

The Roman Pilgrimage
– Volume 2 –
by Derek Prince

— Study Note Outline —
RP2

Six Tape Series

Romans 6:1 – 6:23

Romans 6:23 – 7:16

Romans 7:1 – 7:25

Romans 7:25 – 8:4

Romans 8:5 – 8:25

Romans 8:26 – 8:39

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 6 – 8

STAGE 8: 6:1 – 6:11

God's Solution for the Old Man: Execution

Beyond forgiveness of past sins (3:21–26), we need a remedy for the rebel inside us: “the old man”—our carnal nature inherited from Adam—also called “the flesh” (7:5, 18, 25, etc.)—“the body” (Rom. 8:10)—“the body of sin” (6:6)—“the body of the flesh” (Col. 2:11).

6:1–5 5:20–21 provokes imagined objection: “So in order to receive more grace, we need to go on sinning?”

Answer: Impossible! To receive grace we must be identified with Jesus in death, burial and resurrection—typified by **baptism** (Col. 2:11–12). Death to sin is the only door to resurrection into righteousness and into God's grace.

6:6–7 The Old Man is an incorrigible rebel—but in Jesus he was executed on the cross.

A prophetic picture: Is. 1:5–6 and 52:13–53:6 (NIV)

Death represents the last claim of the Law upon anyone—when this claim has been settled, we are justified/acquitted—no one can be punished twice for the same offense—the Law has no more against us—compare Gal. 2:19–20.

6:8–11 We share with Jesus:

(a) in *death to sin*

(b) in *immortal life* now lived for God

Consider the implications of “dead to sin.”

STAGE 9: 6:12 – 6:23

How to Apply God's Solution in Our Lives

6:12–14 No longer present your members to sin, but present yourselves and your members to God for righteousness—you are no longer under Law (and thus under sin's control), but under grace—these are two mutually exclusive alternatives.

6:15–22 Second imagined objection: “If we are not under Law, we are free to commit sinful acts when it suits us.”

Answer: No! You have only two options:

(a) *Yield to sin* and become slaves to sin, or

(b) *Yield to God* and become slaves to righteousness

Option (b) is only possible through faith in the substitutionary sacrifice of Jesus—it leads to holiness and eternal life.

- 6:23 The choice:
(a) **Wages**—what we have *earned*, or
(b) **Free Gift**—which we *cannot earn*

STAGE 10: 7:1 – 7:25
The Believer's Relationship to the Law

Seven Relevant Facts:

1. 7:1–4 Death is the only way out from under the Law—a married woman is released by her husband's death to remarry without being an adulteress—likewise believers are released by the death of the old man to be married to the resurrected Messiah and so produce good fruit—compare Gal. 5:19–23.
2. 3:20; 7:5, 7–11, 16–21. The Law brings sin to life and out into full view—returning under the Law revives the old man who is still a criminal—Gal. 2:17–19.
“Once alive apart from the Law”—3 possible explanations:
 - (a) In Adam—Gen. 2:16–17; 3:1–7
 - (b) As an Israelite—redeemed from Egypt through faith in the Passover (Ex. ch. 12)—at Sinai received the Law and immediately broke the first two commandments (Ex. chs. 20 & 32)
 - (c) Paul's own experience in the life of faith
3. 7:5–7, 12–14; 8:3 The fault is not in the Law but in our rebellious carnal nature.
4. 7:15–23 The Law precipitates an inner conflict—compare Gen. 25:21–26:
 - (a) Esau = Carnal man—unconcerned about the birthright
 - (b) Jacob = Spiritual man—seeking the birthright and inheritance
5. 6:6; 7:24–25 The way out is through the death of Jesus—compare Gal. 5:24.
6. Only two possibilities:
 - (a) **Under law**—dominated by sin—7:15; 1 Cor. 15:56
 - (b) **Under grace**—led by Holy Spirit—free from the law and from sin—6:14; 7:6; 8:14 and Gal. 5:18, 23; 1 Tim. 1:9–11.

These two are *mutually exclusive*—Sarah and Isaac will *not share* with Hagar and Ishmael—Gal. 4:21–31

To be under Law is to be out of grace—Gal. 5:3–4 (addressed to Gentiles—for Israelites circumcision goes back to Abraham, not to the Law—Gen. 17:9–14; John 7:22)

The Holy Spirit will not share His Lordship with the Law—compare 2 Cor. 3:17—either map or personal guide

7. Law and grace represent two different ways of responding to the same command: e.g., “You shall be holy for I am holy” (Lev. 11:45; 1 Pet. 1:16):
- a. Law = Self-reliance: “I must do/not do . . .”
 - b. Grace = Faith: “Jesus in me is my holiness” (1 Cor. 1:30; Phil. 4:13; Heb. 12:10)—requires self-humbling—Hab. 2:4; Luke 18:9–14

The Issue: to whom do we yield?—6:12–13

Faith makes the right decision—wills the right thing.

