

Analysis of

ROMANS

"GOD'S GOOD NEWS ABOUT RIGHTEOUSNESS"

“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘BUT THE RIGHTEOUS MAN SHALL LIVE BY FAITH.’”
Romans 1:16-17

Analysis of Romans

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ROMANS

"GOD'S GOOD NEWS ABOUT RIGHTEOUSNESS"

"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it *the* righteousness of God is revealed from faith to faith; as it is written, 'BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH.'" Romans 1:16-17

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E2 The answer 3:2

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D2 The questioned worth of national promises 3:3-4

E1 The question 3:3

"Does Jewish unbelief cancel God's obligation to be faithful?"

E2 The answer 3:4

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D3 The questioned justice of God's wrath against Israel 3:5-8

E1 The implication Godward 3:5-6

F1 The question 3:5

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If God cannot judge Israel, how will He judge the world (as He says He will)?

E2 The implication manward 3:7-8

F1 The question 3:7

If my lie enhances God's glorious truthfulness, why am I judged a sinner?

F1 The accusation of Pauline antinomianism 3:8

G1 Note: A classic perversion of grace!

G2 Note: Deliberate pursuit of evil inevitably brings judgment

- F2 The refutation by way of their judgment 3:8
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 - G2 Note: If we pursue sin, it's because we really don't understand its awesome destructiveness as God does.

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- D3 The reason *stated*: "How can believers, who have died to sin, continue to live in it?" 6:2b
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 - E3 Remarriage after death is lawful 7:3b

- D3 The principle of jurisdiction applied 7:4-6
 - E1 The **fact** of co-death 7:4a
 - "Believers have died to the Law through the body of Christ."
 - E2 The **purpose** of co-death 7:4b
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 - H2 Sin slew me 7:11b

- E4 The verdict about the Law 7:12
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 - E2 The Answer: "May it never be!" 7:13b
 - E3 The Explanation 7:13c
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 - E1 The spirituality of the Law 7:14a
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 - F1 The activity stated 7:15-16a
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- D1 Not to live according to the flesh 8:12-13b
 - E1 The denial of obligation to the flesh 8:12-13a
 - E2 The outcome of living according to the flesh: death 8:13b
- D2 But to kill the body's actions by means of the Holy Spirit 8:13c-17
 - E1 As those who are alive 8:13c
 - E2 As sons of God 8:14-16
 - F1 Proven by the Spirit's leading 8:14
 - F2 Accomplished by positional adoption 8:15
 - F3 Confirmed by the Spirit's witness 8:16
 - E3 As heirs with Christ of God 8:17a
 - E4 As sufferers with Christ anticipating glory 8:17b

B4 The Importance of Hope in the Believer's Sanctification 8:18-39

C1 The believer's hope of future glory surpassing present sufferings 8:18-25

- D1 The believer's hope as stated 8:18
- D2 The believer's hope as affecting the creation 8:19-22
 - E1 The present expectation of the creation 8:19
 - "Eager anticipation of the unveiling of the sons of God"
 - E2 The past curse upon the creation 8:20
 - "deprivation of purpose"
 - E3 The future prospect of the creation 8:21
 - "freed from decay to the glory of God's children"
 - E4 The present agony of the creation 8:22
 - F1 *Groaning* in the agony of slavery 8:22a
 - F2 Travailing in the birth pains of the new creation 8:22b

- D3 The believer's hope as affecting himself 8:23-25
 - E1 The basis of the believer's hope 8:23
 - F1 Based on the deposit of the indwelling Spirit 8:23a
 - F2 Based on the *groaning* expectation of completed adoption – the redemption of the body by resurrection 8:23b
 - E2 The necessity of the believer's hope 8:24-25
 - F1 Hope is an essential element in salvation 8:24
 - F2 Hope builds patience 8:25
- C2 The believer's hope of present goodness because of God's sovereignty 8:26-30**
 - D1 The believer's hope as dependent on the intercession of the Holy Spirit 8:26-27
 - E1 Sympathetic intercession 8:26
 - F1 Sharing in human weakness 8:26a
 - F2 Mindful of human ignorance 8:26b
 - F3 Participating by *groaning* in human agony 8:26c
 - E2 Effective intercession 8:27
 - F1 Because of Divine communication 8:27a
 - F2 Because of Divine cooperation 8:27b
 - D2 The believer's hope as dependent on the predestination of God 8:28-30
 - E1 The nature of the hope 8:28
 - F1 The beneficiaries of the hope 8:28a
 - "Those loving God"
 - F2 The content of the hope 8:28b
 - "God works together all things for good"
 - F3 The perspective of the hope 8:28c
 - "for the benefit of those called according to God's purpose"

- E2 The achievement of the hope 8:29-30
- made possible by God's
 - F1 Foreknowledge 8:29a
 - F2 Predestination 8:29b
 - G1 The area of predestination – "conformity to the image of God's Son"
 - G2 The purpose of predestination -- "The provision of many suitable brothers for God's Son"
 - F3 Calling 8:30
 - F4 Justification 8:30
 - F5 Glorification 8:30

