

An Analytical and Expository Outline of Romans

(by Johnny Felker)

1. I, the apostle Paul, want to preach the gospel in Rome because it is God's power to make sinners righteous resulting in salvation to all who believe, to the Jew first and also to the Greek (1:1-17)

1.1. I, Paul, an apostle and slave of God, called by him to proclaim the gospel of Jesus Christ in order to bring about the obedience of faith among the Gentiles, send my greetings to you (1:1-7).

1.2. I am thankful for your world-wide reputation of faith and I have prayed that I might be able to come to Rome to see you that we may be a blessing to each other and that I might preach the gospel there among the Gentiles as I have elsewhere (1:8-13)

1.3. I am obligated to all, eager, and unashamed to proclaim the gospel because it is God's power unto salvation (1:16-17).

2. The salvation made possible by the gospel is needed because God's wrath is revealed from heaven against all who have violated His law, whether they are Greeks or Jews (1:18-3:20).

2.1. God's wrath is against the Greeks (pagan world) because they turned from God to idolatry leading to many sins worthy of death (1:18-32)

2.1.1. The evidence for God's eternal power and divine nature have been clearly seen since the beginning of creation through what is made (1:19-21)

2.1.2. The Gentiles have deliberately and foolishly turned from God in ingratitude and pride to idolatry (1:21-23)

2.1.3. God has given them over sins that made them objects of His wrath and worthy of death (1:24-32).

2.2. God's wrath is against the Jews also because they did not fully obey the Law God gave them (2:1-3:8)

2.2.1. God's wrath is also against the Jew who claims to know what is right because he himself, though having the Law, does what he condemns in others (2:1-16)

2.2.2. The Jew's claim to righteousness by circumcision would do no good if he did not keep the whole Law (2:17-29)

2.2.3. Though having the Law was an advantage to the Jews, they were not faithful to it. No objection can be made against God's judgment of condemnation against them without making God Himself unjust and distorting the truth (3:1-8).

2.3. The Scripture (the Law) pronounces the sin of both Jew and Gentile, leaving all in silent condemnation and allowing no one to boast of righteousness by law (3:9-20)

3. Now apart from the Law, God's righteousness through faith has been manifested through the gospel resulting in eternal life (3:21-5:21).

3.1. By God's grace man's justification is a gift made possible through faith in Christ's blood rather than works of the Law. Because of this both Jews and Greeks can be saved (3:21-31).

- 3.2. *Even Abraham (as well as David) was counted righteous by his faith (4:1-8).*
- 3.3. *This righteousness was reckoned to him on the basis of faith in God's promise rather than on the basis of circumcision and the keeping of the works of the Law. By this faith he became the father of all who, following in his steps, believe among all the nations and who are heirs of the promise of eternal life made to him (4:9-25)*
- 3.4. *Those justified by faith have peace with God and stand in his grace. They rejoice in hope of God's glory, in tribulations which perfect them, and in God who made it all possible (5:1-12).*
- 3.5. *Thus, the death that came into the world and reigned through Adam's one transgression has been vanquished, not by the Law but by means of God's abundant grace in Christ. His one act of obedience, his death in our stead, has brought about the reign of grace resulting in eternal life (5:12-21)*

4. Salvation by grace results in righteous living, producing in the believer what the Law itself could not do (6:1-8:39).

- 4.1. *The believer does not, because he is under grace rather than law, live in sin (6:1-7:6).*
- 4.1.1. In baptism, he has united with Christ in the likeness of His death, burial, and resurrection, resulting in a life that is dead to sin and alive to God (6:1-14).
- 4.1.2. He has been freed from the service of sin to become a servant of righteousness, resulting in sanctification and eternal life (6:15-23).
- 4.1.3. He has been released from the Law (under which sinful passions produced death) by the body of Christ and has been joined to Christ (in whom he now serves in newness of the Spirit) (7:1-6).
- 4.2. *Living under the Law resulted in bondage to sin (7:7-25).*
- 4.2.1. The Law is spiritual; but sin makes use of it to bring about death (7:7-14).
- 4.2.2. Because the flesh wins the war against the mind, the man under Law is sold into bondage to sin (7:15-25).
- 4.3. *But now, by the Spirit, the believer is set free from the law of sin (8:1-8:30).*
- 4.3.1. The law of the Spirit sets the believer free from sin and death because God accomplished through Christ what the Law could not do (8:1-4).
- 4.3.2. The Spirit leads those who walk by the spirit to put to death the deeds of the body and live (8:5-14).
- 4.3.3. The Spirit produces a spirit of sonship in believers, bearing witnesses that they are they are sons of God and joint-heirs of the eternal life He has promised (8:15-25).
- 4.3.4. The Spirit helps the weaknesses of those He leads by interceding in their behalf (8:26-30).
- 4.4. *Because of God's gracious provisions, no one can lay a charge against His elect nor separate them from His love (8:31-39).*

5. Israel's rejection of the gospel does not mean God's promise to Abraham has failed nor that salvation is no longer available to them. However, only those whom God has chosen can be His people, whether Jew or Greek; and that only by accepting His covenant of forgiveness through faith in Christ (9:1-11:36).

