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## The Chapters of Romans

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# Romans

## SECTION OUTLINE ONE (ROMANS 1)

Paul opens his letter to the Roman church by talking about God's anger with sin. The opening chapter may be thought of as a trial, where God is the judge and sinful humans are the accused.

I. THE COURT RECORDER (1:1-17): Here Paul, author of Romans, provides his readers with some pretrial introductory material.

A. His credentials (1:1, 5): Paul relates four facts about himself.

1. He is a servant of Jesus (1:1a).
2. He is an apostle (1:1b).
3. He has been set apart to preach the gospel (1:1c).
4. He is a missionary to the Gentiles (1:5).

B. His Christ (1:2-4)

1. The Messiah was prophesied in the Old Testament (1:2).
2. The Messiah is now proclaimed in the New Testament (1:3-4).
  - a. In regard to his human nature (1:3): He is a descendant of David.
  - b. In regard to his divine nature (1:4): His resurrection proves his deity.

C. His congregation (1:6-15): Paul writes this epistle to a local church assembly.

1. The identity of this church (1:6-7): It is the congregation in Rome.
2. The intercession for this church (1:8-10)
  - a. His praise of them (1:8): Paul praises them for their universally known faith.
  - b. His prayers for them (1:9-10): He prays for the church and asks God that he be allowed to visit them.
3. The interest in this church (1:11-13)
  - a. Paul desires to see them (1:11-12).
  - b. Paul desires to serve them (1:13): He desires to sow seed among them.
4. The indebtedness to the church (1:14-15): Paul feels an obligation to minister to them.

D. His confidence (1:16-17): Paul expresses his full assurance in the power of the gospel to accomplish two things.

1. To bring about saving faith for sinners (1:16): Through faith a sinner may be saved.
2. To bring about sanctifying faith for saints (1:17): Through faith a righteous person may have life.

II. THE COURT RECORD (1:18-32): Paul records the evidence presented at this trial.

A. The general charge (1:18-19): "God shows his anger from heaven against all sinful, wicked people who push the truth away from themselves. For the truth about God is known to them instinctively."

B. The specific charges (1:20-32)

1. First indictment inexcusable ignorance (1:20): God has always revealed his existence and power to mankind.
2. Second indictment-ingratitude (1:21): People are thankless, refusing to worship their Creator.
3. Third indictment-insolence (1:22): Claiming themselves to be wise without God, they become fools instead.
4. Fourth indictment-idolatry (1:23): They exchange God's glory for idols resembling mere people, birds, animals, and snakes.
5. Fifth indictment-immorality (1:24-27): They are guilty of lesbianism and homosexuality.
6. Sixth indictment-incorrigibility (1:28-32)
  - a. They embrace their wicked deeds (1:28-31).
  - b. They endorse their wicked deeds (1:32).

## SECTION OUTLINE TWO (ROMANS 2)

Paul describes God's dealings with three kinds of people. Each is charged with high treason against God.

### I. THE MORAL PERSON AND GOD (2:1-11)

- A. The plea rendered (2:1a): The moral person says, "I should be acquitted on grounds that I am not as bad as some pagans are."
- B. The plea refuted (2:1b-11)
  - 1. The reason for this (2:1b-4): God says, "You do the same basic things, only in a more refined way!"
  - 2. The results of this (2:5-11)
    - a. To be the object of God's terrible wrath (2:5-8)
    - b. To experience sorrow and suffering (2:9-11)

### II. THE PAGAN PERSON AND GOD (2:12-16)

- A. The plea rendered (2:12-13): The pagan person says, "I should be acquitted on the grounds of ignorance!"
- B. The plea refuted (2:14-16): God says, "You have the twin witnesses of conscience and nature (see also 1:19-20). Therefore, you will be judged by these and not by the written law."

### III. THE RELIGIOUS PERSON AND GOD (2:17-29)

- A. The plea rendered (2:17-20): The religious man says, "I should be acquitted on the grounds that I know the law of God and teach courses in religion!"
- B. The plea refuted (2:21-29): God says, "You don't practice what you preach!"
  - 1. The marks of religious Jews (2:21-24): Because of their hypocrisy, they dishonor God's holy name among the Gentiles.
  - 2. The marks of redeemed Jews (2:25-29): Their hearts are right with God.

## SECTION OUTLINE THREE (ROMANS 3)

Paul presents six questions and answers them for his readers.

### I. FIRST QUESTION AND ANSWER (3:1-2)

- A. Question (3:1): What are the advantages of being a Jew or of being circumcised?
- B. Answer (3:2): The most important advantage is that Israel has been entrusted with the Word of God.

