

2013/2014 Text and Definitions
Novice Material (Romans 1-7)
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Romans 1 (32 Verses)

Verses 1 - 32

- | | |
|--|---|
| 1. Paul , a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God | 1. |
| 2. <i>which</i> He promised before through His prophets in the Holy Scriptures , | 2. which - the gospel of God
He - God
His - God's |
| 3. concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, | 3. His - God's
our - believers'
Who - God's Son OR Jesus Christ |
| 4. and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. | 4. |
| 5. <i>Through Him</i> we have received grace and apostleship for obedience to the faith among all nations for His name, | 5. Him - God's Son OR Jesus Christ
we - Paul (and the other apostles)
His - Jesus Christ's OR God's Son's |
| 6. <i>among</i> whom you also are the called of Jesus Christ; | 6. whom - all nations
you - Roman believers |
| 7. <i>To all</i> who are in Rome, beloved of God, called to be saints : Grace to you and peace from God our Father and the Lord Jesus Christ. | 7. all - believers in Rome OR Roman believers
you - Roman believers
our - believers' |
| 8. <i>First</i> , I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. | 8. I - Paul
my - Paul's
you - Roman believers
your - Roman believers' |
| 9. <i>For</i> God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers , | 9. my (3x) - Paul's
Whom - God
I (2x) - Paul
His - God's
you - Roman believers |
| 10. making request if, by some means , now at last I may find a way in the will of God to come to you. | 10. I - Paul
you - Roman believers |
| 11. <i>For I long</i> to see you, that I may impart to you some spiritual gift, so that you may be established - | 11. I (2x) - Paul
you (3x) - Roman believers |
| 12. <i>that</i> is, that I may be encouraged together with you by the mutual faith both of you and me. | 12. I - Paul
you (2x) - Roman believers
me - Paul |

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13. Now I do not **want** you to be **unaware**, brethren, that I **often planned** to come to you (but was **hindered** until now), that I might have some fruit among you also, just as among the **other** Gentiles.
14. I am a **debtor** both to Greeks and to **barbarians**, both to wise and to **unwise**.
15. So, as much as is in me, I am **ready** to preach the gospel to you who are in Rome also.
16. For I am not ashamed of the gospel of Christ, for it is the power of God to **salvation** for everyone who believes, for the Jew first and also for the Greek.
17. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."
18. For the wrath of God is revealed from **heaven** against all **ungodliness** and unrighteousness of men, who **suppress** the truth in unrighteousness,
19. because what may be known of God is **manifest** in them, for God has **shown** it to them.
20. For since the **creation** of the world His **invisible attributes** are **clearly seen**, being **understood** by the things that are made, even His eternal power and **Godhead**, so that they are without **excuse**,
21. because, although they **knew** God, they did not **glorify** Him as God, nor were **thankful**, but became **futile** in their thoughts, and their foolish hearts were **darkened**.
22. Professing to be wise, they became **fools**,
23. and changed the glory of the **incorruptible** God into an **image** made like **corruptible** man - and **birds** and **four-footed animals** and **creeping** things.
24. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their **bodies** among themselves,
25. who exchanged the truth of God for the lie, and **worshiped** and **served** the **creature rather** than the **Creator**, who is blessed **forever**. **Amen**.
26. For this **reason** God gave them up to **vile** passions. For even their **women** exchanged the natural use for what is against nature.
13. I (3x) - Paul
you (3x) - Roman believers
14. I - Paul
15. me - Paul
I - Paul
you - Roman believers
16. I - Paul
it - the gospel of Christ
everyone - everyone who believes OR believers
17. 1st it - the gospel of Christ
2nd it - "The just shall live by faith."
18. who - unrighteous men (unbelievers)
19. them (2x) - unrighteous men (unbelievers)
it - what may be known of God
20. His (2x) - God's
they - unrighteous men (unbelievers)
21. they (2x) - unrighteous men (unbelievers)
Him - God
their (2x) - unrighteous men's (unbelievers')
22. they - unrighteous men (unbelievers)
- 23.
24. Therefore - (because) although unrighteous men knew God they did not glorify Him as God (nor were thankful)
them - unrighteous men (unbelievers)
their (2x) - unrighteous men's (unbelievers')
themselves - unrighteous men (unbelievers)
25. 1st. who - unrighteous men (unbelievers)
2nd. Who - the Creator OR God
26. this reason - (because) unrighteous men exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator
them - unrighteous men (unbelievers)
their - unrighteous men's (unbelievers')

27. Likewise also the men, **leaving** the natural use of the woman, **burned** in their **lust** for one another, men with men **committing** what is **shameful**, and **receiving** in themselves the **penalty** of their **error** which was due.

