

*Analysis of*

# ROMANS

## "GOD'S GOOD NEWS ABOUT RIGHTEOUSNESS"

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Romans 1:16-17

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Prepared by James T. Bartsch

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PO Box 527

Cottonwood Falls, Kansas 66845

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## "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

### A1 INTRODUCTION 1:1-17

#### B1 Paul's Salutation 1:1-7

##### C1 The writer -- Paul 1:1-5

D1 Slave of Messiah Jesus 1:1

D2 Called Apostle separated to the gospel 1:2-6

E1 Promised through God's prophets 1:2

E2 About God's Son 1:3-5

F1 Descendant of David 1:3

F2 Declared God's Son by resurrection 1:4

F3 Dispenser of Apostleship to Paul 1:5

##### C2 The addressees 1:6-7

D1 Those among the nations called of Jesus, Messiah 1:6

D2 In Rome

D3 Beloved of God

D4 Called holy

##### C3 Gracious Greeting 1:7

**B2 Paul's Desired Association with the Roman Christians 1:8-15**

**C1 Paul's prayers regarding them 1:8-10**

D1 His thanks to God for their world-renowned faith 1:8

D2 His ceaseless prayers for them 1:9

D3 His constant request to visit them 1:10

**C2 Paul's motivation to visit them 1:11-15**

D1 For impartation of spiritual gift [i.e. exercise of his gifts for their benefit] 1:11

D2 For mutual encouragement of one another's faith 1:12

D3 His desire to have fruit among Romans as well as other Gentiles 1:13

D4 His sense of debt to all peoples 1:14

D5 His eagerness to proclaim the Gospel to the Romans 1:15

**B3 Paul's Unashamedness of the Gospel 1:16-17**

**C1 Because the Gospel constitutes God's power unto salvation to everyone believing 1:16**

**C2 Because in the gospel is constantly unveiled a righteousness from God based wholly on faith 1:17**

**A2 CONDEMNATION: The Unveiling of God's Wrath against Man's Unrighteousness 1:18 - 3:20**

**B1 The Condemnation of Gentiles 1:18-32**

**C1 The constant unveiling of God's wrath 1:18**

D1 Against man's ungodliness and unrighteousness 1:18a

D2 Because of man's distortion of the truth by unrighteousness 1:18b

**C2 The process of man's distortion of the truth about God 1:19-23**

D1 Evidence of God is clearly revealed among men 1:19-20

E1 God showed it to men 1:19

E2 The evidence lies in the physical universe 1:20

F1 Eternal power

F2 Eternal "Godness" (Divine nature)

F3 Cf. Psalm 19

D2 Evidence of God is distorted by man 1:21-23

E1 Man's original knowledge of God 1:21a

E2 Man's refusal to give God proper credit 1:21b

E3 Man's perception of truth became worthless and darkened  
1:21c

E4 Man became oblivious of his foolishness 1:22

E5 Man converted the glory of eternal God into a model of  
decadent matter <sup>1</sup> 1:23

**C3 God's judgmental giving over of man to evil 1:24-32**

D1 God gave them over to uncleanness dishonoring their bodies  
1:24-25

E1 The description of sexual impurity 1:24 (cf. 1 Cor. 6:18)

E2 The reason for the giving over to sexual impurity 1:25

F1 They changed the truth of God into a lie

F2 They worshiped and served the creature rather than  
the Creator

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<sup>1</sup> 1:23 title - decadent matter: "and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures." By interpretation this refers to idols; by application and principle, it refers to evolution and secular humanism. Evolution is the Big Lie, poorly supported by science.

- D2 God gave them over to dishonorable passions 1:26-27
  - E1 Lesbianism 1:26
  - E2 Homosexuality 1:27a
  - E3 The tragic result <sup>2</sup> 1:27b
- D3 God gave them over to a disqualified mind 1:28-32
  - E1 The reason for the giving over: They didn't see fit to have God in their knowledge 1:28a
  - E2 The result of the giving over 1:28b-32
    - F1 The fact of impropriety: The constant doing of that which is improper 1:28b
    - F2 The description of impropriety 1:29-31
    - F3 The deliberateness of impropriety 1:32
      - G1 Their participation despite the knowledge of the death penalty 1:32a
      - G2 Their encouraging of others 1:32b

**B2 The Condemnation of Moralists 2:1-16**

**C1 The inexcusability of hypocritical moralists 2:1**

**C2 The inevitability of God' judgment on hypocritical moralists 2:2-5**

- D1 God judges all offenders according to truth 2:2
- D2 The hypocritical moralist cannot escape God's judgment 2:3-5
  - E1 He brazenly thinks he can judge others for that which he himself does and yet escape God's judgment 2:3
  - E2 He ignorantly despises God's goodness 2:4

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<sup>2</sup> 1:27b: "...men with men committing indecent acts and receiving in their own persons the due penalty of their error." Men who were created in the image of God thus destroy their own identity and their own sexuality. In so doing they destroy the most basic unit of society, the family, the very fiber of society.

