Romans Survey

A 22-Lesson Study · Keith Blades · Enjoy The Bible Ministries®

Bird's Eye View — Four Cornerstones of Edification

The Foundational Epistle

Four Cornerstones — 22 Lessons — the Starting Point for Full Edification

INTRODUCTION · L1–L6 · Design and Purpose of Romans · Romans 1:1–15 · 6 lessons

FIRST CORNERSTONE · L7–L10

Justification by Grace Through Faith

Romans 1:15–5:21

L7 Wrath Consciousness
Romans 1:15–32 — men by nature deserve God's wrath

L8 No Self-Defense Plea
Romans 2:1–3:20 — every mouth stopped

L9 Justification by Grace Through Faith
Romans 3:21–4:25 — the gospel's third part and its proofs

L10 Results of Justification
Romans 5 — peace, access, eternal security

4 lessons

SECOND CORNERSTONE · L11–L14

Sanctification by Grace Through Faith

Romans 6:1–8:39

L11 The Gospel of Sanctification
Romans 6:1–13 — dead to sin, alive unto God

L12 Not Under the Law, but Under Grace
Romans 6:14–7:25 — a new system of operation

L13 Walking After the Spirit
Romans 8:1–17 — led by the Spirit as sons

L14 Coping with the Sufferings of This Present Time
Romans 8:18–39 — nothing can separate us

4 lessons

THIRD CORNERSTONE · L15–L18

The Dispensation of Gentile Grace Now in Effect

Romans 9:1–11:36

L15 Has the Word of God Taken None Effect?
Romans 9:1–13 — God's purpose according to election

L16 God's Righteousness in Setting Israel Aside
Romans 9:14–33 — no unrighteousness with God

L17 Israel's Stumbling
Romans 10 — ignorant of God's righteousness

L18 Israel's Future & National Salvation
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4 lessons

FOURTH CORNERSTONE · L19–L22

Walking Worthy of Who We Are Now

Romans 12:1–16:20

L19 The Reasonable Service
Romans 12 — present your bodies; renew your mind

L20 Government, Agape Love, Knowing the Time
Romans 13 — subject unto the higher powers; knowing the time

L21 Strong and Weak in Faith
Romans 14:1–15:7 — weaker brothers

L22 Completing the Survey
Romans 15:8–16:27 — dispensational change; satanic policy of evil

4 lessons

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Introduction · Lessons 1–6

The Design and Purpose of Romans · Romans 1:1–15

1 Romans as the Foundational Epistle

L1 · Introduction to the Survey

- Building on right division (2 Timothy 2:15) from course one: Paul's epistles, Romans through Philemon, are expressly to us and about us — Romans is the starting point for the full edification of members of the Body of Christ.
- Romans is the foundational epistle in the doctrinal order for edification — not because it was written first, but because it establishes the first-things-first truths upon which all further doctrine is built.
- Paul uses two illustrative analogies: a building process (foundation + superstructure) and a growth process (milk, then meat) — both point to Romans as the starting point for full edification.
- Romans 16:25 — two issues comprise the establishment doctrines: 'my gospel', the unique gospel committed to Paul as the apostle of the Gentiles, and 'the preaching of Jesus Christ, according to the revelation of the mystery'.

2 The Divine Design for Edification

L2 · The Divine Design from Romans to Philemon

- Before beginning in Romans, the lesson shows the divine design of edification from Romans to Philemon: Romans comes first because doctrinally it contains the first things first that God wants us to learn.
- Ephesians 2:20–22: the Ephesians, positionally and doctrinally, are being built upon a foundation already laid — the divine design for the edification of every member of the Body of Christ.
- The Ephesian saints are called 'faithful in Christ Jesus' (Eph. 1:1) — an identifier of their edification, built on Romans' foundational truth.
- Paul's prayer for 'the spirit of wisdom and revelation in the knowledge of him' (Eph. 1:17) is that they would know the things that comprise the superstructure — not related in Romans through Galatians.