28. And even as they did not like to **retain** God in their knowledge, God gave them over to a **debased** mind, to do those things which are not **fitting**;

29. being filled with all unrighteousness, **sexual immorality**, **wickedness**, covetousness, **maliciousness**; full of **envy**, **murder**, **strife**, deceit, **evil-mindedness**; they are **whisperers**,

30. backbiters, **haters** of God, **violent**, **proud**, **boasters**, **inventors** of evil things, **disobedient** to **parents**,

31. undiscerning, **untrustworthy**, **unloving**, **unforgiving**, **unmerciful**;

32. who, knowing the righteous judgment of God, that those who practice such things are **deserving** of death, not only do the same but also approve of those who practice them.

27. their (2x) - unrighteous men's (unbelievers')
 themselves - unrighteous men (unbelievers)
 which - the penalty of their [unrighteous men's] error

28. they - unrighteous men (unbelievers)
 their - unrighteous men's (unbelievers')
 them - unrighteous men (unbelievers)
 those things - **things which are not fitting** OR what is against nature

29. they - unrighteous men (unbelievers)

30.

31.

32. who - unrighteous men (unbelievers)
 those (2x) - unrighteous men (unbelievers)
 such things - things which are not fitting (**all unrighteousness**) {may add things in verses 29-31}
 the same - things which are not fitting (**all unrighteousness**)
 them - things which are not fitting (**all unrighteousness**)

Romans 2 (29 Verses)

1. Therefore you are **inexcusable**, O man, **whoever** you are who judge, for in whatever you judge another you **condemn** yourself; for you who judge practice the same things.

2. But we know that the judgment of God is according to truth against those who practice such things.

3. And do you think this, O man, you who judge those **practicing** such things, and doing the same, that you will **escape** the judgment of God?

Verses 33 - 61

1. therefore - (because) a man who does the same things as the one he judges condemns himself
 you (5x) - a man who judges another
 in whatever - the things done by another
 another - N.D.N. (another man)
 yourself - a man who judges another
 the same - things which are not fitting OR **things done by a man who judges another (all unrighteousness)**

2. we - believers
 those - men who judge another and do the same things
 {OR **do those things which are not fitting**}
 such things - things which are not fitting OR **things done by a man who judges another (all unrighteousness)**

3. you (3x) - a man who judges another and does the same
things {OR things which are not fitting}
 this - that a man who judges another and does the same things {OR **things which are not fitting**} will escape the judgment of God
 such things - things which are not fitting OR **things done by a man who judges another**
 the same - things which are not fitting OR **things done by a man who judges another**
 Questions - Answers: Yes, he thinks this; No, he will not escape the judgment of God.

