Romans Bookchart

**Purpose Statement**
Both Jew and Gentile are justified by faith apart from works of the Law, having been set free from the Law of sin and made alive by the Spirit for a future glory, and are now to love one another and live in harmony, building one another up as Christ came as a servant, so we might glorify God amongst the nations.

A/B 1:1-7 Opening Greetings/Opening Doxology: Paul, called to be an apostle, set apart for the gospel to bring about obedience of faith among all the nations; grace to those saints in Rome

C 1:8-15 Paul longs to visit Rome and impart a spiritual gift and be mutually edified by their faith

D 1:16-17 Thesis for Paul’s letter: The gospel is the power of God for salvation to everyone who believes, the Jew first and also to the Gentile; the righteousness of God being revealed through faith

I. 1:18-11:36 Both Jew and Gentile are under God’s wrath for their unrighteousness, but are now saved by Christ, justified by faith apart from works of the Law through God’s sovereign election, having been set free from the Law of sin and death by the Spirit to live a new life of future glory – as the fullness of Gentiles come in to make the Jews jealous and save some.

A. 1:18-3:20 The wrath of God is revealed against both Jew and Gentile, for both are unrighteous and have knowledge of their sin through the Law.

1. 1:18-32 The wrath of God is revealed against the ungodliness of men (Gentiles) – God giving them up to their sins – who exchanged the glory of God for the created things.
   ➢ 1:18-23 They exchanged the glory of immortal God for images of mortal man.
   ➢ 1:24-25 God gave them up to the lusts of their heart, because they exchanged the truth of God for a lie, serving the creature rather than the Creator.
   ➢ 1:26-27 God gave them up to dishonestable passions, for they exchanged natural relations for unnatural.
   ➢ 1:28-32 God gave them up to a debased mind, for though they know God’s decree, they practice and give approval to those things that are contrary.

2. 2:1-29 The wrath of God is revealed against the self-righteousness of the Jews who store up wrath for themselves by passing judgment on the Gentiles and thus breaking the Law.
   ➢ 2:1-5 You have no excuse, O man, everyone who judges, for you do the very same things and are storing up wrath for yourselves on the day when God’s righteous judgment will be revealed.
   ➢ 2:6-11 He will give each according to their works – tribulation for the evil doer, and glory and honor and peace for the good doer, to the Jew first, then the Gentile.
   ➢ 2:12-16 It is not the hearers of the Law who are righteous before God, but the doers of the Law – as even the Gentiles without the Law, when they do what the Law requires, show that the Law is written on their hearts.
   ➢ 2:17-24 You who call yourself a Jew and rely on the Law and boast in God, while you teach others, you boast in the Law but dishonor God by breaking the Law, causing the name of God to be blasphemed amongst the Gentiles.
   ➢ 2:25-29 For circumcision (ethnic Judaism) is of value only if one obeys the law; for a Jew is one inwardly, circumcision being a matter of the heart by the Spirit, not by the letter of the Law.

3. 3:1-20 There is no distinction – both Jew and Gentile are under sin and condemned for their unrighteousness; for by works of the Law will no human being will be justified, but will only have knowledge of sin.
   ➢ 3:1-8 Though some Jews are unfaithful, this does not nullify the faithfulness of God, for God’s righteousness is shown through our unrighteousness – though we are still condemned as a sinner.
Both Jews and Gentiles are under sin, no one is righteous; for by works of the Law, no human being will be justified, for through the Law comes knowledge of sin.

Both Jew and Gentile are now reconciled to God and justified apart from works of the Law, by faith alone, saved by Christ from the wrath of God.

1. The righteousness of God is manifested apart from the Law in the redemption of Jesus Christ, justifying all through faith apart from works of the Law.
   - But now the righteousness of God has been revealed apart from the Law, in the propitiation of Jesus Christ and the justification of all people by faith in Jesus’ blood – so that He might be justified of the one who has faith.
   - We can no longer boast, for one is only justified by faith apart from works of the Law, and God will justify the circumcised and uncircumcised by faith.

2. Abraham was justified by faith before circumcision so that it would not be by works, but by faith that he was counted as righteous, thus making him the father of both the circumcised and the uncircumcised through faith.
   - Abraham was not justified by works, but believed God and was counted as righteous.
   - This blessing is for both circumcised and uncircumcised, for Abraham received circumcision as a seal of righteousness for his faith, so that he is the father of both the uncircumcised and the circumcised, who also walk in the footsteps of faith.
   - The promise to Abraham and his offspring came not through law but righteousness of faith.
   - The promise rests on grace not only for the adherents of the Law, but also for those who share the faith of Abraham, so that our faith will be counted to us as righteousness, to those who believe in him who raised Jesus from the dead.

3. Therefore, we have been justified by faith and have peace with God through Christ who died for us and saved us from the wrath of God.
   - Since we have been justified by faith, we have peace with God, and rejoice in hope of the glory of God, as well as sufferings.
   - While we were still sinners, Christ died for us, reconciling us to God and saving us from the wrath of God.