E3 He stores up for himself wrath in the coming day 2:5

F1 Of wrath

F2 Of the unveiling of the righteous judgment of God

**C3 The basis of God's judgment on all peoples--their works 2:6-10**

D1 To each person God will pay back 2:6a

D2 According to his works 2:6b-10

E1 To those seeking glory--honor and non-decay 2:7

F1 By persistence in good work 2:7a

F2 God will pay back eternal life 2:7b

E2 To those characterized by strife and disobedience God will pay back 2:8

F1 Wrath

F2 Anger

E3 To each one working evil (Jew and Greek) 2:9

F1 Trouble

F2 Distress

E4 To each one working good (Jew and Greek) 2:10

F1 Glory

F2 Honor

F3 Peace

**C4 The impartiality of God's judgment on all peoples 2:11-16**

- D1 God's impartiality stated 2:11
- D2 God's impartiality elaborated 2:12-13
  - E1 Sin, not possession or non-possession of law, brings God's judgment 2:12
  - E2 Keepers of law, not possessors of law, are justified (declared righteous) before God 2:13
- D3 God's impartiality illustrated 2:14-15
  - E1 Gentiles, who do not have the Law, are a law to themselves 2:14
  - E2 They stand accused or excused by their own consciences 2:15
- D4 God's impartiality standardized: The judgment of all will be 2:16
  - E1 According to Paul's gospel
  - E2 Through Jesus Christ

**B3 The Condemnation of Jews 2:17 - 3:8**

**C1 The high position of the Jew 2:17-20**

- D1 His five privileges 2:17-18
  - E1 Relying upon the law 2:17
  - E2 Boasting in God 2:17
  - E3 Knowing God's will 2:18
  - E4 Approving things excelling [or essential - NAS]
  - E5 Instructed in the law

D2 His five areas of priesthood 2:19-20

E1 A guide of the blind 2:19

E2 A light in the darkness 2:19

E3 An instructor of the foolish 2:20

E4 A teacher of infants 2:20

E5 Having in the law the embodiment of knowledge and truth  
2:20

**C2 The hypocrisy of the Jew 2:21-24**

D1 The five hypocrisies of the Jew 2:21-23

E1 Teaching others, do you not teach yourself? 2:21

E2 Banning stealing, do you steal yourself? 2:21

E3 Forbidding adultery, do you commit it yourself? 2:22

E4 Detesting idols, do you rob temples? 2:22

E5 Boasting in the law, do you break the law and dishonor  
God? 2:23

D2 The blasphemous reaction of the Gentiles 2:24

**C3 The warning to the Jew 2:25-29**

D1 Circumcision is of value only when accompanied by obedience to  
the Law 2:25-27

E1 Circumcision without obedience is worthless 2:25

E2 Obedience without circumcision 2:26-27

F1 Is accounted as circumcision 2:26

F2 Qualifies one to judge the hypocritical circumcised  
2:27



- D2 Real Judaism is internal, not external 2:28-29
  - E1 Not essentially external 2:28
    - F1 A man is not a Jew if he is only one outwardly
    - F2 Nor is circumcision merely outward and physical
  - E2 But essentially internal 2:29
    - F1 A man is a Jew if he is one inwardly
    - F2 Circumcision is circumcision of the heart
      - G1 By the Spirit
      - G2 Not by the written code
  - E3 Such a man's praise is not from men, but from God 2:29

**C4 The questioned worth of Jewishness 3:1-8**

- D1 The questioned worth of national identity 3:1-2
  - E1 The question: Is there value in being a Jew? 3:1
  - E2 The answer: Jewish worth consists in a trusteeship of the Scriptures. 3:2
- D2 The questioned worth of national promises 3:3-4
  - E1 The question: Does Jewish unbelief cancel God's obligation to be faithful? <sup>3</sup> 3:3
  - E2 The answer: God keeps His promises, though men lie. (Cf. Psalm 51:4) 3:4
- D3 The questioned justice of God's wrath against Israel 3:5-8

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<sup>3</sup> 3:3 - "...If some did not believe, their unbelief will not nullify the faithfulness of God, will it?" This is a question that separates amillennialism from dispensational premillennialism. The amillennialist is forced, unwillingly, to admit that Israel's failure to believe has nullified the faithfulness of God to Israel, for the Church, they say, has replaced Israel. Dispensationalists join Paul in shouting, "NO!" Jeremiah 31:27: Thus says the LORD, "If the heavens above can be measured And the fountains of the earth searched out below, Then will I also cast off all the offspring of Israel For all that they have done," declares the LORD. Israel means Israel. Israel does not mean the Church.

- E1 The implication Godward 3:5-6
  - F1 The question: If Israel's unrighteousness highlights God's righteousness, is not God disqualified from judging Israel? 3:5
  - F2 The refutation: If God cannot judge Israel, how will He judge the world (as He says He will)? 3:6
- E2 The implication manward 3:7-8
  - F1 The question: If my lie enhances God's glorious truthfulness, why am I judged a sinner? <sup>4</sup> 3:7
  - F2 The accusation of Pauline antinomianism 3:8 <sup>5</sup>
  - F3 The refutation by way of their judgment <sup>6</sup> 3:8

**B4 The Condemnation of All Men 3:9-20**

**C1 The charge of universal condemnation 3:9**

**C2 The Scriptural documentation of universal condemnation 3:10-18**

- D1 The universality of sin 3:10-12
  - E1 None are righteous 3:10
  - E2 None seek God 3:11
  - E3 All have turned away from God 3:12
    - F1 All have become unprofitable
    - F2 Not one does acts of kindness
- D2 The totality of depravity 3:13-18

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<sup>4</sup> 3:7 - "...why am I also still being judged a sinner?" - The denial that sin requires judgment is valid evidence that the *asker* needs judgment!

<sup>5</sup> 3:8 - Let us do evil that good may come: A classic perversion of grace! The deliberate pursuit of evil inevitably brings judgment.

