

Romans





HAPPY

MOTHER'S

DAY



LANIER9.0
TRIAL ACADEMY
MASTER CLASS



LAUNCH INTO GREATNESS

JUNE 16-19, 2025 | MARRIOTT MARQUIS HOUSTON, TX





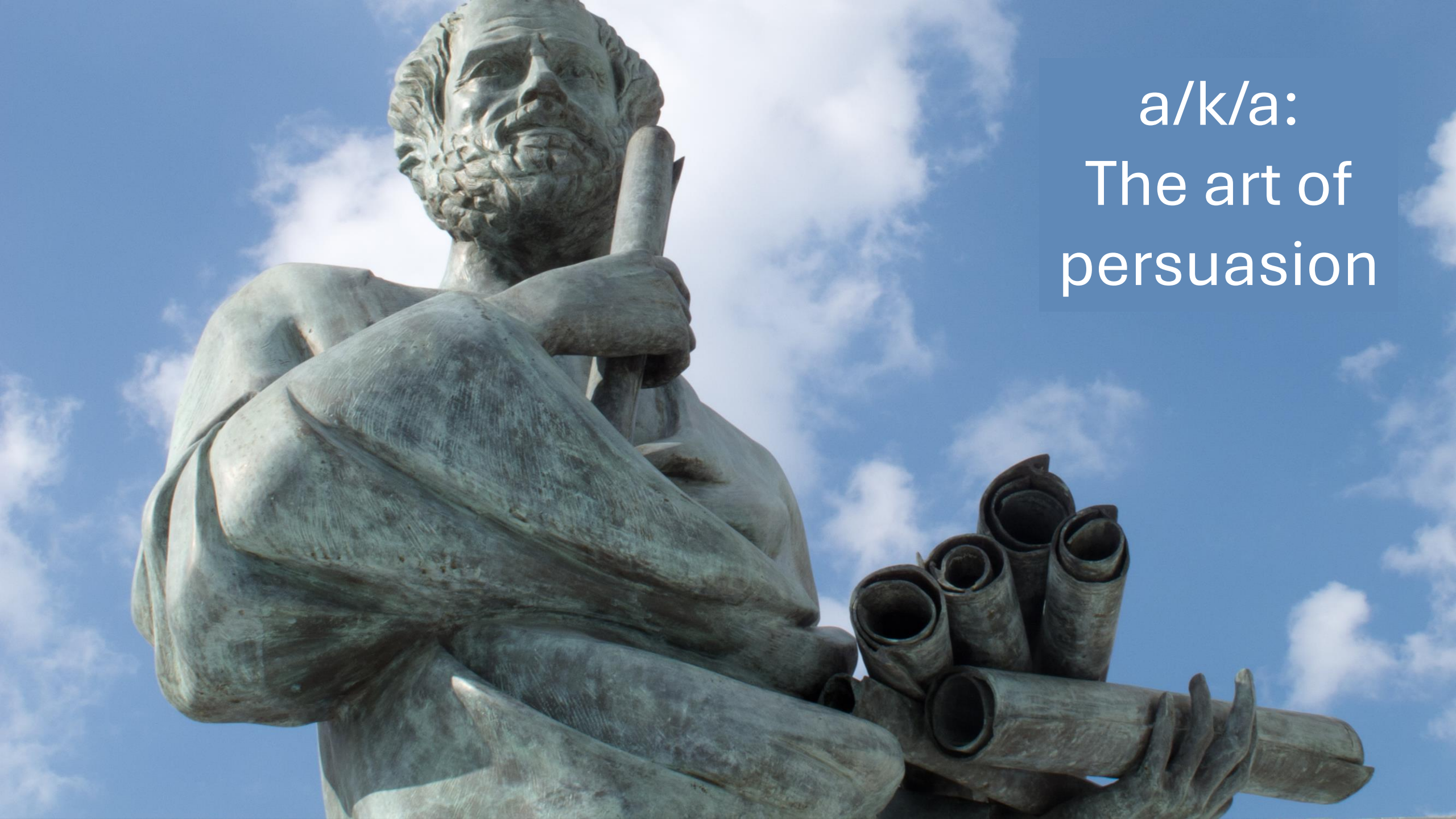


Exploring the science of information retention



A low-angle shot of a bronze statue of Aristotle. The statue is depicted from the waist up, seated and facing slightly to the right. He has a full, curly beard and hair. He holds a single scroll vertically in his right hand, which is raised towards his face. His left arm is bent, holding a large bundle of several rolled-up scrolls. The statue is set against a bright blue sky with scattered white clouds. The lighting is bright, suggesting a sunny day.

Aristotle's *Rhetoric*



a/k/a:
The art of
persuasion

Persuasion is built on three columns



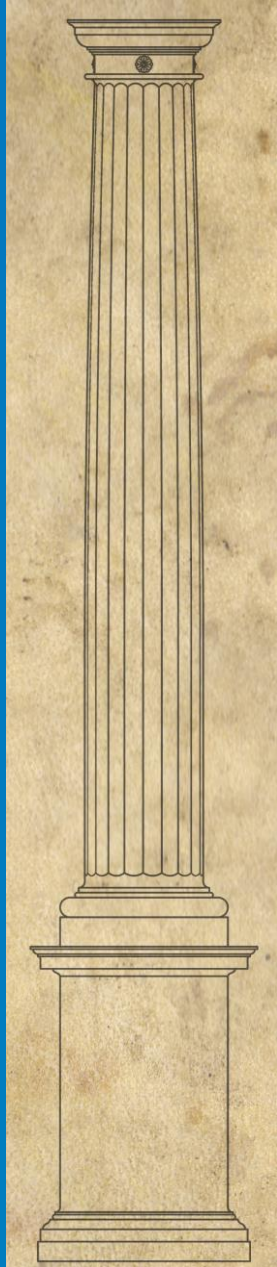
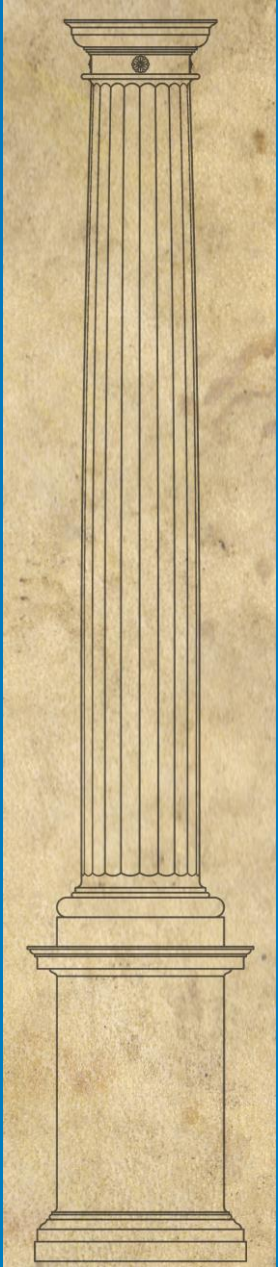
Persuasion is built on three columns



Logic is a fundamental part
of a persuasive argument

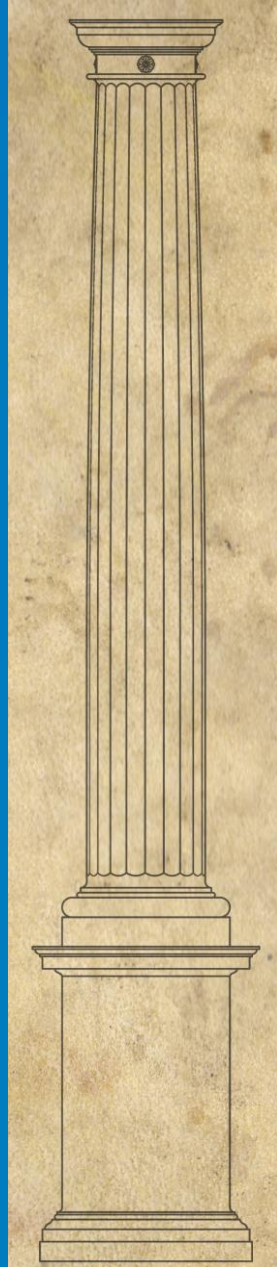
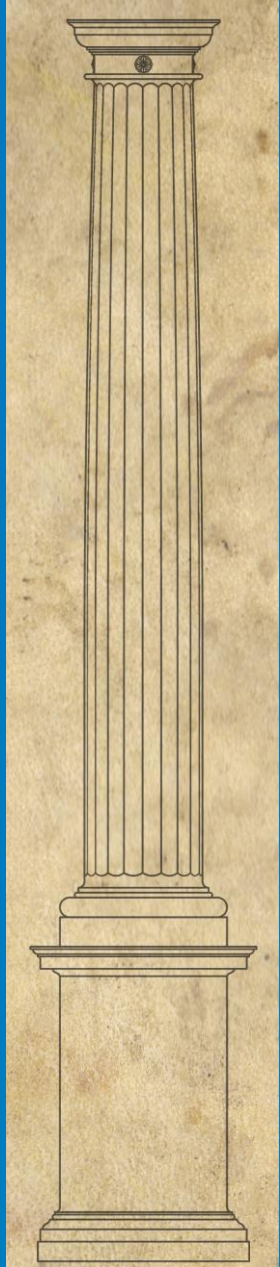