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4. Or do you despise the **riches** of His **goodness**, forbearance, and **longsuffering**, not knowing that the **goodness** of God **leads** you to **repentance**?
4. you (2x) - a man who judges another and does the same things {OR things which are not fitting}
His - God's
Question - Answer: Yes
5. But in accordance with your **hardness** and your **impenitent** heart you are **treasuring** up for yourself wrath in the day of wrath and **revelation** of the righteous judgment of God,
5. your (2x) - a man's who judges another and does the same things {OR things which are not fitting}
you - a man who judges another and does the same things {OR things which are not fitting}
yourself - a man who judges another and does the same things {OR things which are not fitting}
6. who "will render to **each** one according to his deeds":
6. Who - God
each one - N.D.N. OR all men
his - each one's OR **each man's**
7. eternal life to those who by **patient continuance** in doing good **seek** for glory, honor, and **immortality**;
7. those - believers
8. but to those who are **self-seeking** and do not obey the truth, but obey unrighteousness - **indignation** and wrath,
8. those - unbelievers
9. tribulation and **anguish**, on every **soul** of man who does evil, of the Jew first and also of the Greek;
9. **who - unbelievers**
10. but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.
10. **who - believers**
11. For there is no **partiality** with God.
- 11.
12. For as many as have sinned without law will also **perish** without law, and as many as have sinned in the law will be judged by the law
- 12.
13. for not the **hearers** of the law are just in the sight of God, but the **doers** of the law will be justified;
- 13.
14. for when Gentiles, who do not have the law, by nature do the things in the law, **these**, although not having the law, are a law to themselves,
14. who - Gentiles
these - Gentiles who do not have the law, (but) by nature do the things in the law
themselves - Gentiles who do not have the law, (but) by nature do the things in the law
15. who show the work of the law written in their hearts, their **conscience** also **bearing** witness, and **between** themselves their thoughts **accusing** or **else excusing** them)
15. who - Gentiles who do not have the law, (but) by nature do the things in the law
their (3x) - Gentiles' who do not have the law, (but) by nature do the things in the law
themselves - Gentiles who do not have the law, (but) by nature do the things in the law
them - Gentiles who do not have the law, (but) by nature do the things in the law
16. in the day when God will judge the **secrets** of men by Jesus Christ, according to my gospel.
16. my - Paul's

17. *Indeed* you are called a Jew, and **rest** on the law, and make your boast in God,
17. you - a Jew (that rests on the law and makes his boast in God)
your - a Jew's (that rests on the law and makes his boast in God)
18. *and know* His will, and approve the things that are **excellent**, being **instructed** out of the law,
18. His - God's
19. *and are confident* that you yourself are a **guide** to the **blind**, a **light** to those who are in **darkness**,
19. you - a Jew
yourself - a Jew
20. *an instructor* of the foolish, a **teacher** of **babes**, having the form of knowledge and truth in the law.
- 20.
21. *You, therefore*, who **teach** another, do you not **teach** yourself? You who preach that a man should not **steal**, do you **steal**?
21. you (4x) - a Jew
therefore - N.D.N.
another - N.D.N. OR another man
yourself - a Jew
Questions - Answers: Yes
22. *You who say*, "Do not **commit adultery**," do you **commit adultery**? You who **abhor idols**, do you **rob temples**?
22. you (4x) - a Jew
Questions - Answer: Yes
23. *You who make* your boast in the law, do you dishonor God through **breaking** the law?
23. you (2x) - a Jew
your - a Jew's
Question - Answer: Yes
24. *For "the name* of God is **blasphemed** among the Gentiles because of you," as it is written.
24. you - a Jew who breaks the law
it - "the name of God is blasphemed among the Gentiles because of you"
25. *For* circumcision is indeed **profitable** if you **keep** the law; but if you are a **breaker** of the law, your circumcision has become uncircumcision.
25. you (2x) - a Jew
your - a Jew's who breaks the law
26. *Therefore, if* an uncircumcised man **keeps** the righteous **requirements** of the law, will not his uncircumcision be counted as circumcision?
26. therefore - circumcision is profitable if a Jew keeps the law
his - an uncircumcised man's
Question - Answer: Yes.
27. *And will* not the **physically** uncircumcised, if he **fulfills** the law, judge you who, even with your written **code** and circumcision, are a **transgressor** of the law?
27. he - a physically uncircumcised man
you - a Jew
your - a Jew's
Question - Answer: Yes.
28. *For he is* not a Jew who is one **outwardly**, nor is circumcision that which is **outward** in the flesh;
28. he - a Jew
one - a Jew
that - circumcision
29. *but he* is a Jew who is one **inwardly**; and circumcision is that of the heart, in the Spirit, not in the letter; whose **praise** is not from men but from God.
29. he - a Jew
one - a Jew
that - circumcision
whose - a man's whose circumcision is of the heart and in the spirit (and not in the letter) OR a man's who is a Jew inwardly

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Romans 3 (31 Verses)