<sup>6</sup> 3:8 - judgment: God tells us not to sin, not only because it angers Him, but because sin is so destructive. If we pursue sin, it's because we really don't understand its awesome destructiveness as God does.

- E1 Reflected in men's destructive speech 3:13-14
  - F1 Their **throat** an open grave 3:13
  - F2 Their deceiving **tongues** 3:13
  - F3 Their **venomous** lips 3:13
  - F4 Their **mouth** full of cursing and bitterness 3:14
- E2 Reflected in men's destructive actions 3:15-17
  - F1 Their feet swift to murder 3:15
  - F2 Their paths full of destruction and misery 3:16
  - F3 The path of peace they have not known 3:17
- E3 Reflected in men's flippant disregard of God: "There is no fear of God before their eyes." 3:18

**C3 The function of the Law in universal condemnation 3:19-20**

- D1 The universal implication of Jewish condemnation under the Law:  
The thought: If the ones under the Law can't keep it, surely no one can! 3:19
- D2 The function of the Law -- universal condemnation, not justification 3:20

**A3 JUSTIFICATION: The Declaration of Righteousness through Faith 3:21 - 5:21 <sup>7</sup>**

**B1 God's Righteous Provision of a Righteousness for Humans Apart From the Law 3:21-31**

**C1 The description of the righteousness God has provided apart from the Law 3:21-24**

- D1 Its methodology - apart from the Law 3:21
- D2 Its origin - from God 3:21
- D3 Its authenticity - predicted in Scripture 3:21
- D4 Its terms - faith in Christ 3:22
- D5 Its universal availability - to *all* continually believing 3:22
- D6 Its universal necessity - *all* have sinned 3:23
- D7 Its Divine motivation - grace 3:24
- D8 Its basis - Christ's redemption 3:24

**C2 The vindication of God's own righteousness in providing righteousness apart from the Law 3:25-26**

- D1 The fact of God's provision of Jesus as a propitiation 3:25a
- D2 The necessity of God's provision of Jesus as a propitiation 3:25b-26
  - E1 To demonstrate God's justice in forgiving past sins 3:25b-26a
  - E2 To demonstrate God's justice in His present policy of declaring righteous those who believe in Jesus 3:26b

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<sup>7</sup> 3:21 - 5:21: This section deals with "sin as guilt." 6:1 - 8:39 deals with "sin as power."

**C3 The implications of God's provision of righteousness apart from the Law 3:27-31**

- D1 Human boasting is excluded 3:27-28
- D2 Justification (declared righteousness) extends to believing Gentiles as well as to believing Jews 3:29-30
- D3 Faith does not circumvent the Law, but upholds it 3:31

**B2 Abraham, the Illustration of Declared Righteousness 4:1-25**

**C1 Abraham's justification was apart from works 4:1-8**

- D1 Demonstrated by Abraham's "non-boasting" 4:1-3
  - E1 The suggestion of Abraham as an appropriate example 4:1
  - E2 Justification by works implies grounds for boasting 4:2
  - E3 But the record states justification by faith 4:3
- D2 Confirmed by Scripture's adherence to the grace principle 4:4-8
  - E1 The opposing principles stated 4:4-5
    - F1 Working implies obligation 4:4
    - F2 Believing implies grace 4:5
  - E2 The grace principle documented 4:6-8
    - F1 The gracious imputation of righteousness 4:6
    - F2 The gracious non-imputation of sin 4:7-8

**C2 Abraham's justification preceded his circumcision 4:9-12**

- D1 The question of the availability of justification to the uncircumcised 4:9
- D2 The timing of Abraham's circumcision in relation to his justification (He was justified while he was *uncircumcised!*) 4:10
- D3 The significance of Abraham's circumcision: a sign, not a means of justification (cf. Gen. 17:11) 4:11a

- D4 The results of Abraham's circumcision 4:11b-12
  - E1 He is father of all who believe,<sup>8</sup> though uncircumcised 4:11b
  - E2 He is father of all who, being circumcised, also **believe** 4:12
  
- C3 Abraham's justification was by faith in God's promise apart from the Law 4:13-25
  - D1 God's promise to bequeath the world to Abraham and his descendants was independent of Law 4:13-15
    - E1 The statement of independence 4:13
    - E2 The negative affect of hypothesized dependence 4:14
      - F1 Israel's faith would be emptied 4:14a
      - F2 God's promise would be destroyed 4:14b
    - E3 The reason for the negative effect - Law has to do with wrath against Law-breakers 4:15
  - D2 God's promise to bequeath the world to Abraham and his descendants necessarily operated on faith based on God's free goodness 4:16-17a
    - E1 So the promise could be guaranteed 4:16a
    - E2 So the promise could extend to all Abraham's seed who believe 4:16b-17a
      - F1 Both to Israelite 4:16b
      - F2 And to Gentile as God promised 4:17a
  - D3 God's promise to Abraham had to be believed 4:17-25
    - E1 The terms of the promise 4:17a
    - E2 The power of God who made the promise 4:17-b

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<sup>8</sup> 4:11 - father of all who believe: The intent of the Abrahamic Covenant was **universal** blessing!--Gen. 12:1-3; 17:4-5)