THE DESTINATION: 8:1 – 8:39

The Spirit-controlled Life

- 8:1 Entrance: No condemnation.
- 8:2–4 Release from law of sin and death through law of life—example of gravity vs. human will—made possible because God finally judged and abolished sin in Jesus on the cross (Heb. 9:26).
- Result:** Believers can fulfill the righteous requirement of the Law—compare Rev. 19:8.
- Summed up by Jesus:* Love for God and neighbor—Matt. 22:35–40—compare 13:8–10; Gal. 5:14; 1 Tim. 1:5–7; James 1:25; 2:8, 12.
- This love is *supernatural*—initiated by new birth (1 Pet. 1:22–23)—completed by outpoured Holy Spirit (5:5).
- It *acknowledges all commands* of Jesus and New Testament (John 14:21)—it is the motive for obedience (John 14:15, 23)—not fear (8:15).
- It is *progressive in its outworking* (Phil. 1:9–11)—even when we fall short, our faith is still reckoned to us as righteousness—as with Abraham (4:22–24).
- It is perfected through continually obeying God’s Word (1 John 2:5)—when perfected, it delivers from fear (1 John 4:17–18).
- 8:5–8 Total opposition between flesh and spirit—Gal. 5:17—not merely in outward actions but in the mind—Eph. 2:3; Col. 1:21—hence a total change of mind (i.e. repentance) is needed—Is. 55:7; Rom. 12:2; Eph. 4:22–24.
- 8:9–11 Transition from flesh to spirit: when we receive Messiah and yield to the Holy Spirit, the old fleshly life dies—compare 6:2—but the Holy Spirit supplies divine life to both spirit and body, as He did to Jesus Himself—1:4; 1 Pet. 3:18.
- 8:12–17 Personal application: Our obligation is to put to death the actions of the flesh—compare Gal. 5:24; Col. 3:5—and be led by the Holy Spirit—this produces sonship, not slavery.

Sons are also heirs of God, sharing the inheritance of Messiah—provided we also share His sufferings—compare 2 Tim. 2:11–13.

8:18–25 In suffering, the Holy Spirit enables us to empathize with the whole creation—longing for final redemption—compare Ps. 96:11–13; 98:7–9—both of our bodies and of creation—compare Eph. 1:13–14; Phil. 3:10–12.

Man’s fall brought futility upon creation (Gen. 3:17–18)—Man’s redemption will bring redemption of creation—through a rebirth—compare Matt. 19:28; 24:8; Luke 21:28.

Hope is an essential element of salvation—1 Cor. 13:13; Col. 1:27; Heb. 11:1.

8:26–27 The Holy Spirit gives supernatural help in prayer—only prayers given by the Spirit are acceptable or effective.

8:28–30 Total security based on God’s choice—John 15:16; James 1:18.

Seven stages in God’s program from eternity to eternity:

1. He foreknew 8:29; 1 Pet. 1:2
2. He chose Eph. 1:4; 1 Pet. 1:2
3. He predestined 8:29–30; Eph. 1:5, 11; 2:10
4. He called 8:28, 30; 11:29; 2 Thess. 2:14
5. He saved 2 Tim. 1:9; Tit. 3:5
6. He justified 3:24; 5:1; 8:30; 1 Cor. 6:11
7. He glorified 8:30; 1 Cor. 2:7; Eph. 2:4–6; Heb. 2:10

Stages 1 through 3 are in eternity—Stages 4 through 7 are in time, but continue into eternity.

8:31–34 One plus God is always a majority—G.R.A.C.E. =
God’s
Riches
At
Christ’s
Expense

Continuing Theme: “No condemnation”—God accepts no accusation against us, upholds no condemnation of us—Is. 54:17; Rev. 12:10–11—Jesus is our Interceding Advocate—Heb. 3:1; 7:25; 1 John 2:1.

8:35–39 The Climax: inseparably and eternally united in spirit with Messiah—compare 1 Cor. 6:17—we must expect to come through tribulation and emerge with more than we had before—John 16:33; Acts 14:22.

Summed up in Rev. 22:13.