### II. SECOND QUESTION AND ANSWER (3:3-4)

- A. Question (3:3): Will Israel's unfaithfulness nullify God's promises?
- B. Answer (3:4)
  - 1. Paul's testimony (3:4a): "Of course not! Though everyone else in the world is a liar, God is true."
  - 2. David's testimony (3:4b): Paul quotes from Psalm 51:4 to prove his point.

### III. THIRD QUESTION AND ANSWER (3:5-8)

- A. Question (3:5): If our unrighteousness brings out God's righteousness, isn't he unfair to punish us?
- B. Answer (3:6-8)
  - 1. The reprobation (3:8b): Paul has been falsely accused of teaching this very thing-that is, do evil that good may result.
  - 2. The reply (3:6-8a): Paul responds, "If you follow that kind of thinking ... you might as well say that the more we sin the better it is! Those who say such things deserve to be condemned."

### IV. FOURTH QUESTION AND ANSWER (3:9-20)

- A. Question (3:9a): Are the Jews better than all other people?
- B. Answer (3:9b-20)
  - 1. The corruption (3:10-18): Paul describes the cancer of sin that has infected the human race.

- a. Human conscience is depraved (3:10-11): No one even desires to know and follow God.
  - b. Human character is depraved (3:12): All have left the path of good and have become worthless.
  - c. Human conversation is depraved (3:13-14): People's talk is foul and filthy, resembling:
    - (1) The stench from an open grave (3:13a)
    - (2) The poison from a deadly snake (3:13b-14)
  - d. Human conduct is depraved (3:15-18).
    - (1) "They are quick to commit murder" (3:15-17).
    - (2) "They have no fear of God" (3:18).
2. The conclusion (3:9, 19-20): After presenting all the terrible facts, Paul reaches this twofold conclusion:
- a. Both Jew and Gentile have sinned against God (3:9).
  - b. Both Jew and Gentile stand accused before God (3:19-20).

#### V. FIFTH QUESTION AND ANSWER (3:21-30)

A. Question (3:21a): How then does God save people?

B. Answer (3:21b-30)

- 1. The need for salvation (3:23): It is desperately needed, for all have sinned and fallen short of God's glory.
- 2. The Old Testament witness to salvation (3:21b): The Scriptures promise salvation apart from the law.
- 3. The method of salvation (3:22, 24-25, 27-28)
  - a. Negative (3:27-28): It is not accomplished by good works.
  - b. Positive (3:22, 24-25): It comes about by grace through faith in the sacrifice of Christ.
- 4. The legal accomplishment of salvation (3:26): It permits a just and holy God to declare repenting sinners righteous.
- 5. The scope of salvation (3:29-30): It is available for both Jews and Gentiles alike.

#### VI. SIXTH QUESTION AND ANSWER (3:31)

A. Question (3:31a): Does faith nullify the law?

B. Answer (3:31b): To the contrary, faith fulfills the law!

### SECTION OUTLINE FOUR (ROMANS 4)

Paul employs two of the most famous Old Testament men to illustrate the doctrine of justification by faith.

#### I. THE ILLUSTRATION FROM THE LIFE OF ABRAHAM, ISRAEL'S RACIAL FATHER (4:1-5, 9-25)

A. Abraham and his salvation (4:1-5, 9-15)

- 1. What Abraham received (4:1-5): God himself canceled Abraham's sins and declared him righteous.
- 2. How Abraham received it (4:1-5)
  - a. It did not come about by his works (4:1-2, 4).
  - b. It did come about by his faith (4:3, 5).
- 3. When Abraham received it (4:9-15)
  - a. He received it before he was circumcised (4:9-12).
  - b. He received it before the giving of the law (4:13-15).

B. Abraham and his seed (4:16-25): Paul shows the results of Abraham's faith following his salvation.

- 1. Abraham's physical seed (4:18-22)
  - a. The promise (4:18): God told Abraham he would bear a son through Sarah.
  - b. The problem (4:19): Abraham and his barren wife were too old for this.
  - c. The perseverance (4:20-22): Abraham continued to believe God for the impossible, and Isaac was born!
- 2. Abraham's spiritual seed (4:16-17, 23-25): All Jews and Gentiles who exercise the kind of faith Abraham had are, spiritually speaking, related to Abraham, who is called the "father of all who believe."

## II. THE ILLUSTRATION FROM THE LIFE OF DAVID, ISRAEL'S ROYAL FATHER (4:6-8)

- A. The transgressions of David (4:6): He was guilty of adultery and murder (see 2 Sam. 11:1-24).
- B. The testimony of David (4:7-8): The repentant king was forgiven, cleansed, and justified by faith.

## SECTION OUTLINE FIVE (ROMANS 5)

Paul talks about the joy that comes from faith. He contrasts the sinful Adam with the sinless Christ.

