

PRECEPT
UPON
PRECEPT®

Romans

PART 1

FREED FROM
SIN'S PENALTY
(CHAPTERS 1–5)

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ROMANS PART 1
FREED FROM SIN'S PENALTY
(CHAPTERS 1-5)

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HELPFUL STUDY TOOLS

ARTHUR, KAY; ARTHUR, DAVID; DE LACY, PETE

How to Study Your Bible

Eugene, Oregon: Harvest House Publishers, 1994/2010

The New Inductive Study Bible—New American Standard Bible

Eugene, Oregon: Harvest House Publishers, 2000

Word Study Tools

Commentaries on Romans

(See commentary list below)

RECOMMENDED COMMENTARIES

MACARTHUR, JOHN

The MacArthur New Testament Commentary (2 volumes)

Chicago, Illinois: Moody Press, 1991

LLOYD-JONES, D. M.

Romans (6 volumes)

Grand Rapids, Michigan: Zondervan Publishing House, 1971-1976

GAEBELEIN, FRANK E., ED.

The Expositor's Bible Commentary

Grand Rapids, MI: Zondervan Publishing House, 1996.

WALVOORD, JOHN F.; ZUCK, ROY B., EDS.

The Bible Knowledge Commentary: An Exposition of the Scriptures

Wheaton, Illinois: Victor Books, 1983-c1985

THOMAS, W. H. GRIFFITH

St. Paul's Epistle to the Romans

Grand Rapids, Michigan: Wm. B. Eerdmans, 1974

RECOMMENDED SOFTWARE

Logos Bible Software

Powerful search engines and up to 4,000 electronic Bible study resources (commentaries, lexicons, Bible dictionaries etc.) make it fast and easy to do simple and complex searches of multiple sources, then pull materials together for orderly presentation—excellent for word and topical studies based on English or original Hebrew and Greek. Available at www.logos.com.

LESSON ONE

Overview

THIS LESSON INCORPORATES The following located in the Appendix:
Observation Worksheets of Romans
“Romans at a Glance” chart

O Beloved, what a tremendous experience awaits you as you study this foundational book! Romans is the constitution of your faith! To understand Romans is to understand the gospel of Jesus Christ. The entire New Testament rests on the truths of Romans. What a blessing will be yours as you work your way through this treatise of the faith! You will be thrilled as you see through the eyes of the apostle Paul the nature of man, his depravity, his fallen state, and his Creator who makes the way of redemption.

For the first time, or perhaps with a renewed joy, you will discover the meaning of propitiation, reconciliation, redemption, sanctification, and justification! Your heart will be humbled as the majesty of God’s redemptive work is laid before you. Once you have spent time in Romans, your life will never be the same! Be diligent as you study, and do not shrink back. The price of neglect is too much to pay.

Our prayer for you, as you undertake this study, is that you might be so grounded and rooted in the truths of this book that you will be able to give an answer to any man for the hope that is within you with gentleness, reverence, and a good conscience.

DAY ONE

1. If this is your first Precept course, familiarize yourself with our approach to inductive Bible study by reading “The Joy and Value of Inductive Study,” “The Rule of Context —Context Rules,” and “Getting the Big Picture” in *How to Study Your Bible*.

2. To identify the historical and cultural setting of Romans, we must place it in its chronological setting or in its historical framework. In other words, we need to know when Romans was written. If we know when it was written, then we can study what was taking place in Rome, in the world, and in Christianity at that time.

There are several approaches you can take to discover when a book was written. The best approach is to go directly to the book being studied and observe the text by looking for names, places, events, etc. This approach is called inductive study. Inductive study begins with the subject or object itself, rather than with a study of books about that subject or object. After completing the observations, the student then goes to commentaries or Bible handbooks for additional information that cannot be gleaned from the text. Starting with the text itself is an invaluable study habit because reference works on that text will often vary in their opinions and conclusions.

- a. Read Romans 15:18-28 for clues as to when in Paul's life this letter was written.

- b. Note where he has been, where he desires to go, and why.

3. Many times the people mentioned give us clues as to time and place. For example in Romans 16:1-4, Paul mentions Phoebe, Prisca (Priscilla), and Aquila as having been his helpers.