C3 The believer's hope of eternal victory because of God's love 8:31-39

- D1 The question of appropriate response to God's sovereign care for us 8:31-32
 - E1 The question asked 8:31a
 - E2 The question answered by a question about the believer's safety 8:31b
 - F1 The premise: "If God is on our behalf",
 - F2 The question: "Who can possibly be against us?"
 - F3 The Implication: THE BELIEVER IS ETERNALLY SAFE IN GOD
 - E3 The question answered by a question 8:31c-32
 - F1 The explanatory statement: "God has already given us the ultimate gift - His Son" 8:31c-32
 - F2 The logical question: "Would God logically refuse to give us lesser gifts?" 8:32b
- D2 The question of bringing legal charges against God's chosen ones 8:33
 - E1 The question
 - E2 The answer: God is the One acquitting

- D3 The question of rendering a verdict of condemnation 8:34
 - E1 The question
 - E2 The answer - Christ won't...
- D4 The question of our separation from the love of Christ 8:35-39
 - E1 The question asked 8:35a
 - E2 The possibilities explored 8:35b
 - E3 The likelihood of participation confirmed 8:36
 - E4 Super-victory assured because of Christ's act of love on our behalf 8:37
 - E5 Conclusion reached 8:38-39
 - F1 The options closed 8:38-39a
 - F2 The conclusion: THE BELIEVER IS ETERNALLY SECURE IN GOD'S LOVE IN CHRIST 8:39b

A5 VINDICATION: The Defending of God's Righteousness in Setting Aside National Israel to Save the Nations 9 - 11

B1 The Defense of God's Righteousness in the National Exercise of His Sovereignty 9:1-29

C1 Paul's agony for national Israel's present condition 9:1-5

- D1 The depth of his agony 9:1-2
- D2 His prayer for his vicarious condemnation on Israel's behalf 9:3
- D3 The reason for his agony: Israel's accursed condition exists despite her blessed position, enumerated below 9:4-5
 - E1 Positioned as Israelites 9:4
 - E2 Possessors of the adoption as sons
 - E3 Possessors of the glory
 - E4 Possessors of the covenants
 - E5 Recipients of the giving of the Law
 - E6 Possessors of the service of God
 - E7 Possessors of the promises

E8 Descendants of the patriarchs 9:5

E9 Progenitors of the Messiah

C2 God's faithfulness to His Word cannot be questioned 9:6-13

D1 The reliability of God's Word 9:6a

D2 Physical descent does not guarantee spiritual heritage 9:6b-8

E1 Within Israel 9:6b

E2 Within Abraham's descendants 9:7

D3 Spiritual heritage restricted to the heirs of promise within physical descent 9:8-13

E1 The principle stated 9:8

E2 The principle illustrated 9:9-13

F1 With reference to Isaac 9:9

F2 With reference to Jacob 9:10-13

G1 The unity of conception 9:10

G2 The choice of God 9:11-13

H1 Before birth 9:11a

H2 Before any moral activity 9:11b

H3 According to God's purpose 9:11c

H4 Without reference to works 9:11d

H5 According to God's calling 9:11e

H6 According to God's promise 9:12

H7 Confirmed in Scripture (Cf. Mal. 1:2ff) 9:13

C3 God's righteousness cannot be questioned 9:14-29

D1 In His selective mercy 9:14-18

E1 The question of God's possible unrighteousness asked:
"There is no injustice with God, is there?" 9:14a

E2 The question answered: "May it never be!" 9:14b

E3 The answer elaborated 9:15-18

F1 The Scriptural statement to Moses 9:15

G1 God chooses those to whom He will show mercy

G2 Implication: A righteous God has no obligation to show mercy to **anyone**; therefore He is not unjust if He shows mercy to some.

F2 The explanation 9:16

- "God's mercy is His alone to give, independent of human desire or effort."