### I. A SUMMARY OF JUSTIFICATION (5:1-11): Paul lists five results of divine justification.

- A. The believer has peace with God (5:1): This is accomplished through the work done by Jesus Christ.
- B. The believer has access to God (5:2): This high privilege brings about great confidence and joy concerning the future.
- C. The believer has assurance from God (5:3-4).
  - 1. The fact of this assurance (5:3): It helps us in time of suffering.
  - 2. The fruit of the assurance (5:4): Suffering produces perseverance, which produces character, which produces hope.
- D. The believer is indwelt by God (5:5): The Holy Spirit lives in the hearts of believers.
- E. The believer is preserved in God (5:6-11): A believer's salvation is secure, guaranteed by:
  - 1. Christ's past work on Calvary's cross (5:6-8)
    - a. What he did (5:6): He died on the cross for us.
    - b. Why he did it (5:7-8a): He died because he loves us.
    - c. When he did it (5:8b): He did it when we were still helpless and hostile sinners.
  - 2. Christ's present work at God's right hand (5:9-11): Paul says Christ died to save us and now lives to keep us saved.

### II. A SUMMARY OF CONDEMNATION (5:12-21): Paul contrasts the work of Adam (the sinful father of all people) with the work of Christ (the sinless Savior of all people).

- A. The work of Adam (5:12-15, 16a, 17a, 18a, 19a, 20a, 21a)
  - 1. The reality of his act (5:12a): "When Adam sinned, sin entered the entire human race."
  - 2. The scope of his act (5:12b-13): "So death spread to everyone, for everyone sinned."
  - 3. The nature of his act (5:19a): "Because one person disobeyed God, many people became sinners."
  - 4. The results of his act (5:14-15a, 16a, 17a, 18a, 21a)
    - a. Imputed judgment on Adam's posterity (5:14): "They all died anyway-even though they did not disobey an explicit commandment of God, as Adam did."
    - b. Eternal judgment on all unsaved (5:15a, 16a, 17a, 18a, 21a): Adam's sin brought death and condemnation upon all people.
  - 5. The relationship of the law to his act (5:20a): "God's law was given so that all people could see how sinful they were."
- B. The work of Christ (5:15b, 16b, 17b, 18b, 19b, 20b, 21b): Because of Christ's death, people can be saved in spite of their sin.
  - 1. The scope of his act (5:15b, 18b)
    - a. "Jesus Christ ... brought forgiveness to many through God's bountiful gift" (5:15b).
    - b. "Christ's one act of righteousness makes all people right in God's sight and gives them life" (5:18b).
  - 2. The nature of his act (5:19b): "Because one other person obeyed God, many people will be made right in God's sight."
  - 3. The results of his act (5:16b, 17b, 21b)
    - a. Justification (5:16b): All people can now be accepted by God.
    - b. Sanctification (5:17b): All people can now be made righteous in God's eyes.
    - c. Glorification (5:21b): All people can now have eternal life.
  - 4. The relationship of sin to his act (5:20b): "As people sinned more and more, God's wonderful kindness became more abundant."

## SECTION OUTLINE SIX (ROMANS 6)

Paul introduces God's threefold method leading to sanctification.

- I. STEP 1-KNOW (6:1-10): Believers must be aware of three facts.
  - A. They have been crucified with Christ (6:1-3).
  - B. They have been resurrected with Christ (6:4-5).
  - C. They are now both dead and alive (6:6-10).
    - 1. Dead to their sin (6:6-7): We should no longer be slaves to sin, for we have been crucified with Christ.
    - 2. Alive in the Savior (6:8-10): We are now to live in the resurrection power of the one who rose from the dead and is forever alive.
  
- II. STEP 2-RECKON (6:11): We are to count our crucifixion and resurrection as accomplished events.
  
- III. STEP 3-YIELD (6:12-23): Paul describes two kinds of yielding.
  - A. The wrong kind (6:12-13a): We are not to yield the members of our body as tools of wickedness.
  - B. The right kind (6:13b-23)
    - 1. The confusion (6:15a): "Since God's grace has set us free from the law, does this mean we can go on sinning?"
    - 2. The correction (6:15b-18): "Of course not! Don't you realize that whatever you choose to obey becomes your master? You can choose sin, which leads to death, or you can choose to obey God and receive his approval."
    - 3. The challenge (6:13b-14, 19-22): We are to yield the members of our body as tools of righteousness.
    - 4. The conclusion (6:23)
      - a. "The wages of sin is death" (6:23a).
      - b. "The free gift of God is eternal life through Christ Jesus our Lord" (6:23b).

## SECTION OUTLINE SEVEN (ROMANS 7)

Paul discusses how the law of God applies to and affects three kinds of people.

