

Idea Outline of Romans 1-11
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Theme of book: The Gospel uncovers (reveals, makes known apokalupetai) God's righteousness to those who believe in Jesus and walk by faith, 1:1-17.

1. Our unrighteousness results in wrath, future judgment, and condemnation, 1:18-3:20.
 - A. What is known of God from creation and conscience is suppressed to the end that mankind practices evil, 1:18-32.
 - B. A day of impartial judgment is coming upon all—Jew and Gentile, 2:1-16.
 - C. The Jewish lawbreaker is receiving God's wrath, 2:17-3:8.
 - D. Scripture charges all with condemnation, 3:9-20.

2. Righteous is imputed to us when we believe in Jesus and abandon works, 3:21-5:11.
 - A. Justification by faith in Jesus apart from works excludes boasting, 3:21-31. "Has been revealed" is a different word than in 1:17 & 18; here the word is *pephanerotai*- Perfect, Passive Indicative 3S, and it means to make clear, manifest, open, conspicuous, visible, etc.
 - B. Paul considers Abraham's life-long experience with righteousness, 4:1-22.

Romans 4:1, I am taking the "according to the flesh" as a reference to his life-long experience. This fits the contents of the entire chapter.

 - 1) As an **ungodly, non-Jewish, unbeliever** Abraham was reckoned righteous when he believed in the Lord apart from works, 4:2-5.

His works did not provide grounds for boasting before God, 4:2
 God's righteousness was imputed to Abraham because he believed God, 4:3
 Relying on one's works results in increased obligations, 4:4 (but)
 An ungodly person who believes on God is reckoned righteous, 4:5
 - 2) As an **ungodly, Jewish believer**, David was reckoned righteous apart from works, 4:6-8.

As a circumcised believer, David was blessed by God who forgave his lawless deeds; this was done apart from works, 4:6-8
 - 3) As an **uncircumcised believer**, Abraham received imputed righteousness and became the model for both Gentile and Jewish believers, 4:9-12.

As an uncircumcised believer Abraham received God's imputed righteousness by faith, 4:9.
 Circumcision came some years after Abraham's initial experience with righteousness. It distinguished Abraham from others, and was an authentication of God's righteousness that came to him by faith, 4:10-11a.
 Abraham is the father of all the ones believing who are uncircumcised, 4:11b.
 Abraham is also the father of all Jews who walk in his steps of faith, 4:12.
 - 4) Abraham's inheritance of the world is by faith without works so that all who believe might share it, 4:13-17.

Abraham was promised the world through righteousness by faith and not works, 4:13 (It was by faith because law brings wrath not the promise, 4:14-15).
 The promise of inheriting the world was by faith so that the promise would be absolutely certain to both Jews and Gentiles who believe, 4:16
 The promise of a world full of nations is so important that Christ personally appeared and only God could fulfill the promise, 4:17.
 - 5) Abraham's mature, amazing faith (not his works) is the reason for reckoning him righteous, 4:18-22.

Notice Abraham's faith:

He continued to believe even when the promise of being the father of many nations defied all human logic, 4:18

He continued to believe even though he and Sara were unable to have children, 4:19

He steadfastly believed the promise of God, 4:20a.

His continued faith glorified God, 4:20b

He was convinced that God would do what He had promised, 4:21

“For which also” he received God’s imputed righteousness by faith, 4:22

- C. Conclusion: Abraham’s experience with righteousness is to become our experience with righteousness, 4: 23-25.

His experience was for our benefit too, 4:23-24a

Those who believe in God who raised Jesus will (future tense; subsequent to the time of initial believing) receive God’s imputed righteousness, 4:24b.

Christ’s death provided imputed righteousness for our sin; Christ’s life provides imputed righteousness for our walk of faith, 4:25

- D. [Transition, 5:1-11; conclusion to this section (what we can boast about) and preparation for the next section (saved by His life, 5:10): Having taken our stand in faith/grace righteousness (5:1), we boast in:

1) The glory of God’s promise, 5:2.

2) God’s unmerited (5:6-8) love through the Holy Spirit and realized during trouble, 5:3-8.

{Preparation for next section: God will save (future tenses) us from the (coming?) wrath through our friendly, living Savior, 5:9-10}

3) God Who wrapped His loving arms around us, 5:11.]

3. The righteousness of the resurrected Christ is manifested in us through grace when we walk according to the Spirit and not according to the flesh, Romans 5:12-8:11.

- A. Paul considers how Christ’s work compares with Adam’s, 5:12-21:

Both were singly representative men

Both committed a single, significant act

Both impacted the entire world.

As Adam’s single act of sin brought a condemning judgment, resulting in a reign of death upon all, so Christ’s single act of obedience brought super-abundant grace, providing justification for many and resulting in a reign of righteousness in life now and eternally, 5:12-21.

- B. Should we continue in sin? 6:1-14.

1) No because: We have been identified with both Christ’s death and resurrection, and have been justified from sin, 6:2-7.