The flow of Paul's logic



The flow of Paul's logic

Romans 2:12-3:21

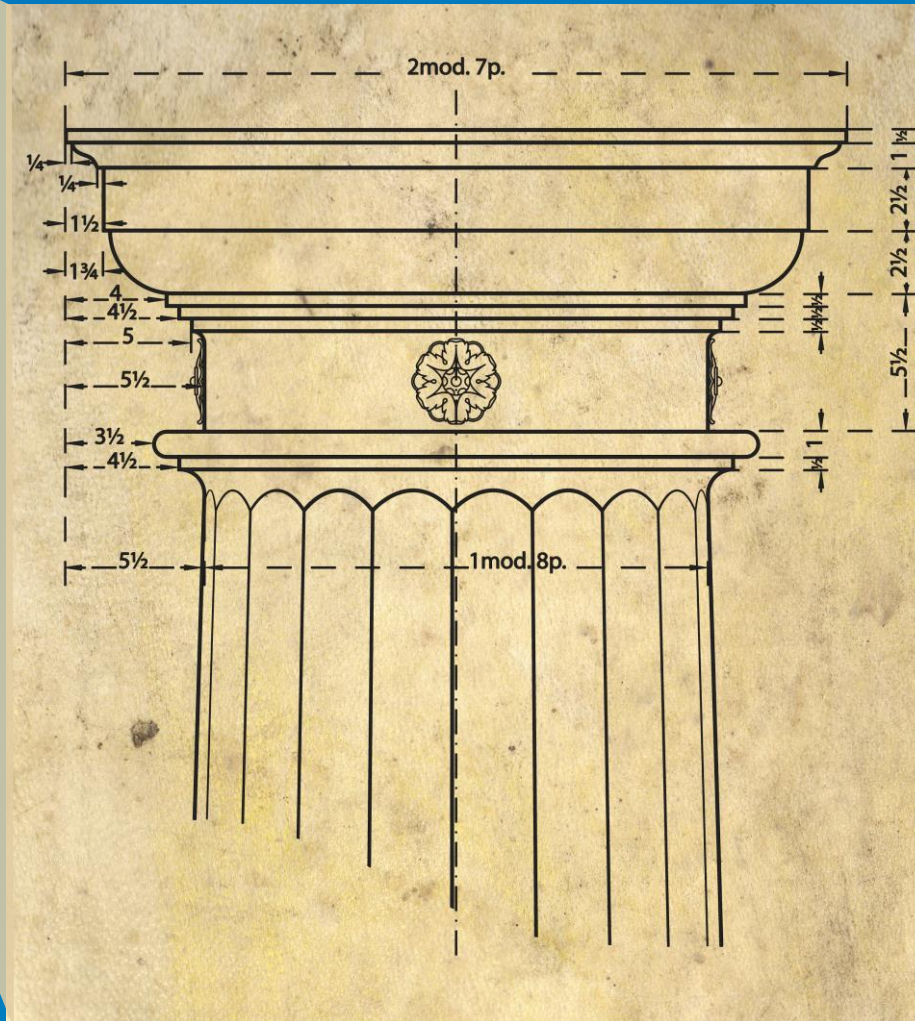


The flow of Paul's logic

Romans 2:12-3:21

Points for Home

A detailed line drawing of a classical column, likely a Corinthian or Composite order, standing on a base. The column features a fluted shaft and a capital with a central decorative element. The drawing is oriented vertically on a textured, aged paper background.



How to Study an Epistle in 8 Steps

1



Historical
context

2



Literary
context

3



Textual
analysis

4



Paragraph
exegesis

5



Theological
analysis

6



Application

7



Mix-in
others

8



Ongoing
reflection

1



Historical
context

Romans is an
“occasional”
letter

Romans is a
bit more
“rhetorical”