-
- a. If you have time and access to a concordance, look up their names and find other references that would connect them to Paul. Note your observations. If you cannot check a concordance, go on to “b.”
- b. Romans 16:21-23 will give you clues to Paul’s companions at the time of writing. Who is with Paul when he writes this letter?
4. Putting these clues together, thus far we can discern from Romans the following facts:
- a. Paul has never, as yet, visited Rome (Romans 15:23 [Romans 1:13]).
 - b. Paul plans to do so after he visits Jerusalem where he will deliver a contribution to the saints (Romans 15:24-26).
 - c. Paul will visit Rome on his way to Spain (Romans 15:24, 28).
 - d. Paul has finished preaching the gospel in this area and is looking for new territory (Romans 15:19, 20, 23). This would give us a clue as to time—at the end or near the end of his third missionary journey.
 - e. Paul has previously worked with Prisca (Priscilla) and Aquila (Romans 16:3-5 [compare with Acts 18:2-3]). He also mentions other helpers, but most of us are familiar with Priscilla and Aquila from the book of Acts.
 - f. Paul is staying with Gaius. He also mentions others who are with him (Romans 16:21-23).

5. If you are a student of Acts, you will be able to understand better the time and place of the writing of Romans (Acts 19:21 is one good clue); however, we will not go into that at this time. Scholars basically agree that Romans was written from Corinth (compare Gaius and 1 Corinthians 1:14) around A.D. 58. When Paul went to visit Greece on his third missionary journey, he stayed three months in Corinth (Acts 20:3).
6. At this time in church history, two factions were perverting the gospel. These factions were referred to as the Antinomians and the Judaizers. An awareness of their heresies will help you to understand Paul's treatment of various questions and doctrines. He was presenting, defending, and explaining the pure gospel because a knowledge of the real and the genuine exposes the false.

Antinomians were those who were against (*anti*) the Law (*nomos*). They taught that since a man was saved by grace, not by Law, he could live any way he wanted. The more he sinned, the more it demonstrated the grace of God in forgiving that sin!

Judaizers thought that a man was saved by grace but was "kept" by the Law. They added circumcision and the "works of the Law" to faith in Christ.

7. In observing the historical and cultural setting of Romans, you will also want to note those ethnic groups to which Paul refers; this will help you understand why he says certain things and makes various references. Remember, the church at Rome was composed of Jews and Gentiles. You will find it helpful to know the following:
 - a. The Greeks divided all mankind into two groups: Greeks and barbarians.
 - b. The Romans divided all mankind into two groups: citizens and strangers.
 - c. The Jews divided mankind into two groups: Jews and Gentiles.
8. Although Romans is a personal letter dictated by Paul to a group of believers, you must admit that only the first part of chapter 1 and the last part of the letter (from Romans 15:14 to the end) seem like a normal letter. The body, or main part, of this letter is far from usual; therefore, Romans is referred to as a "doctrinal treatise." According to *The World Book Dictionary*, a treatise is "a book or writing dealing with something. A treatise is more formal and systematic than most books or writings." What we want to discover is the message of Romans.

9. Let's see if we can discover from Romans why Paul wrote this letter. Read Romans 1:1-17 and Romans 15:14–16:27, and record your insights.

DAY
TWO

1. There is absolutely no substitute for reading and rereading God's Word. Our problem today is that we rush through God's Word in as little time as possible and then spend hours poring over commentaries trying to understand the Word.

If you will learn to reverse the process, you will be wonderfully amazed by all that God will show you. Then when you read your commentaries, which are important in their proper time, you will be excited to see that God has shown you many of the same truths that He has shown the theologians. You will begin to see that God is no respecter of persons, but that He reveals His truth, by His Spirit, to those who diligently seek Him!

2. Reading Romans following the instructions below will help you greatly in identifying the purpose, theme, and structure of this book.
 - a. Choose a specific color for each one of the following words. Then mark each key repeated word in the same color throughout Romans. Use the Observation Worksheets of Romans located in the Appendix.
 - 1) *righteous (righteousness)*
 - 2) *faith*
 - 3) *justification (justly, justified, just)*
 - 4) *Law (law)*
 - b. After Day Five is list for "Romans Observations." As you read each assignment throughout the week, fill in as much information on this page as possible.