F3 The Scriptural illustration in Pharaoh 9:17

- God raised up Pharaoh--

G1 To display God's own power 9:17a

G2 To advertize God's own name 9:17b

E4 The principle broadened 9:18

F1 Whom God wishes, He shows mercy 9:18a

F2 Whom God wishes, He hardens 9:18b

D2 In His policy of holding man accountable despite Divine election 9:19-29

E1 God's righteousness questioned 9:19

F1 For blaming humanity 9:19a

F2 When no one can resist God's decree anyway 9:19b

- E2 God's righteousness defended 9:20-29
 - F1 **His demonstrable authority:** Created things have no right to question the prerogatives of their Sovereign Creator 9:20-21
 - G1 The absurdity of the question stated 9:20a
 - G2 The absurdity defined 9:20b-c
 - H1 By man's finite creatureliness 9:20b
 - H2 By God's Infinite Creator-ness 9:20c
 - G3 The absurdity illustrated 9:21
 - The potter has the right to fashion clay as he chooses
 - H1 Some of it to honor
 - H2 Some of it to dishonor
 - G4 The unstated implication: A Sovereign by definition is not answerable to any of His creatures -- else He ceases to be sovereign.
 - F2 **His demonstrable mercy:** The Sovereign Creator has actually exercised mercy -- therefore He is a merciful God 9:22-23
 - G1 God's righteous desire to execute wrath 9:22a
 - G2 God's longsuffering policy toward creatures of wrath fitted for destruction 9:22b
 - G3 God's exercise of mercy toward creatures He had previously prepared for glory 9:23
 - G4 The unstated implication
 - God rightly desired to punish the evil of all His creatures. Yet He was longsuffering to all and merciful to many. He must therefore be a merciful God.

- F3 **His demonstrable impartiality:** The Sovereign Creator's election applies to both the Gentiles (nations) and the Jews 9:24-29
 - G1 The statement of election to glory from among the Jews and from among the nations (Gentiles) 9:24
 - G2 The Scriptural documentation of the election of the nations (Gentiles) 9:25-26
 - H1 The calling and loving of a people not previously God's (Hos. 2:23) 9:25
 - H2 The calling "Sons of the Living God" of those who were previously "Not My People" (Hos. 1:10) 9:26
 - G3 The Scriptural documentation of the election of a remnant from within the nation of Israel 9:27-29
 - H1 The prediction of the salvation of a remnant within national Israel (Isa. 10:22) 9:27
 - H2 The prediction of the destruction of all the rest of the earth including the non-remnant of Israel) (Isa. 10:23) 9:28
 - H3 The prediction of the necessity of a remnant in Israel (Isa. 1:9) 9:29
 - without the election of a remnant, all Israel would be destroyed.

B2 The Responsibility of National Israel in Failing to Attain the Righteousness of God 9:30 - 10:21

C1 Israel's failure: The transitional summary 9:30-33

- D1 The nonseeking nations have attained the "by faith" righteousness 9:30
- D2 Israel has not 9:31-33
 - E1 Israel's unsuccessful pursuit of legal righteousness 9:31
 - E2 Israel's lack of faith and failure at works 9:32a
 - E3 Israel's stumbling over the Stumbling Stone (cf. Is. 8:14; 28:16; 1 Pet. 2:6-9) 9:32b-33

C2 Israel's failure by trying to establish her own method of righteousness 10:1-5

- D1 Paul's request for Israel's salvation 10:1
- D2 Israel's zeal for God 10:21
- D3 Israel's ignorance of righteousness from God 10:2b-3a
- D4 Israel's pursuit of her own righteousness 10:3b
- D5 Israel's failure to submit to the righteousness of God, namely, Christ (Gal. 3:19,24) 10:3c-4
- D6 Israel's failure even to keep the righteousness of the Law 10:5

C3 Israel's failure to understand the "by faith" nature of righteousness as stated in her own Scripture 10:6-15

- D1 The nearness of righteousness by faith 10:6-10
 - E1 Not obtained by human effort (cf. Deut. 30:12-14) 10:6-7
 - E2 But internal and accessible 10:8-10
 - F1 The statement of internality 10:8
 - F2 The explanation of internality 10:9-10
 - G1 Confession with the mouth
 - G2 Faith within the heart
- D2 The universal availability of righteousness by faith 10:11-13
 - E1 The O.T. statement of universal availability to all who believe (cf. Isa. 28:16) 10:11
 - E2 The implication of availability--to both Jew and Greek 10:12
 - E3 The O.T. confirmation : "Everyone who calls will be saved" (cf. Joel 2:32) 10:13
- D3 The "universal communication" implications of righteousness by faith 10:14-15
 - E1 Calling impossible without faith 10:14
 - E2 Faith impossible without hearing
 - E3 Hearing impossible without announcing

E4 Announcing impossible without sending (cf. Isa. 52:7) 10:15

E5 **Implication:** Had Israel really understood the "by faith" nature of righteousness, she would have sent missionaries all over the earth!

C4 Israel's failure as a nation to obey the good news about righteousness by faith 10:16-21

D1 The analysis of incomplete obedience 10:16-17

E1 The statement of the fact 10:16a

E2 The prediction of Isaiah (cf. Isa. 53:1) 10:16b

E3 The dependence of faith upon hearing 10:17

D2 Israel's failure was not a lack of hearing (cf. Psa. 19:4) 10:18

D3 Israel's failure was not a lack of knowledge 10:19-21

E1 The present gracious opportunity for the nations was predicted in Scripture 10:19-20

F1 God's plan to provoke Israel to jealousy (cf. Deut. 32:21) 10:19

F2 God's planned self-disclosure to non-seeking nations (cf. Isa. 65:1) 10:21

E2 Israel's disobedience and contradiction documented in Scripture (cf. Isa. 65:2) 10:21

B3 The Praise of God's Merciful Wisdom in Temporarily Casting Away National Israel to Save the Nations 11

C1 The incompleteness of National Israel's being cast away: The remnant 11:1-10

D1 Paul's case as proof of a present remnant 11:1

E1 The question asked 11:1a

- "Did God cast aside His people?"

