

Romans 1-8 - Chapter Summaries

1:18-3:20	3:21-5:21	6:1-8:39	9:1-11:36	12:1-16:21
SIN	SALVATION	SANCTIFICATION	SOVEREIGNTY	SERVICE

Romans Overall Summary

Paul begins by surveying the spiritual condition of all mankind. He finds Jews and Gentiles alike to be sinners and in need of salvation (1:18–3:20). Salvation has been provided by God through Jesus Christ and His redemptive work on the cross. It is a provision, however, that must be received by faith—a principle by which God has always dealt with mankind, as the example of Abraham shows (3:21–5:21). Since salvation is only the beginning of Christian experience, Paul moves on to show how the believer is freed from sin, law, and death—a provision made possible by his union with Christ in both death and resurrection and by the indwelling presence and power of the Holy Spirit (6:1–8:39). Paul then shows that Israel, too, though presently in a state of unbelief, has a place in God’s sovereign redemptive plan. Now Israel consists of only a remnant, allowing for the conversion of the Gentiles, but the time will come when “all Israel will be saved” (9:1–11:36). The letter concludes with an appeal to the readers to work out their Christian faith in practical ways, both in the church and in the world.

1. Intro & God’s general indictment of humanity

Paul is separated to the gospel of God. Christ is prophesied in the scriptures; He is of the seed of David yet also the Son of God. Paul desires to come to Rome. The gospel of Christ is the power of God to salvation for everyone who believes. The just (those **declared righteous**) shall live by faith. The unrighteous (those who deny God and give in to idolatry, lust, envy, malice, and vile passions) must face the **wrath of God**.

2. God’s specific indictment of both Gentiles and Jews

Those who judge others are themselves condemned. The moralist presumes upon the goodness, forbearance, and longsuffering of God, and avoids humble repentance. God will judge the moralist because their works also fall short of God’s perfect standard. God is impartial, judging those who have heard the law, and those who have not. Gentiles may by nature act according to the law, being a law unto themselves. Jews boast of the law, but the law condemns them. Circumcision of the heart, in the Spirit, is more important than circumcision in the flesh.

3. The final verdict declares the entire world guilty before God; a definition of justification

The Jews have advantages – the oracles of God were committed to them. The fact that some Jews did not believe does not mean that God’s faithfulness has no effect. Man’s unrighteousness demonstrates the righteousness of God – does this mean we can be sinful, so good may come? Certainly not! The Old Testament witnesses to the universal depravity and guilt of mankind – citations from Psalms are made. The law cannot save us from our sin and the penalty it deserves. An alternative was for God to reveal his righteousness has been made through Jesus Christ. Sinners (everyone) are justified freely by God’s grace through the redemption that is in Christ Jesus. The death of Jesus satisfies the righteous judgment of God. A man (Jewish or gentile) is justified by faith apart from the deeds of the law. Does this mean the law is irrelevant? No, we establish the law of Faith in order to obey the other Laws, since the only way to satisfy them is to pay the penalty, death.

4. Justification by Faith Illustrated by Abraham and David

Abraham was not justified by works, but declared righteous through faith. Works involves earning merit, whereas grace is a freely received gift. Paul quotes Psalm 32, about sins covered, and not imputed. Abraham was counted righteous before he was circumcised; he was not counted righteous because he was circumcised. (Law – here the law of circumcision – is a sign of righteousness, not a cause of it). God’s promise to Abraham was based on the principle of faith, not law or works. Our inability to keep the law, however, means that it becomes a vehicle of God’s wrath towards us. If we believe that God raised Jesus Christ from the dead, faith shall be imputed to us in the same way that it was to Abraham.

5. Justification compared with condemnation as seen through the lives of Adam and Christ

We access grace through faith. We glory in tribulations, which inspire hope. Christ died for the ungodly; we are saved from wrath through him, and reconciled to God. Death reigned from Adam to Moses, although sin was not imputed in the absence of the law. God’s grace through Christ is greater than Adam’s offence. By one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous. The law makes man’s sin clearer and greater by contrasting it with God’s holy standard. The law makes sin abound, but God’s grace abounds more.

6. **Victory over Flesh** - Three commands for sanctification: (1) know, (2) reckon, and (3) yield

Shall we therefore continue in sin, that grace may abound? Certainly not! “**Know**” baptism brings about our death to sin – we too experience a kind of resurrection. “**Reckon**” we are dead to sin, but alive to God in Jesus Christ. We are slaves not of sin, but of righteousness. The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. **Yield**/present/surrender yourselves to God. **We DIED to CHRIST; to SIN & to the LAW – in the eternal realm – RECKON/Rely that you are FREE.**

7. **Victory over the Law** - The relationship of the law of God to the unsaved and to the saved

The law has authority only over the living – i.e. a wife is not bound to her husband by law if he dies. In the same way, when our sin dies, we are no longer bound to the law that condemns us. We should serve in the newness of the Spirit and not in the oldness of the letter. The law is not sin – on the contrary, it is holy – but it does reveal and define sin. The law shows us our guilt and rebellion, bringing forth more sin and death. The spiritual law cannot help a carnal man. The good that I will to do, I do not do; but the evil I will not to do, that I practise. Sin controls our actions, despite of our wills. It’s only by looking outside ourselves, to Christ, that we can escape sin’s controlling influence.

8. **Victory in the Spirit** - The believer’s new position and future destiny in Christ

Those who walk according to the Spirit rather than according to the flesh are not condemned. Those who are in the flesh cannot please God. Our debt is the Spirit, not to the law. Living in the Spirit means living as a child of God, becoming adopted, and being joint heirs with Christ. Present sufferings are as nothing compared to future glories. Creation, which sin has also corrupted, will likewise be renewed. We who have the first fruits of the Spirit inwardly groan but also anticipate our redemption. When we are weak, and do not know exactly how we should pray, God Himself (through the Holy Spirit) helps by making intercession for us. God foreknows, predestines, calls, justifies and glorifies. If God is with us, who can be against us? No one can bring a charge against God’s elect.