- c. We will also begin looking for Paul’s message in each chapter of Romans. If you have never done an **At a Glance** chart, read the article entitled “Develop an At a Glance Chart” in *How to Study Your Bible*. Simply read to familiarize yourself with the procedure.

As you finish reading each chapter, write the theme of that chapter on the “Romans at a Glance” chart, located in the Appendix. If there seems to be two themes, record both as succinctly as possible.

3. Your assignment for today is to read Romans 1–5 using the Observation Worksheets located in the Appendix and following the instructions given in number 2.

DAY THREE Read Romans 6–8 and follow the same procedure given in number 2 under DAY TWO.

DAY FOUR Read Romans 9–11 and follow the same procedure given in number 2 under DAY TWO.

DAY FIVE 1. Read Romans 12–16 and follow the same procedure given in number 2 under DAY TWO.

2. At this point in your study, what do you think is the main theme of Romans? Write your answer in the space provided on the “Romans at a Glance” chart. Do not forget to consider all the words you marked. Just in case you are not familiar with what we mean by the term “main theme,” we will define it for you. The “main theme” is the most repeated subject or topic dealt with throughout the book or throughout the majority of the book.

Do you feel you are becoming a little more familiar with the book of Romans? Great . . . you are just beginning. We wish we could convey to you the joy that will be yours when you cross the finish line!

ROMANS OBSERVATIONS

Type of literature:

Author:

Recipients:

Key words and phrases:

Author's purpose:

Main theme:

Historical setting:

LESSON TWO

Overview

THIS LESSON INCORPORATES The following located in the Appendix:
Observation Worksheets of Romans
“Romans at a Glance” chart

Many times distortions of doctrine come because Christians haven’t put in the time or effort necessary to understand not only the author’s purpose for writing, but the way the author lays out his material in order to achieve his purpose. Therefore, what you are doing these first two weeks is critical to your understanding of the book. Once you understand Romans, you’re going to have a solid foundation for understanding the rest of the New Testament.

We know you are busy—we all are. Just remember, what you are studying has eternal value. Study as unto your Lord.

DAY ONE

1. Begin your study by reviewing what you learned last week about Paul’s purpose for writing this epistle. Also review the themes of the book and chapters.
2. Compare what you have seen thus far with the main body of the book of Romans. Is there any correlation between the two? Think about what you have seen in the prologue and epilogue of this letter; then look at your “Romans at a Glance” chart to see what Paul covers in between. Do you see any relationship between his motive for writing and his comments in the main body of his letter? Write what you observe.

3. Look again at what you recorded as the theme of the book of Romans. Does it reflect the main message of the book, or would you like to change it?

DAY
TWO
THROUGH
DAY
FIVE

We want you to understand how to identify segment divisions. Our one concern is that we do not overwhelm you early in your studies. So stay with it, follow step-by-step, and learn what you can at this point. As you study other books of the Bible with us, you will find segment divisions becoming easier. As you grow more in these study skills, you will find yourself really learning to appreciate the value of segment divisions.

1. Read the section entitled “Identify Clearly Defined Segments” in *How to Study Your Bible*. This section explains segment divisions. When you finish reading this explanation, turn to Appendix B. There you will see a sample **At a Glance** chart that has been completed. Observe the segment divisions, and note how these divisions are recorded.
2. Review your “Romans at a Glance” chart. Do you see any groups of chapters that are closely related because of the subjects covered in the chapters? This may be a segment division! Some chapters may contain mostly doctrine, whereas other chapters may contain the practical application of this doctrine. This grouping of chapters would be noted as a segment division. If you see any chapters that can be grouped together, note these segment divisions on your **At a Glance** chart.

Beloved, do not throw up your hands and say, “It’s impossible!” “I just can’t do it!” “I knew this course was too hard for me!!!” “I don’t have enough education.” “I’m too old for this.” “I’m too young for this.” “I will never be able to learn this!”