E2 The answer given 11:1b

E3 The answer explained 11:1c

- D2 Elijah's case as proof of a historical remnant (cf. 1 Kings 19:10-18) 11:2-4
 - E1 The fact declared 11:2a
 - "God did not cast aside His people"
 - E2 The reason given: God's foreknowledge 11:2b
 - E3 The fact historically illustrated 11:2c-4
 - F1 Elijah's incorrect conclusion 11:2c-3
 - "The remnant would die out with he himself"
 - F2 God's assessment: 11:4
 - Remnant = 7,000
- D3 The conclusion 11:5-10
 - "There is a present remnant among the hardened nation of Israel"
 - E1 The remnant's existence 11:5-7a
 - F1 Chosen by grace 11:5
 - F2 Works not a factor 11:6
 - F3 The elect remnant found what the seeking Nation did not 11:7a
 - E2 The Divine hardening of the non-elect Nation 11:7b-10
 - F1 The hardening stated 11:7b
 - F2 The Divine hardening documented in Scripture 11:8-10
 - G1 Quoting Moses (Deut. 29:4) and Isaiah (29:10) 11:8
 - "Dulled spiritual sense"
 - G2 Quoting David (Psalm 69:22,23) 11:9-10
 - H1 "Oblivious of danger" 11:9
 - H2 "Insensibly weighed down" 11:10

C2 The dual purpose of National Israel's being cast away: Gentile salvation and Jewish jealousy 11:11-16

- D1 What God's purpose is not 11:11a
 - E1 The purpose asked: "Is the casting aside to shatter forever Israel's hopes of existing as a saved nation?"
 - E2 The answer given: "May it never be!"
- D2 What God's purpose is 11:11b-c
 - E1 Salvation for the nations 11:11b
 - E2 Jealousy incentive for national Israel 11:11c
- D3 The implications of God's dual purpose 11:12-16
 - E1 Regarding the nations 11:12
 - Future blessings much greater than present
 - E2 Regarding Paul's ministry 11:13-16
 - Paul employs the jealousy principle in his ministry
 - Paul's strategy: Working super-hard among the nations 11:13
 - F1 Paul's motive: "To provoke (national) Israel to jealousy and thereby save some Jews 11:14
 - F2 The nations' benefit (if Paul employs the jealousy principle) 11:15-16
 - G1 The benefit stated 11:15
 - H1 "If God's casting aside (national) Israel provided the world reconciliation"
 - H2 "God's reception of (national) Israel will provide the world resurrection from the dead."
 - G2 The benefit assured 11:16

C3 The warning to the nations in light of national Israel's being cast away 11:17-22

- D1 Don't boast against the cast-aside branches of national Israel 11:17-18
 - E1 The reality of the situation 11:17
 - F1 The breaking off of some branches (non-elect Israel) 11:17a
 - F2 The grafting in of wild olive branches (elect among the nations) 11:17b
 - F3 The partaking by wild branches of the root (the patriarchs) 11:17c
 - E2 The warning from the situation 11:18
 - F1 Don't boast against the cut-off branches of national Israel 11:18a
 - F2 Reason given 11:18b
 - The root (the patriarchs) is not dependent on elect among the nations, but you on it.
- D2 Don't be proud of your present position 11:19-20c
 - E1 The acknowledgment of the grafting process (elect from among the nations in place of non-elect Jews) 11:19-20a
 - E2 The identification of the reason for the breaking-grafting process: the presence or absence of faith 11:20b
 - E3 The warning application: Don't be proud! 11:20c
 - The implication: Faith means that grace, not works is in operation. There can then be no pride in human merit.
- D3 Rather fear 11:20d-21
 - E1 Attention to fear commanded 11:20c
 - E2 Reason for fear described 11:21
 - "If God didn't spare national Israel in unbelief, He won't spare the nations in unbelief, either."
- D4 Be aware of God's kindness and sternness 11:22

C4 The reversal of national Israel's being cast away: Total national salvation! 11:23-32

- D1 The prediction of national Israel's total salvation 11:23-27
 - E1 The plausibility of restoration 11:23-24
 - F1 In view of God's ability to graft the nation back in faith 11:23
 - F2 In view of God's already having grafted in unnatural branches 11:24
 - E2 The apostolic revelation of total salvation 11:25-27
 - F1 The apostolic caution 11:25a
 - F2 The apostolic revelation 11:25b-26a
 - G1 Partial hardness has happened to Israel 11:25b
 - G2 Temporary hardness has happened to Israel 11:25c
 - Until the fullness of the nations has entered
 - G3 Total salvation will happen to Israel 11:26a
 - F3 The Scriptural documentation 11:26b-27
 - G1 The Deliverer will remove (all) ungodliness from Jacob 11:26b (cf. Isa. 59:20,21; Ezek. 20:33-44)
 - G2 God's covenant to remove from Israel (all) sins 11:27 (cf. Isa. 27:9)
- D2 The reasons for national Israel's total salvation 11:28-32
 - E1 God's election of the nation 11:28
 - F1 National Israel's position from the nations' viewpoint: Enemies of the gospel for the nations' benefit 11:28a
 - F2 National Israel's position from God's viewpoint: God's beloved choice because of promises made to the patriarchs 11:28b
 - E2 God's unswerving character 11:29
 - F1 God does not alter His gifts 11:29a
 - F2 God does not alter His calling 11:29b