The Spirit has set us free from the Law of sin and death, and we are no longer slaves of sin, but of righteousness, to now live a new life by the Law of the Spirit with a future hope of glory.

1. As sin came into the world through one man, Adam, and death reigned and made many sinners, so now life reigns and many will be justified and made righteous through the obedience of one man, Jesus.
   - Sin came into the world through one man, and death came through sin and reigned from Adam to Moses; so sin was in the world before the Law was given.
   - But the free gift brought justification, allowing those who receive it to reign in life through the one man, Jesus Christ.
   - Therefore as one man’s disobedience many were made sinners, so by one man’s obedience, many will now be justified and made righteous, so that as sin reigned, grace reigns all the more through righteousness.

2. We were once slaves of sin, leading to death; but now we have been buried with Christ and have become slaves of God, leading to sanctification and eternal life.
   - We who were buried with Christ by baptism were raised from the dead that we might walk in newness of life.
   - Our old self was crucified with him that we might no longer be enslaved to sin, but dead to sin and alive to God in Christ.
   - Do not present yourselves to sin, therefore, as instruments of unrighteousness, but to God as instruments for righteousness; for we are no longer under Law but grace.
   - We have been set free from sin and have become slaves of righteousness.
   - When we were slaves of sin the fruit we were getting was death; but now that we are slaves of God, the fruit we get leads to sanctification and eternal life in Christ.
3. **7:1-25** When the Law came, sin came alive and dwelled in us, causing us to be captive to the Law of sin; but we were released from the Law when Christ died, and now belong to a new Law, that we might serve the new way of the Spirit.

- **7:1-3** To those who know the Law: a married woman is bound by Law until he dies, then she is free from that Law.
- **7:4-6** Likewise, when we were living in flesh, our sinful passions were at work in us, bearing fruit for death; but now we have been released from the Law and belong to another, to him who was raised, that we might serve the new way of the Spirit, not the old of the Law.
- **7:7-12** The Law which came and promised life, proved death for me, as sin came alive and deceived and killed me.
- **7:13-20** Sin was shown to be sin through the Law, and I desired to do what is right but did not have the ability to do it, as the sin that dwells in me led me to do the very thing I hate.
- **7:21-25** Though I delight in the Law of God with my mind, my members make me captive to the law of sin.

4. **8:1-39** There is no condemnation for those in whom the Spirit dwells, who has set us free from the Law of sin and death, and gives us a hope for a future glory.

- **8:1-8** Therefore there is no condemnation, for God has done what the Law could not do in the flesh, and sent his son in order that the righteous requirement of the Law might be fulfilled according to the Spirit, setting us free from the Law of sin and death.
- **8:9-11** If the Spirit of God dwells in you, you are not in the flesh, but the Spirit, and though the body is dead because of sin, the Spirit is life because of righteousness.
- **8:12-17** We have received the Spirit of adoption as sons to not fall back into fear, but to put to death the deeds of the body.
- **8:18-25** Our sufferings are not worth comparing with the glory that is to be revealed; and all creation is groaning with us as we await for adoption.
- **8:26-30** The Spirit intercedes for us according to the will of God, and we know that God works all things for the good of those called according to his purpose, to be conformed to the image of his Son.
- **8:31-39** He who did not spare his Son will give us all things, and nothing will separate us from the love of Christ.

D. **9:1-11:32** God sovereignly elects whom he wills, both Jew and Gentile, by grace and mercy not by works, and has shown mercy to the Gentiles to make the Jews jealous and may eventually be saved.

1. **9:1-29** God sovereignly elects whom he wills, not by works, but by his grace, that he might make known his wrath and power, and his patience and mercy.

- **9:1-5** To the Israelites belong the adoption, the glory, and from them comes the Christ.
- **9:6-13** But God has not failed, for not all who are descended from Israel belong to Israel, but those whom God elected not by works, but by him who calls.
- **9:14-18** It is not upon human will, but upon God, that he shows mercy.
- **9:19-29** God elected those whom he wills to show his wrath and make known his power those prepared for destruction, in order to make known the riches of his glory for those prepared for glory, those whom he has called, both Jews and Gentiles.

2. **9:30-10:21** There is no distinction, for everyone, both Jew and Gentile, who believe in Christ will be saved, and will attain righteousness only by faith, not works of the Law.

- **9:30-33** Gentiles have attained a righteousness by faith, but Israel did not succeed for they pursued a Law to lead to righteousness – but they did not pursue it by faith, but by works.
- **10:1-4** The Israelites have a zeal for God, but are ignorant of the righteousness of God and seek to establish it on their own, apart from Christ.
- **10:5-13** There is no distinction between Jew and Gentile, for everyone who confesses and believes in their heart and mouth that Christ is raised will be justified and saved.
- **10:14-21** They will only believe if they hear, and if someone preaches to them; but to Israel He has held his hands out all along.
3. 11:1-32 God has not rejected his people, but kept a remnant for himself, and salvation has come to the Gentiles who were grafted in, until their fullness believes, in order to make Israel jealous and that they who were disobedient might be shown mercy.