If you are thinking that way, stop it!!! You will never learn with that attitude! We know it is hard, but we have to begin sometime . . . somewhere! Everything new or different takes time, practice, and messing up; but at least if you will try, eventually you will learn. Please do not quit! Do your lessons as unto the Lord. Please stay with us, and we will learn together.

3. Continue to look for any other segment divisions. After you have finished making your segment divisions, spend some time studying Irving Jensen’s excellent analysis of the book of Romans. You will find his three charts at the end of this lesson. As you read these charts,
 - a. note the structure of Romans,
 - b. study the direction of Paul’s “argument” for justification by faith.

4. Choose the segment division for the book that you think gives the most concise analysis of Romans. Memorize it along with the chapter divisions. For example you might choose

1:18–3:20	Need of Salvation
3:21–5	Way of Salvation
6–8	Life of Salvation
9–11	Scope of Salvation
12–15:13	Service of Salvation
5. Read what your commentaries have to say in their introductions to the book of Romans, but please do not read beyond this point.
6. Begin memorizing Romans 1:16-17. You will find this memorization an invaluable tool in studying Romans.

CHART 1
ROMANS
GOD'S SALVATION FOR SINNERS

PROLOGUE	D O C T R I N A L					PRACTICAL	EPILOGUE
1:1 1:17 1:18	11 12					15:13 15:14	16
THEME INTRO- DUCED	3:21	6	9				
	SIN	SALVATION	SANCTIFICATION	SOVEREIGNTY	SERVICE		BENE- DICTION AND DOXO- LOGY
	SLAVE TO SIN	→ SLAVE TO GOD →	→ SLAVE TO GOD →	→	SLAVE SERVING GOD		
	God's righteousness IN LAW	God's righteousness IMPUTED	God's righteousness OBEYED	God's righteousness IN ELECTION	God's righteousness DISPLAYED		
L I F E B Y F A I T H							
NEED OF SALVATION	WAY OF SALVATION	LIFE OF SALVATION	SCOPE OF SALVATION	SERVICE OF SALVATION			
DEADLINESS OF SIN	DESIGN OF GRACE	DEMONSTRATIONS OF SALVATION POWER GIVEN - PROMISES FULFILLED - PATHS PURSUED					

KEY WORDS: LAW, RIGHTEOUSNESS, FAITH, BELIEVE,
SIN, DEATH, FLESH, ALL, SPIRIT

KEY VERSES: 1:16-17

This chart is taken from *Jensen Bible Study Charts*, by Irving Jensen,
Moody Press, 1976, and distributed with the publisher's permission.

CHART 2

Romans 1-11

1:1 GOSPEL	1:18 HEART WAS DARKENED	2:1 WITHOUT EXCUSE	2:17	3:9 ALL UNDER SIN	3:12 JUSTIFIED BY FAITH	4:1	5:1	6:1 RESURRECTION	7:1 LAW	8:1 SPIRIT	9:1 MY KINSMEN	9:30	11:1
D O C T R I N A L													
PROLOGUE	GOD'S HOLINESS IN CONDEMNING SIN			GOD'S GRACE IN JUSTIFYING			GOD'S POWER IN SANCTIFYING BELIEVERS			GOD'S SOVEREIGNTY SAVING JEW AND GENTILE			
PERSONAL TESTIMONY	SIN			SALVATION			SANCTIFICATION			SOVEREIGNTY			
THEME INTRODUCED	SLAVE TO SIN			SLAVE TO GOD			SLAVE TO GOD			SLAVE TO GOD			

This chart is taken from *Jensen Bible Study Charts*, by Irving Jensen, Moody Press, 1976, and distributed with the publisher's permission

CHART 3
Romans 12–16

PRACTICAL			EPILOGUE		
God's Glory the Object of Service			PERSONAL NOTES		
12:1-2 CONSECRATION OF CHRISTIANS	PRACTICAL CHRISTIAN SERVICE	15:8-13 GLORY OF GOD			
SERVICE			BENEDICTION AND DOXOLOGY		
SLAVE SERVING GOD					

This chart is taken from
Jensen Bible Study Charts,
by Irving Jensen, Moody
Press, 1976, and distributed
with the publisher's