1. What advantage then has the Jew, or what is the **profit** of circumcision?
2. Much in every way! **Chiefly** because to them were committed the **oracles** of God.
3. For what if some did not believe? Will their unbelief make the **faithfulness** of God without effect?
4. Certainly not! Indeed, let God be **true** but every man a **liar**. As it is written: "That You may be justified in Your words, And may **overcome** when You are judged."
5. But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God **unjust** who **inflicts** wrath? (I speak as a man.)
6. Certainly not! For then how will God judge the world?
7. For if the truth of God has **increased** through my lie to His glory, why am I also still judged as a **sinner**?
8. And why not say, "Let us do evil that good may come"? - as we are **slanderosly reported** and as some **affirm** that we say. Their condemnation is just.
9. What then? Are we **better** than they? Not at all. For we have previously **charged** both Jews and Greeks that they are all under sin.
10. As it is written: "There is none righteous, no, not one;
11. There is none who **understands**; There is none who **seeks after** God.
12. They have all **turned aside**; They have together become **unprofitable**; There is none who does good, no, not one."

Verses 62 - 92

1. 2 Questions - Answered in verse 2.
2. much - advantage and profit
them - the Jews
3. some - some Jews
their - **some** Jews!
1st Question - N.D.N.
2nd Question - Answer: Certainly not!
4. every man - N.D.N. OR all men
it - "That You may be justified in your words, And may overcome when You are judged."
You (2x) - God
Your - God's
5. our - every man's OR men's
we - every man OR all men
Who - God
I - Paul
1st Question - **The premise is untrue.**
2nd Question - Answer: Certainly not!
6. Question - **Answer: God could not judge the world if He were unjust. God is just and will judge the world.**
7. my - Paul's
His - God's
I - Paul
Question - **The premise is untrue.**
8. us - N.D.N.
we (2x) - Paul (and other apostles)
some - N.D.N. OR some men
their - some men's who slanderously reported that Paul says, "Let us do evil that good may come"
Question - No reason, since the premise is untrue.
9. we (2x) - Paul (and other apostles)
1st. they - some men whose condemnation is just
2nd. they - (both) Jews and Greeks
1st Question - N.D.N.
2nd Question - Answer: Not at all.
10. it - "There is none righteous, no not one"
none - N.D.N. OR no one
one - one man
11. none (2x) - N.D.N. OR no one
12. they (2x) - all men **OR Jews and Greeks**
none - N.D.N. OR no one
one - **N.D.N. OR** one man

13. Their **throat** is an **open tomb**; With their **tongues** they have **practiced** deceit"; "The **poison** of **asps** is under their **lips**";
14. Whose mouth is full of **cursing** and **bitterness**."
15. Their **feet** are **swift** to **shed** blood;
16. **Destruction** and **misery** are in their **ways**;
17. And the way of peace they have not known."
18. There is no **fear** of God before their **eyes**."
19. Now we know that whatever the law **says**, it **says** to those who are under the law, that every mouth may be **stopped**, and all the world may become **guilty** before God.
20. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.
21. But now the righteousness of God apart from the law is revealed, being **witnessed** by the Law and the Prophets,
22. even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no **difference**;
23. for all have sinned and **fall short** of the glory of God,
24. being justified **freely** by His grace through the **redemption** that is in Christ Jesus,
25. whom God set **forth** as a **propitiation** by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had **passed** over the sins that were previously committed,
26. to demonstrate at the present time His righteousness, that He might be just and the **justifier** of the one who has faith in Jesus.
27. Where is **boasting** then? It is **excluded**. By what law? Of works? No, but by the law of faith.
28. Therefore we conclude that a man is justified by faith apart from the deeds of the law.
29. Or is He the God of the Jews only? Is He not also the God of the Gentiles? **Yes**, of the Gentiles also,
30. since there is one God who will **justify** the circumcised by faith and the uncircumcised through faith.
31. Do we then make void the law through faith? Certainly not! On the contrary, we **establish** the law.
13. their (3x) - all men's **OR Jews' and Greeks'**
they - all men **OR Jews and Greeks**
14. whose - all men's **OR Jews' and Greeks'**
15. their - all men's **OR Jews' and Greeks'**
16. their - all men's **OR Jews' and Greeks'**
17. they - all men **OR Jews and Greeks**
18. their - all men's **OR Jews' and Greeks'**
19. we - believers
it - the law
those - all the world OR all men
20. therefore – (because) whatever the law says all the world may become {OR is} guilty before God
His - God's
- 21.
22. all (2x) - all who believe **OR believers**
23. all - N.D.N. **OR all men**
24. His - God's
25. Whom - Christ Jesus
1st His - Christ Jesus'
2nd/3rd His - God's
26. His - God's
He - God
the one - anyone who has faith in Jesus **OR a believer**
27. it - boasting
28. **therefore – (because) God is just and the justifier of the one who has faith in Jesus**
we - Paul (and the other apostles)
29. He (2x) - God
1st Question - God is not the God of the Jews only.
2nd Question - God is the God of the Gentiles also.
- 30.
31. we (2x) - Paul (and the other apostles) **OR believers**