- E3 God's determination to show mercy to Israel and all other nations 11:30-32
 - F1 The fact of God's present mercy to the nations 11:30
 - F2 The fact of God's future mercy to Israel 11:31
 - F3 God's remarkable redemptive program with regard to all nations 11:32
 - G1 Having shut up all nations in disobedience 11:32a
 - G2 To show mercy to all nations 11:32b
- C5 The reaction of praise for God's merciful wisdom in relation to all the earth's nations 11:33-36**
 - D1 Praise of the depth of God's character as seen in His 11:33a
 - E1 Riches
 - E2 Wisdom
 - E3 Knowledge
 - D2 Praise of God's wisdom and knowledge as seen in His 11:33b-34
 - E1 Unsearchable judgments 11:33b
 - E2 Unchartable methods 11:33c
 - E3 Unknowable mind 11:34a (cf. Isa. 40:13; Jer. 23:18)
 - E4 Uncounselability 11:34b
 - D3 Praise of God's riches 11:35-36a
 - E1 Because His gifts are given out of indebtedness to no one 11:35
 - E2 Because He is the Be-All and the End-All of all things 11:36a
 - F1 The Source of all
 - F2 The Administrator of all
 - F3 The Purpose of all
 - D4 To God be the Glory into the ages 11:36b

A6 TRANSFORMATION: The Application of Righteousness in Specific Areas 12:1 - 15:13

B1 In the Believer's Daily Conduct 12

C1 The logical foundation for daily conduct 12:1-2

D1 The offering of the body to God 12:1

D2 The continual refusal to be outwardly conformed to this age 12:2a

D3 The commitment to continual inner transformation 12:2b

C2 In relation to gifted ministry to the Church 12:3-8

D1 The warning against pride 12:3

D2 The instruction about the Church as constituting one body in Christ 12:4-5

E1 Implying the uniqueness of the many individuals 12:4

E2 Implying the interdependence of each individual 12:5

D3 The necessity of each individual serving in his God-given area of giftedness 12:6-8

E1 The importance of knowing the nature of gifts 12:6a

E2 The importance of exercising the gifts 12:6b-8

F1 Of prophecy according to faith 12:6b

F2 Of ministry (service) 12:7a

F3 Of teaching 12:7b

F4 Of urging 12:8a

F5 Of sharing intently (single-mindedly) 12:8b

F6 Of leading diligently 12:8c

F7 Of showing mercy cheerfully 12:8d

C3 In relation to general deportment toward the Church 12:9-16

D1 Flavored over-all by love 12:9-10

E1 Genuine love 12:9

E2 Family-brotherly love 12:10a

E3 Reciprocal honoring 12:10b

- D2 Serving intensely 12:11
 - E1 Unslothful zeal
 - E2 Burning inner drive
 - E3 Serving the Master
- D3 With a positive, prayerful attitude 12:12
 - E1 Rejoicing in hope for the present and future
 - E2 Persevering in present trouble
 - E3 Constantly praying
- D4 Helping others 12:13
 - E1 Materially, financially
 - E2 Opening up one's home
- D5 Upbuilding others with one's speech 12:14-15
 - E1 Blessing those who curse one 12:14
 - E2 Rejoicing with the overjoyed 12:15a
 - E3 Sharing the sorrow of those in tears 12:15b
- D6 Upbuilding others with one's realistic humility 12:16

C4 In relation to deportment toward those outside the Church 12:17-21

- D1 Reaction: Never react to evil in kind 12:17a
- D2 Testimony: Be seen to be right 12:17b
- D3 Lifestyle: Seek peace 12:18
- D4 Revenge 12:19-20
 - E1 Let God take revenge 12:19
 - E2 Repay evil with good 12:20
- D5 General policy: Defeat evil with good 12:21

B2 In the Believer's Relation to the State 13

C1 The *Necessity* of Subjection to the State 13:1-7

D1 The **command** to be in subjection 13:1a

D2 The **reasons** for subjection 13:1b, c

E1 All governmental authorities are from God 13:1b

E2 Existing governmental authorities have been pre-ordained by God 13:1c

D3 The **implications** of non-subjection 13:2

E1 Resisting the government authority is resisting God's ordinance 13:2a

E2 Those who resist receive judgment 13:2b

D4 The **motivation** for subjection 13:3-7

E1 The fear of wrathful judgment 13:3-5a

F1 Planned avoidance of fear 13:3-4a

G1 Know the basis of the government's fear-principle 13:3a

- "Rulers are not a fear to the good work but to the evil"