3 Overview of the Four Cornerstones

L3 · The Structure of Romans

- Romans is first in doctrinal order because it contains the first-things-first foundational doctrines — the cornerstone doctrines God wants laid within our soul to build upon in the advanced truths that follow.
- The four cornerstones: (1) justification by grace through faith (Rom. 1:15–5:21), (2) sanctification by grace through faith (Rom. 6:1–8:39), (3) the dispensation of Gentile grace now in effect (Rom. 9:1–11:36), (4) walking worthy of who we are now (Rom. 12:1–16:20).
- Who God's made you to be in his Son: justification, sanctification, being a member of the new creation, the church, the Body of Christ in this dispensation of grace.

4 Paul's Special Apostleship to the Gentiles

L4 · The Introduction to Romans, Part One (Romans 1:1)

- The introduction (1:1–15) has three parts: (A) vv.1–7 Paul's special apostleship to the Gentiles; (B) vv.8–12 thanksgiving and his desire for their doctrinal establishment; (C) vv.13–15 inability to establish them in person, hence the purpose of this epistle.
- Paul is 'separated unto the gospel of God' (v.1) — uniquely, distinctly; sent out with a different message to a different group of people under a different program.

5 Separated unto the Gospel of God: Paul's Two-Fold Distinctiveness

L5 · The Introduction to Romans, Continued (Romans 1:1–5)

- Paul's separation unto the gospel of God is unique, first, in that he proclaims the death, burial, and resurrection of Christ — promised afore (v.2) — as good news.
- Second, Paul was sent out to proclaim that good news to the Gentiles apart from Israel and in spite of Israel (v.5).

6

Paul's Gospel Versus the Message Gentiles Would Have Heard

L6 · Completing the Introduction (Romans 1:1–15)

- Without Paul's special apostleship, a message would have gone out to the Gentiles in the day of the Lord (Joel 3) — not a message of grace.
- Paul's gospel: in the cross is the provision for amnesty and deliverance from the wrath to come — the free offer of justification to eternal life.
- The next lesson begins the First Cornerstone at Romans 1:15–16; the first part of the gospel is wrath consciousness (1:18–32).

First Cornerstone · Lessons 7–10

Justification by Grace Through Faith · Romans 1:15–5:21

7 The Gospel and Wrath Consciousness

L7 · First Cornerstone Begins (Romans 1:15–32)

- The First Cornerstone opens in Romans 1:15: establishment in the doctrine of our justification by grace through faith — verses 15 through 17 set the stage and a doctrinal objective for this first cornerstone.
- Romans 1:18–32: the first part of the gospel — wrath consciousness, the need for salvation: men by nature deserve God's wrath.
- Three times God 'gave them up' / 'gave them over' (vv.24, 26, 28) — each tied to a component of godliness being violated, on a course of increasing ungodliness.
- Wrath consciousness is the necessary first step: before the salvation can ever be appreciated, the wrath has to be understood.

8 No Self-Defense Plea

L8 · Part Two of the Gospel (Romans 2:1–3:20)

- Romans 2 answers the self-defense pleas against deserving God's wrath: relative righteousness, extenuating circumstances as an ignorant Gentile, and extenuating circumstances as a favored Jew.
- Relative righteousness (2:1–11): a man comparing himself and his conduct with that of another man — no defense; 'there is no respect of persons with God' (v.11).
- The favored Jew (2:17–29): having the law is no defense — the law condemns him as by nature a sinner just like the Gentiles.
- Romans 3:1–8 dismisses the final desperate attempts; 3:9–20 concludes Part Two: 'that every mouth may be stopped, and all the world may become guilty before God' (3:19).