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Romans 4 (25 Verses)

Verses 93 - 117

1. What then shall we say that Abraham our father has found according to the flesh?
 1. we - believers
our - believers'
Question - Answered in verse 2.
2. For if Abraham was justified by works, he has **something** to boast about, but not before God.
 2. he - Abraham
3. For what does the **Scripture** say? "Abraham believed God, and it was accounted to him for righteousness."
 3. it - Abraham believed God OR Abraham's faith
him - Abraham
Question - Answer: Abraham believed God, and it was accounted to him for righteousness.
4. Now to him who works, the wages are not counted as grace but as **debt**.
 4. him - N.D.N. OR a man
5. But to him who does not work but believes on Him who **justifies** the ungodly, his faith is accounted for righteousness,
 5. 1st. him - N.D.N. OR a man
2nd. Him - God
his - he {OR a man} who does not work but believes on God
6. Just as David also **describes** the blessedness of the man to whom God **imputes** righteousness apart from works:
 - 6.
7. "Blessed are those whose **lawless** deeds are **forgiven**, And whose sins are **covered**;
 - 7.
8. Blessed is the man to whom the Lord shall not **impute** sin."
 - 8.
9. Does this blessedness then come **upon** the circumcised only, or **upon** the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.
 9. this blessedness - lawless deeds are forgiven, sins covered,
the Lord shall not impute sin
we - Paul OR believers
Question - Answer: [this blessedness comes on both the circumcised and uncircumcised](#)
10. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.
 10. it - Abraham's faith
he - Abraham
11. And he received the **sign** of circumcision, a **seal** of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,
 11. he (3x) - Abraham
those - uncircumcised believers
they - uncircumcised believers
them - uncircumcised believers
12. and the father of circumcision to those who not only are of the circumcision, but who also walk in the **steps** of the faith which our father Abraham had while still uncircumcised.
 12. those - circumcised believers
our - believers'
13. For the promise that he would be the **heir** of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.
 13. he - Abraham
his - Abraham's
14. For if those who are of the law are **heirs**, faith is made void and the promise made of no effect,
 - 14.

15. *because* the law **brings** about wrath; for where there is no law there is no transgression.
16. *Therefore it* is of faith that it might be according to grace, so that the promise might be **sure** to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all
17. (*as it is written, "I* have made you a father of many nations") in the **presence** of Him whom he believed - God, who **gives** life to the dead and **calls** those things which do not **exist** as though they did;
18. *who,* contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your **descendants** be."
19. *And not being* **weak** in faith, he did not **consider** his own body, **already** dead (since he was about a **hundred years** old), and the **deadness** of **Sarah's womb**.
20. *He* did not **waver** at the promise of God through unbelief, but was **strengthened** in faith, **giving** glory to God,
21. *and being* **fully convinced** that what He had promised He was also **able** to perform.
22. *And therefore* "it was accounted to him for righteousness."
23. *Now it* was not written for his **sake alone** that it was imputed to him,
24. *but* also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,
25. *who was* delivered up because of our offenses, and was raised because of our justification.
- 15.
16. therefore – (because) the law brings about wrath
it (2x) – **righteousness** {**Safe Harbor**: the promise that Abraham would be the heir of the world}
3rd who - Abraham
us - believers
17. it - "I have made you a father of many nations"
I - God
you - Abraham
Him - God
he - Abraham
Who - God
they - those things which do not exist
18. who - Abraham
he - Abraham
what - "So shall your descendants be"
So - N.D.N.
your - Abraham's
19. he (2x) - Abraham
his - Abraham's
20. he - Abraham
21. He (2x) - God
what - God would make Abraham the father of many nations
22. therefore - Abraham was fully convinced that what God had promised God was (also) able to perform
it - Abraham's faith OR Abraham's believing God
him - Abraham
23. 1st. it - that Abraham's faith was accounted to Abraham for righteousness
his - Abraham's
2nd. it - **righteousness** {**Safe Harbor**: Abraham's faith}
him - Abraham
24. us (2x) - believers
it - righteousness
Him - God
our - believers'
25. Who - Jesus (our Lord)
our (2x) - believers'

