people speak about the apostolate of the church, by which they mean the calling of the church to go out into the world and proclaim the gospel. This spawned “the theology of the apos-