- E3 The obstacles to Abraham's faith 4:18-19
    - F1 The hopelessness of the situation 4:18
    - F2 The deadness of Abraham's body 4:19a
    - F3 The deadness of Sarah's womb 4:19b
  - E4 The reality of Abraham's faith 4:20-21
    - F1 He did not discriminate in unbelief against God's promise 4:20a
    - F2 He believed in the person of God 4:20b
    - F3 He believed in the promise of God 4:21
  - E5 The results of Abraham's faith 4:22-25
    - F1 Abraham was justified 4:22
    - F2 Abraham serves as a precedent for all to be justified by faith 4:23-25
      - G1 The precedent stated 4:23-24a
      - G2 The focus of faith - God 4:24b-25
        - H1 The resurrection of Jesus 4:24c
        - H2 The substitutionary atonement of Jesus 4:25a
        - H3 The reality of justification 4:25b
- B3 The Incredible Benefits of Declared Righteousness 5:1-11**
- C1 Peaceful relationship with God 5:1**
  - C2 In the place of the blessing of God 5:2**
  - C3 Proud hope for the future glory of God 5:2**

**C4 Pride in present hardship, which creates... 5:4-5**

- D1 Perseverance 5:3
- D2 Proven character 5:4
- D3 Hope 5:4-5

**C5 Recipients of God's love 5:5-8**

- D1 The measure - poured out 5:5
- D2 The method - through the Holy Spirit - Himself a gift 5:5
- D3 The circumstance - when we were... 5:6-7
  - E1 Weak: "while we were still helpless, 5:6
  - E2 Ungodly: "at the right time Christ died for the ungodly 5:6
  - E3 Unjust: "For one will hardly die for a righteous man; 5:7
  - E4 Not good: "though perhaps for the good man someone would dare even to die 5:7
  - E5 Sinners: "But God demonstrates His own love toward us, in that while we were yet sinners, 5:8a
- D4 The cost - the substitutionary death of the Messiah: "Christ died for us!" 5:8b



**C6 More assured protection from the future wrath of God 5:9-10**

D1 The statement of future protection: "Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him. 5:9

D2 The logic of future protection 5:10

E1 The present reality: Past reconciliation, as enemies, through the death of God's Son: "For if while we were enemies we were reconciled to God through the death of His Son, 5:10a

E2 The future guarantee: Future salvation, as reconciled ones, through the life of God's Son: "much more, having been reconciled, we shall be saved by His life." 5:10b

**C7 Pride in God because of reconciliation 5:11** "And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

**B4 The Supreme Success of Declared Righteousness in Contrast to the Defeat of Condemnation 5:12-21**<sup>9</sup>

**C1 The universality of condemnation (death from sin) despite no Law 5:12-14**

D1 Just as Adam's sin directly affected every man, so did death 5:12

D2 Sin before the Law was not imputed 5:13

D3 Yet death reigned as king over people anyway 5:14

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<sup>9</sup> 5:12-21 - The Supreme Success of Declared Righteousness in Contrast to the Defeat of Condemnation: Two ideas are present in this section: (1) The gracious, declared righteousness universally available through the one man Jesus Christ **far surpasses** the universal condemnation and death through the one man Adam. (2) The grace in justification **surpasses** the death and condemnation in sin.

**C2 The superiority of grace over condemnation 5:15-17**

- D1 The superiority of the amount of grace compared to the amount of condemnation 5:15
- D2 The superiority of the capacity of grace to cope with the quantity of sin 5:16
- D3 The superiority of the result of grace compared to the result of condemnation 5:17

**C3 The similarity of grace and condemnation 5:18-19**

- D1 In regard to one act and its universal application 5:18
- D2 In regard to one man and its cosmic effects 5:19

**C4 God's super-gracious response to the deadly condemnation from Adam's sin 5:20-21**

- D1 He brought in Law to heighten man's guilt in condemnation 5:20a
- D2 In response to increased sin, He super-increased grace 5:20b
- D3 The net effect of grace's super-superiority 5:21
  - E1 Whereas Adam's one sin reigned as king over man in death 5:21a
  - E2 So, through Jesus Christ's one redemptive act, grace reigned as king through righteousness unto eternal life 5:21b

**A4 SANCTIFICATION:<sup>10</sup> The Out-working of Righteousness in the Believer's Experience 6 - 8**

**B1 The Necessity of Sanctification in Relation to Sin 6:1-23**

**C1 The question of believers continuing in sin to attract God's grace 6:1-14**

D1 The question asked: "Are we to continue in sin so that grace may increase?" 6:1

D2 The answer stated: "May it never be!" 6:2a

D3 The question asked: "How shall we who died to sin still live in it?" 6:2b

D4 The reason explained: The Baptism Principle 6:3-10

E1 Believers must know the implications of baptism <sup>11</sup> into Christ 6:3-5

F1 Baptism into Christ includes baptism into Christ's death 6:3

F2 Baptism into Christ includes baptism into Christ's resurrection 6:4-5

G1 Implying, in the present, a new, living lifestyle 6:4

G2 Implying, in the future, a conformity to Christ's resurrection 6:5

E2 Believers must know the implications of baptism into Christ's death 6:6-8

F1 The co-crucifixion of the old nature 6:6a

F2 The overthrow <sup>12</sup> of the body <sup>13</sup> of sin 6:6b

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<sup>10</sup> Sanctification - 6 - 8 Title: 3:21 - 5:21 dealt with "sin as guilt." 6:1 - 8:39 deals with "sin as power."

<sup>11</sup> baptism - 6:3-5 subtitle: This writer takes the position that baptism in Romans 6 is Spirit baptism, not water baptism. See Appendix A at the end of this document for the rationale.