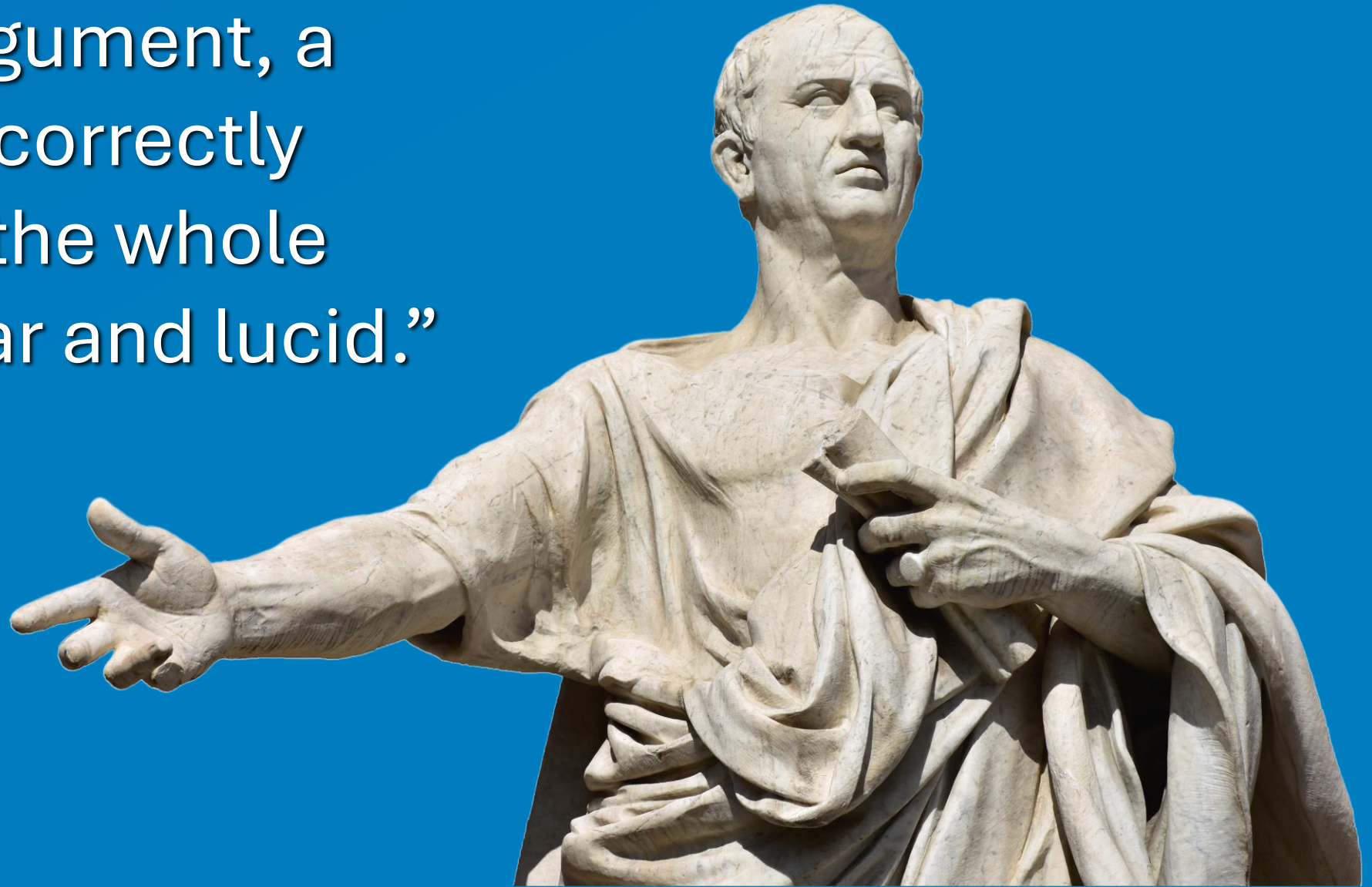
2



Literary
context

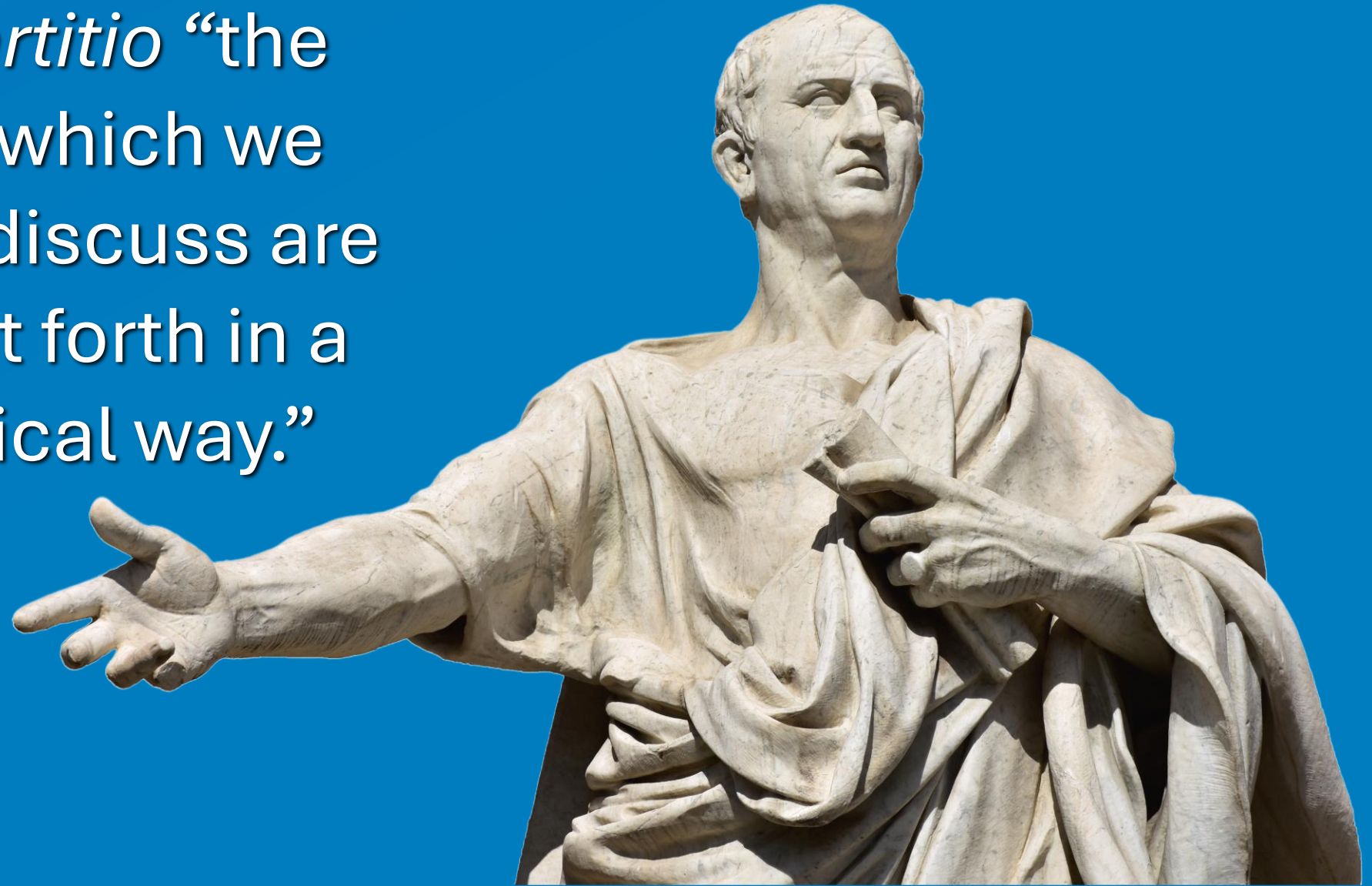
Marcus Tullius Cicero

“In an argument, a
partitio correctly
renders the whole
speech clear and lucid.”



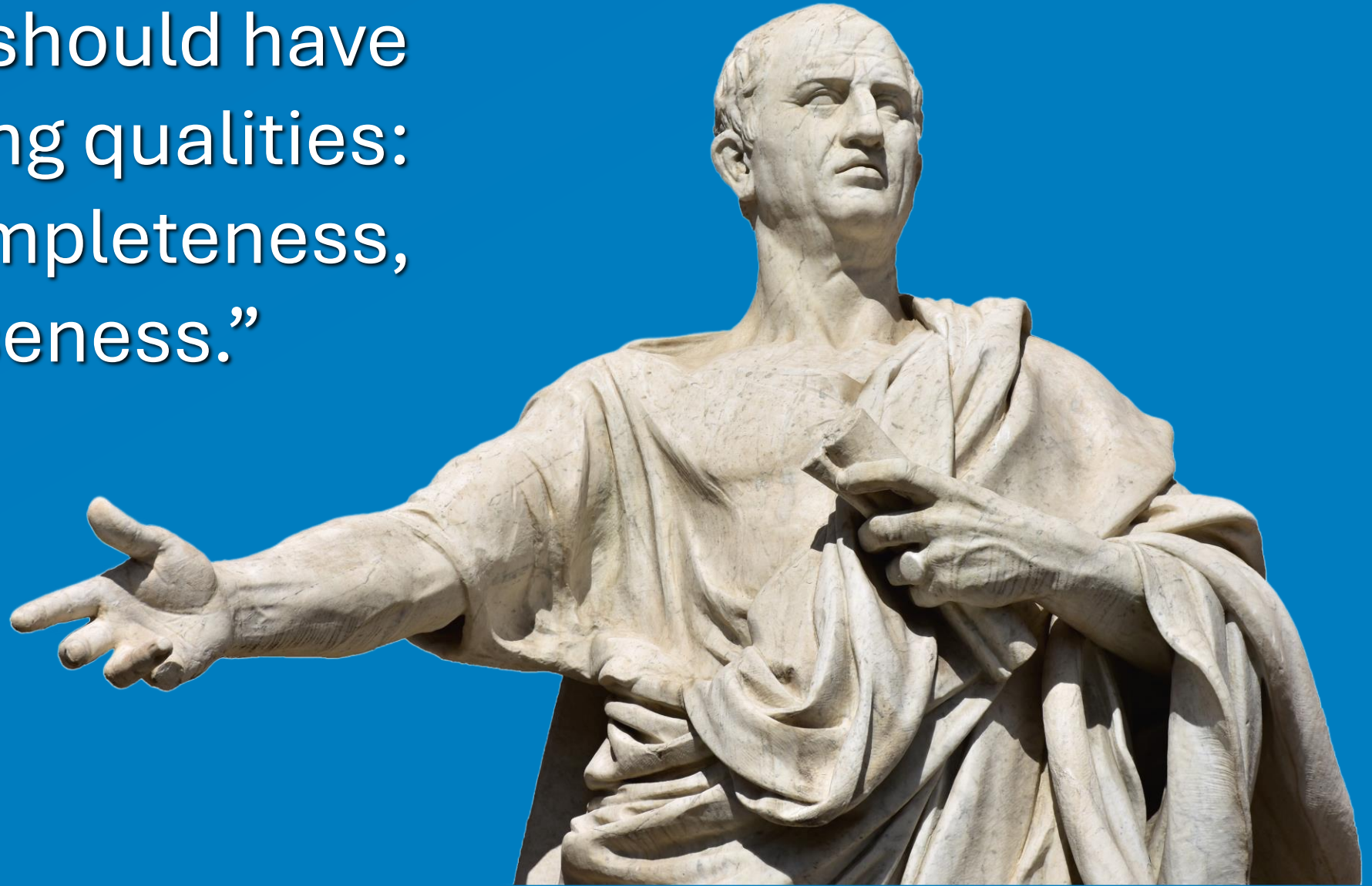
Marcus Tullius Cicero

In the *partitio* “the matters which we intend to discuss are briefly set forth in a methodical way.”