- 5.1. I am grieved by Israel's lost condition. However, God's promises have not failed because Israel has remained in unbelief. God's children are not merely the physical descendants of Israel but those who believe in God's promises (9:1-8).*
- 5.2. It was God's choice to make Israel the nation through whom the promises were to be fulfilled (9:9-13).*
- 5.3. Since God's choices are a matter of mercy, there is no injustice with Him, however He chooses to accomplish his purposes, whether by enlightening some or by hardening others (9:14-18).*
- 5.4. If God endured evil men for a time, it is only that he might show mercy to those he has chosen, both among the Jews and the Gentiles (9:19-29)*
- 5.5. However, Israel has not attained the blessings of the promise because they pursued them by works rather than by faith (9:30-33).*
- 5.6. Though the message of faith is available to them they have not accepted it (10:1-21).*
- 5.7. The fact that most Jews have rejected the gospel does not mean that God has rejected his people. For there is even now a saved remnant among the Jews according to God's gracious choice (11:1-10).*
- 5.8. The remainder have been hardened in order that God might grant salvation to the Gentiles also (11:11-24).*
- 5.9. However, the promise of the redemption of Israel still has its fulfillment in all who turn from their sin and accept the covenant of forgiveness through faith in Christ (11:25-32).*
- 5.10. God is surely worthy of praise and glory for his wisdom in making the salvation of all possible (11:33-36).*

6. God's salvation obligates us to give ourselves fully to His service resulting in holiness in all areas of our lives and unity with our fellow-believers (12:1-15:13)

- 6.1. Do not be conformed to the world; but be transformed by the renewing of your mind into people of love and holiness toward all men (12:1-13:14).*
- 6.1.1. Be not conformed to the world but transformed by the renewing of your mind (12:1-2)
- 6.1.2. With humility of mind and regard for all members of the body, use your God-given abilities for the good of all (12:3-8).
- 6.1.3. Let your conduct be regulated by principles of righteousness toward one another and even your enemies (12:9-21).
- 6.1.4. Show proper respect for civil authorities by giving them what is due them (13:1-7)
- 6.1.5. Fulfill the Law by loving your neighbor as yourself (13:8-10).
- 6.1.6. In view of the hastening day of judgment, live not as the world, but put on the Lord Jesus and make no provision for the flesh in regard to its desires (13:11-14).
- 6.2. Receive each other, allowing each one to follow the dictates of his conscience and working toward a common mind in all things (14:1-15:13).*
- 6.2.1. Do not judge (condemn) one another; but accept each other in view of our individual accountability to God (14:1-12).
- 6.2.2. Let those strong in faith not put a stumbling block in front of the weak but instead bear their weaknesses. Let them pursue the things that make for peace and the building up of others so that all may with one voice glorify God (14:13-15:6).

6.2.3. Accept each other just as God has accepted both the Jews and Gentiles to His glory (15:7-13).

7. I plan to go to Jerusalem and come to Rome on my way to preach the gospel in Spain. Pray that my plans will succeed (15:14-33).

7.1. I have written boldly to you in order that you might become my offering to God, acceptable and sanctified by the Holy Spirit (15:14-16).

7.2. I have always sought to preach where Christ was not known. This has hindered me from coming to you before; but now this will make possible my coming to you on my way to Spain (15:17-24).

7.3. In the meantime, I am going to Jerusalem to put my seal on the contribution the Gentile churches have made for the needy saints in Jerusalem. Pray for me that I might be delivered from wicked men, that this contribution might be acceptable to the saints, and I might come to you (15:25-33).

8. I send my greetings to the church along with those with me. May God be glorified through Jesus Christ forever (16:1-27)

8.1. I send my personal greetings to the Christians there (16:1-16).

8.2. Turn away from those who cause dissensions and hindrances contrary to the gospel (16:17-20).

8.3. Those with me send their greetings to you (16:21-24)

8.4. My prayer is that God be glorified through Jesus Christ forever (16:25-27).