<sup>12</sup> 6:6 subtitle - overthrow: The text states "so that our body of sin might be done away with" in the sense of paralysis, not total extermination.

- F3 The cessation of serving sin 6:6c
- F4 Justification <sup>14</sup> from sin 6:7
- F5 Life with Christ <sup>15</sup> 6:8
- E3 Believers must know the implications of Christ's resurrection from death 6:9-10
  - F1 He need never die again 6:9a
  - F2 Death no longer holds power over Him 6:9b
  - F3 He died in respect to sin permanently 6:10a
  - F4 He lives in respect to God 6:10b
- D5 The application of the Baptism Principle commanded 6:11-13
  - E1 Believers must continually count <sup>16</sup> themselves dead to sin, but living to God 6:11
  - E2 Believers must not let sin continually reign as king in their bodies 6:12
  - E3 Believers must not continually present their members as weapons of unrighteousness 6:13a
  - E4 Believers must decisively present their members to God as living weapons of righteousness 6:13b

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<sup>13</sup> 6:6 subtitle - body of sin: "Body" = the instrument through which sin works.

<sup>14</sup> justification - 6:7 subtitle: The NASB text states "for he who has died is freed from sin. The word freed is the Greek word *dikaioo* (1344) which, in every other occurrence in Romans, is translated "justified." Justification = "Acquitted of guilt." When there is proof of death, dead men can't be prosecuted! As John Witmer (Romans, *The Bible Knowledge Commentary [TBKC]*) states, "Sin no longer has the legal right to force its mastery and control on a believer, for he has died with Christ."

<sup>15</sup> life with Christ - 6:8 subtitle: v. 7 may refer to release from the **guilt** of sin, while v. 8 refers to the (potential) release from the **power** of sin (though that comes ultimately at the resurrection).

<sup>16</sup> count - 6:11 subtitle: The NASB text states "consider." KJV = "consider;" NIV = "count." "To count" = to reckon, or count as true. This is a *command*; it is to be a *continual* action.

D6 The answer summarized 6:14

E1 The summary stated: "Sin shall not be master over you"  
6:14a

E2 The summary explained: "for you are not under law, but  
under grace" 6:14b

**C2 The question of believers "*committing an act of sin*" in view of their  
freedom from Law 6:15-23**

D1 The question asked: "Shall we sin <sup>17</sup> because we are not under  
law but under grace?" 6:15a

D2 The answer stated: "May it never be!" 6:15b

D3 The reason explained: **The Slavery Principle** 6:16-18

E1 The principle stated: Continual presentation as obedient  
slaves is enslaving 6:16

F1 Whether to sin leading to death 6:16a

F2 Or to obedience leading to righteousness 6:16b

E2 The principle elaborated from experience 6:16-18

F1 Their past enslavement to sin 6:16

F2 Their subsequent enslavement to righteousness  
6:17-18

D4 The application of the Slavery Principle *commanded* 6:19

E1 As the past presentation of your members as slaves to  
uncleanness and lawlessness resulted in lawlessness (a  
decisive act) 6:19a

E2 So now make a presentation of your members as slaves of  
righteousness resulting in sanctification (a decisive act)  
6:19b

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<sup>17</sup> sin - 6:15: "The Greek aorist tense (past) tense here may have the sense of committing an act of sin now and then, in contrast to living a life of sin as stated in verse 1. (Witmer, *TBKC*)

- D5 The results of the Slavery Principle elaborated 6:20-23
  - E1 Past results of slavery to sin 6:20-21
    - F1 Freedom from righteousness 6:20
    - F2 Fruit -- present shame 6:21a
    - F3 End -- death 6:21b
  - E2 Present results of slavery to God 6:22
    - F1 Freedom from sin 6:22a
    - F2 Fruit -- sanctification 6:22b
    - F3 End -- eternal life 6:22c
  - E3 Results summarized 6:23
    - F1 "the wages of sin is death" 6:23a
    - F2 "the free gift of God is eternal life" 6:23b

**B2 The Futility of the Believer's Sanctification By Means of the Law 7**

**C1 The reality of the believer's freedom from the Law 7:1-6**

- D1 The principle of jurisdiction stated: The jurisdiction of the Law ceases at death. 7:1
- D2 The principle of jurisdiction illustrated in marriage 7:2-3
  - E1 Marriage is binding until death 7:2
  - E2 Remarriage before death is adultery 7:3a
  - E3 Remarriage after death is lawful 7:3b

- D3 The principle of jurisdiction applied 7:4-6
  - E1 The **fact** of co-death: Believers have died "to the Law through the body of Christ." 7:4a
  - E2 The **purpose** of co-death 7:4b
    - F1 To permit remarriage to the risen Christ
    - F2 To produce fruit for God.
  - E3 The **fruit** of the old marriage 7:5
  - E4 The **condition** after co-death 7:6
    - F1 Release from the Law 7:6a
    - F2 Spiritual service 7:6b

**C2 The vindication of the Law 7:7-13**

- D1 The Law is holy and does not cause sinfulness -- sin does 7:7-12
  - E1 The question about the Law: "Is the Law sin?" 7:7a
  - E2 The answer: "May it never be!" 7:7b
  - E3 The explanation 7:7c-11
    - F1 The function of the Law -- definition of sin 7:7c
    - F2 The action of sin under the Law -- production of lust 7:8a
    - F3 The state of sin under the absence of Law 7:8b-9a
      - G1 Sin was dead 7:8b
      - G2 I was living 7:9a
    - F4 The effect of the arrival of the Law 7:9b-11
      - G1 Sin arrived 7:9b
      - G2 I died 7:10