G2 Co-operate with the government's fear-principle 13:3b

- "Do good and you'll have praise"

G3 Know the significance of the state's fear-principle 13:4a

- "The government authority is a servant of God to you to encourage good"

F2 Defiant invitation of fear 13:4b-d

G1 The creation of fear - practicing evil 13:4b

G2 The instrument of fear - capital punishment 13:4c

- G3 The function of the government authority in fear 13:4d
 - "The government authority is God's servant to avenge God's wrath against the one practicing evil"
- F3 Obligatory conclusion: "Out of fear, be subject to avoid wrath." 13:5a
- E2 The maintenance of a clear conscience 13:6b-7
 - F1 The statement of a clear conscience as a valid motivation for submitting to the government authority 13:5b
 - F2 The implications of maintaining a clear conscience 13:6-7
 - G1 The payment of taxes 13:6
 - H1 Payment *commanded* 13:6a
 - H2 Payment *explained* 13:6b
 - I1 The government authority is a priestly servant of God.
 - I2 The government authority constantly attempts as God's agent to encourage good for God and avenge evil for God.
 - G2 Rendering to all their dues 13:7
 - H1 Personal/property tax
 - H2 Business/sales tax
 - H3 Fear
 - H4 Honor/Respect
- C2 The *Place of Love in Subjection to the State* 13:8-10**
 - D1 The **command**: To be indebted to no one in any area 13:8a
 - D2 The **exception**: One always owes love 13:8b

- D3 The **reason:** Love for others fulfills legal requirements 13:8c-10
 - E1 The statement of fulfillment 13:8c
 - E2 The demonstration of fulfillment 13:9
 - F1 Any commandment 13:9a, cf. Ex. 20:13-15,17
 - F2 Is summarized under loving one's neighbor 13:9b, cf. Lev. 19:18
 - E3 The explanation of fulfillment 13:10
 - F1 Love never works evil to one's neighbor 13:10a
 - F2 So love is fulfillment of law 13:10b

C3 The Urgency of Subjection to the State 13:11-14

- D1 Wakeful awareness of the near day of final salvation urged 13:11
- D2 Appropriate action commanded in light of the coming dawn 13:12
 - E1 **Cast off** works of darkness 13:12a
 - E2 **Put on** weapons of light 13:12b
- D3 Appropriate day-time action specified 13:13-14
 - E1 **Negatively:** not drunken, orgiastic strife 13:13
 - E2 **Positively:** put on Jesus, making no loophole for fleshly lusts 13:14

B3 In Relation to Debatable Matters 14:1 - 15:13

C1 The Principle of Non-Judgmental Acceptance 14:1-13a

- D1 The command of mutual acceptance 14:1-3a
 - E1 The command of acceptance of the weaker brother 14:1
 - E2 The area of debate 14:2
 - E3 The command to refrain from mutual judgment 14:3a
- D2 The reasons for mutual acceptance 14:3b-12
 - E1 Because God has accepted the brother 14:3b

- E2 Because we are not responsible to judge another's servant 14:4-5
 - F1 The analogy of the servant 14:4a
 - F2 The acceptability of each servant 14:4b
 - F3 The necessity of individual decision 14:5
- E3 Because each Christian lives his life for the Lord's benefit 14:6-9
 - F1 Activities are done for the Lord 14:6
 - F2 Life and death are for the Lord 14:7-9
 - G1 The denial of life or death as being for one's private self 14:7
 - G2 The affirmation of life and death for the Lord 14:8
 - G3 The reason for Christ's death and resurrection: to reign as Lord over the dead and the living 14:9
- E4 Because each brother will be judged of God 14:10-12
 - F1 The unreasonableness of judging one another 14:10a
 - F2 The reality of universal judgment by God 14:10b
 - F3 The Scriptural documentation of universal judgment 14:11 (cf. Isa. 45:23; 49:18)
 - F4 The conclusion: universal judgment 14:12
- D3 The concluding command: "Stop judging one another." 14:13a
- C2 The principle of not being a stumbling block 14:13b-23**
 - D1 The command to avoid being a stumbling block or an offence 14:13b-14
 - E1 The command stated 14:13b
 - E2 The inherent amorality of things in themselves 14:14a
 - E3 The reality of the uncleanness of things in the mind of the beholder 14:14b