9 Justification by Grace Through Faith

L9 · Part Three of the Gospel and Its Proofs (Romans 3:21–4:25)

- Romans 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 — through Christ's redemption and propitiation.
- (1) Redemption (v.24) — Christ paid a price to deliver us from a predicament we had no capacity to deliver ourselves from; (2) propitiation (v.25) — that payment satisfied God's justice; (3) justification — forgiveness of sins and the righteousness of God imputed unto us.
- Romans 4 proves justification by grace through faith from Abraham (before the law) and David (under the law) — no man has ever been justified on the basis of works in God's eyes.
- Romans 4:25: Christ 'was delivered for our offences, and was raised again for our justification' — the succinct declaration of the gospel of God's grace.

10 The Results of Justification and Eternal Security

L10 · Completing the First Cornerstone (Romans 5)

- Romans 5:1–2 sets forth the three primary possessions of the justified believer: (1) peace with God (v.1), (2) access into this grace wherein we stand (v.2a), (3) hope of the glory of God (v.2b).
- Romans 5:3–4: troubling challenges to the gospel of grace we have believed are designed to shake our confidence — but God's got it designed so that those things actually increase our hope.
- Romans 5:5–10: the doctrine of God's much more love for us now that we are justified — 'Much more then, being now justified by his blood, we shall be saved from wrath through him' (v.9).
- Romans 5:11–21: the doctrine of our irrevocable reconciliation, the capstone to the eternal security doctrines — the contrast is always between the one man Adam and the one man Christ.

Second Cornerstone · Lessons 11–14

Sanctification by Grace Through Faith · Romans 6:1–8:39

11 The Gospel of Sanctification

L11 · Second Cornerstone Begins (Romans 6:1–13)

- The Second Cornerstone (Romans 6–8) establishes the doctrine of sanctification — another transaction that took place, simultaneous with justification, the moment we trusted Christ, identifying us with Christ in his death, burial, and resurrection.
- Holy Spirit baptism (Romans 6:3–4): every believer has been baptized into Christ's death, burial, and resurrection — a baptism the Holy Spirit performed the moment we trusted Christ as Savior; not water baptism.
- Romans 6:11–13: the application — 'reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord' (v.11); 'yield yourselves unto God, as those that are alive from the dead' (v.13).
- Sanctification took place the moment we trusted Christ; the issue now is to reckon it to be true and begin operating upon it — our position in Christ has given us the capacity to do something we never could do before.

12 Not Under Law But Under Grace

L12 · Two Systems: Under Law, Under Grace (Romans 6:14–7:25)

- Romans 6:14: 'For sin shall not have dominion over you: for ye are not under the law, but under grace' — grace is the brand new system God has created for us to operate under today in this dispensation of grace.
- Under the law, sin takes occasion by the commandment (Romans 7:8). Under grace we have a system that doesn't call upon the flesh and is completely different from the law performance system.
- Romans 7:1–6: the law-death-remarriage analogy — the believer has died to the law through the body of Christ and is now 'married to another,' bringing forth fruit unto God.
- Romans 7:15–25: Paul's struggle to put his position in Christ into practice under the law is not a struggle he can win — chapter 8 describes the contrast: walking after the Spirit and walking after the flesh.

13 Walking After the Spirit

L13 · Putting Sanctification Into Practice (Romans 8:1–17)

- Romans 8:1: 'no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit' — our position in Christ is put into practice when we walk after the Spirit and not after the flesh under the law.
- 'the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death' (v.2) — that is our position in Christ from Romans 6; walk after the Spirit and it goes into practice.
- Romans 8:14–16: all who are led by the Spirit of God are sons of God — sons in contrast to children: God treats us as sons, and the law is not employed with sons.
- 'ye have received the Spirit of adoption' (v.15) — sonship status received the moment we trusted Christ as Savior; sonship is dealt with again at Romans 12.