- I. SPIRITUAL PEOPLE AND THE LAW (7:1-6)
  - A. Their relationship to the law (7:1-3, 5)
    - 1. They are like widows freed from their husbands (7:1-3).
    - 2. They are like dead men freed from their lusts (7:5).
  - B. Their relationship to the Savior (7:4, 6)
    - 1. They have been raised by Christ (7:4a, 6): They are released from the law.
    - 2. They are now to produce fruit through Christ (7:4b): Thus spiritual people are delivered from the law.
  
- II. NATURAL PEOPLE AND THE LAW (7:7-13): The law is used in a twofold manner.
  - A. The illustration usage (7:7, 10): God used the law to reveal the sinfulness of the flesh.
  - B. The condemnation usage (7:8-9, 11-13): Sin used the law to rekindle the sinfulness of the flesh. Thus natural people are doomed by the law.
  
- III. CARNAL PEOPLE AND THE LAW (7:14-26)
  - A. Paul has learned that any attempt to keep the law leads to carnality (7:14-23).
    - 1. The confusion (7:14-16): Paul's frustration is twofold.
      - a. He doesn't do the things he wants to do (7:14-15a, 16a).
      - b. He does the things he doesn't want to do (7:15b, 16b).
    - 2. The corruption (7:17-20): He realizes the total corruption of his old sinful nature.
    - 3. The conclusion (7:21-23): He understands the daily struggle within him.
      - a. The old nature, always attempting to do wrong (7:21a, 23)
      - b. The new nature, always attempting to do right (7:21b-22)
  - B. Paul has learned that no attempt to keep the law can lead to spirituality (7:24-25).
    - 1. The agony of Paul's problem (7:24): "What a miserable person I am! Who will free me from this life that is dominated by sin?"
    - 2. The answer to Paul's problem (7:25): "Thank God! The answer is in Jesus Christ our Lord."

## SECTION OUTLINE EIGHT (ROMANS 8)

Paul outlines seven new assurances accompanying salvation.

- I. THE BELIEVER HAS A NEW POSITION (8:1-8).
  - A. Our position in regard to the Son of God (8:1-3): The believer is in Christ.
    1. The miracle involved (8:1, 3a): Believers receive no condemnation and are freed from sin and death.
    2. The means involved (8:2, 3b): This was accomplished not through the Law of Moses but by the death of Christ.
  - B. Our position in regard to the law of God (8:4-8): We are now able to fulfill the righteous requirements of the law in and through Christ.
- II. THE BELIEVER HAS A NEW GUEST (8:9-14).
  - A. Who he is (8:9): He is the blessed Holy Spirit himself.
  - B. What he does (8:10-14)
    1. He once strengthened Christ and raised him from the dead (8:11).
    2. He now lives within us and controls us (8:9).
    3. He now strengthens us and will someday raise us from the dead (8:10, 12-14).
- III. THE BELIEVER HAS A NEW ADOPTION (8:15-17): We are now members of God's family.
  - A. Giving us an intimacy with the Father (8:15-16)
  - B. Giving us an inheritance from the Father (8:17)
- IV. THE BELIEVER HAS A NEW HOPE (8:18-25): The nature of this hope is the full and final redemption of all things, including:
  - A. Christians (8:18, 23-25)
    1. The present grief (8:18a, 23): Believers groan to be released from pain and suffering.
    2. The future glory (8:18b, 24-25)
      - a. The comparison (8:18b): Today's grief is nothing when compared with tomorrow's glory.
      - b. The command (8:24-25): Until then, however, we are to wait patiently and confidently.
  - B. Creation (8:19-22)
    1. Nature, the victim (8:20, 21b-22): The natural world of plants and animals groans in pain because of the fall.
    2. Nature, the victor (8:19, 21a): Nature, too, will be liberated from decay and death to freedom and fruitfulness.
- V. THE BELIEVER HAS A NEW PRAYER HELPER (8:26-27).
  - A. The identity of this helper (8:26a): He is the Holy Spirit.
  - B. The indispensability of this helper (8:26b): His prayers are vital, because we don't even know what we should pray for.
  - C. The intensity of this helper (8:26c-27)
    1. How he prays (8:26c): He prays for us with groanings that cannot be expressed in words.
    2. What he prays (8:27): He pleads for us in harmony with God's own will.
- VI. THE BELIEVER HAS A NEW CONFIDENCE (8:28).
  - A. What it involves (8:28a): God causes everything to work together for good.
  - B. Whom it involves (8:28b): Those who love God and are called according to his purpose for them.
- VII. THE BELIEVER HAS A NEW DESTINY (8:29-39).
  - A. The summary (8:29): The Father himself has decreed that all believers should become like his dear Son!
  - B. The steps (8:30)
    1. We were foreknown by the Father (8:30a).
    2. We were predestined by the Father (8:30b).
    3. We were called by the Father (8:30c).
    4. We were justified by the Father (8:30d).

