

## A New Romans Outline --Short

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Version: 1.1

- I. Bait and Trap
  - A. Basic Audience Introduction Technique (BAIT) (1:1-15)
    - Paul's credentials and quick statement of gospel (1:1-5)
  - B. Tactical description of the gospel (the lure) (1:16-32)
    - i. Intro to gospel, as a topic the Romans appreciate
      - a) Not ashamed of the gospel (1:16)
      - b) Positive benefit of gospel – righteousness (1:17)
      - c) Negative effect of gospel – judgment (1:18)
    - ii. The “Sermon” -- Judgmental accusations against Jews (1:18-32)
  - C. Terribly Repugnant Attitude Presented (TRAP) about the Roman Gentile believers
    - i. Rebuke to those who became judgmental in reaction to the Sermon (2:1-8)
      - a) Those with judgmental attitude as hypocrites (2:1-3)
      - b) General expectancy and rationality of God's judgment (2:3)
    - ii. Replacing judgmental attitude with balanced thinking. (2:9-16)
      - a) Evil Jews and evil Gentiles to expect the same treatment balanced by benefit for those who seek good. (2:9-10)
      - b) God's impartiality. Equalizing phrases (2:11-16)
    - iii. Judgmental words about Jews, those in the Church who are hypocrites
      - a) Discussion limited by qualifiers (2:17-18)
      - b) Testing confidence in search of hypocrisy (2:19-24)
      - c) Definition of a true Jew (2:25-29)
- II. Correction of boasting and judgmental attitude of Gentiles against Jews
  - A. Diffusing Some Initial Tensions (3:1-8)
    - i. Quickly mentions an advantage to being a Jew (3:1-2)
    - ii. Contrast Two Unrighteousness issues (3:3-6)
    - iii. Addressing an issue of slander by Jews against believers (3:7-8)
  - B. Correction of Attitude by placing Jews and Gentiles on equal standing (3:9-19)
    - i. First addressing Gentiles' boast against Jews (3:9)
    - ii. Equating Jews and Gentiles with reference to the Law (3:9-18)
    - iii. All world accountable to God (3:19)
  - C. Remove basis for boasting in being a follower of Jesus – Can't boast over a gift
    - i. Initial principles – justification by faith (3:20-26)
    - ii. Problem of boasting for being of the faith over and against the Jews for still being under the Law (3:27-31)
      - a) No basis for boasting since faith isn't based on law (works)
      - b) Law/principle of faith prohibits boasting (based on argument in Ch 4)
      - c) Can't boast against Jews (who weren't of faith) cause Jews and Gentiles are under one God (3:29-30)
      - d) Faith doesn't nullify the Law (3:31)
    - iii. Focus on Abraham as part of argument against boasting (4:1-14)