14 Sufferings, Glory, and God for Us

L14 · Completing the Second Cornerstone (Romans 8:18–39)

- Romans 8:18: 'the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us' — the doctrine of our glorification works within us to produce the patience to endure the sufferings of this present time.
- We primarily suffer because of two issues: (1) the sufferings of this present time, common to man in this sin-cursed world, and (2) sufferings from the satanic powers of evil as we take a stand for sound doctrine — the sufferings of Christ.
- Romans 8:28–30: the stabilizing doctrine of the certainty of God's counsel — foreknown, predestinated, called, justified, glorified; our glorification is a past tense issue as far as God's concerned.
- Romans 8:35–39: 'Who shall separate us from the love of Christ?' — the love of God is for us: nothing can separate us from the love of God which is in Christ Jesus.

Third Cornerstone · Lessons 15–18

The Dispensation of Gentile Grace Now in Effect · Romans 9:1–11:36

15 The Dispensation of Gentile Grace

L15 · Third Cornerstone Begins (Romans 9:1–13)

- The Third Cornerstone (Romans 9–11) sets forth the fundamental doctrines of this dispensation of Gentile grace and an appreciation for what has happened to Israel — so we don't misunderstand who we are and assume we're someone we aren't.
- Romans 9:1–5: Paul's grief for Israel — the adoption, the glory, the covenants, the giving of the law and the promises pertain to them — they have yet to possess the fullness of them. Their temporary setting aside is not abandonment.
- Romans 9:6–13: they are 'not all Israel, which are of Israel' — God's word has been calling out of the physical seed of Abraham the children of promise, to be accounted for the seed to whom the kingdom would be given.
- Isaac, a child of promise, and Jacob vs. Esau — 'that the purpose of God according to election might stand, not of works, but of him that calleth' (v.11): Jacob responded to God's call; Esau didn't.

16 God's Righteousness in Setting Aside Israel

L16 · Romans 9:14–33

- Romans 9:14: '*Is there* unrighteousness with God? God forbid' — Paul directly addresses the charge that God is unjust in temporarily setting aside Israel during this dispensation of Gentile grace.
- God reserved Himself the right to be merciful: 'I will have mercy on whom I will have mercy' (v.15) — the law contract didn't call for Him to have mercy upon anybody; God's turned to us Gentiles on the basis of mercy and grace.
- Israel stumbled at the stumbling stone (v.32–33) — seeking it not by faith but by the works of the law, Israel did not attain it, while the Gentiles attained the righteousness which is of faith.
- Hosea's 'not my people' passage and Isaiah's 'a remnant shall be saved' (vv.25–29) show God will not leave Israel a vessel unto dishonor forever — He will resume and fulfill His program with Israel.

17 Amplification on Israel's Stumbling

L17 · Romans 10

- Romans 10:1: 'Brethren, my heart's desire and prayer to God for Israel is, that they might be saved' — a personal salvation for an Israelite is in view, distinct from 'all Israel shall be saved' (11:26).
- Israel's fundamental failure: 'being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God' (v.3).
- Romans 10:9–13: the word of faith — what Paul tells an Israelite, not the proclamation of the gospel for us today; 'there is no difference between the Jew and the Greek.'
- Romans 10:17: 'So then faith *cometh* by hearing, and hearing by the word of God' — Israel heard the gospel of the kingdom and could have believed; Israel is responsible for her own stumbling.

18 Israel's Present State and Future: Remnant, Blindness, National Salvation

L18 · Completing the Third Cornerstone (Romans 11)

- Romans 11:1: 'Hath God cast away his people? God forbid' — Paul's showing God hasn't cast away his people; this is only a temporary suspension in God's program and dealings with them.
- The remnant principle (v.5): 'at this present time also there is a remnant according to the election of grace' — there was a remnant at the present time Paul was writing, and it is by grace, no more of works (v.6).
- Romans 11:25–27: Israel's blindness is in part and only temporary — 'blindness in part is happened to Israel, until the fulness of the Gentiles be come in' — and so all Israel shall be saved.
- The Deliverer shall come out of Zion (v.26–27): Israel's national salvation is guaranteed — God made an oath-bound covenant unto them; of the Davidic Covenant, the Redeemer function was at the cross, and the remaining mandates, Deliverer, Avenger, King, Blesser, are all going to come.

