

Analytical Outline of Romans

By Corey Keating

Professor Edwin Nelson
NS501 New Testament 2 – Analytical Outline
Fuller Theological Seminary
Phoenix Extension
Winter Quarter 2003

1) Paul introduces his letter to the Romans 1:1-15

- a) Opening from Paul, an apostle set apart for the gospel. 1:1-6
- b) Greetings to God's beloved saints in Rome. 1:7
- a) Paul desires to visit them in order to strengthen their faith. 1:8-15

2) The gospel of God has the power to save all people from judgment. 1:16-5:21

- a) The gospel contains the power of God for salvation for the Jew and the Greek. 1:16-17
- b) All people are sinners that will come under God's righteous judgment. 1:18-3:18
 - i) God will judge the Gentiles. 1:18-32
 - (1) God's wrath will come against wicked people who refuse to believe the truth. 1:18-23
 - (2) God abandoned them to their own lusts. 1:24-25
 - (3) Their passions led them to practice homosexuality. 1:26-27
 - (4) Because they refused to acknowledge God, he gave them up to wicked practices. 1:28-32
 - ii) God will judge the Jews. 2:1-3:8
 - (1) When Jews judge others, they condemn themselves since God will judge both Jews and Greeks. 2:1-11
 - (2) Jews will be judged by the Law, but Gentiles will be judged without it. 2:12-16
 - (3) The Jews who have the Law dishonor God by not living according to it. 2:17-24
 - (4) Being a Jew has to do with whether a person keeps the Law, not whether they are physically circumcised. 2:25-29
 - (5) Even if the Jews don't follow God's Law, He is still righteous by judging them. 3:1-8
 - iii) All people (both Jews and Greeks) are unrighteous and under the condemnation of sin. 3:9-18
- c) Righteousness is by faith in Christ, not the Law. 3:19-4:25
 - i) The Law does not justify, by only brings about knowledge of sin. 3:19-20
 - ii) Righteousness before God is by faith in Christ, not by keeping the Law. 3:21-26
 - iii) God justifies both Jews and Gentiles by faith. 3:27-31
 - iv) Their forefather Abraham was justified by faith. 4:1-25
 - (1) Even Abraham was justified by faith, not by works. 4:1-8
 - (2) Abraham was justified before he was circumcised. 4:9-12
 - (3) The promise to Abraham came through righteousness of faith. 4:13-15
 - (4) All those who have faith are descendents of Abraham. 4:16-25
- d) Being justified by faith in Christ results in a right relationship with God. 5:1-11
 - i) Because we are justified by faith, we have peace with God. 5:1-5
 - ii) Christ died for us while we were sinners, so we surely will be save from God's wrath. 5:6-11
- e) Christ's one righteous act brought salvation to the entire human race. 5:12-21
 - i) Sin came into the world through Adam and spread to all people. 5:12-14
 - ii) God's free gift through Christ brings justification to many people. 5:15-17
 - iii) As one man's sin led to condemnation for all, Christ's one righteous act led to righteousness for all. 5:18-21