- D2 The command expanded 14:15-23
 - E1 Don't destroy a brother by your food 14:15
 - F1 Because that is not loving him 14:15a
 - F2 Because Christ died for him 14:15b
 - E2 Don't let your good be ill-spoken of 14:16-18
 - F1 The command stated 14:16
 - F2 The reasons given 14:17-18
 - G1 Because the kingdom of God does not consist in materialism, but in spiritual character 14:17
 - G2 Because this is serving Christ 14:18
 - H1 This pleases God 14:18a
 - H2 This gains approval from men 14:18b
 - E3 Pursue things which create peace and build one another up 14:19
 - E4 Don't undo God's work for the sake of food 14:20
 - F1 The command stated 14:20a
 - F2 The command explained: Things clean of themselves become evil to the one causing another to stumble 14:20b
 - F3 The command applied: "Don't do anything that causes a brother to stumble." 14:20c

- E5 Don't flaunt your faith in debatable matters – keep it between yourself and God 14:22-23
 - F1 The command 14:22a
 - F2 The results 14:22b-23
 - G1 The one not judging himself in what he allows is happy 14:22b
 - G2 The one who doubts has been condemned 14:23
 - H1 Because he is unable to believe 14:23a
 - H2 The absence of faith is sin 14:23b

C3 The principle of living for others 15:1-6

- D1 The principle stated 15:1-2
 - E1 The strong ought to bear the weaknesses of those not strong 15:1a
 - E2 The strong ought not to live to please themselves 15:1b
 - E3 Each ought to please his neighbor for building up 15:2
- D2 The principle modeled 15:3-6
 - E1 Christ the example 15:3 (cf. Psalm 69:9)
 - E2 The use of the O.T. Scriptures justified 15:4-6
 - F1 As providing hope through patience and comfort 15:4
 - F2 As a basis for Paul's prayer for the Romans 15:5-6
 - G1 For unity in Christ 15:5
 - G2 For united glorification of God the Father 15:6

C4 The principle of Jew and Gentile accepting one another for the glory of God 15:7-13

- D1 The command of mutual acceptance 15:7a
- D2 The example of Christ in accepting both Jews and Gentiles 15:7b-12
 - E1 The statement of Christ's acceptance 15:7b
 - E2 The motive of Christ's acceptance: the glory of God 15:7c
 - E3 The method of Christ's acceptance: to become a servant 15:8-9b
 - F1 Of the circumcision 15:8
 - G1 On behalf of the truth of God 15:8a
 - G2 To confirm the promises of the patriarchs 15:8b
 - F2 For the nations 15:9
 - G1 On behalf of mercy 15:9a
 - G2 To glorify God 15:9b
 - E4 The documentation of Christ's acceptance from O.T. Scripture 15:9c-12
 - F1 The prediction of Messiah's praise of God among the nations 15:9c (cf. Psalm 18:49)
 - F2 The prediction of the nations' uniting in joy with God's people, Israel 15:10 (cf. Deut. 32:43)
 - F3 The prediction of praise toward God by all the nations 15:11 (cf. Psalm 117:1)
 - F4 The prediction by Isaiah of Jesse's offspring to rule the nations 15:12 (cf. Isaiah 11:10)
 - G1 The prediction of Messiah to rule the nations 15:12a
 - G2 Messiah as being the hope of the nations 15:12b
- D3 Paul's prayer for abundance of hope for the Gentile Christians of Rome 15:13

A7 INFORMATION: Paul, the Model of Righteousness 15:14 - 16:27

B1 In His Reasons for Writing to the Romans Instead of Visiting Them Personally 15:14-22

C1 To tell them he is convinced of their ability to warn one another without his being there personally 15:14

C2 To remind them he is Christ's priest to the nations 15:15-19

D1 His acknowledged boldness in writing 15:15a

D2 His reminder of the grace given to him by God 15:15b-16

E1 His acknowledgment of God's grace to him 15:15b

E2 His awareness of his God-given, priestly role 15:16

F1 His priestly role for Christ to the nations 15:16a

F2 His personal sacrifice--a ceaseless commitment to telling the gospel 15:16b

F3 His acceptable offering to God--the nations 15:16c

D3 His restrictions in boasting 15:17-19

E1 The area in which he boasts--in Christ 15:17

E2 The activities of which he speaks 15:18-19

F1 Their identification: only those in whom Christ worked through him 15:18a

F2 Their result: obedience among the nations 15:18b

G1 In word

G2 In work

F3 Their authentication: by means of power displayed 15:19a

G1 In signs (authenticating miracles)

G2 In wonders (awe-producing miracles)

F3 Their source of power: the Holy Spirit 15:19b

F4 Their extent: from Jerusalem to Illyricum 15:19c

F5 Their function: the fulfillment of the gospel of Christ 15:19d

C3 To inform them of his reasons for never having visited them personally 15:20-22

D1 His policy: to evangelize only where Christ is unnamed 15:20a

D2 His purpose: to avoid building on another's foundation 15:20b

D3 His motive: to fulfill Scripture 15:21 (cf. Isa. 52:15)

- "Those untold about Him will see and understand."