- G3 The Law turned into an instrument of death through sin 7:10-11
  - H1 Sin deceived me 7:11a
  - H2 Sin slew me 7:11b
- E4 The verdict about the Law 7:12
  - F1 The "Law is holy" 7:12a
  - F2 The "[C]ommandment is holy and righteous and good" 7:12b
- D2 The Law does not cause death -- sin does 7:13
  - E1 The Question: Did that which is good to me become death? 7:13a
  - E2 The Answer: "May it never be!" 7:13b
  - E3 The Explanation 7:13c
    - F1 Sinful sin worked death through the good Law
    - F2 So the commandment shows the surpassing sinfulness of sin.
- C3 The impossibility of attaining sanctification by keeping the Law (because of the sin principle residing in the human body) 7:14-25**
  - D1 The basic reason for the impossibility 7:14
    - E1 The spirituality of the Law 7:14a
    - E2 The slavery to sin in the area of the flesh of the one under the Law 7:14b
  - D2 The elaboration of the impossibility 7:15-20
    - E1 The one under the Law does what he hates 7:15-17
      - F1 The activity stated 7:15-16a
      - F2 The implication about the Law -- it is good 7:16b



- F3 The implication about the act -- it is not self, but indwelling sin at work 7:17
- E2 The one under the Law is unable to do the good he wishes 7:18-20
  - F1 The inability stated 7:18-19
    - G1 The absence of good in the flesh 7:18a
    - G2 The inability to perform desired good 7:18b-19
  - F2 The restated implication about the act -- it is not self, but indwelling sin at work 7:20
- D3 The result of the impossibility -- the principle of continual conflict for the one under the Law 7:21-25
  - E1 The statement of the principle of conflict -- Good desired is thwarted by evil 7:21
  - E2 The elaboration of the principle of conflict 7:22-23
    - F1 The inner man's delight in the Law 7:22
    - F2 The principle of sin at work in the members of the body 7:23
  - E3 The reaction to the principle of conflict 7:24
    - F1 The cry of despair 7:24a
    - F2 The plea for deliverance from the human body dominated by death 7:24b
    - F3 The gratitude for deliverance that can come only through Christ (not the Law) 7:25a
  - E4 The summary of the principle of conflict of the one operating under the Law 7:25b
    - F1 He serves the Law of God with his mind
    - F2 He serves the law (principle) of sin with his flesh

**B3 The Empowerment for the Believer's Sanctification By Means of the Holy Spirit 8:1-17**

**C1 Through the elimination of condemnation for those in Christ 8:1-11**

D1 Because of God's condemnation through Jesus of sin in the believer's body 8:1-3

E1 The fact of the absence of condemnation for those in Christ 8:1

E2 The reason for the absence of condemnation: The "law (principle) of the Spirit" producing life in Christ has freed "from the law (principle) of sin and of death" 8:2

E3 The explanation of the absence of condemnation 8:3

F1 The inability of the Law to condemn sin in the flesh 8:3a

F2 The ability of God's Son to condemn sin in the flesh 8:3b

D2 Because of the believer's ability to fulfill the requirements of the Law by walking according to the Holy Spirit 8:4-10

E1 The accomplishment of the Spirit in those who walk according to the Spirit, not the flesh: thus fulfilling the requirements of the Law 8:4

E2 The comparison of the flesh and the Spirit 8:5-10

F1 In relation to orientation 8:5

G1 Flesh concentrates on flesh 8:5a

G2 Spirit concentrates on Spirit 8:5b

F2 In relation to outcome 8:6

G1 The mind-set of the flesh: death 8:6a

G2 The mind-set of the Spirit: life and peace 8:6b

- F3 In relation to God 8:7-10
  - G1 Those in the flesh 8:7-8
    - H1 Hostile against God 8:7
    - H2 Unable to please God 8:8
  - G2 Those in the Spirit 8:9-10
    - H1 Identified by the indwelling Spirit 8:9
    - H2 Defined as to state 8:10
      - I1 Their body is dead because of sin 8:10a
      - I2 Their spirit is alive because of righteousness 8:10b
- D3 Because God will resurrect the believer's body by means of the Holy Spirit 8:11

**C2 Through a new obligation 8:12-17**

- 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: Eager anticipation of the unveiling of the sons of God 8:19

E2 The past curse upon the creation: deprivation of purpose 8:20

E3 The future prospect of the creation: freed from decay to the glory of God's children 8:21

E4 The present agony of the creation 8:22

F1 **Groaning**<sup>18</sup> 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

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<sup>18</sup> 8:22 subtitle: groaning: This marks the first of a series of three "groans" in Rom. 8.

**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: Those loving God 8:28a

F2 The content of the hope: God works together all things for good <sup>19</sup> 8:28b

F3 The perspective of the hope: for the benefit of those called according to God's purpose 8:28c

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<sup>19</sup> 8:28 - good: God can work all things together for good in a believer's life because (1) the Holy Spirit constantly prays for us believers "with groanings too deep for words" (8:26) and because (2) God foreknew us (8:29), (3) "predestined us *to become* conformed to the image of His Son" (8:30), (4) called us (8:30), (5) justified us (8:30), and (6) glorified us (8:30).