LESSON THREE

Chapter One

THIS LESSON INCORPORATES Observation Worksheet of Romans 1, located in the Appendix

What an adventure awaits you as you begin more in-depth work on the first chapter of Romans! Accurate observations are fundamental to correct interpretation and application. As you read and reread the Scriptures, maintain an attitude of prayer. Unless the Spirit of God removes the veil and reveals truth to you, you will never truly understand God’s Word. Your I.Q., cleverness, or education will be of little value as you seek to learn the things of the Spirit. Since spiritual things are spiritually discerned, your dependence must be upon Him. Good observations will take time and repetition, so give yourself the time to be taught as you read and meditate.

DAY
ONE
THROUGH
DAY
FOUR

1. Review the work you did last week on segment divisions and see how chapter 1 relates to the rest of the book of Romans.
2. This week we’ll do a chapter study of Romans 1. If you’re new to this, then read “Focusing in on the Details” in *How to Study Your Bible* or “How To Do a Chapter Study” in the Appendix of this Romans Part 1 study

DAY
FIVE

1. We think you will find it quite enlightening to make lists from Romans 1 concerning Paul, Jesus Christ, God, saints, and ungodly men. In Romans 1:18 the phrase “ungodliness and unrighteousness of men” describes a class of men referred to as “they” and “them” in verses 19-32; thus, we have referred to “them” as ungodly men. We’ve provided space for your lists.

a. Paul

b. Jesus Christ

c. God

d. saints

e. ungodly men

2. Do you see in yourself any of the traits that you have studied today?

LESSON FOUR

Essentials of the Gospel

THIS LESSON Cross-references
INCORPORATES

If the foundation of a house is destroyed, the entire house is in danger.

When you look at the doctrines of the cults carefully, you will find that cult teaching on the person of Jesus Christ attacks the very foundation of the gospel; yet many people are led astray by cults. Why? Because people do not know what the Scriptures teach about the person and work of Jesus Christ. Therefore, they are “. . . carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming” (Ephesians 4:14). The cults do exactly what Peter warned us against; they “. . . distort . . . the Scriptures, to their own destruction” (2 Peter 3:16).

In Romans 1:1-4 Paul presents the Person of the gospel of God, Jesus Christ our Lord. This will be the theme of our study this week. It is a vital study, Beloved. It is a matter of life and death as you will see! Diligently pray for the leading and understanding of God’s Spirit as you study.

DAY
ONE

The Gospel

1. Read Romans 1:1-4, and list what you observe about the gospel from these verses.

2. Read the remainder of Romans 1 and see what additional insights you can gain about the gospel.

3. Paul wrote the letters to the Corinthians. In chapter 15 of the first letter, he talks about the gospel. Following is a mini Observation Worksheet on 1 Corinthians 15:1-8. Do observations on this passage as you would on any regular Observation Worksheet.

1 CORINTHIANS 15:1-8

- 1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand,
- 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.
- 3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,
- 4 and that He was buried, and that He was raised on the third day according to the Scriptures,
- 5 and that He appeared to Cephas, then to the twelve.
- 6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;
- 7 then He appeared to James, then to all the apostles;
- 8 and last of all, as it were to one untimely born, He appeared to me also.

a. In light of what you have observed in 1 Corinthians 15, list each point following “that” in the text.

b. What are the two main points of the gospel?

c. How do the other two points support the main point?

DAY
TWO

Preaching the Gospel

1. Once again read 1 Corinthians 15:1-8. What do you think Paul means when he uses the repeated phrase “according to the Scriptures”?

2. The only Scriptures available in the first days of the early church were the Old Testament Scriptures. Where does the Old Testament mention the death and resurrection of Jesus Christ? Read the following passages, and then write a brief summary of how these references prophesied Christ’s death and resurrection.

a. Christ's Death

1) Exodus 12:1-3, 21-28 compared with John 1:29; Luke 22:15-20; and 1 Corinthians 5:7

2) Psalm 22:1-18 and Isaiah 53:1-12 compared with the crucifixion accounts at the end of each Gospel: Matthew 27:27-53; Mark 15:13-39; Luke 23:33-49; and John 19:17-37

b. Christ's Resurrection

1) Acts 2:22-36 compared with Psalm 16:8-11

- 2) Matthew 12:38-40 compared with Jonah 1:17; 2:10

3. Let's observe actual incidents of the preaching of the gospel as recorded for us in Scripture.
 - a. Read Acts 2:22-32 and list how and where Peter covered the two points of the gospel.

