

Outline of the Book of Romans

1: 1-17 Introduction.

(a) v 1, 2 Salutation.

(b) v 3-15 Personal relation—i.e., the relationship of Paul to the Romans..

(c) v 16, 17 Theme stated.

I 1: 18-3: 20 The universal need of the righteousness of faith.

1 1: 18-32 The Gentiles are under the wrath of God, therefore they need the righteousness of faith.

2 2: 1-3: 20. The Jew is under the wrath of God also, consequently he needs the righteousness of faith.

II 3: 21-5: 21 The universal offer of the righteousness of faith.

1 3: 21-31 The new way of life, or the righteousness of faith summarized.

2 4: 1-25 The new way & old way.

3 5: 1-21. The new way of life is a permanent way.

(a) v 1-11. The security of the believer assured by the love & mercy of ^{God}.

(b) v 12-21. The relation of the believer to Christ - illustrated by the relation of the race to Adam.

III 6: to 8: The universal offer of grace no apology for sin.

1 6: 1-14. Salvation by grace affords the highest incentive to pure Christian living.

(a) v 1-6. The impossibility of living in sin by virtue of the justified man's relation to Christ.

(b) v 7-14. There is no necessity of living in sin because every claim made has been met in the death of Christ.

2 6: 15-7: 6. The transition of the Christian from law to grace.

(a) v 13-23. Illustration from slavery.

(b) 7: 1-6 Illustration from marriage.

3 7: 7-25. The function of the law in the spiritual life.

(a) 7: 7-13 In relation to the unregenerate

(b) 7: 14-25 In relation to the regenerate,

Ch 1: 2: & 3: Sin.

" 4: 5: Justification.

" 6: 7: Sanctification.

IV 8: 1-30, Complete victory thru the Holy S-

1 " 1-11 The freedom of the Christian.

(a) " : v 1. From condemnation. ^{law.}

(b) " : v 2-4 From the demands of the

(c) " : v 5-8 From the lusts of the flesh.

(d) " : v 9-11 From the death of the body.

2 " : v 12-17 The obligations which
arises from sonship.

(a) " : v 12-13 The debt of holiness.

(b) " : v 14-16 The duty of following the
Holy Spirit.

(c) " : v 17 The result of this sonship.

3 8: 18-30 The end of the obligation.

V 9: 10: 11:

Why the Jew was set-aside from the place of priority and the Gentile taken in.

1 9: 1-5 The personal sorrow of the apostle for his people

2 " 6-29 The rejection of Israel is just.

a) " 6-13 It is compatible with God's promise.

b) " 14-29 It is consistent with God's justice.

(1) " 14-18 The absolute sovereignty of God shown from O.T.

(2) " 19-23 The Creatorship of God carries with it rights that are unchallenged.

(3) " 24-29 The choice of the Gentiles was foretold in the O.T. as well as the Jews.

3 9: 30-10: 21 The real cause of Israel's rejection is found to be the fault of the Jews themselves.

- (a) 9: 30-10: 4. They would not accept God's terms
- (b) 10: ^v 5-10. They did this in spite of the fact that God's plan of salvation was near to them.
- (c) " ^v 11-13. In spite of the facts that it was accessible to all, both Jew and Gentile.
- (d) " ^v 14-18. In spite of the fact that the Gospel was fully preached and they could not plead ignorance of it.
- (e) " ^v 19-21. In spite of the fact that they had the prophets warning in the O.T. against the rejection of the Gospel.
- 4 11: ^v 1-36. The rejection of Israel is not final.
God's purposes with regard to Israel.
- (a) " ^v 1-10. The rejection of Israel even now is only partial.
- (b) " ^v 11-13. The rejection of Israel is only temporary, until the times of the Gentiles are ended

(c) " 16-24. The restoration of Israel is assured, because of the holy origin of the stock from which Israel sprung.

(d) " 25-36. God's seeming severity is but kindness working out His own beneficent purposes.