Marcus Tullius Cicero

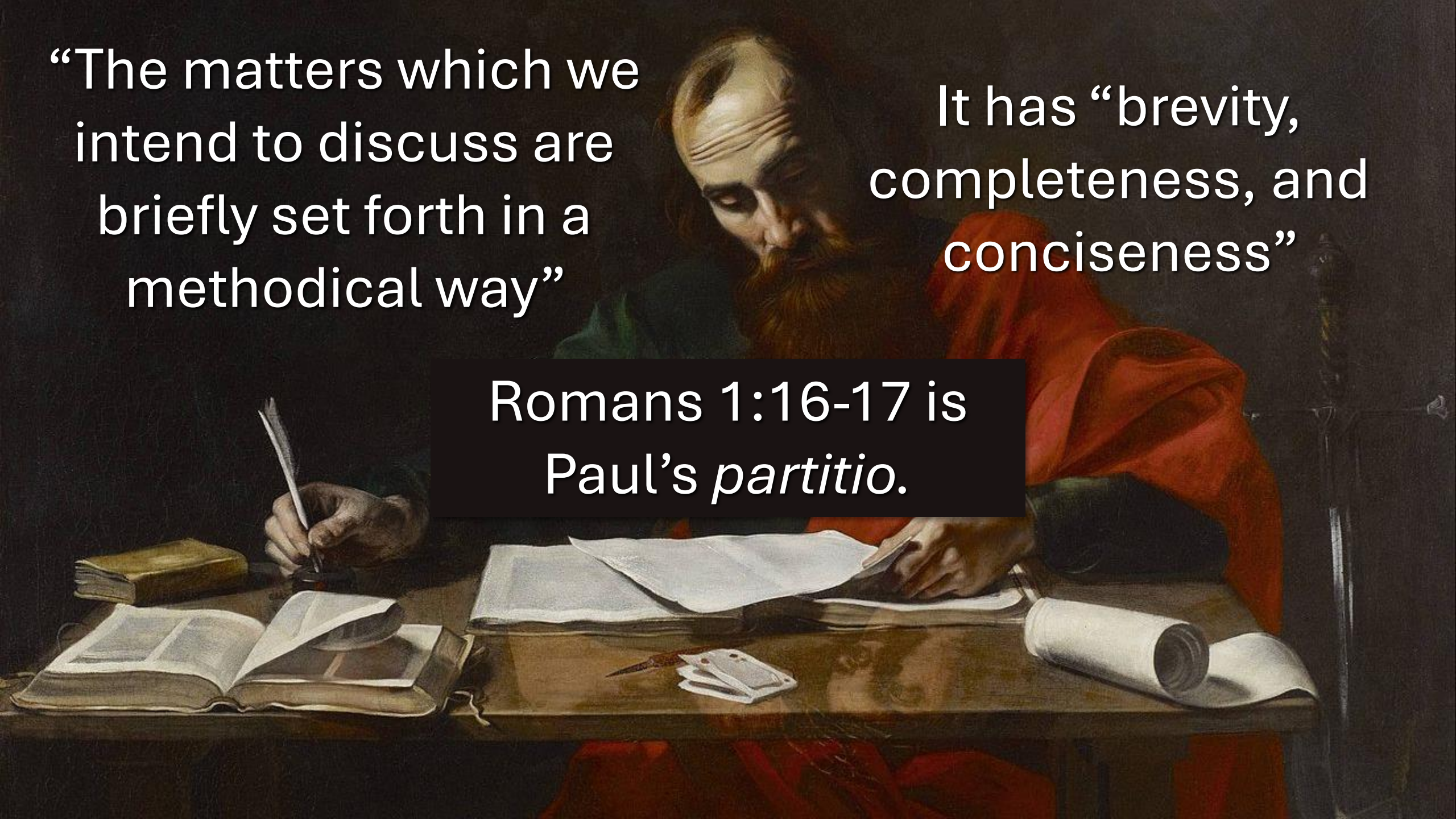
“The form should have the following qualities: brevity, completeness, conciseness.”



“The matters which we
intend to discuss are
briefly set forth in a
methodical way”

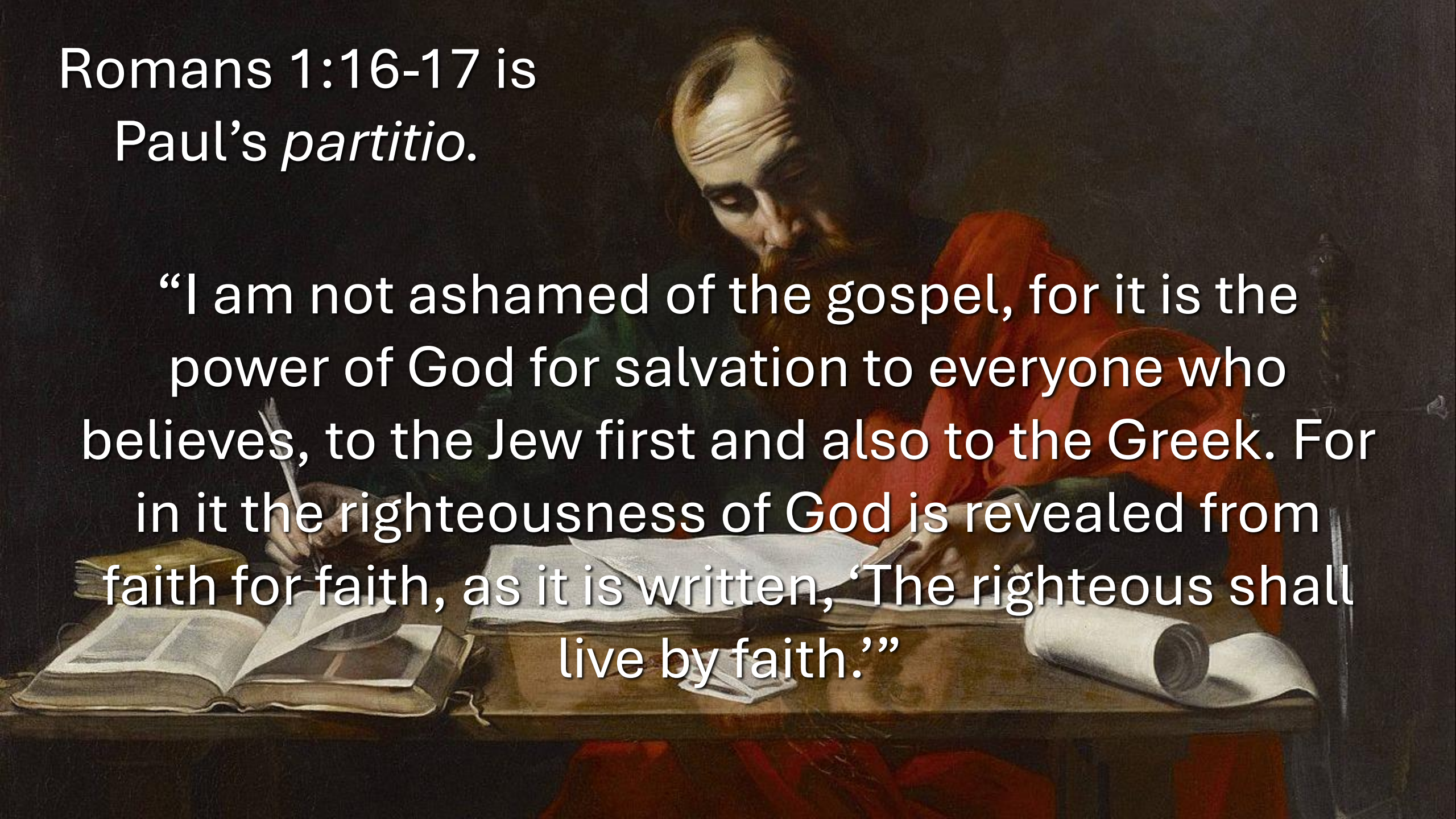
It has “brevity,
completeness, and
conciseness”

Romans 1:16-17 is
Paul’s *partitio*.



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Paul's *partitio*.

“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 for faith, as it is written, ‘The righteous shall live by faith.’”

A detailed oil painting of the Apostle Paul, depicted as an elderly man with a long, flowing white beard and hair. He is seated at a wooden desk, leaning forward with his head bowed in concentration. He wears a vibrant red robe over a dark garment. In his right hand, he holds a quill pen, poised to write on a large, open scroll that lies flat on the desk. To his left, another open book is visible. On the desk, there are also several other scrolls and a small, dark object, possibly a seal or a piece of parchment. The background is dark and indistinct, focusing all attention on Paul and his work. The lighting is soft, highlighting the texture of his beard, the folds of his robe, and the details of the scrolls.

