

**2013/2014 Text and Definitions – DRAFT Copy**  
**Novice Material (Romans 1-7)**  
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## Romans 1 (32 Verses)

## Verses 1 - 32

- |   |   |
|---|---|
| 1. <u>Paul</u> , a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God   | 1.  |
| 2. <u>which</u> He promised before through His prophets in the Holy Scriptures,   | 2. which - the gospel of God<br>He - God<br>His - God's   |
| 3. <u>concerning</u> His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,   | 3. His - God's<br>our - believers'<br>Who - God's Son OR Jesus Christ   |
| 4. <u>and declared</u> to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.                          | 4.  |
| 5. <u>Through Him</u> 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<br>we - Paul (and the other apostles)<br>His - Jesus Christ's OR God's Son's |
| 6. <u>among</u> whom you also are the called of Jesus Christ;   | 6. whom - all nations<br>you - Roman believers  |
| 7. <u>To all</u> 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<br>you - Roman believers<br>our - believers'                      |
| 8. <u>First</u> , I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.                             | 8. I - Paul<br>my - Paul's<br>you - Roman believers<br>your - Roman believers'                                  |
| 9. <u>For</u> 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<br>Whom - God<br>I (2x) - Paul<br>His - God's<br>you - Roman believers                      |
| 10. <u>making</u> 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<br>you - Roman believers   |
| 11. <u>For I long</u> to see you, that I may impart to you some spiritual gift, so that you may be established -  | 11. I (2x) - Paul<br>you (3x) - Roman believers   |
| 12. <u>that</u> is, that I may be encouraged together with you by the mutual faith both of you and me.  | 12. I - Paul<br>you (2x) - Roman believers<br>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. themselves - unrighteous men (unbelievers)  
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 - 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 OR all unrighteousness {may add things in verses 29-31}  
the same - things which are not fitting OR all unrighteousness  
them - things which are not fitting OR 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 all unrighteousness

2. we - believers  
those - men who judge another and do the same things  
such things - things which are not fitting OR all unrighteousness

3. you (3x) - a man who judges another and does the same [things which are not fitting OR all unrighteousness]  
this - that a man who judges another and does the same [things which are not fitting OR all unrighteousness] will escape the judgment of God  
such things - things which are not fitting OR all unrighteousness  
the same - things which are not fitting OR all unrighteousness  
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 which are not fitting OR all unrighteousness]  
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 which are not fitting OR all unrighteousness]  
you - a man who judges another and does the same [things which are not fitting OR all unrighteousness]  
yourself - a man who judges another and does the same [things which are not fitting OR all unrighteousness]
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 all men'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.
10. but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.
- 10.
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
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
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
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

## Novice Material

### 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 slanderously 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."

### Romans 62 - 92

1. 2 Questions - The answers are in verse 2.
2. much - advantage and profit  
them - the Jews
3. some - some Jews  
their - the Jews'  
1st Question - Not really a question.  
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 - Not really a question.  
2nd Question - Answer: Certainly not!
6. Question - Answer: No answer is given.
7. my - Paul's  
His - God's  
I - Paul  
Question - Answer: No answer is given.
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"
9. we (2x) - Paul (and other apostles)  
1st. they - some men whose condemnation is just  
2nd. they - (both) Jews and Greeks  
1st Question - Not really a question.  
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 (both Jew and Greek)  
none - N.D.N. OR no one  
one - one man

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

## Novice Material

### Romans 4 (25 Verses)

1. What then shall we say that Abraham our father has found according to the flesh?
2. For if Abraham was justified by works, he has something to boast about, but not before God.
3. For what does the Scripture say? "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.
5. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,
6. just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:
7. "Blessed are those whose lawless deeds are forgiven, And whose sins are covered;
8. Blessed is the man to whom the Lord shall not impute sin."
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.
10. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.
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,
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.
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.
14. For if those who are of the law are heirs, faith is made void and the promise made of no effect,

### Romans 93 - 117

1. we - believers  
our - believers'  
Question - Answered in verse 2.
2. he - Abraham
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. him - N.D.N. OR a man
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.
- 7.
- 8.
9. this blessedness - lawless deeds are forgiven, sins covered,  
the Lord shall not impute sin  
we - Paul OR believers
10. it - Abraham's faith  
he - Abraham
11. he (3x) - Abraham  
those - uncircumcised believers  
they - uncircumcised believers  
them - uncircumcised believers
12. those - circumcised believers  
our - believers'
13. he - Abraham  
his - Abraham's
- 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) - 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
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 - 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)

### Romans 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 - being 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  
many (2x) - N.D.N.  
2nd One man - Jesus Christ

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  
many (2x) - N.D.N.  
2nd One Man's - Jesus Christ's

20.

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

**Romans 6 (23 Verses)**

**Romans 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 - Not really a question.  
2nd Question - Answer: Certainly not!

2. we - believers  
it - sin  
Question - Answer: We should 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 Jesus  
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 - Not really a question.  
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

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|---|---|
| <p>17. <u>But God</u> be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.</p>   | <p>17. you (3x) - Roman believers OR believers which - that form of doctrine</p>  |
| <p>18. <u>And having</u> been set free from sin, you became slaves of righteousness.</p>  | <p>18. you - Roman believers OR believers</p>   |
| <p>19. <u>I</u> 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.</p> | <p>19. I - Paul<br/>your (3x) - Roman believers' OR believers'<br/>you - Roman believers OR believers</p>   |
| <p>20. <u>For when</u> you were slaves of sin, you were free in regard to righteousness.</p>  | <p>20. you (2x) - Roman believers OR believers</p>  |
| <p>21. <u>What</u> fruit did you have then in the things of which you are now ashamed? For the end of those things is death.</p>  | <p>21. you (2x) - Roman believers OR believers<br/>those things - the things of which the Roman believers {OR believers} are now ashamed<br/>Question - Answer: None.</p> |
| <p>22. <u>But now</u> having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.</p>   | <p>22. you - Roman believers OR believers<br/>your - Roman believers' OR believers'</p>   |
| <p>23. <u>For the wages</u> of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.</p>  | <p>23. our - believers'</p>   |

**Romans 7 (25 Verses)**

**Romans 162 - 186**

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|--|--|
| <p>1. <u>Or do you not know, brethren</u> (for I speak to those who know the law), that the law has dominion over a man as long as he lives?</p>   | <p>1. you - Roman believers<br/>I - Paul<br/>he - a man<br/>Question - Answer: Yes</p>   |
| <p>2. <u>For the woman</u> 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.</p>   | <p>2. her (2x) - the woman's who has a husband OR the wife's<br/>he - the husband<br/>she - the woman who has a husband OR the wife</p>  |
| <p>3. <u>So then</u> 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.</p> | <p>3. her (2x) - the woman's who has a husband OR the wife's<br/>she (5x) - the woman who has a husband OR the wife<br/>that law - the law of her husband</p>                                  |
| <p>4. <u>Therefore, my</u> 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.</p>                  | <p>4. therefore - the law has dominion over a man as long as he lives<br/>my - Paul's<br/>you (2x) - Roman believers OR believers<br/>Another - Christ<br/>Him - Christ<br/>we - believers</p> |
| <p>5. <u>For when we were</u> in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.</p>  | <p>5. we - believers<br/>our - believers'</p>  |

## 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 - Not really a question.  
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