- 5. We were glorified by the Father (8:30e).
- C. The security (8:31-39)
  - 1. There exists no possible accusation against believers (8:31-34).
    - a. The Father will not allow this (8:31-33).
      - (1) He once gave us his Son (8:31-32a).
      - (2) He now gives us all things (8:32b-33).
    - b. The Son will not allow this (8:34).
      - (1) He died for us (8:34a).
      - (2) He was resurrected for us (8:34b).
      - (3) He now prays for us (8:34c).
  - 2. There exists no possible separation from the Savior (8:35-39): This includes:
    - a. Both life and death (8:35-38a)
    - b. Both angels and demons (8:38b)
    - c. Both present and future (8:38c)
    - d. Both height and depth (8:39)

## SECTION OUTLINE NINE (ROMANS 9)

In the next three chapters, Paul overviews God's threefold dealings with Israel. Here, he overviews the sovereignty of God and Israel's selection in the past.

### I. THE NINE SPIRITUAL ADVANTAGES OF THIS SOVEREIGN SELECTION (9:1-5)

- A. Paul's grief over Israel (9:1-3): The apostle is so burdened over Israel's unbelief that he is willing to suffer eternal damnation if that would help them come to Christ.
- B. God's gifts to Israel (9:4-5)
  - 1. They are a special nation (9:4a).
  - 2. They have been adopted by God (9:4b, 5).
  - 3. They have had God's glory revealed to them (9:4c).
  - 4. They have been given the covenants (9:4d).
  - 5. They have been given the law (9:4e).
  - 6. They have the privilege of worshiping him (9:4f).
  - 7. They have the messianic promises (9:4g).
  - 8. They have a godly ancestry (9:5a).
  - 9. They are the people from which Christ came (9:5b).

### II. THE FIVE PERSONAL EXAMPLES OF THIS SOVEREIGN SELECTION (9:6-29)

- A. The example of Ishmael and Isaac (9:6-10): God chose Isaac (Abraham's son through Sarah) over Ishmael (Abraham's son through Hagar).
- B. The example of Esau and Jacob (9:11-13)
  - 1. What God did (9:12b-13): He chose Jacob (the second-born twin son of Isaac) over Esau (the firstborn twin).
  - 2. When God did it (9:11a, 12a): He made this choice long before they were even born.
  - 3. Why God did it (9:11b): He did it to show that his sovereign decrees are not based on what yet-unborn human beings might or might not do.
- C. The example of Pharaoh (9:14-24)
  - 1. The facts involved (9:15-18)
    - a. God determined to pardon sinful Israel with undeserved grace (9:15-16).
    - b. God determined to punish sinful Pharaoh with deserved judgment (9:17-18).
  - 2. The fairness involved (9:14, 19-24)
    - a. In light of this, is God righteous? Yes! (9:14, 21-24).
      - (1) As a potter creates vessels, God creates nations (9:14, 21-22).
      - (2) As a potter controls those vessels, God controls nations (9:23-24).
    - b. In light of this, is man responsible? Yes! (9:19-20): As the vessels have no right to criticize the potter, the nations have no right to criticize the Lord.
- D. The example from Hosea (9:25-26): This Old Testament prophet predicted that God would not limit his grace to Israel but would save repenting Gentile peoples; Hosea called these Gentiles "children of the living God" (Hos. 2:23; 1:10).

- E. The example from Isaiah (9:27-29): Paul quotes from Isaiah to demonstrate God's sovereignty concerning Israel.
  1. Out of the millions of Israelites, only a small remnant will be saved (Isa. 10:22-23) (9:27-28).
  2. Even the remnant would perish apart from the grace of God (Isa. 1:9) (9:29).

### III. THE TWO GRAND CONCLUSIONS CONCERNING THIS SOVEREIGN SELECTION (9:30-33)

- A. Through faith the Gentiles have found righteousness without even seeking it (9:30).
- B. Through the law Israel has not found righteousness even after seeking it (9:31-33).
  1. The seeking (9:31-32): They tried to be saved by works.
  2. The stumbling (9:33): They have stumbled over Christ the rock, as predicted by Isaiah (Isa. 8:14; 28:16).

## SECTION OUTLINE TEN (ROMANS 10)

Paul overviews God's righteousness and Israel's present rejection.

### I. THE PRAYER CONCERNING GOD'S RIGHTEOUSNESS (10:1-3)

- A. The prayer (10:1): Paul prays for Israel's salvation.
- B. The problem (10:2-3): Israel possesses:
  1. Zeal without knowledge (10:2-3a)
  2. Works without faith (10:3b)

### II. THE SOURCE OF GOD'S RIGHTEOUSNESS (10:4-5)

- A. It is found in Christ (10:4).
- B. It was foretold by Moses (Lev. 18:5) (10:5).