Novice Material

Romans 5 (21 Verses)

Verses 118 - 138

1. *Therefore, having* been justified by faith, we have peace with God through our Lord Jesus Christ,
 1. therefore - having been justified by faith
we - believers
our - believers'
2. *through whom* also we have **access** by faith into this grace in which we **stand**, and rejoice in hope of the glory of God.
 2. Whom - (believers' Lord) Jesus Christ
we (2x) - believers
this grace - **having been** justified by faith
3. *And not only that, but we also* glory in **tribulations**, knowing that tribulation **produces** perseverance;
 3. that - believers rejoice in hope of the glory of God
we - believers
4. *and* perseverance, **character**; and **character**, hope.
 - 4.
5. *Now hope* does not **disappoint**, because the love of God has been **poured** out in our hearts by the Holy Spirit who was **given** to us.
 5. our - believers'
us - believers
6. *For when we were* still without **strength**, in due time Christ died for the ungodly.
 6. we - believers
7. *For scarcely* for a righteous man will one **die**; yet **perhaps** for a good man **someone** would even **dare** to **die**.
 7. one - N.D.N. OR a man
someone - N.D.N. OR a man
8. *But God* demonstrates His own love **toward** us, in that while we were still sinners, Christ died for us.
 8. His - God's
us (2x) - believers
we - believers
9. *Much more* then, having now been justified by His blood, we shall be saved from wrath through Him.
 9. His - Christ's
we - believers
Him - Christ
10. *For if when* we were **enemies** we were **reconciled** to God through the death of His Son, much more, having been **reconciled**, we shall be saved by His life.
 10. we (3x) - believers
1st. His - God's
2nd. His - Christ's OR God's Son's
11. *And not only that, but we also* rejoice in God through our Lord Jesus Christ, through whom we have now received the **reconciliation**.
 11. that - believers shall be saved by Christ {OR by Christ's life}
we (2x) - believers
our - believers'
Whom - (believers' Lord) Jesus Christ
12. *Therefore, just* as through one man sin entered the world, and death through sin, and **thus** death **spread** to all men, because all sinned -
 12. therefore - N.D.N.
one man - Adam
2nd all - N.D.N. OR all men
13. *(For until* the law sin was in the world, but sin is not imputed when there is no law.
 - 13.
14. *Nevertheless* death reigned from **Adam** to **Moses**, even over those who had not sinned according to the likeness of the transgression of **Adam**, who is a **type** of Him who was to come.
 14. who - Adam
Him - Christ (who was to come)

15. But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

16. And the gift is not like that which came through the one who sinned. For the judgment which came from one offense **resulted** in condemnation, but the free gift which came from many offenses **resulted** in justification.

17. For if by the one man's offense death reigned through the one, much more those who **receive abundance** of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

18. Therefore, as through one man's offense judgment came to all men, **resulting** in condemnation, even so through one Man's righteous **act** the free gift came to all men, **resulting** in justification of life.

19. For as by one man's **disobedience** many were made sinners, so also by one Man's obedience many will be made righteous.

20. **Moreover** the law entered that the offense might abound. But where sin abounded, grace abounded much more,

21. so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

15. 1st one man - Adam
1st many - all men
2nd One man - Jesus Christ
2nd many - believers

16. the gift - N.D.N. OR eternal life
that - the judgment
1st one - Adam
one offense - N.D.N. OR Adam's sin

17. one man's - Adam's
1st. one - Adam
those - those {OR believers} who receive abundance of
grace and of the gift of righteousness
2nd. One - Jesus Christ

18. therefore - N.D.N.
1st. one man's - Adam
2nd. One Man's - Jesus Christ's

19. 1st one man's - Adam's
1st many - all men
2nd One Man's - Jesus Christ's
2nd many - believers

20.