➢ 11:1-6 God has not rejected his people, for he has kept a remnant for himself, chosen by grace, not on the basis of works, but grace.
➢ 11:7-10 The elect obtained what Israel was seeking, and the rest were hardened.
➢ 11:11-16 By their stumbling, salvation has come to the Gentiles to make Israel jealous and save some.
➢ 11:17-24 The Gentiles who were grafted in must not be arrogant, for they were grafted in by faith, and must continue to fear God for his severity and kindness.
➢ 11:25-32 So a partial hardening has come upon Israel until the fullness of the Gentiles has come in, in order that Israel may be saved, those who were disobedient, that they may receive mercy.

(Doxology): 11:33-36 Oh the depth of the riches and wisdom of God, from whom are all things; to him be glory forever!

II. 12:1-15:13 Be transformed by the renewal of your mind, and love one another and live in harmony, not causing one another to stumble, but building one another up, as Christ came to be a servant so we might glorify God.

A. 12:1-13:14 Be transformed by the renewal of your mind, and love one another, living in harmony, and be subject to authorities and cast off the works of darkness, putting on Christ.

1. 12:1-21 Be transformed by the renewal of your minds, and do not think of yourselves higher, but love one another, living in harmony and not repaying evil for evil, but with good.

➢ 12:1-2 Therefore, by the mercies of God, present your bodies as a living sacrifice, and do not be conformed to the world, but be transformed by the renewal of your mind.
➢ 12:3-8 Everyone must not think of himself more highly than he ought, but according to the measure of faith that God has assigned, as we are one body in Christ with many members and different gifts according to the grace given to us.
➢ 12:9-13 Love one another, serve the Lord, rejoice in hope, be constant in prayer.
➢ 12:14-21 Live in harmony with one another and do not repay evil but leave vengeance to the wrath of God.

2. 13:1-14 Be subject to authorities whom God has appointed; owe nothing but love to one another; cast of the works of darkness and put on Christ.

➢ 13:1-7 Let everyone be subject to authorities, for God has appointed all authorities to be his servant who carries out wrath on the wrongdoer and gives approval to those who do good.
➢ 13:8-10 Owe nothing to anyone, except to love one another, and so fulfill the Law
➢ 13:11-14 Let us cast off the works of darkness and walk properly as in the daytime, putting on Christ and making no provision for the flesh to gratify its desires

B. 14:1-15:13 Do not cause a brother to stumble and so destroy the work of Christ over eating and drinking, but build one another up and live in harmony, as Christ did not please himself, but became a servant so that we might glorify God.

1. 14:1-23 Do not pass judgment on the weaker brother, and place a stumbling block in front of him and destroy the work of Christ over eating and drinking, but pursue what makes for peace and mutual building up to live by faith in honor for the Lord.

➢ 14:1-4 Welcome the one weak in faith and do not pass judgment on one another over matters of eating and abstaining.
➢ 14:5-9 Whether we eat or observe days, do it in honor of the Lord, so that whether we live or die, we may do it for the Lord.
➢ 14:10-12 Do not pass judgment on your brother, for we will give an account of ourselves to God.
➢ 14:13-19 Do not place a stumbling block in the way of a brother, and destroy the one for whom Christ died, but only pursue what makes for peace and mutual building up.
➢ 14:20-23 Do not destroy the work of God for food, and make a brother stumble, but eat from faith without doubts.

2. 15:1-13 Let us not please ourselves but seek to build up our neighbor and live in harmony, glorifying God with one voice, as Christ did not please himself, but became a servant so that we might glorify God and abound in hope by the power of the Holy spirit.
➢ 15:1-7 Let us not please ourselves, but our neighbor to build him up, as Christ did not please himself, that we might live in harmony with one another and glorify God with one voice.
➢ 15:8-13 Christ became a servant of the circumcised to confirm the promise given to the patriarchs and that the Gentiles might glorify God for his mercy, that we may abound in hope by the power of the Holy spirit.

D’ 15:14-21 Thesis for Paul’s life: Paul is a minister of Jesus Christ among those whom Christ has not yet been named
C’ 15:22-33 Paul plans to visit Rome to be sent by them to Spain, after he returns the Gentile collection to the Jewish saints in Jerusalem – serving them in material blessings after sharing in spiritual blessings
B’ 16:1-24 Closing Greetings: Greet the saints in Rome; watch out for those who create divisions and create obstacles contrary to the doctrine
A’ 16:25-27 Closing Doxology: To the only wise God, who is able to strengthen you according to the gospel – the mystery that has now been made known to all nations – be glory forevermore through Jesus Christ!