### III. THE AVAILABILITY OF GOD'S RIGHTEOUSNESS (10:6-8)

- A. Negative (10:6-7): One need not search the heavens or descend into the deep to find it.
- B. Positive (10:8): It is, through Christ, as near as one's mouth and heart! Moses predicted this in Deuteronomy 30:12-14.

### IV. THE RECEPTION OF GOD'S RIGHTEOUSNESS (10:9-10): Both one's heart and mouth are involved.

- A. It is conceived in the heart (10:9b-10a).
- B. It is confirmed by the mouth (10:9a, 10b).

### V. THE SCOPE OF GOD'S RIGHTEOUSNESS (10:11-13)

- A. It is impartial (10:11-12): It does not distinguish between Jews and Gentiles.
- B. It is universal (10:13): Anyone calling on the name of the Lord will be saved.

### VI. THE PRESENTATION OF GOD'S RIGHTEOUSNESS (10:14-15): Paul presents a compelling case for faithful witnessing.

- A. A sinner must call on the Lord to be saved (10:14a).
- B. A sinner must believe in order to call (10:14b).
- C. A sinner must hear in order to believe (10:14c-15): Isaiah described the results: "How beautiful ... are the feet of those who bring good news" (Isa. 52:7).

### VII. THE REJECTION OF GOD'S RIGHTEOUSNESS (10:16-21)

- A. Israel has heard the Good News (10:18): Paul proves this by quoting from Psalm 19:4.
- B. Israel has refused to heed the Good News (10:16-17, 19-21).
  1. Isaiah predicted this (10:16-17, 20-21): See Isaiah 53:1; 65:1-2.
  2. Moses predicted this (10:19): See Deuteronomy 32:21.

## SECTION OUTLINE ELEVEN (ROMANS 11)

Paul overviews the wisdom of God and Israel's future restoration.

I. THIS FUTURE RESTORATION IS ASSURED BECAUSE ISRAEL'S PRESENT REJECTION IS NOT TOTAL (11:1-10, 11b-24).

A. The factions of Israel (11:1-10): Paul divides Israel into two groups.

1. The minority group (11:1-6)

a. As represented by Paul in the New Testament (11:1): His own conversion shows that God has not rejected all Israelites.

b. As represented by Elijah in the Old Testament (11:2-6): This powerful prophet, along with 7,000 other Israelites, did not bow to Baal (see also 1 Kings 19:18).

2. The majority group (11:7-10): Three Old Testament men predicted that God would harden the hearts of unbelieving Israel.

a. Moses (Deut. 29:4) (11:7-8a)

b. David (Ps. 69:22-23) (11:9-10)

c. Isaiah (Isa. 29:10) (11:8b)

B. The fullness of the Gentiles (11:11b-25): This phrase refers to a specific period of time.

1. The definition of this period (11:25): It is the time span involved in the completion of the body of Christ, consisting of both Jews and Gentiles, beginning at Pentecost and ending at the Rapture.

2. The details concerning this period (11:11b-24)

a. The purpose (11:11b-12): One purpose is to make Israel jealous to be in God's favor again.

b. The preacher (11:13-15): Paul has been appointed by God himself to help make this a reality.

c. The parable (11:16-24): Paul employs an olive tree to illustrate all this.

(1) The roots of the tree are made up of Abraham and other godly Old Testament men (11:16).

(2) Some of the original branches have been broken off, referring to unbelieving Jews (11:17a).

(3) Now some branches from a wild olive tree have been grafted in, referring to believing Gentiles (11:17b-23).

(4) The once-removed original branches will someday be grafted back in, referring to the future repentant Israel (11:24).

II. THIS FUTURE RESTORATION IS ASSURED BECAUSE ISRAEL'S PRESENT REJECTION IS NOT FINAL (11:11a, 26-36).

A. The Israel of God (11:11a, 26-32)

1. The foretelling (11:11a, 26-27)

a. Israel restored through the promised Christ (11:26): Isaiah predicted that the Deliverer would accomplish this (Isa. 59:20).

b. Israel restored through the promised covenant (11:27): Isaiah predicted that God would keep his covenant with Israel (Isa. 59:21).

2. The faithfulness (11:28-32): All the above will come to pass, for God's gifts and calling are irrevocable.

B. The God of Israel (11:33-36): Paul praises God by uttering one of Scripture's greatest doxologies.

SECTION OUTLINE TWELVE (ROMANS 12)

Paul urges his readers to make their bodies living sacrifices for the glory of God.