21. that - where sin abounded grace abounded much more
our - believers'

Romans 6 (23 Verses)

Verses 139 - 161

1. What shall we say then? Shall we **continue** in sin that grace may abound?

2. Certainly not! How shall we who died to sin live **any** longer in it?

3. Or do you not know that as many of us as were **baptized** into Christ Jesus were **baptized** into His death?

4. Therefore we were **buried** with Him through **baptism** into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

1. we (2x) - believers
1st Question - N.D.N.
2nd Question - Answer: Certainly not!

2. we - believers
it - sin
Question - Answer: We **are** not live in sin.

3. you - Roman believers OR believers
us - believers
His - Christ Jesus'
Question - Answer: Yes

4. therefore - (because) believers were baptized into Christ's
death
we (2x) - believers
Him - Christ
even so - as Christ was raised from the dead by the glory
of the Father

Novice Material

5. For if we have been **united** together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,
6. knowing this, that our old man was **crucified** with Him, that the body of sin might be **done away** with, that we should no longer be slaves of sin.
7. For he who has died has been **freed** from sin.
8. Now if we died with Christ, we believe that we shall also live with Him,
9. knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.
10. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.
11. Likewise you also, **reckon** yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.
12. Therefore do not let sin reign in your **mortal** body, that you should obey it in **its** lusts.
13. And do not present your members as **instruments** of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as **instruments** of righteousness to God.
14. For sin shall not have dominion over you, for you are not under law but under grace.
15. What then? Shall we sin because we are not under law but under grace? Certainly not!
16. Do you not know that to whom you present yourselves slaves to obey, you are that **one's** slaves whom you obey, **whether** of sin leading to death, or of obedience leading to righteousness?
5. we (2x) - believers
His (2x) - Christ Jesus'
6. this - our old man was crucified with Christ, that the body of sin might be done away with, that we should no longer be slaves of sin
our - believers'
Him - Christ
we - believers
7. he - a believer who has died to sin
8. we (3x) - believers
Him - Christ
9. Him - Christ
10. He (4x) - Christ
11. likewise - as Christ died to sin but lives to God
you - Roman believers OR believers
yourselves - Roman believers OR believers
our - believers'
12. therefore - we [Roman believers OR believers] are dead (indeed) to sin, but alive to God in Christ Jesus (our Lord)
your - Roman believers' OR believers'
you - Roman believers OR believers
it - the mortal body
its - the mortal body's
13. your (2x) - Roman believers' OR believers'
yourselves - Roman believers OR believers
14. you (2x) - Roman believers OR believers
15. we (2x) - believers
1st Question - N.D.N.
2nd Question - Answer: Certainly not!
16. you (4x) - Roman believers OR believers
1st whom - N.D.N.
yourselves - Roman believers OR believers
that one's - whom the Roman believers {OR believers} present themselves slaves to obey
2nd whom - those the Roman believers {OR believers} present themselves slaves to obey
Question - Answer: Yes

17. But God be thanked that though you were slaves of sin, yet you **obeyed** from the heart that form of **doctrine** to which you were delivered.
18. And having been set free from sin, you became slaves of righteousness.
19. I speak in **human terms** because of the **weakness** of your flesh. For just as you **presented** your members as slaves of uncleanness, and of **lawlessness** leading to more **lawlessness**, so now present your members as slaves of righteousness for holiness.
20. For when you were slaves of sin, you were free in **regard** to righteousness.
21. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death.
22. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, **everlasting** life.
23. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
17. you (3x) - Roman believers OR believers which - that form of doctrine
18. you - Roman believers OR believers
19. I - Paul
your (3x) - Roman believers' OR believers'
you - Roman believers OR believers
20. you (2x) - Roman believers OR believers
21. you (2x) - Roman believers OR believers
those things - the things of which the Roman believers {OR believers} are now ashamed
Question - Answer: None.
22. you - Roman believers OR believers
your - Roman believers' OR believers'
23. our - believers'

Romans 7 (25 Verses)

1. Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?
2. For the woman who has a husband is **bound** by the law to her husband as long as he lives. But if the husband dies, she is **released** from the law of her husband.
3. So then if, while her husband lives, she **marries** another man, she will be called an **adulteress**; but if her husband dies, she is free from that law, so that she is no **adulteress**, though she has married another man.
4. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another - to Him who was raised from the dead, that we should bear fruit to God.
5. For when we were in the flesh, the sinful passions which were **aroused** by the law were at work in our members to bear fruit to death.