Fourth Cornerstone · Lessons 19–22

Walking Worthy of Who We Are Now · Romans 12:1–16:20

19 The Reasonable Service

L19 · Fourth Cornerstone Begins (Romans 12:1–21)

- The Fourth Cornerstone (Romans 12:1–16:20) establishes the doctrine of walking worthy of who God has made us to be in Christ, on the basis of the mercies of God shown in the first three cornerstones.
- Romans 12:1–2: 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice' — the only reasonable thing for us to do in view of the mercies of God: grace motivation, mercy motivation.
- The renewing of the mind (v.2): transformation comes by renewing our mind with the doctrine set before us from verse 3 on, so we aren't conforming to this world's norms and standards.
- Romans 12:3–21: how to think of ourselves (vv.3–8), then displays of agape love — fervent in spirit, patient in tribulation, distributing to the necessity of saints, overcoming evil with good.

20 Human Government and the Armor of Light

L20 · Romans 13

- Romans 13:1–7: the divine institution of human government — God established it; a governmental official is a minister of God, designed to be a terror to evil works and a praiser of good.
- We must be subject not only to avoid severe consequences but also for conscience sake (v.5), giving them what we owe: tribute, custom, fear (respect), and honor (v.7).
- Romans 13:8–10: the owing principle — 'Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law' — anything done on the basis of agape love is righteousness in God's sight.
- Romans 13:11–14: the doctrine of the time — 'high time to awake out of sleep'; our deliverance, the rapture, is nearer than when we believed, and we are running out of time to redeem to God's honor and glory.

21 Strong and Weak in Faith

L21 · Receiving the Weaker Brother (Romans 14–15:7)

- Romans 14 addresses how those strong in the faith are to handle those weak in the faith — another member of the body of Christ who hasn't learned as much as you have; not a sinful or rebellious brother.
- The strong are not to despise the weak; the weak are not to judge the strong — 'God hath received him'; we will each be held accountable at the judgment seat of Christ for our own conduct (v.3–12).
- Romans 14:13–23: the consistent thing — no stumbling block in a brother's way; 'Let us therefore follow after the things which make for peace, and things wherewith one may edify another.'
- Romans 15:1–7: the strong bear the infirmities of the weak and please not themselves — Christ is the model: 'receive ye one another, as Christ also received us to the glory of God' (v.7).

22 Completing the Survey

L22 · Dispensational Change, Paul's Apostleship, Satanic Policy of Evil (Romans 15:8–16:27)

- Romans 15:8–12 reiterates the great dispensational change: Jesus Christ 'was a minister of the circumcision' — time past, with the expectation of what's yet to come; the Gentiles glorifying God for His mercy is not what Gentiles are doing today in this dispensation of grace.
- Paul's distinct apostleship (v.16): 'that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost' — that's what's going on right now in this dispensation of grace, made manifest through Paul's ministry.
- Romans 16:25–27: Paul commends us to God for our establishment — 'to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.'
- The survey is complete: the four cornerstones — justification, sanctification, the dispensation of Gentile grace, and walking worthy — the foundation upon which everything from 1 Corinthians to Philemon is to be built.