3) As people who have been justified, we must live godly lives. 6:1-8:39

- a) We have died with Christ, and thus are now obligated to live to God. 6:1-23

- i) We have died with Christ and should therefore no longer live in sin. 6:1-4
- ii) Like Christ, we are dead to sin but alive to God. 6:5-11
- iii) Don't let sin rule over you, but yield yourself to God and his righteousness. 6:12-14
- iv) We were slaves of sin, but are now slaves of righteousness. 6:15-19
- v) The payment for sin is death, but God's gift is eternal life. 6:20-23
- b) Living by the Law only produces death. 7:1-25
 - i) The Law is only binding on people who are alive. 7:1-3
 - ii) You have died to the Law through the body of Christ. 7:4-6
 - iii) The Law brings knowledge of sin and thus works to kill me. 7:7-12
 - iv) Sin worked in me to bring death. 7:13-20
 - v) In my mind I serve the law of God, but in my flesh I serve the law of sin. 7:21-25
- c) We are alive to God and should thus live in the Spirit. 8:1-17
 - i) There is no condemnation for those in Christ. (Christ condemned sin in the flesh, so those walking in the Spirit are not condemned.) 8:1-8
 - ii) The Spirit of Christ dwells in you, so your spirit is alive. 8:9-11
 - iii) We are sons of God and thus indebted to live in the spirit, not in the flesh. 8:12-17
- d) We will eventually be glorified with Christ. 8:18-39
 - i) Our future glory far outstrips the present suffering. 8:18-25
 - ii) The Spirit prays for us in our weakness. 8:26-27
 - iii) God works everything for the glorification of those that love him. 8:28-30
 - iv) God's love for us, proven by the work of Christ, will bring us through to glory. 8:31-39
- 4) Salvation originally belonged to the Jewish Nation. 9:1-11:36**
 - a) It was God's mercy that originally brought salvation to some of the Israelites. 9:1-29
 - i) Paul greatly desires the Israelites to be brought to Christ. 9:1-5
 - ii) The only true Israelites are those that came from God's promise. 9:6-13
 - iii) God's choice is according to his mercy. 9:14-18
 - iv) We cannot find fault with God if he shows mercy, even on the Gentiles. 9:19-26
 - v) The scriptures even say that only some of the Israelites will be saved. 9:27-29
 - b) Now salvation for Jews only comes by faith in Christ. 9:30-10:13
 - i) Only those who pursue righteousness by faith will find it, whether Israelites or Gentiles. 9:30-33
 - ii) Israelites must submit to God's righteousness in Christ in order to be saved. 10:1-4
 - iii) The righteousness based on faith comes by believing and confessing Christ. 10:5-13
 - c) This faith to those who hear the preaching of Christ. 10:14-17
 - d) God is using the salvation of Gentiles to bring Jews back to himself. 10:18-11:12
 - i) Although Israel has heard and not believed, the believing Gentiles are now making them jealous. 10:18-21
 - (1) Even presently God has chosen some of this own people to be saved by mercy. 11:1-6
 - (2) God's elect were saved, but the rest were hardened. 11:7-10
 - ii) Their stumbling has brought about salvation to the Gentiles so as to make Israel jealous. 11:11-12
 - e) But the Gentiles must humbly acknowledge that salvation came through the Jews. 11:13-24

- i) The Gentiles must realize that they are saved due to the Jews. 11:13-16
- ii) The Gentiles must not be proud that they have been saved by faith and God's kindness. 11:17-24
- f) Although God's ways are beyond comprehension, he will eventually save the Jewish nation. 11:25-36
 - i) (To the Christian 'brothers') God will eventually save the whole nation of Israel. 11:25-32
 - ii) God's ways are beyond our comprehension. 11:33-36
- 5) As people saved by God's grace, we should live responsible lives in relationship with others. 12:1-15:13**
 - a) Live in love and harmony in relation to other individuals. 12:1-21
 - i) (Brethren) Your reasonable service to God is to present yourselves to him. 12:1-2
 - ii) Each person should humbly appreciate the different gifts given to each member of Christ's body. 12:3-8
 - iii) Serve one another in love. 12:9-13
 - iv) Live in harmony with all people, even those who persecute you. 12:14-21
 - b) Live godly lives in public, knowing that our time on earth is short. 13:1-14
 - i) Obey the laws of the government and show proper respect to civil authorities. 13:1-7
 - ii) Fulfill the Law's demand to love one another as yourself. 13:8-10
 - iii) Live a godly life, knowing that the day of our ultimate salvation is near. 13:11-14
 - c) Care for the consciences of other Christians. 14:1-12
 - i) Don't judge a weak brother's religious convictions. 14:1-4
 - ii) Each Christian lives to honor the Lord. 14:5-9
 - iii) Each person will be judged by God; they should not judge one another. 14:10-12
 - d) Seek to build up the body of Christ and live with love for others. 14:13-15:13
 - i) Be persuaded in your convictions, but do not damage someone else's conscience by your practices. 14:13-23
 - ii) Each one should not please themselves, but should build up others. 15:1-6
 - iii) We should receive one another just as Christ came to serve both Jews and Gentiles. 15:7-13
- 6) Paul ends the letter by talking about his travel plans, asking for prayer, and giving a final greeting. 15:14-16:27**
 - a) Paul has spoken boldly since he is a minister of Christ to the Gentiles. 15:14-21
 - b) Paul plans to visit Rome on his way to Spain. 15:22-29
 - c) Paul asks for prayer and help.
 - i) Paul asks for prayer so that his journey to Jerusalem will be successful. 15:30-33
 - ii) Paul asks them to help the deaconess Phoebe. 16:1-2
 - d) Paul and his companions send final greetings.
 - i) Paul sends greetings to many different Christian people in Rome. 16:3-16
 - ii) Different people with Paul also send greetings. 16:21-23
 - e) Paul gives a final doxology and praise to God. 16:25-27