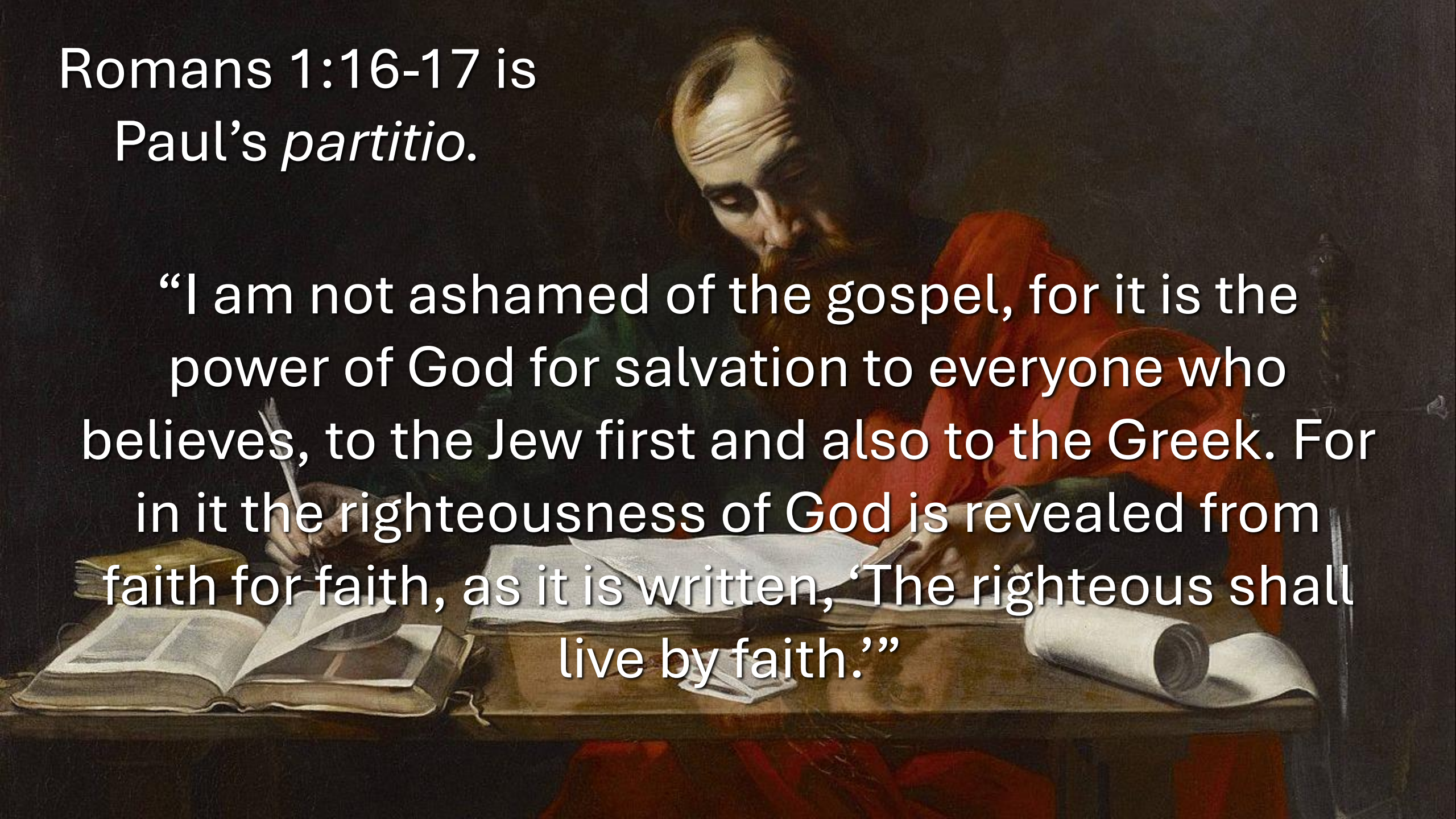
Paul's "Good news" (gospel):



Jesus' death,
burial, and
resurrection on
our behalf

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A detailed oil painting of the Apostle Paul, an elderly man with a long white beard and balding head, wearing a red robe. He is seated at a wooden desk, leaning forward and writing with a quill pen on a scroll. On the desk are several other scrolls, some open and some rolled up. The background is dark and indistinct, focusing attention on Paul and his work.

**Let's think
logically:**

If Jesus' d/b/r is "good
news" how is life without
that, "bad news"?





Paul answers with an
ancient courtroom metaphor



Here are God's
principles of judging:
Romans 2:1-11

Rom. 2:2

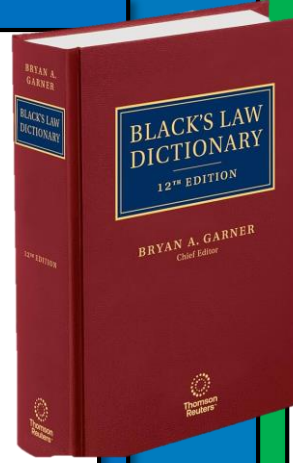
We know that the
judgment of God rightly
falls on those who
practice such things.

Rom. 2:2

οἶδαμεν δὲ ὅτι τὸ **κρίμα**
τοῦ θεοῦ ἐστὶν κατὰ
ἀλήθειαν ἐπὶ τοὺς τὰ
τοιαῦτα πράσσοντας.

Rom. 2:6

He will **render** to each
one according to his
works:



Rom. 2:6

ὃς **ἀποδώσει** ἑκάστῳ
κατὰ τὰ ἔργα αὐτοῦ·

“render” (ἀποδίδωμι): to deliver a verdict

Matt. 16:27

For the Son of Man is going to come with his angels in the glory of his Father, and then he will **repay** each person according to what he has done.

Matt. 16:27

μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε **ἀποδώσει** ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

Rom. 2:7

to those who by
patience in well-doing
seek for glory and
honor and immortality,
he will give eternal life;

Rom. 2:7

τοῖς μὲν καθ' ὑπομονὴν
ἔργου ἀγαθοῦ δόξαν καὶ
τιμὴν καὶ ἀφθαρσίαν
ζητοῦσιν ζωὴν αἰώνιον,

Rom. 2:8

but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury.

Rom. 2:8

τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσιν τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ θυμός.

Rom. 2:9

There will be tribulation
and distress for every
human being who does
evil, the Jew first and
also the Greek,

Rom. 2:9

θλίψις καὶ στενοχωρία
ἐπὶ πᾶσαν ψυχὴν
ἀνθρώπου τοῦ
κατεργαζομένου τὸ
κακόν, Ἰουδαίου τε
πρῶτον καὶ Ἕλληνας·

Rom. 2:10

but glory and honor and
peace for everyone who
does good, the Jew first
and also the Greek.

Rom. 2:10

δόξα δὲ καὶ τιμὴ καὶ
εἰρήνη παντὶ τῷ
ἐργαζομένῳ τὸ ἀγαθόν,
Ἰουδαίῳ τε πρῶτον καὶ
Ἑλληνι.

Rom. 2:11

For God shows no
partiality.

Rom. 2:11

οὐ γάρ ἐστιν
προσωποληψία παρὰ τῷ
θεῷ.



Here are God's
principles of judging:
(Romans 2:1-11)

Live right – great
Don't - uh oh!



Here are God's
principles of judging:
(Romans 2:1-11)

Live right – great
Don't - uh oh!

Gentiles
(Those without the “Law”)



These perish

Jews
(Those under the “Law”)



These perish

Gentiles

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(Those under the “Law”)



These perish

Bottom line: All have sinned
and fallen short of God’s glory

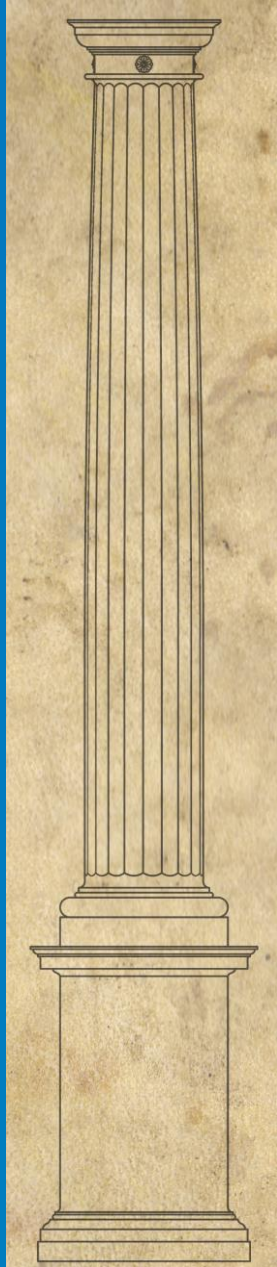
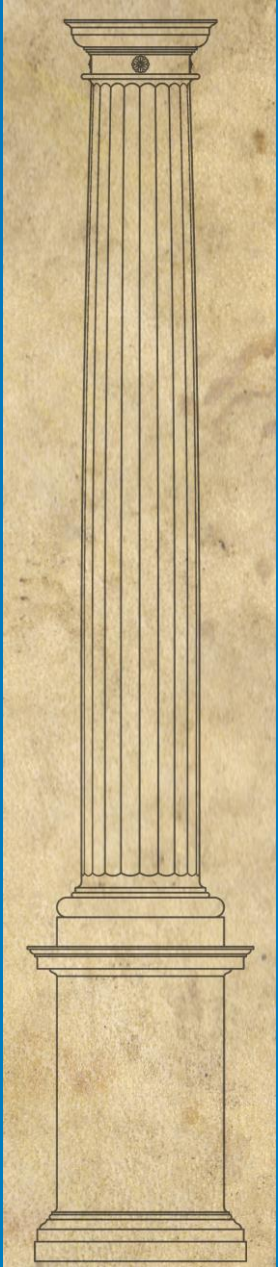
**Let's think
logically:**

If Jesus' d/b/r is "good
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The flow of Paul's logic



The flow of Paul's logic

Romans 2:12-3:21

Rom. 2:12

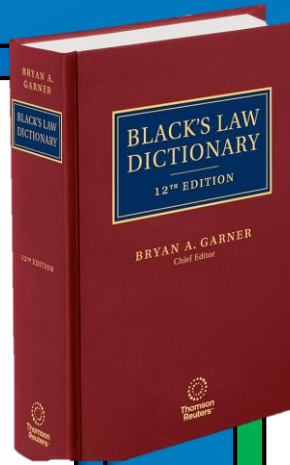
For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.

