

The Roman Pilgrimage
– Volume 1 –
by Derek Prince

— Study Note Outline —
RP1

Six Tape Series

Romans 1:1 – 1:17

Romans 1:18 – 2:16

Romans 2:10 – 3:20

Romans 3:21 – 3:31

Romans 4:1 – 4:25

Romans 5:1 – 5:21

Welcome to the “Roman Pilgrimage”!

You are setting out on a journey in the realm of the spirit which will both inspire and challenge you. At times the going will be rough. It will take you through the darkest depths of human depravity and then on to the glistening heights of God’s grace and glory.

Romans is a unique combination of the spiritual and the intellectual, without parallel in human literature. It unfolds the most sublime spiritual truth in terms of the most flawless logic. It will not merely illuminate your spirit; it will also challenge your intellect.

For this reason, Romans will not yield its riches to careless or superficial reading. If you are to complete this pilgrimage successfully, there are two items of spiritual equipment which are essential: **prayer** and **perseverance**.

Let me encourage you, therefore, with the words of the Lord to Joshua, as he prepared to enter the promised land:

“Only be strong and very courageous.”

Derek Prince

The Roman Pilgrimage
Outline for Romans 1 – 5

Central Theme: Righteousness

God’s Answer to Job 9:2 Matthew 5:6

Four Main Sections

1. Chs. 1 – 8: Logical and scriptural basis of the Gospel

2. Chs. 9 – 11: God’s special dealings with Israel—main issue: God’s election
3. Chs. 12 – 15: Application of preceding truths to daily living
4. Ch. 16: Personal greetings and benediction

Section I: Chapters 1 – 8

- Chapters 1 – 7: Are ten stages on a spiritual pilgrimage
- Chapter 8: Is the destination: the Spirit-controlled life—entered only through the door of “no condemnation” (8:1)

Introduction: 1:1 – 1:17

Paul introduces:

1. himself
 2. the Gospel
 3. the Christians at Rome
- (a) 1:1, 5, 9–15 Paul: sole author of the Epistle (compare Ephesians)—first, bond-servant (slave), then apostle—first grace, then apostleship—set apart to the Gospel (compare 2:16)—for obedience of faith among Gentiles (compare 15:18–19)—with special longing to visit Rome and strengthen the Christians there. (God’s answer to Paul’s prayer is described in Acts 27:1–28:15)
- (b) 1:2–4 The Gospel: promised in Old Testament—centers in *death and resurrection* of Jesus (compare 4:23–25)—Son of David and of God, Messiah, Lord—by resurrection God reversed the sentences of Pilate and the Sanhedrin and vindicated the claim of Jesus to be His Son.
- 1:16–17 God’s righteousness revealed and power released through *faith/believing* (4 times in 2 verses) = first **commitment**, then **belief**—compare Hab. 2:4; Gal. 3:11; Heb. 10:38.
- (c) 1:6–8 The Christians at Rome: Called “holy ones”—their faith a testimony to the *whole Roman world*.

STAGE 1: 1:18 – 1:32

God’s Self-revelation—

Man’s Rejection and Its Consequences

- 1:18–20 Creation testifies to man’s inner, logical mathematical faculty of God’s invisible power and divine nature—especially the Heavens (Ps. 19:1–4)—but *men deliberately suppressed this*.
- 1:21 First two downward steps:
- (1) Not glorifying God

- (2) Not giving thanks
- 1:22–23 First two results:
- (1) Foolishness
- (2) Idolatry (compare Ex. 20:3–5; 32:1–6)
- 1:24–32 As a **judgment**, God gave them over:
- (a) 1:24–25 To *lust* and *defilement*
- (b) 1:26–27 To *degrading passions* and *homosexuality* (compare 1 Cor. 6:18)
- (c) 1:28–32 To a *depraved mind* and *all unrighteousness*—compare the historical outworking predicted in 2 Tim. 3:1–5—**Corruption is irreversible.**

STAGE 2: 2:1 – 3:8

Increased Moral Knowledge Merely Increases Responsibility

- 2:1–6 Those who know what is right and judge others are *not* thereby exonerated from their *own guilt*—knowledge (by itself) produces *arrogance* (1 Cor. 8:1)—rather than *repentance*. All this applied primarily—but not exclusively—to Jews, who have the Law of Moses.