I. THE BELIEVER AND SELF (12:1-2)

A. What we are to offer (12:1): Bodily dedication.

1. The reason for this (12:1b): It is to be done because we have experienced God's mercy.

2. The results of this (12:1a): God is pleased if we offer a living and holy sacrifice.

B. What we are to avoid (12:2a): Worldly contamination.

C. What we are to achieve (12:2b): Godly transformation.

II. THE BELIEVER AND SERVICE (12:3-21)

A. The grace (12:3): Be honest in your estimate of yourselves.

- B. The gifts (12:4-8)
  - 1. The illustration concerning these gifts (12:4-5): Paul likens spiritual gifts to members of the human body.
  - 2. The identification of these gifts (12:6-8): Seven spiritual gifts are listed.
    - a. Prophesying (12:6)
    - b. Serving (12:7a)
    - c. Teaching (12:7b)
    - d. Encouraging (12:8a)
    - e. Giving (12:8b)
    - f. Leading (12:8c)
    - g. Showing kindness (12:8d)
- C. The guidelines (12:9-21)
  - 1. How to deal with one's friends (12:9-13, 15-16)
    - a. Love and honor them (12:9-10).
    - b. Show them your zeal and joy (12:11-12).
    - c. Share with them (12:13).
    - d. Mourn and weep with them (12:15).
    - e. Live in harmony with them (12:16).
  - 2. How to deal with one's foes (12:14, 17-21)
    - a. Bless them when they persecute you (12:14).
    - b. Let God repay them for the evil done to you (12:17-19).
    - c. Give them food when they are hungry and water when they are thirsty (12:20-21).

#### SECTION OUTLINE THIRTEEN (ROMANS 13)

Paul discusses the believer's responsibilities toward society.

##### I. DUTIES TOWARD THE RULERS OF THE STATE (13:1-7)

- A. What we are to do (13:1, 6-7)
  - 1. We are to submit ourselves to governing authorities (13:1).
  - 2. We are to pay our taxes (13:6).
  - 3. We are to give honor and respect to all those to whom it is due (13:7).
- B. Why we are to do it (13:2-5)
  - 1. Because of the power behind the throne (13:2): God has established human governments, so to disobey human laws is to disobey God.
  - 2. Because of the punishment from the throne (13:3-5): God has also decreed that lawbreakers should be punished by those representing human government.

##### II. DUTIES TOWARD THE REST OF THE STATE (13:8-14)

- A. Continue to love (13:8-10): God's love seeks and satisfies.
  - 1. Love seeks the best for one's neighbor (13:9-10).
  - 2. Love satisfies the law of God (13:8).
- B. Continue to look (13:11-14).
  - 1. The realization (13:11-12a): We need to know the Lord's coming is near.
    - a. Time is running out (13:11a, 12a).
    - b. The time of salvation is near (13:11b).
  - 2. The response (13:12b-14)
    - a. What we are to put off (13:12b, 13b): Works of darkness.
    - b. What we are to put on (13:13a, 14): Deeds of light.

#### SECTION OUTLINE FOURTEEN (ROMANS 14)

Paul discusses the believer's responsibilities toward those Christians who are weak in the faith.

##### I. NO BELIEVER SHOULD BE JUDGED BY ANOTHER BELIEVER DOWN HERE (14:1-8, 13-23).

- A. We are not to criticize others' legalism (14:1-8).
  - 1. The rules (14:1-6)
    - a. Don't judge in matters of diet (14:1-4, 6b): Some feel it is wrong to eat meat or any food

- that has been sacrificed to an idol.
        - b. Don't judge in matters of days (14:5-6a): Some feel certain days are more sacred than others.
      - 2. The reason (14:7-8): Both the weaker and stronger believer belong to the Lord and must love each other.
    - B. We are not to corrupt our liberty (14:13-23).
      - 1. The mature Christian is not to become a stumbling block (14:13-18).
        - a. He is not to permit good and lawful things to be viewed as evil and lawless (14:13-16).
        - b. He is not to forget that love is more important than personal liberties (14:17-18).
      - 2. The mature Christian is to become a stepping-stone (14:19-23).
- II. EVERY BELIEVER WILL BE JUDGED BY THE SAVIOR UP THERE (14:9-12).
  - A. The foundation of this judgment (14:9): It is based on the death, resurrection, and ascension of Christ.
  - B. The forbearance in light of this judgment (14:10): Don't compound your problems up there by judging your brother down here.
  - C. The features of this judgment (14:11-12)
    - 1. Every knee will bow (14:11a).
    - 2. Every tongue will confess (14:11b).
    - 3. Everyone will give an account to the Lord (14:12).

## SECTION OUTLINE FIFTEEN (ROMANS 15)

Paul talks about how Christians should live in relation to others. He writes about his travel plans and prayers for his Roman audience.