Rom. 2:12

Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθέσονται·

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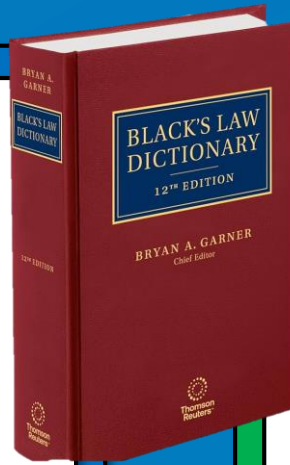
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νόμῳ ἥμαρτον, διὰ
νόμου κριθέσονται.

“judged” (κριθήσονται):
Formal legal term for being
subjected to judicial proceedings

Rom. 2:13

For it is not the hearers
of the law who are
righteous before God,
but the doers of the law
who **will be justified**.



Rom. 2:13

οὐ γὰρ οἱ ἀκροαταὶ
νόμου δίκαιοι παρὰ [τῷ]
θεῷ, ἀλλ' οἱ ποιηταὶ
νόμου **δικαιωθήσονται**.

“justified” (δικαιωθήσονται):
Legal declaration of a favorable verdict



Here are God's
principles of judging:
(Romans 2:1-11)

Live right – great
Don't - uh oh!

Gentiles
(Those without the “Law”)



These perish

Jews
(Those under the “Law”)



These perish

Rom. 2:14

For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law.

Rom. 2:14

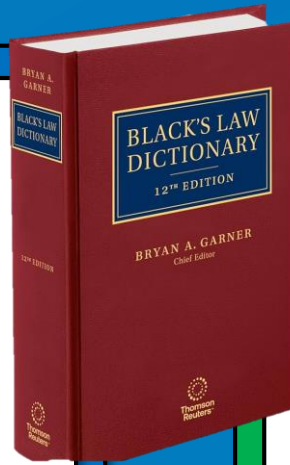
ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος·

Bye!!! Tough luck Gentiles!



Rom. 2:15

They show that the work of the law is written on their hearts, while their conscience also **bears witness**, and their conflicting thoughts even



Rom. 2:15

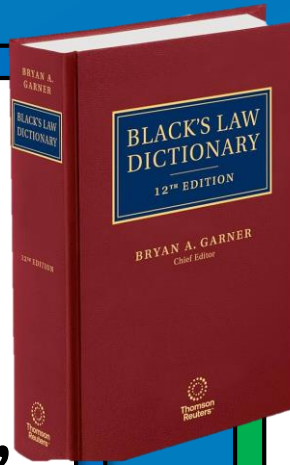
οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς **συνειδήσεως** καὶ μεταξὺ ἀλλήλων τῶν

“bears witness” (συμμαρτυρούσης):
Courtroom terminology for testimony

ἀπολογουμένων,

Rom. 2:16

on that day when,
according to my gospel,
God **judges** the secrets
of men by Christ Jesus.



Rom. 2:16

ἐν ἡμέρᾳ ὅτε **κρίνει** ὁ
θεὸς τὰ κρυπτά τῶν
ἀνθρώπων κατὰ τὸ
εὐαγγέλιόν μου διὰ
Χριστοῦ Ἰησοῦ.

“will judge” (κρινεῖ):
Formal action of a judge rendering a decision

Paul's "Good news" (gospel):



Jesus' death,
burial, and
resurrection on
our behalf

Rom. 2:17

But if you call yourself a
Jew and rely on the law
and boast in God

Rom. 2:17

Εἰ δὲ σὺ Ἰουδαῖος
ἐπονομάζῃ καὶ
ἐπαναπαύῃ νόμῳ καὶ
καυχᾶσαι ἐν θεῷ

Rom. 2:18

and know his will and
approve what is
excellent, because you
are instructed from the
law;

Rom. 2:18

καὶ γινώσκεις τὸ θέλημα
καὶ δοκιμάζεις τὰ
διαφέροντα
κατηχούμενος ἐκ τοῦ
νόμου,

Rom. 2:19

and if you are sure that
you yourself are a guide
to the blind, a light to
those who are in
darkness,

Rom. 2:19

πέποιθάς τε σεαυτὸν
ὁδηγὸν εἶναι τυφλῶν,
φῶς τῶν ἐν σκότει,

Rom. 2:20

an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth—

Rom. 2:20

παιδευτὴν ἀφρόνων,
διδάσκαλον νηπίων,
ἔχοντα τὴν μόρφωσιν τῆς
γνώσεως καὶ τῆς
ἀληθείας ἐν τῷ νόμῳ·

Rom. 2:21

you then who teach
others, do you not
teach yourself? While
you preach against
stealing, do you steal?

Rom. 2:21

ὁ οὖν διδάσκων ἕτερον
σεαυτὸν οὐ διδάσκεις; ὁ
κηρύσσων μὴ κλέπτειν
κλέπτεις;



Rom. 2:22

You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

Rom. 2:22

εὐ λέγων μὴ μοιχεύειν
μοιχεύεις; ὁ
βδελυσσόμενος τὰ
εἰδωλα ἱεροσυλεῖς;

Rom. 2:23

You who boast in the
law dishonor God by
breaking the law.

Rom. 2:23

ὃς ἐν νόμῳ καυχᾶσαι, διὰ
τῆς παραβάσεως τοῦ
νόμου τὸν θεὸν
ἀτιμάζεις·

Rom. 2:24

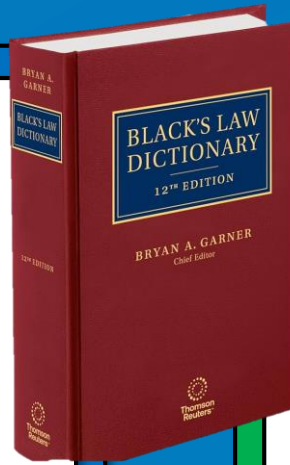
For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”

Rom. 2:24

τὸ γὰρ ὄνομα τοῦ θεοῦ
δι’ ὑμᾶς βλασφημεῖται ἐν
τοῖς ἔθνεσιν, καθὼς
γέγραπται.

Rom. 2:25

For circumcision indeed is of value if you obey the law, but if you **break the law**, your circumcision becomes uncircumcision.



Rom. 2:25

Περιτομή μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ **παραβάτης νόμου** ᾖ, ἡ περιτομή σου ἀκροβυστία γέγονεν.

“break the law” (παραβάτης νόμου):
Technical term for one who's violated legal statutes

Rom. 2:26

So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision?

Rom. 2:26

ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;

Rom. 2:27

Then he who is
physically
uncircumcised but
keeps the law will
condemn you who have
the written code and
circumcision but break
the law.

Rom. 2:27

καὶ κρινεῖ ἢ ἐκ φύσεως
ἄκροβυστία τὸν νόμον
τελοῦσα σὲ τὸν διὰ
γράμματος καὶ περιτομῆς
παραβάτην νόμου.

Bye!!! Tough luck Jews!



Rom. 2:28

For no one is a Jew who
is merely one
outwardly, nor is
circumcision outward
and physical.

Rom. 2:28

οὐ γὰρ ὁ ἐν τῷ φανερῷ
Ἰουδαῖός ἐστιν οὐδὲ ἡ ἐν
τῷ φανερῷ ἐν σαρκὶ
περιτομή,

Rom. 2:29

But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

Rom. 2:29

ἀλλ' ὁ ἐν τῷ κρυπτῷ
Ἰουδαῖος, καὶ περιτομὴ
καρδίας ἐν πνεύματι οὐ
γράμματι, οὗ ὁ ἔπαινος
οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ
τοῦ θεοῦ.

Rom. 3:1

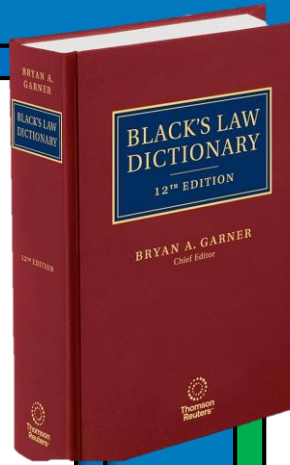
Then what advantage
has the Jew? Or what is
the value of
circumcision?