Five principles of God’s judgment

1. 2:1–2 *According to Truth*—contained in God’s Word (John 17:17)—compare John 12:47–48; Ps. 119:160
 2. 2:6 *According to Deeds*—compare 1 Peter 1:17—recorded in books (Rev. 20:12)—compare electromagnetic tapes
 3. 2:11 *No Partiality* (based on *external* “image”)—compare Deut. 10:17—stated 9 times in Old Testament and 7 times in New Testament
 4. 2:12 *According to Light*—a measure granted to *all men* (1:20)—the greater the light, the stricter the judgment (Matt. 11:20–24)
 5. 2:16 *Men’s Secrets*—inner thoughts and motives—compare 1 Cor. 4:5—a function of God’s Word (Heb. 4:12–13)
- 2:6–10 Those whom **God accepts** and those whom **God rejects**—*humility and faith* vs. *pride and unbelief*—compare Hab. 2:4; 1 Pet. 5:5–6. “Doing good” indicates deeds—“Seek for” indicates faith.

Examples from Old Testament of those accepted:

1. Queen of Sheba (Luke 11:31)
2. Ninevites (Luke 11:32) compare Micah 6:8

- 2:13–15, 26–27 Conscience may produce in Gentiles the same effect that the Law can produce in Jews—i.e. recognition of need of God’s mercy—but conscience may be *weak* (1 Cor. 8:7), *seared* (1 Tim. 4:2), *defiled* (Titus 1:15).
- 2:17–25 Specific examples of hypocritical misuse of the law by Jews—bringing dishonor on God’s name. Can Christians be equally guilty?
- 2:28–29 God accepts external ordinances only if they proceed from a *sincere, believing heart* (compare 1 Sam. 16:7).
- 3:1–8 The increased privileges of the Jews correspondingly increase the *guilt* of their unbelief—by contrast, this highlights **God’s faithfulness**—but **God’s righteousness** makes His judgment certain.

STAGE 3: 3:9 – 3:20

The Whole World Accountable to God (Sums Up Stages 1 and 2)

- 3:9–19 Quotations from Old Testament proving universal guilt of all mankind—taken from “the Law,” they apply primarily to those under the Law—**no one** is *righteous*, or *understands*, or *seeks God*, or *does good*—only God’s grace can initiate repentance and conversion (compare Eph. 2:1–7)
- 3:20 **Conclusion:** the Law exposes sin (compare 7:7)—but no one can achieve righteousness by it.

Parenthesis: 6 purposes for which the Law was given:

- (1) To show men the reality and power of sin (3:19–20; 7:7, 12–13)—first the diagnosis, then the medicine
- (2) To show men they are unable to achieve righteousness by their own efforts—Paul’s own experience (7:18–23)
- (3) To foretell and foreshadow the Savior (Messiah)—a Tutor (Gal. 3:24)
 - a. Foretell: Deut. 18:18–19 and Acts 3:22–26
 - b. Foreshadow: Passover Lamb—Exodus ch. 12; John 1:29; 1 Cor. 5:7
- (4) To keep Israel as a separate nation to which Messiah could come—“in custody”—“shut up” (Gal. 3:23)—compare Num. 23:9
- (5) To provide humanity with a pattern of a nation governed by just laws (Neh. 9:13–14)
- (6) To provide inexhaustible material for spiritual meditation (Ps. 1:1–3)

STAGE 4: 3:21 – 3:31

God's Provision of Righteousness

- 3:21–26 Redemption from sin through the propitiatory sacrifice (Mercy Seat) of Jesus—the redemption price: His blood (1 Pet. 1:18–19)—Life for Life, or Soul for Soul (Deut. 19:21)—compare Lev. 17:11; Is. 53:12. This covers both past and future (Heb. 9:14)—thus God can justify sinners without compromising His own justice. This kind of righteousness is a *gift* (5:17).
- 3:27–28 Excludes boasting—no room for *pride* (Hab. 2:4).
- 3:29–30 God requires faith alike from Jews and Gentiles—expressed either through circumcision or without it—compare 14:23; 1 Cor. 7:19; Gal. 5:6.
- 3:31 Righteousness thus received upholds the law in its entirety—No one has authority either to *add* to it or to *take away* from it—Deut. 4:2; 12:32; Prov. 30:6; James 2:10–11.