- D. Security of faith (4:14-25)
  - i. Security in faith rather than law (4:15-16)
  - ii. God's ability as basis for faith (4:17)
  - iii. Abraham's endurance in faith for obtaining the promise (4:18-25) -- and then showing that we, of faith, also would be able to endure
- III. Enduring Persecution (5:1-11)
  - A. Security of faith and justification by faith as basis to endure persecution (5:1-2)
  - B. Benefits of persecution and strength in persecution (5:3-5)
  - C. Protection in persecution since God had concern beforehand and still has it (5:6-11)
- IV. Argument against following the flesh as highlighted by Rom 6:1 (5:12 to 6:23)
  - A. Magnified contrast between Sin and Grace (5:12-21)
  - B. Main problem --that of hyper-grace doctrine (6:1)
  - C. Baptism, Resurrection, new life as reason to overcome sin (6:2-11)
  - D. Not letting sin reign in your body (6:12-14)
  - E. Explanation not to use freedom from law as a reason to sin (6:15). This also acts as the transition to topic of Law for chapter 7
  - F. Being slaves of obedience and freed from sin (6:16-20)
  - G. Lack of benefit of being under sin (6:21-23)
- V. Freedom from the power of the Law working through the flesh (Ch 7)
  - A. Instruction not to be beholden to the Law to those trying to follow the Law (7:1-6)
  - B. Defense of goodness of Law given without promoting subjection to Law (7:7-23)
  - C. Deliverance through this schizophrenia (7:24-25)
  - D. God knows this battle and justifies so there is no condemnation (8:1)
- VI. Solution to Dilemma of chapter 7 – a spirit quickened of God
  - A. Law of spirit of life has set you free condemnation (8:1)
  - B. Enmity of the flesh -- Contrasts of spirit and flesh (8:2-8)
  - C. Conditional assumption of them being in spirit and assurances from that (8:9-16)
- VII. Sufferings/Persecution made bearable by Spirit (8:17-25)
  - A. Looking to the glories ahead (8:17-25)
  - B. Helped by the Spirit in our weaknesses (8:26-28)
  - C. God's comprehensive benefits to believers (8:29-32)
  - D. The failure of any act to truly hurt a believer ( Rom 8:33-39). This was the close of specific ministry regarding the current persecution and the fleshly behavior.
- VIII. Appeal for benevolent attitude of Gentiles toward Jews (9 to 11)
  - A. Introduction to main goal – an appeal for the outreach to Israel (9:1-33)
    - i. An appeal regarding the people of Israel (9:1-5)
    - ii. Faithfulness of God, despite appearances (9:6-29)
      - a) Israel narrowed from full bloodline to subset that is of promise (9:7-21)
      - b) God's patience to delay wrath till He showed mercy (9:22-29)
  - B. God's plan in action and God's faithfulness (9:30 to 11:6)
    - i. Discussion of righteousness as transition to discussion of Law and righteousness (9:30-33) and bring up the idea of whether the stumbling was a drawback
    - ii. The stumbling of Israel on issue of righteousness (10:1-11)
    - iii. God's faithfulness to answer those who call upon Him (10:12-18)
    - iv. It still may not seem that God was reaching Israel (10:20-21, 11:1-2)
    - v. God was still reaching through the remnant (11:2-6)
  - C. Appeal to Romans not to boast against Israel (11:7 -25)
    - i. Rest of Israel blinded as reason why Gentiles had edge in getting saved.(11:7-10)
    - ii. Jews stumbled so Gentiles would come so Jews get jealous and saved. (11:11-15)

- iii. Olive Tree analogy--Jews as natural people of God, Gentiles grafted in. (11:16-25)
- iv. Mystery of the blindness (11:25) –this was the concluding remark that they “may not be wise in [their] own conceit”
- D. Recap of Romans and prophecy about God's plan for Israel
  - i. All Israel shall be saved as follows: (11:26)
    - a) Deliverer sent. (11:26)
    - b) Turn away ungodliness (11:26)
    - c) Covenant to take away their sins (11:27)
  - ii. People of Israel were enemies to Gentiles but were preserved for the remnant for sake of the Fathers. (11:28-29)
  - iii. God's wisdom and mercy to all (11:30 -36)
- IX. Additional Issues of Behavior of Roman Believers (Ch 12 to 14)
  - A. Serving One Another (12:1-16)
  - B. Treating Enemies well (12:17-21, 13:1-6)
  - C. Love in contrast to the evils of the day (13:8- 14)
  - D. Stop judging each other for self-pride (14:1-18)
  - E. Make peace instead and avoid making stumbling blocks (14:19-23)
  - F. Learn to edify each other in unity (15:1-7)
- X. Conclusions to all issues
  - A. Unification of Jew and Gentiles recapitulated (15:8-12)
  - B. Final affirmations and explanations (15:13-18)
  - C. Paul's ministry across the nations (15:18-24)
  - D. Justifying the gifts to Jerusalem (14:25-27)
  - E. Consolations for Romans (14:28- 33)
- XI. Reconciliation Assignments, precautions and encouragements (Ch 16)
  - A. Make amends with those who were alienated (16:1-16)
  - B. Beware of evil ones (16:17-19)
  - C. Hope through the problems. Satan to be crushed soon (16:20)
  - D. Greetings of Paul's helpers (16:21-24)
  - E. Additional reasons to hope (16:25-26)
  - F. Praise to God (16:27)

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