Rom. 3:1

Τί οὖν τὸ περισσὸν τοῦ
Ἰουδαίου ἢ τίς ἡ ὠφέλεια
τῆς περιτομῆς;

Rom. 3:2

Much in every way. To begin with, the Jews were **entrusted** with the oracles of God.



Rom. 3:2

πολὺ κατὰ πάντα τρόπον.
πρῶτον μὲν [γὰρ] ὅτι
ἐπιστεύθησαν τὰ λόγια
τοῦ θεοῦ.

Rom. 3:3

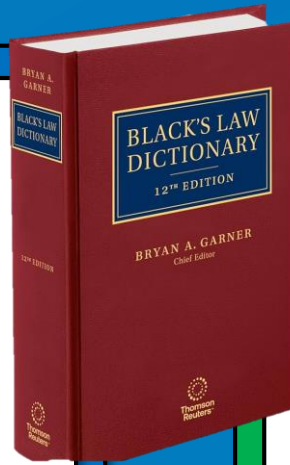
What if some were
unfaithful? Does their
faithlessness nullify the
faithfulness of God?

Rom. 3:3

τί γάρ; εἰ ἡπίστησάν
τινες, μὴ ἡ ἀπιστία
αὐτῶν τὴν πίστιν τοῦ
θεοῦ καταργήσει;

Rom. 3:4

By no means! Let God be true though every one were a **liar**, as it is written,
“That you may be **justified** in your words, and prevail when you are **judged**.”



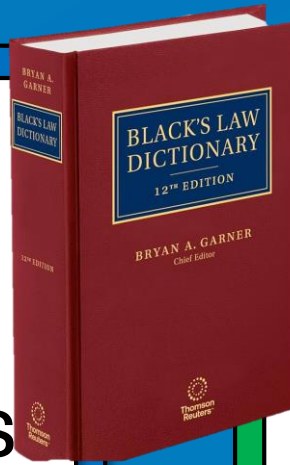
Rom. 3:4

μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· ὅπως ἂν **δικαιωθῇς** ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ **κρίνεσθαί** σε.

Rom. 3:5

But if our

unrighteousness serves
to show the
righteousness of God,
what shall we say? That
God is unrighteous to
inflict wrath on us? (I
speak in a human way.)



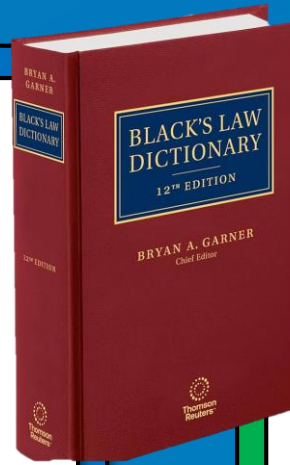
Rom. 3:5

εἰ δὲ ἡ **ἀδικία** ἡμῶν θεοῦ
δικαιοσύνην συνίστησιν,
τί ἐροῦμεν; μὴ ἄδικος ὁ
θεὸς ὁ ἐπιφέρων τὴν
ὀργήν; κατὰ ἄνθρωπον
λέγω.

“unrighteousness” (ἀδικία):
violation of law or justice

Rom. 3:6

By no means! For then
how could God judge
the world?



Rom. 3:6

μὴ γένοιτο· ἐπεὶ πῶς
κρινεῖ ὁ θεὸς τὸν
κόσμον;

Rom. 3:7

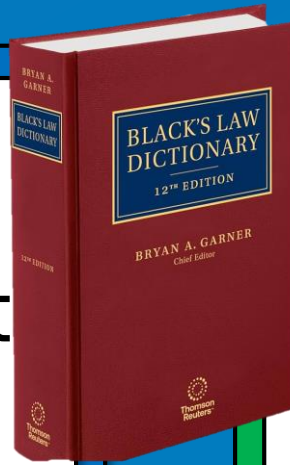
But if through my lie
God's truth abounds to
his glory, why am I still
being **condemned** as a
sinner?

Rom. 3:7

εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ
ἐν τῷ ἐμῷ ψεύσματι
ἐπερίσσευσεν εἰς τὴν
δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ
ὥς ἁμαρτωλὸς **κρίνομαι**;

Rom. 3:8

And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.



Rom. 3:8

καὶ μὴ καθὼς
βλασφημούμεθα καὶ
καθὼς φασὶν τινες ἡμᾶς
λέγειν ὅτι ποιήσωμεν τὰ
κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ;
ὧν τὸ κρίμα ἐνδικόν
ἐστίν.



Here are God's
principles of judging:
(Romans 2:1-11)

Live right – great
Don't - uh oh!

Gentiles
(Those without the “Law”)



These perish

Jews
(Those under the “Law”)



These perish

Gentiles

(Those without the “Law”)



These perish

Jews

(Those under the “Law”)



These perish

Bottom line: All have sinned
and fallen short of God’s glory

Rom. 3:9

What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin,

Rom. 3:9

Τί οὖν; προεχόμεθα; οὐ πάντως· προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,

Rom. 3:10-11

as it is written:

“None is righteous, no,
not one; no one
understands;
no one seeks for God.

Rom. 3:10-11

καθὼς γέγραπται ὅτι
οὐκ ἔστιν δίκαιος οὐδὲ
εἷς, οὐκ ἔστιν ὁ συνίων,
οὐκ ἔστιν ὁ ἐκζητῶν τὸν
θεόν.

Psalms 14:1-3; 53:1-3

Rom. 3:12

All have turned aside;
together they have
become worthless;
no one does good,
not even one.”

Rom. 3:12

πάντες ἐξέκλιναν ἅμα
ἠχρεώθησαν·
οὐκ ἔστιν ὁ ποιῶν
χρηστότητα,
[οὐκ ἔστιν] ἕως ενός.

Psalms 14:1-3; 53:1-3

Rom. 3:13

“Their throat is an open
grave;

they use their tongues
to deceive.”

“The venom of asps is
under their lips.”

Rom. 3:13

τάφος ἀνεωγμένος ὁ

λάρυγξ αὐτῶν,

ταῖς γλώσσαις αὐτῶν

ἐδολιοῦσαν,

ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη
αὐτῶν·

Psalms 5:9; 140:3

Rom. 3:14

“Their mouth is full of
curses and bitterness.”

Rom. 3:14

ὧν τὸ στόμα ἀρᾶς καὶ
πικρίας γέμει,

Psalms 10:7

Rom. 3:15-17

“Their feet are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known.”

Rom. 3:15-17

ὁξεῖς οἱ πόδες αὐτῶν
ἐκχέαι αἷμα, σύντριμμα
καὶ ταλαιπωρία ἐν ταῖς
ὁδοῖς αὐτῶν, καὶ ὁδὸν
εἰρήνης οὐκ ἔγνωσαν.

Prov. 1:16;
Isaiah 59:7-8

Rom. 3:18

“There is no fear of God
before their eyes.”

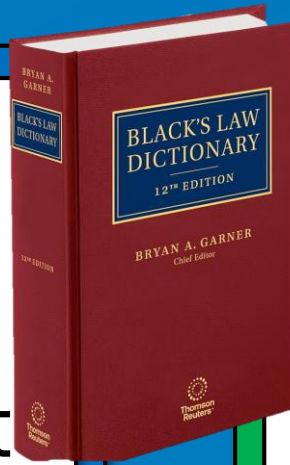
Rom. 3:18

οὐκ ἔστιν φόβος θεοῦ
ἀπέναντι τῶν ὀφθαλμῶν
αὐτῶν.

Psalms 36:1

Rom. 3:19

Now we know that whatever the law says it speaks to those who are **under the law**, so that every mouth may be stopped, and the whole world may be held accountable to God.



Rom. 3:19

οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ **ὑπόδικος** γένηται πᾶς ὁ κόσμος τῷ θεῷ.

“under the law” (ὑπόδικος):
liable to legal proceedings

Rom. 3:20

For by works of the law
no human being will be
justified in his sight,
since through the law
comes knowledge of
sin.