2) Just as the resurrected Christ no longer has death reigning over Him, so we should stop allowing sin to reign over us, 6:8-12.

3) We should present our bodies as instruments of righteousness, 6:13.

4) Our new king is grace, not sin, 6:14.

Our grace-based identification with Christ’s death for sin and new-life resurrection compels us to stop the reign of sin in our lives and present ourselves to God useful for righteousness, 6:1-14.

- C. Grace is your new master, and not sin nor law, 6:15-7:6

1) Sin is no longer your master, 6:15.

- 2) You were slaves to sin, but now have been set free from sin to be slaves of righteousness, 6:16-20.
 - 3) Grace is a much better master because sin-slavery brings death, but grace-slavery brings holiness and everlasting life, 6:21-23.
 - 4) Law is no longer your master, 7:1-6
 - a. Those ruled by law are as free as a widow is from her dead husband, 7:1-3.
 - b. The believer has been remarried to Jesus and now serves with newness of the Spirit and not the oldness of the carved letter, 7:4-6
- D. What is the experience of a believer who tries to live by the letter, 7:7-25?
- 1) He learns about sin, 7:7-20
 - a. The holy commandment arouses sin and he experiences every kind of evil, 7:8-12.
 - b. Is this law's fault? 7:13
 - c. No, the law is spiritual, but the believer is a slave to sin, (7:14) and the proof of slavery is that he does what he hates, thus proving the goodness of the law, 7:14-16.
 - d. Why is he doing wrong? Because of indwelling sin (7:17); the believer has no ability to do good, he only practices evil, 7:17-20
 - 2) He learns about war! 7:21-25.
 - a. He experiences a raging war between what he wants to do and what he does, 7:21-23.
 - b. He needs deliverance, 7:24.
 - c. The deliverance comes from God, 7:25.
- E. There is no condemnation when we walk by the Spirit, 8:1-11.
- 1) Condemnation is impossible when we walk by the Spirit, 8:1
 - 2) The Spirit frees us from sin and death, 8:2
 - 3) The work of Christ in condemning sin gives us the fulfillment of the law when we walk by the Spirit, 8:3-4.
 - 4) Living according to the flesh brings death and war with God, but living according to the Spirit brings life and peace with God, 8:5-7 (all believers have the Spirit and are able to please God, 8:8-9).
 - 5) We have God's Spirit because we need righteousness, 8:10.
 - 6) The indwelling Spirit, who will raise us from the dead, helps our mortal bodies now, 8:11.
4. The Gentiles' participation in the millennium does not mean Israel has been cast off, 8:12-11:32.
- A. Since God has adopted us as sons, our future inheritance ("joint heirs") depends on being led by the Spirit, 8:12-17.
 - B. Suffering is part of God's plan for those He honors, 8:18-27.
 - 1) Present suffering is insignificant when compared to future honor, 8:18.
 - 2) Creation suffers while eagerly awaiting the honor of God's children, 8:19-22.
 - 3) We also eagerly await our redemption, 8:23-25.
 - 4) The Spirit helps us during this present time of weakness, 8:26-27.
 - C. If we love the Lord, absolutely nothing will interfere with our reward, 8:28-30.
 - D. Having given us His Son, God will allow nothing to keep us from being over-comers, 8:31-39.
 - E. The adoption and honor should be Israel's, 9:1-5.
 - F. Not all Israelites are selected, 9:6-13.
 - 1) Not all Israel's descendants are included, 9:6.

- 2) Isaac is the only one reckoned “seed,” 9:7-9.
- 3) Jacob is the only one selected, 9:10-13.
- G. God is not unrighteous in showing mercy or in hardening, 9:14-18.
- H. Humans are responsible to be submissive, 9:19-21.
- I. God is free to show mercy to all, including Gentiles, 9:22-33.
 - a. God endures people deserving destruction in order to display His mercy those He will honor, 9:22-24.
 - b. The Prophets predicted that the Gentiles and only the Remnant of Israel would be saved, 9:25-29.
 - c. Believing Gentiles will not be dishonored, 9:30-33.
- J. Gentiles found what the Jews missed: Faith-based righteousness is easy and results in honor, 10:1-11.
- K. Gentiles and Jews alike must call on Jesus for help, 10:12-21.
 - a. Jews and Gentiles without distinction may call upon the Lord, 10:12-13.
 - b. Help only comes by believing the Gospel, 10:14-15.
 - c. But the Jews refused to believe, so God provokes them through believing Gentiles, 10:16-21.
- L. Has God cast off Israel? 11:1-32.
 - a. No, there is still a remnant of grace, and the rest are judged, 11:1-10.
 - b. Does Israel’s unbelief mean God has cast off Israel? No, the Gentiles provoke some Israelites to believe, 11:11-14.
 - c. A Gentile believer should not be arrogant against the unbelieving Jews, 11:15-22.
 - d. Israel’s unbelief is temporary and partial; God will have mercy on all! 11:23-32.