Verses 162 - 186

1. you - Roman believers
I - Paul
he - a man
Question - Answer: Yes
2. her (2x) - the woman's who has a husband OR the wife's
he - the husband
she - the woman who has a husband OR the wife
3. her (2x) - the woman's who has a husband OR the wife's
she (5x) - the woman who has a husband OR the wife
that law - the law of her husband
4. therefore - the law has dominion over a man as long as he lives
my - Paul's
you (2x) - Roman believers OR believers
Another - Christ
Him - Christ
we - believers
5. we - believers
our - believers'

Novice Material

6. But now we have been delivered from the law, having died to what we were **held** by, so that we should serve in the newness of the Spirit and not in the **oldness** of the letter.
7. What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin **except** through the law. For I would not have known covetousness **unless** the law had **said**, "You shall not **covet**."
8. But sin, taking **opportunity** by the commandment, **produced** in me all **manner** of evil **desire**. For apart from the law sin was dead.
9. I was alive once without the law, but when the commandment came, sin **revived** and I died.
10. And the commandment, which was to **bring** life, I found to **bring** death.
11. For sin, taking **occasion** by the commandment, **deceived** me, and by it **killed** me.
12. Therefore the law is holy, and the commandment holy and just and good.
13. Has then what is good become death to me? Certainly not! But sin, that it might **appear** sin, was **producing** death in me through what is good, so that sin through the commandment might become **exceedingly** sinful.
14. For we know that the law is spiritual, but I am **carnal**, **sold** under sin.
15. For what I am doing, I do not **understand**. For what I will to do, that I do not practice; but what I **hate**, that I do.
16. If, then, I do what I will not to do, I **agree** with the law that it is good.
17. But now, it is no longer I who do it, but sin that dwells in me.
18. For I know that in me (that is, in my flesh) **nothing** good dwells; for to will is present with me, but how to perform what is good I do not find.
19. For the good that I will to do, I do not do; but the evil I will not to do, that I practice.
6. we (3x) - believers
what - the law
7. we - believers
I (2x) - Paul
you - N.D.N.
1st Question - N.D.N.
2nd Question. - Answer: Certainly not!
8. me - Paul
9. I (2x) - Paul
10. which - the commandment
I - Paul
11. me (2x) - Paul
it - the commandment
12. therefore - the law is not sin (verse 7)
13. what is good (2x) - the law (the commandment)
me (2x) - Paul
it - sin
1st Question - Answer: Certainly not!
14. we - believers
I - Paul
15. I (6x) - Paul
1st that - what Paul wills to do
2nd that - what Paul hates (to do)
16. I (3x) - Paul
it - the law
17. 1st. it - N.D.N.
I - Paul
2nd. it - what Paul wills not {OR hates} to do
me - Paul
18. I (2x) - Paul
me (2x) - Paul
my - Paul's
19. 1st. that - the good
I (4x) - Paul
2nd that - the evil Paul wills not to do

20. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.
20. I (3x) - Paul
1st. it - N.D.N.
2nd. it - that which Paul wills not to do
me - Paul
21. I find then a law, that evil is present with me, the one who **wills** to do good.
21. I (2x) - Paul
me - Paul
the one - Paul
22. For I delight in the law of God according to the **inward** man.
22. I - Paul
23. But I see another law in my members, **warring** against the law of my mind, and **bringing** me into **captivity** to the law of sin which is in my members.
23. I - Paul
another law - the law of sin (in Paul's members)
my (3x) - Paul's
me - Paul
which - the law of sin
24. O wretched man that I am! Who will **deliver** me from this body of death?
24. I - Paul
who - N.D.N.
me - Paul
Question - Answer: God
25. I thank God - through Jesus Christ our Lord! So then, with the mind I **myself** serve the law of God, but with the flesh the law of sin.
25. I (2x) - Paul
our - believers'
myself - Paul