

ANALYSIS OF THE EPISTLE TO THE ROMANS.

SHOWING THE DESIGN AND ARGUMENT OF THE EPISTLE.

- I. *Introduction to the Epistle*: ch. I. 1-15. { Salutation to the Romans: chapter I. 1-7. The faith of the Roman Christians commended; and Paul's desire to see them, and his readiness to serve them, expressed: ch. I. 8-15.
- II. *The subject, or main argument of the Epistle proposed*: ch. I. 16, 17. { The main subject and design of the Epistle proposed to set forth the *distinguishing traits of the Gospel, and its value*. The peculiarity of the Gospel consists in the doctrine of JUSTIFICATION BY FAITH, in contradistinction from the plan of salvation by works; and in ITS BEING ADAPTED TO ALL NATIONS: ch. I. 16, 17.
- I. IN RELATION TO THE GENTILES: ch. I. 18-32. { (1.) God is just, and has revealed his intention to punish sinners: ch. I. 18.
(2.) The Gentiles have the means of knowing God and his will, from the works of creation, and therefore have no excuse: ch. I. 19-21.
(3.) They have failed to honour him; to obey his law; and are, in fact, universally depraved; and, therefore, cannot be justified by the works of the law. This account sustained by an appeal to fact. ch. I. 23-25. Compare the conclusion: ch. III. 20-26.
(4.) Their national privileges cannot screen them from guilt and punishment: ch. II. 1-4.
(5.) They know that God is just, and impartial, and will judge all men according to their deeds: ch. II. 4-16.
(6.) The peculiar advantages which the Jew had for knowing the will of God over the Gentiles. His obligations, therefore, to practise righteousness: ch. II. 17-20.
(7.) His increased guilt if he fails of obedience: ch. II. 20-23.
(8.) The actual character of the Jews: ch. II. 24.
(9.) Their outward ceremonies avail nothing in freeing them from guilt, and are useless unless attended with purity of heart: ch. II. 25-29.
(10.) Answer to the objections of the Jew to the proof of his guilt: ch. III. 1-9.
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(b.) The unbelief of a part will not destroy the faithfulness of God: ch. III. 3. ANSWER. No such consequence follows as that God will be unfaithful and false. God is always true and right. This is to be held as a great fixed principle: ch. III. 4.
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- III. *The argument for the doctrine of justification by faith derived from the fact, that all other plans have failed, and that all men are guilty*: ch. I. 18-32, ch. II. III. IV.
- III. THE CONCLUSION IN REGARD TO BOTH JEWS AND GENTILES THAT ALL ARE SINNERS, AND THAT THE PLAN OF JUSTIFICATION BY THE LAW HAS FAILED: ch. III. 20-23.
- IV. THE NEW, OR CHRISTIAN PLAN OF JUSTIFICATION STATED. IT IS BY GRACE THROUGH CHRIST TO THOSE WHO BELIEVE: ch. III. 24-31. { (1.) What it is. It is without the law. It is borne witness to by the law and the prophets. It is on all who believe, without distinction: ch. III. 23-24.
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(3.) Its effect is to humble human pride: ch. III. 27, 28.
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