D4 The effects: he was often hindered from visiting them 15:22

B2 In His Plans for the Future 15:23-33

C1 His plans to visit the Romans 15:23-29

D1 His completion of the work in Greece 15:23a

D2 His long desire to visit the Romans 15:23b

D3 His plan to visit them on the way to Spain 15:24

D4 His interim plan to visit Jerusalem 15:25-28

E1 His purpose: to serve the saints 15:25

E2 His explanation: to deliver a collection to the poor saints in Jerusalem 15:25-28

F1 The Macedonian and Achaian Christians' desire to contribute 15:26

F2 Paul's awareness of their indebtedness 15:27

G1 The sharing by the Christian Jews of spiritual realities 15:27a

G2 The obligation of the Christians among the nations to reciprocate materially 15:27b

F3 The projected completion of his task 15:28

D5 His projected stopover on the way to Spain 15:29

C2 His request for the Romans' prayers 15:30-33

D1 The urgency of his request 15:30

D2 The thrust of their prayers 15:31-32

E1 For his protection from disobedient Jews 15:31a

E2 For the acceptance of the collection by the Jewish saints in Jerusalem 15:31b

E3 For his joyful arrival in Romans 15:32

C3 His prayer for the Romans 15:33

- "That the God of peace might be with them all."

B3 In His Concern for Others 16:1-24

C1 For the letter-bearer 16:1-2

D1 His commendation of Phoebe 16:1

E1 As a fellow-Christian (sister) 16:1a

E2 As a servant in the church at Cenchrea 16:1b

D2 His request for their help 16:2a

E1 To receive her

E2 To help her

D3 The basis for his request: the great help she had been to many 16:2b

C2 For those in Rome whom he knows and wishes to greet 16:3-16

D1 Priscilla and Aquila 16:3-5

E1 Co-workers 16:3

E2 Life-riskers for Paul 16:4

E3 (Greet also) the church in their home 16:6a

D2 Epaenetus 16:5b

- "beloved first convert in Asia"

D3 Mary 16:6

- "hard worker for them"

- D4 Andronicus and Junias 16:7
 - E1 Fellow-Jews
 - E2 Fellow-prisoners
 - E3 Well known by the Apostles
 - E4 Long-time Christians
- D5 Ampliatus 16:8
 - "beloved of Paul"
- D6 Urbanus ("fellow worker") and Stachys ("beloved") 16:9
- D7 Apelles ("approved in Christ") and those of the family of Aristobulus 16:10
- D8 Herodion ("fellow-Jew") and those of Nareissus' family who are Christians 16:11
- D9 Tryphaena and Tryphosa ("hard workers in the Lord") 16:12a
- D10 Persis 16:12b
 - E1 Beloved
 - E2 Very hard worker in the Lord
- D11 Rufus ("chosen in the Lord") and his ("motherly") mother 16:13
- D12 Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them 16:14
- D13 Philologus and Julia, Nereus and his sister and Olympas and all the saints with them 16:15
- D14 Each other 16:16a
- D15 Greetings to you from all the churches 16:16b

C3 For potential trouble-makers among the Romans 16:17-20

- D1 The urgent request 16:17
 - E1 To watch out 16:17a
 - "for ones causing divisions and offences contrary to teaching"
 - E2 To turn away from them 16:17b

- D2 The reason for the request 16:18
 - E1 Such men don't serve Christ but their own belly 16:18a
 - E2 Such men deceive the simple through eloquent and flattering speech 16:18b
 - E3 Paul doesn't want their present well-known obedience tarnished 16:19
 - F1 He rejoices over their well-known obedience 16:19a
 - F2 He wants them to be 16:19b
 - G1 Wise toward good
 - G2 Uncompromising toward evil
- D3 The assurance of victory 16:20a
- D4 Prayer for Jesus' grace to be with them 16:20b

C4 For those wishing to greet the Romans 16:21-23

- D1 Timothy ("fellow worker") and Lucius and Jason and Sosipater ("fellow country men") 16:21
- D2 Tertius the letter writer 16:22
- D3 Gaius ("the host of Paul and of all the church") 16:23a
- D4 Erastus (the city treasurer) and Quartus (the brother) 16:23b

C5 For the Romans to be continual recipients of the grace of the Lord Jesus 16:24

B4 In His Glorification of God 16:25-27

C1 For His ability to establish the Romans 16:25-26

- D1 The statement of God's ability to establish them 16:25a
- D2 The standard according to which God is able to establish them 16:25b-26
 - E1 According to Paul's gospel and the proclamation of Jesus Christ 16:25b
 - E2 According to the unveiling of the mystery 16:25c-26
 - F1 The time of the unveiling of the mystery 16:25c-26a
 - G1 From eternity past kept silent 16:25c
 - G2 But now revealed 16:26a
 - F2 The method of the unveiling: through the prophetic writings 16:26b
 - F3 The authority behind the unveiling: the command of the eternal God 16:26c
 - F4 The purpose of the unveiling: to make known the obedience of faith to all the nations 16:26d

C2 For His wisdom 16:27a

C3 Through Jesus Christ 16:27b

C4 Forever 16:27c

ANALYSIS OF ROMANS

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