- E2 The achievement of the hope 8:29-30  
- made possible by God's
  - F1 Foreknowledge <sup>20</sup> 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

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<sup>20</sup> 8:29 subtitle - foreknowledge: Many try to dilute this word by saying it means only that God knew in advance which would respond to Him, and thus He chose them. This makes God's choices subject to man's actions, and it is not what the text is saying. The text does not say that God foreknew facts about people -- who would and who would not accept Him; it declares that He knew certain people as His own from eternity past without any merit on their part. This Scripture teaches that God foreknows people, not facts about people. Now it is true that God knows ahead of time which individuals will accept His Son and which will not, but that is not what this text is saying. The only reason we respond to God in faith is precisely because He foreknew us and "predestined us *to become* conformed to the image of His Son."

If it be argued that this violates man's free will, I will argue that man's free will is a myth in certain respects. Romans 3:10-18 proclaims from the Old Testament man's universal depravity. Because he is depraved, and, in the words of Ephesians 2:1, dead in our trespasses and sins, we were unable to choose God. It is only because of God's election (Rom. 8:33) of us in Christ "before the foundation of the world" (Eph. 1:4) that any of us would ever choose God.

If it be argued that God is unfair in choosing certain ones (but not others) as His own. I would agree. It is not fair -- it is more than fair! It is utter grace and mercy that God chooses any of us at all! If it is mere fairness you want, then all of us will be consigned to the lake of fire (Rev. 20:11-15). If it is mercy you want, then humble yourself and accept God's grace (not His justice) and trust in Jesus -- we beg you to be reconciled to God (2 Cor. 5:20)! God's just wrath was poured out on His sinless Son on the cross, who absorbed God's intense antipathy toward sin voluntarily in our place.

If it be argued that God violates man's choice, He does not. God does not force Himself on anyone who does not choose His Son Jesus in faith. And every person who rejects Jesus does so because he wants to. Jesus told His disciples, "You did not choose Me, but I chose you" (John 15:16). It has ever been the case.

**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: **IN CHRIST, 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

F3 The Implication: **IN CHRIST, THE BELIEVER IS ETERNALLY THE RECIPIENT OF ALL GOD'S GOOD GIFTS**

D2 The question of bringing legal charges against God's chosen ones 8:33

E1 The question: "Who will bring a charge against God's elect?"

E2 The answer: God is the One acquitting

E3 The logic: To accuse the acquitted ones is to accuse the Judge who acquitted

E4 The implication: **IN CHRIST, THE BELIEVER STANDS ETERNALLY UNACCUSABLE BEFORE GOD**

- D3 The question of rendering a verdict of condemnation <sup>21</sup> 8:34
  - E1 The question: Who will condemn us?
  - E2 The answer - Christ won't...
    - F1 Are there offenses? Christ died for them.
    - F2 Is there need of life? Christ was raised for our benefit. (cf. Rom. 5:10)
    - F3 Do we need representation and influence in court? Christ is at God's own right hand.
    - F4 Do we in hours of transgression and weakness need a Lawyer? Christ constantly intercedes for us. (cf. I John 2:1, John 17)
  - E3 The logic: Christ won't condemn -- who is left?
  - E4 The implication: IN CHRIST, THE BELIEVER IS ETERNALLY FREE FROM CONDEMNATION.
- 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: IN CHRIST, THE BELIEVER IS ETERNALLY SECURE IN GOD'S LOVE IN CHRIST 8:39b

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<sup>21</sup> See James Stifler, The Epistle to the Romans: A Commentary Logical and Historical, Moody Press, Chicago, 1969, 256 pp.



**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: God's mercy is His alone to give, independent of human desire or effort. 9:16
  - F3 The Scriptural illustration in Pharaoh: God raised up Pharaoh ... 9:17
    - 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 To whom God wishes, He shows mercy 9:18a
  - F2 Whomever 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: The potter has the right to fashion clay as he chooses 9:21
      - 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): Without the election of a remnant, all Israel would be destroyed. 9:29

**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 non-seeking 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 : "Whoever will call on the name of the Lord 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: "God has not rejected His people, has He?" 11:1a
  - E2 The answer given: "May it never be!" 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: "God has not rejected His people" 11:2a
  - E2 The reason given: God's foreknowledge 11:2b
  - E3 The fact historically illustrated 11:2c-4
    - F1 Elijah's incorrect conclusion: "I alone am left." 11:2c-3
    - F2 God's assessment: A remnant of 7,000 "have not bowed the knee to Baal." 11:4
- D3 The conclusion: There is a present remnant among the hardened nation of Israel. 11:5-10
  - E1 The existence of a remnant 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): A dulled spiritual sense 11:8
        - H1 "A spirit of stupor"
        - H2 "Eyes to see not"
        - H3 "Ears to hear not"

G2 Quoting David (Psalm 69:22,23) 11:9-10

H1 Let them be ensnared in coming judgment <sup>22</sup> 11:9

H2 Let them be doomed to spiritual blindness and utter servitude 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 of Israel God's plan to shatter forever her 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: Future blessings much greater than present 11:12

E2 Regarding Paul's ministry: Paul employs the jealousy principle in his ministry 11:13-16

F1 Paul's strategy: Working super-hard among the nations 11:13

F2 Paul's motive: To provoke (national) Israel to jealousy and thereby save some Jews 11:14

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<sup>22</sup> 11:9 subtitle - judgment: For an explanation of David's imprecatory prayer (a prayer which asks for judgment on others), see Appendix B at the end of this document..

