

An Outline of Romans

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- I. Introduction (1:1–17)
 - A. Opening Greetings (1–7)
 1. Paul (1–6)
 - a. His identity (1)
 - 1) He is a slave.
 - 2) He is an apostle.
 - 3) He is separated to the gospel.
 - b. His message (2–6)
 - 1) His gospel (2–4)
 - a) The gospel was promised in the Scriptures (2).
 - b) The gospel is about God’s Son (3–4).
 - 2) His calling from Christ (5–6)
 - a) The nature of his calling (5a)
 - b) The purpose of his calling (5b)
 - c) The focus of his calling (5c)
 - d) The range of his calling (5d–6)
 2. Roman believers (7)
 - B. Opening Thanksgiving (8–15)
 1. Obligation to God (8)
 2. Obligation to fellow Christians (9–15)
 - a. It includes prayer (9–10a).
 - b. It involves his physical presence (10b–13).
 - c. It involves proclaiming the gospel (14–15).
 - C. Opening Thesis (16–17)
 1. Why is Paul ready to preach the gospel in Rome (16a)?
 2. Why is Paul not ashamed of the gospel (16b)?
 - a. The gospel is God’s power.
 - b. The gospel brings salvation.
 - c. The gospel saves everyone who believes.
 3. Why is the *gospel* God’s power (17)?
 - II. The *Theological* Issue: You must understand the gospel (1:18–11:36).
 - A. Its nature: It reveals the righteousness of God (1:18–4:25)
 1. A righteousness against all ungodliness (1:18–3:20)
 - a. The ungodliness and unrighteousness of Gentiles (1:18–32)
 - 1) God’s unceasing and just wrath against the sins of humanity (18–20)
 - a) The reality of God’s unceasing wrath against sin (18)
 - b) The justness of God’s unceasing wrath against sin (19–20)
 - 2) Humanity’s obstinate refusal to acknowledge or worship God (21–32)
 - a) Exchange 1: They exchange worship of God for created things (21–24).
 - b) Exchange 2: They exchange God’s truth for a lie (25–27).
 - c) Exchange 3: They exchange knowledge of God for no knowledge of Him (28–32).



- b. The ungodliness of the Jews (2:1–3:8)
 - 1) Deflating Jewish presumption and pride (2:1–29)
 - a) Presuming on possession of the law (1–16)
 - God will judge hypocritical judges (1–5).
 - God judges impartially (6–11).
 - God holds all people accountable to his law (12–16).
 - b) Presuming on Jewish advantages and circumcision (17–29)
 - Boasting in various Jewish advantages (17–24)
 - Boasting in circumcision (25–29)
 - 2) Correcting possible misunderstandings (3:1–8)
- c. The condemnation of all people (3:9–20)
 - 1) An opening statement (3:9)
 - 2) Damning evidence (3:10–18)
 - 3) Final statements (3:19–20)
- 2. A righteousness that saves in Jesus Christ (3:21–31)
 - a. The appearance of God’s saving righteousness (3:21–26)
 - b. The incentives of God’s saving righteousness (3:27–31)
 - 1) It destroys human boasting (3:27a–b).
 - 2) It eliminates boasting in works (3:27c–28).
 - 3) It demonstrates God’s universal lordship (3:29–30).
 - 4) It upholds the law (3:31).
- 3. A righteousness by faith (4:1–25)
 - a. Abraham and works (4:1–8)
 - b. Abraham and circumcision (4:9–12)
 - c. Abraham and law (4:13–17)
 - d. Abraham and faith (4:18–25)
- B. Its power (5:1–8:39)
 - 1. It secures foundational benefits (5:1–11).
 - a. Peace (5:1)
 - b. Grace (5:2a)
 - c. Exultation (5:2b–11).
 - 1) We exult in hope of glory (5:2b).
 - 2) We exult in our suffering (5:3–5).
 - 3) We exult in God through Jesus Christ (5:6–11).
 - 2. It delivers from the condemnation of Adam’s sin (5:12–21).
 - 3. It frees from the captivity of sin and the law (6:1–7:25).
 - a. Answering objections: Instead of encouraging sin, the gospel makes us dead to it (6:1–14).
 - b. Answering objections: Instead of allowing sin, grace means that we belong to God (6:15–7:6).
 - c. Answering objections: Instead of sin using the law to bring death to me, God delivers me from death through Jesus Christ our Lord (7:7–25).
 - 4. It liberates through the Spirit’s power (8:1–30).
 - a. Believers now experience no condemnation (8:1–17).
 - b. Believers will experience future glory (8:18–30).