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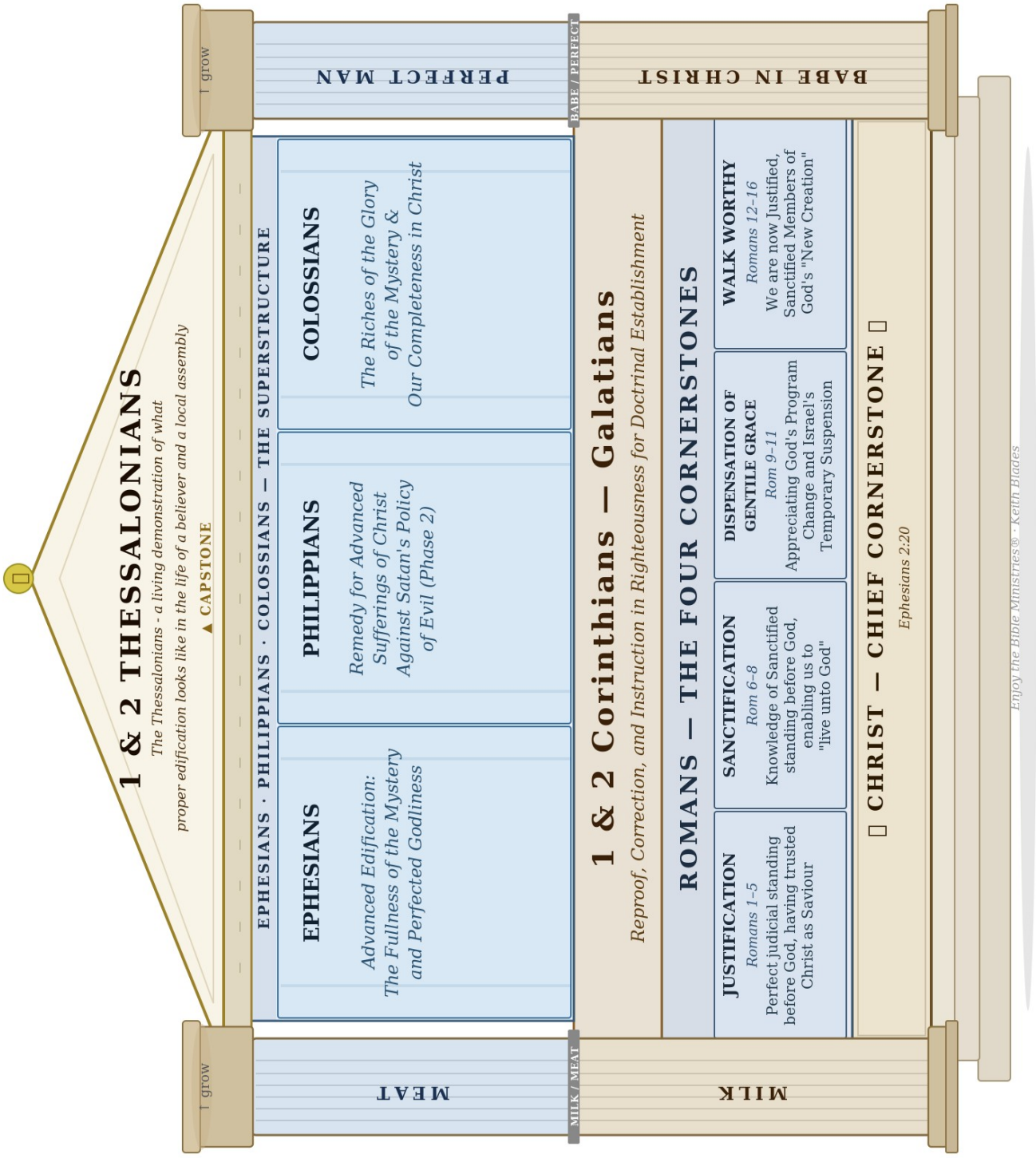
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ROMANS — THE FOUR CORNERSTONES
JUSTIFICATION
Romans 1–5
Perfect judicial standing before God, having trusted Christ as Saviour
SANCTIFICATION
Rom 6-8
Knowledge of Sanctified standing before God, enabling us to "live unto God"
DISPENSATION OF GENTILE GRACE
Rom 9–11
Appreciating God's Program Change and Israel's Temporary Suspension
WALK WORTHY
Romans 12–16
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