F3 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: The root (the patriarchs) is not dependent on elect among the nations, but you (Christian Gentiles) on it. 11:18b

- 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
  - E4 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: If God didn't spare national Israel in unbelief, He won't spare the nations in unbelief, either. 11:21

- 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: Until the fullness of the nations has entered 11:25c
    - 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 intently 12:11
  - E1 Unsloughful 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: Rulers are not a fear to the good work but to the evil 13:3a
      - G2 Co-operate with the government's fear-principle: Do good and you'll have praise 13:3b
      - G3 Know the significance of the state's fear-principle: The government authority is a servant of God to you to encourage good 13:4a
    - 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: The government authority is God's servant to avenge God's wrath against the one practicing evil 13:4d
  - 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 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)
    - F4 Their source of power: the Holy Spirit 15:19b
    - F5 Their extent: from Jerusalem to Illyricum 15:19c
    - F6 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: Those untold about Him will see and understand. 15:21 (cf. Isa. 52:15)
- 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: That the God of peace might be with them all. 15:33

**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 Epaphroditus: beloved first convert in Asia 16:5b

D3 Mary: hard worker for them 16:6

D4 Andronicus and Junias 16:7

E1 Fellow-Jews

E2 Fellow-prisoners

E3 Well known by the Apostles

E4 Long-time Christians

D5 Ampliatus: beloved of Paul 16:8

- 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 Narcissus' 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: for ones causing divisions and offences contrary to teaching 16:17a
  - 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**<sup>23</sup>

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<sup>23</sup> 16:24: This verse does not appear in some Greek texts and may be a copyist's addition to the original. It is omitted from the NIV, which is based on the Nestle text, which follows the textual transmission hypothesis of Westcott-Hort. The KJV is based on the so-called "Textus Receptus."

**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**

## Appendix A: Why Baptism in Romans 6 is Spirit Baptism, Not Water Baptism

- A1 Note: Reasons why the baptism under discussion here is "Spirit baptism", not "water baptism" (borrowed from J. Dwight Pentecost Class Notes at Dallas Theological Seminary except as indicated):
- B1 No water is mentioned.
  - B2 Baptizo (βαπτίζω) does not necessarily require water as the agent (1 Cor. 10:2; 12:13; 15:29).
  - B3 This is real death here, not a picture of death.
  - B4 Romans 6:1-6 is the Divine perspective, not personal experience.
  - B5 Water baptism is prominent in Acts (the external is emphasized), whereas Spirit baptism is emphasized in the epistles (the internal is emphasized).
  - B6 The only baptism that is said to place us in Christ is the Spirit's baptism (1 Cor. 12:13).
  - B7 Colossians 2:12 is a parallel passage and it clearly speaks of Spirit baptism.
  - B8 A mere outward ordinance has never been a deterrent to sin.
  - B9 Outward rituals can only **mirror**, but can never **achieve** inward spiritual realities (JTB).
- A2 Arguments **for Water Baptism** and against Spirit Baptism:
- B1 The biggest argument against that is that "Spirit" is never once used in this (Romans 6) passage.
  - B2 The biggest argument for water baptism is that that is how one would normally take it.
  - B3 Stifler, p. 107, takes baptism as water baptism. He sees it as a symbol for real faith, not a substitute for faith. Interesting!



A3 Arguments **for Spirit Baptism** and against Water Baptism

- B1 The argument against water baptism is "How can a rite accomplish a spiritual reality?"
  - C1 Even John the Baptist understood (Matt. 3:7-10) that his water could not produce repentance, but only symbolized it. He told the hypocritical Pharisees and Sadducees to bring forth fruits fitting for repentance--not just go through the motions of being wet!
- B2 There are many different kinds of baptism in Scripture. The chief meaning is one of identification:
  - C1 Jesus' baptism (Matt. 20:3) evidently spoke of His coming crucifixion. No water here!
  - C2 Israelites were baptized into Moses (1 Cor. 10:2) at Dead Sea. Only ones who got wet were the dead Egyptians!
- B3 Water baptism in Matthew 28:18-20 and 1 Cor. is distinguished from Spirit baptism as being baptized into the **name** of Christ. That is a symbolical baptism. (Acts 10:48; 19:5; 22:16; 1 Cor. 1:13-17)
- B4 Water baptism in the New T. follows Spirit Baptism (Acts 10:47, 48)
- B5 Real Baptism actually places one into Christ, not merely into the name of Christ! (Cf. Acts 11:16; Romans 6:3; 1 Cor. 12:13; Gal. 3:7)

## Appendix B: David's Imprecatory Prayer

### A1 Notes on Imprecatory Prayer by David:

- B1 Statement: See Charles Ryrie, *RSB*, "Introduction to Psalms"; See also Baxter, *Explore the Book*.
- B2 These are prayers for God's righteousness to be vindicated.
- B3 The prayers in these psalms are those of a prophet.
- B4 Today, we do not judge unbelievers--God does (1 Cor. 5:12-13).
- B5 Today, we can pray that God's will may be done: that means the ultimate exclusion of unrighteousness from God's universe (Rev. 21:27; 22:14-15; 2 Pet. 3:13).
- B6 Today, we must be part of the purifying process in the lives of believers, but this always has the idea of judgment of sin in the body so the spirit can be saved (1 Cor. 5:1-13).

### ANALYSIS OF ROMANS

Prepared by James T. Bartsch  
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WordExplain.com  
PO Box 527  
Cottonwood Falls, Kansas 66845

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