Rom. 3:20

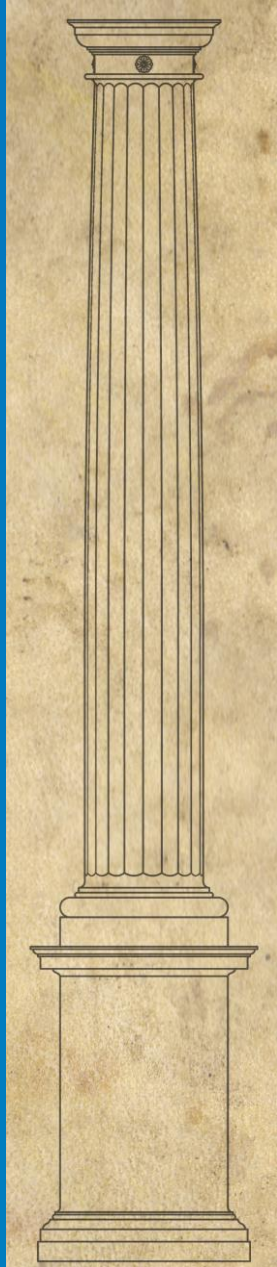
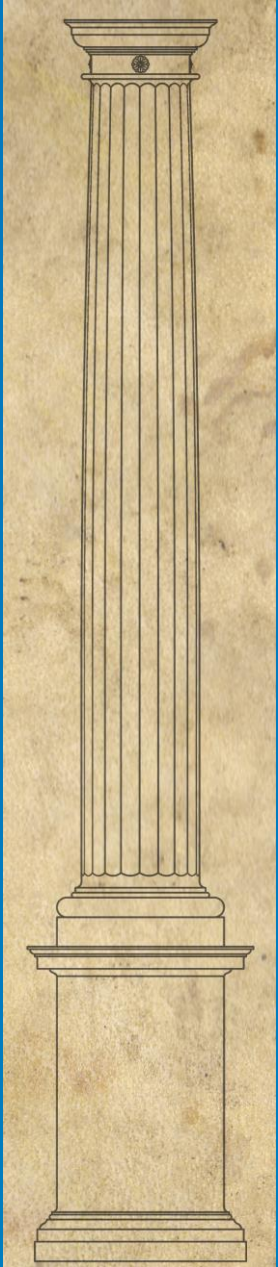
διότι ἐξ ἔργων νόμου οὐ
δικαιωθήσεται πᾶσα
σὰρξ ἐνώπιον αὐτοῦ, διὰ
γὰρ νόμου ἐπίγνωσις
ἁμαρτίας.

Rom. 3:21

But now the
righteousness of God
has been manifested
apart from the law,
although the Law and
the Prophets bear
witness to it—

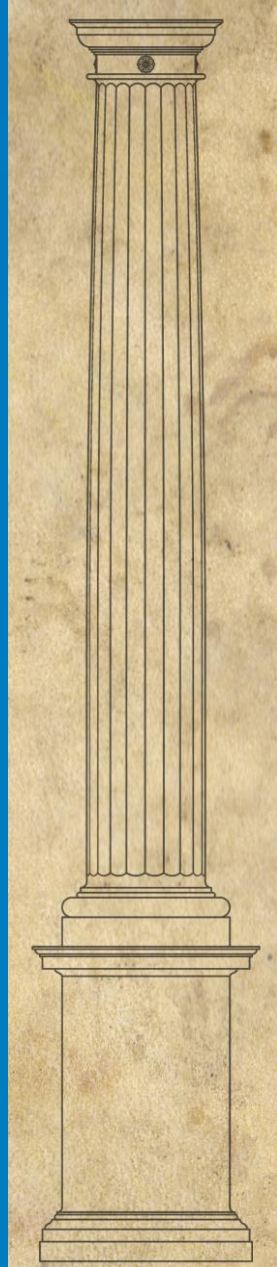
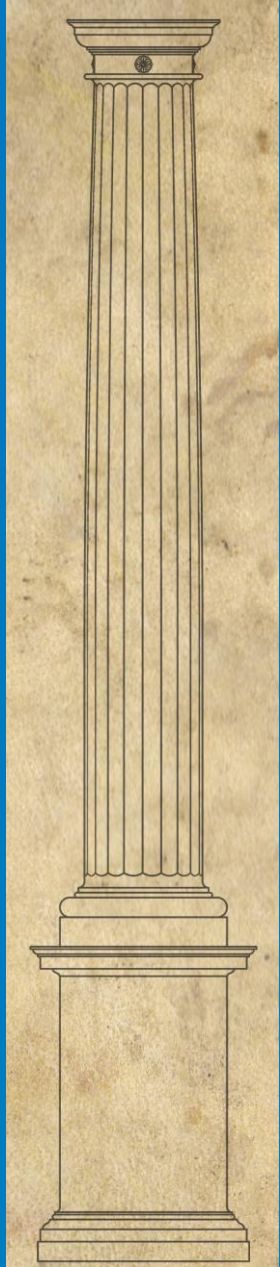
Rom. 3:21

Νυνὶ δὲ χωρὶς νόμου
δικαιοσύνη θεοῦ
πεφανέρωται
μαρτυρουμένη ὑπὸ τοῦ
νόμου καὶ τῶν
προφητῶν,



The flow of Paul's logic

Romans 2:12-3:21



The flow of Paul's logic

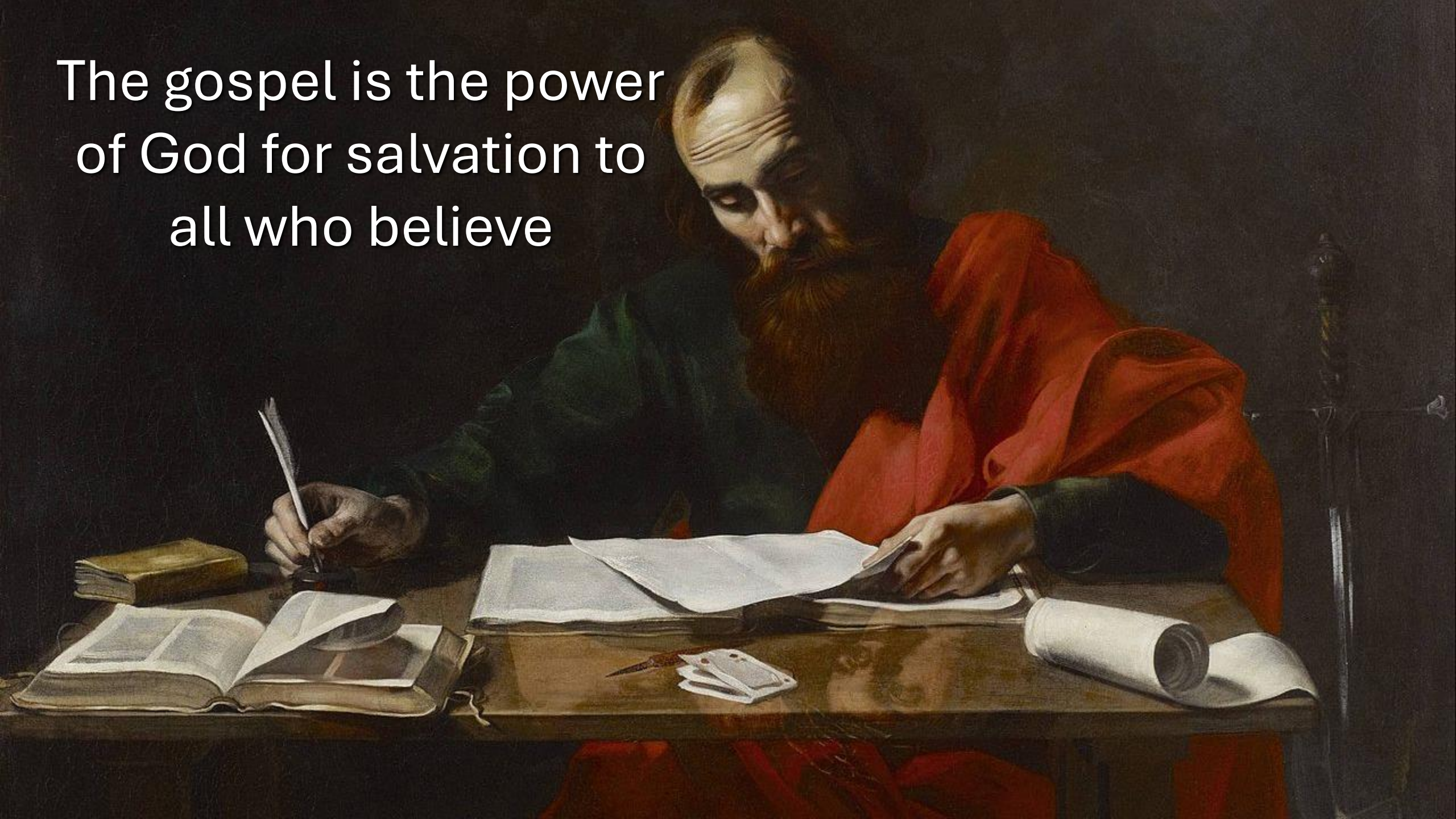
Romans 2:12-3:21

Points for Home

There but for the
grace of God go I!



The gospel is the power
of God for salvation to
all who believe



Romans