5. It delivers from anything that threatens to separate us from Christ's love (8:31–39).
- C. Its history (9:1–11:36)
1. Why has Israel failed (9:1–10:21)?
 - a. Who is not to blame (9:1–29).
 - 1) The blame is not Paul's (9:1–5).
 - 2) The blame is not God's (9:6–29).
 - b. Who is to blame (9:30–10:21).
 - 1) Israel failed because they tried to achieve righteousness by works (9:30–33).
 - 2) Israel failed because they did not submit to God's righteousness in Christ (10:1–13).
 - 3) Israel failed because they willfully disobeyed the message from God (10:14–21).
 2. What is happening with Israel (11:1–32)?
 - a. Israel's rejection is not complete: commentary on their *present* condition (11:1–10).
 - b. Israel's rejection is not final: commentary on their *future* condition (11:11–32).
 3. A doxology (11:33–36)
 - a. Strophe 1: Three exclamations about God (11:33)
 - b. Strophe 2: Three questions about God (11:34–35)
 - c. Strophe 3: Three prepositions involving God (11:36)
- III. The *Pastoral* Issue: You must be conformed to the gospel (12:1–15:13). *Conforming to the gospel includes:*
- A. Transformation (12:1–21)
 1. Of lifestyle: Paul addresses our fundamental commitment to transformed living (12:1–2).
 2. Of relationships: Paul addresses our fundamental commitment to proper relationships (12:3–21).
 - a. Thinking rightly about ourselves in relation to our gifts (12:3–8)
 - b. Thinking rightly about how we live (12:9–21)
 - B. Submission to governing authorities (13:1–7). *Answering questions about our relation to government:*
 1. What does God expect from us (13:1a)?
 2. Why are we to submit (13:1b–5)?
 3. How can we do this (13:6–7)?
 - C. Never quit loving others (13:8–10)
 - D. Wake up and put armor on (13:11–14)
 - E. Commitment to unity (14:1–15:13)
 1. Principles and responsibilities involved in Christian liberty (14:1–23)
 - a. The "Lordship" Principle (14:1–12)
 - b. Responsibilities for the strong (14:13–23)
 - 1) Responsibilities regarding our brothers (14:13–15)
 - a) Do not pronounce judgment on them (13a).
 - b) Do not trip them up (13b).
 - c) Do not destroy them (14–15).
 - 2) Responsibilities regarding the situation (14:16–23)
 - a) Do not give people reason to criticize you (16–18).
 - b) Seek peace and mutual edification (19).
 - c) Do not destroy God's work (20–21).



- d) If necessary, be content with private freedom (22–23).
 - 2. Final call for Christian unity (15:1–13)
 - a. Final declaration (15:1)
 - b. Twin final appeals (15:2–13)
 - 1) Please your neighbor for his good (15:2–6).
 - a) Command (2–4)
 - b) Grounds for the command (3–4)
 - c) Prayer (5–6)
 - 2) Welcome one another (15:7–13).
 - a) Command (7)
 - b) Grounds for the command (8–12)
 - c) Prayer (13)
- IV. The *Missiological* Purpose: You must understand and be conformed to the gospel so you can participate together in Paul’s vision to reach the West with it (15:14–33).
 - A. Reason to write: “Why I wrote” (15:14–16)
 - B. Reason for absence: “Why I’ve never visited” (15:17–22)
 - C. Reason for visit: “Why I’m coming soon” (15:23–33)
- V. Conclusion (16:1–27)
 - A. Salutations & Warning (16:1–20)
 - 1. Salutations (16:1–16)
 - a. A brief recommendation (16:1–2)
 - b. Extended greetings to believers in Rome (16:3–16)
 - 2. Warning (16:17–20)
 - a. The nature of the error (17b)
 - b. The call to obey (17a,c)
 - 1) Watch out
 - 2) Avoid them
 - c. The reasons to obey (18–19)
 - 1) Because these people are selfish and deceitful (16:18)
 - 2) Because everyone knows your full obedience (16:19)
 - d. The assurance of victory (20)
 - B. Greetings & Doxology (16:21–27)
 - 1. Greetings (16:21–23)
 - 2. Doxology (16:25–27)
 - a. Ascribing glory to the One who strengthens us (16:25–26)
 - b. Ascribing glory to the only wise God (16:27)