- I. THE PROMPTING OF PAUL (15:1-4, 8-12)
  - A. His exhortation (15:1-2): Paul urges the mature believer not to please himself but to build up the faith of weaker Christians.
  - B. His example (15:3-4, 8-12)
    - 1. He points to the Scriptures (15:4): Its pages are full of examples where many endured and encouraged others.
    - 2. He points to the Savior (15:3, 8-12).
      - a. Jesus came not to gratify himself but to give himself (15:3).
      - b. Jesus came to guarantee God's salvation to Jews and Gentiles (15:8-12).
        - (1) To the Jews (15:8): He came to show that God keeps his promises to the Jews.
        - (2) To the Gentiles (15:9-12): See also Deuteronomy 32:43; Psalm 18:49; and Isaiah 11:10.
- II. THE PRAYER OF PAUL (15:5-7, 13)
  - A. He prays that God would favor the Roman church with endurance, encouragement, and unity (15:5-7).
  - B. He prays that God will fill the Roman church with joy, peace, and hope (15:13).
- III. THE PLANS OF PAUL (15:14-29)
  - A. The apostle reviews his past activities (15:14-22).
    - 1. He writes concerning his main ministry (15:14-18): Paul reminds his readers of his special calling to the Gentiles.
    - 2. He writes concerning his miracles (15:19a): God has empowered him to perform signs and wonders.
    - 3. He writes concerning his mission field (15:19b): Paul has preached Christ from Jerusalem to Illyricum.
    - 4. He writes concerning his methodology (15:20-22).
      - a. As practiced by Paul (15:20): He preached the gospel where Christ was not known in order to avoid building on another's foundation.
      - b. As predicted by Isaiah (15:21-22): This Old Testament prophet wrote concerning this seven centuries earlier (Isa. 52:15).

- B. The apostle previews his future activities (15:23-29).
  - 1. Eventual future plans (15:23-24)
    - a. To visit Spain (15:23-24a)
    - b. To visit Rome (15:24b)
  - 2. Immediate future plans (15:25-29)
    - a. The place (15:25a): Jerusalem
    - b. The purpose (15:25b-29): To present a financial gift for needy believers there, which Paul has collected during his missionary journeys

IV. THE PLEA OF PAUL (15:30-33): The apostle requests the church's prayers concerning two matters.

- A. That he be protected in Jerusalem from unbelievers (15:30-31a)
- B. That he be accepted in Jerusalem by believers (15:31b-33)

#### SECTION OUTLINE SIXTEEN (ROMANS 16)

In closing, Paul greets a few specific friends and gives some final instructions.

##### I. PAUL AND THE PEOPLE OF THE GOSPEL (16:1-16, 21-24)

- A. He is sending a special woman to the church in Rome (16:1-2).
  - 1. Who she is (16:1a): She is Phoebe, a godly servant of Christ.
  - 2. Where she is coming from (16:1b): She is from the church in Cencrea.
  - 3. Why she is coming (16:2): She will minister to the Roman church as she has done for many others.
- B. He sends a special welcome to the church in Rome (16:3-16, 21-24).
  - 1. Paul sends greetings to 26 individuals (16:3-16).
    - a. His friends Aquila and Priscilla (16:3-5a)
    - b. His friend Epenetus, who was the first Christian in Asia (16:5b)
    - c. Mary, who has worked hard for the Roman church (16:6)
    - d. His relatives Andronicus, Junias, and Herodion (16:7, 11a)
    - e. Other friends and coworkers: Ampliatius, Urbanus, Stachys, Apelles, the household of Aristobulus, the Christians in the household of Narcissus, Tryphena, Tryphosa, Persis, Rufus, his mother, Asyncritus, Phlegon, Hermes, Patrobas, Hermas, Philologus, Julia, Nereus and his sister, and Olympas (16:8-10, 11b-16)
  - 2. Paul sends greetings from eight individuals (16:21-24).
    - a. Timothy (16:21a)
    - b. Paul's relatives Lucius, Jason, and Sosipater (16:21b)
    - c. Tertius, the scribe who is writing Romans as Paul dictates it (16:22)
    - d. Gaius and Quartus (16:23-24)

##### II. PAUL AND THE PERVERSION OF THE GOSPEL (16:17-19): Paul warns of some troublemakers in the Roman church.

- A. What they are doing (16:17)
  - 1. Causing divisions (16:17a)
  - 2. Teaching false doctrine (16:17b)
  - 3. Upsetting people's faith (16:17c)
- B. Why they are doing it (16:18-19): To gain money and power for themselves.

##### III. PAUL AND THE PROMISE OF THE GOSPEL (16:20): God will someday crush Satan under our feet.

##### IV. PAUL AND THE POWER OF THE GOSPEL (16:25-27)

- A. It has the power to strengthen saints (16:25a).
- B. It has the power to save sinners (16:25b-27).