STAGE 5: 4:1 – 4:25

Example of Abraham: Justified by Faith, Not Works

- 4:1–25 Both Abraham and David exemplify **justification by faith, not works**.
- 4:1–5 Gen. 15:6 states that God reckoned Abraham's faith to him as *righteousness*—God did not owe this to Abraham, but granted it to him by *grace* (favor)—which *cannot be earned* (11:6).
Thereafter, Abraham still did things that were *wrong*:
(a) Fathered Ishmael by Hagar (Gen. ch. 16)
(b) Lied about Sarah and permitted her to be taken into Abimelech's harem (Gen. ch. 20)
God did not approve Abraham's wrongdoing, but He still reckoned his *faith* to him as *righteousness*—compare Luke 22:31–32.
Abraham's errors came through doing *more, not less*, than God asked of him.
- 4:6–8 In Psalm 32:1–2 David joins 3 things together:
1. Lawless deeds forgiven
2. Sins covered
3. God no longer takes sin into account—the negative side of God reckoning righteousness through faith.
- 4:9–12 Abraham's faith was reckoned as righteousness **before** he was circumcised—circumcision is valid only on the basis of faith.

The **essential condition** for having Abraham as father is **faith**. Thus, Abraham becomes father to two different kinds of people:

- (a) Those who are *circumcised* on the basis of faith (Jews)
- (b) Those who *exercise faith* without being required to be circumcised (Gentiles)

4:13–22

God's Promise was given to Abraham 430 years before the Law (Gal. 3:17)—the fulfillment of the promise was not contingent on keeping the Law.

The Law does not bring God's grace, but His wrath against every violation—compare Gal. 3:19.

Receiving the promise depends on walking in the steps of Abraham's faith:

- (a) He *accepted* God's promise by faith alone without evidence.
- (b) He *recognized* he was incapable of producing the promised result.
- (c) He *focused* without wavering on the promise—this was *reckoned as righteousness*.
- (d) He and Sarah both *received* supernatural life in their bodies.
- (e) Thus the promise was *fulfilled* and God was glorified.

Three facts about Grace:

- (1) It *begins* where human ability *ends*
- (2) It is *received only by faith* (Eph. 2:8)
- (3) Its *result always glorifies God* (Eph. 1:5–6; 13–14)

4:23–25

Likewise, *righteousness will be reckoned* to all who *believe* in the death and resurrection of Jesus—His death paid the penalty for our sins—His resurrection vindicated His righteousness—and therefore ours—since we are *identified with Him* (Col. 2:11–12; Eph. 2:4–6)—compare Hos. 6:2.

STAGE 6: 5:1 – 5:11

Five Experiential Results of Being Justified by Faith

5:1–2

- (1) Peace with God
- (2) Access to Grace that upholds us
- (3) Exulting in Hope of God's glory

5:3–5

Also (4) Exulting in Tribulations—compare James 1:2–4—because of what they *produce in us*:

- (a) Perseverance

- (b) Proven character
- (c) Hope—produced by God’s love in our hearts—which *believes, hopes, endures all things* (1 Cor. 13:7)
- 5:6–10 God’s **unconditional love** demonstrated by Messiah’s death for us, while still helpless, ungodly, sinners, enemies—by it we are justified, saved, reconciled, preserved.
- 5:11 The Climax: **(5)** Exulting in God Himself—compare Ps. 43:3–4; Rom. 11:36

STAGE 7: 5:12 – 5:21

Comparison Between Adam and Jesus

- 5:12–14 Two time periods:
 - (1) Adam to Moses: No God-given Law
 - (2) Moses to Jesus: Israel under Law of Moses (John 1:17)
 1 Cor. 15:45–47 Reveals Jesus as:
 - (1) The Last Adam—end of the whole Adamic inheritance
 - (2) The Second Man—Head of a new race (Col. 1:18)

Similarities Between Adam and Jesus:

- 5:18 Through Adam’s one transgression condemnation to all men—through Jesus’ one act of obedience justification to all men.
- 5:19 Through disobedience of Adam many made sinners—through obedience of Jesus many made righteous.

Differences Between Adam and Jesus:

- 5:15 All men add their own sin to that of Adam—**no man** can add *anything* to the grace of Jesus (John 1:16).
- 5:16 It required only one transgression of Adam to bring condemnation but justification through Jesus covers many transgressions.
- 5:17 Through Adam’s transgression death became king—those justified through Jesus receive more abundant life and a superior Kingdom—in this present life (Ps. 103:19; Rev. 1:6).
- 5:20–21 Law brought man’s disobedience into full view (7:13)—but God’s grace was sufficient even for this. Thus the kingdom of sin is overthrown—the kingdom of grace is established (Col. 1:13). For believers, God’s throne is a throne of grace (Heb. 4:16).