 - b. Read Acts 3:11-26 and record how the points of the gospel are used. Note how Peter constantly supports his messages with the Scriptures.

- c. Read Acts 4:8-13, and record how the points of the gospel are used. Once again, note how Peter used the Old Testament to support his message.

DAY
THREE

The Resurrection of Jesus Christ

As you have already seen, the resurrection of the Lord Jesus Christ is a vital part of the foundation of the gospel.

It is important to know that **Jesus Christ rose bodily from the dead!**

Many cults, including Jehovah's Witnesses and the Watch Tower, Unity, etc., do not believe in the bodily resurrection of Jesus Christ. For example, the Jehovah's Witnesses' doctrine of the resurrection states:

Jehovah God raised him from the dead, not as a human Son, but as a mighty immortal spirit Son . . . for he was resurrected a spirit creature, immortal, no longer a human son of God. His perfect human life, with all its rights and prospects, was laid down in death, but not for sin and in punishment. It was not taken back by Jesus at his resurrection, for he was raised a divine spirit creature.¹

Their founder, Charles T. Russell states, "It could not be that the man Jesus is the Second Adam, the *new* father of the race instead of Adam; for the *man* Jesus is dead, forever dead."²

1. The following is a list of Scriptures that you could use when dealing with those who deny the bodily resurrection of Jesus Christ. Look up these Scriptures one by one, and write how they could be used to refute those who deny Christ's bodily resurrection.

¹ *Let God Be True* (Brooklyn, New York: Watch Tower Bible and Tract Society, 1946), pp. 40, 116.

² Charles T. Russell, *Studies in the Scriptures*, vol. 5 (Brooklyn, New York: Watch Tower Bible and Tract Society, 1899), p. 454.

a. Matthew 12:39-40

b. Luke 24:36-43

c. John 2:18-21

d. John 20:26-27

2. Among other things, the resurrection of Jesus Christ proves two facts:

a. Jesus was the Son of God with power.

“...who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord” (Romans 1:4).

b. Jesus’ sacrifice was acceptable showing that He has paid the full penalty of sin. (We will study this later as we explore the doctrine of propitiation.)

“...but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, *He* who was delivered over because of our transgressions, and was raised because of our justification” (Romans 4:24-25).

“...and if Christ has not been raised, your faith is worthless; you are still in your sins” (1 Corinthians 15:17).

3. The resurrection of Jesus Christ is fundamental to the Christian faith. Paul shows its importance in 1 Corinthians 15:12-19. Read this passage, and then list those things that would be true if there were no resurrection of the dead and Christ is not risen.

4. If you have time, refer to your commentaries on Romans 1:1-4. Record any pertinent insights on a separate sheet of paper.

DAY
FOUR
AND
DAY
FIVE

The Deity of Jesus Christ

Whenever you are approached by a religious group on the street, in a mall, in airports, or at your own front door, one of the first questions you could ask is what do they believe about Jesus Christ. Their answers will vary from, “He was a prophet, a great man” to “He was the Son of God.” But there is one thing you should know before listening to what they have to say and that is, Is Jesus Christ God? Many times they will hedge a little and reply, “He is a god.” But you could ask, “Is He actually God in the flesh—not a god, but God Himself?” If their answer is no, then you know you’re talking to a lost man who has been deceived by the devil, the father of lies.

How can we say that? It’s because in John 8:24 Jesus says, “Therefore I said to you that you will die in your sins; for unless you believe that I am *He*, you will die in your sins.” When Jesus says that we must believe that He is I AM, He is saying He is God.

For the next two days, we are going to study the deity of the Lord Jesus Christ. By that we mean that Jesus Christ is God, one and equal with the Father in all His essence, character, and being and that Jesus Christ became the God-man. He is God incarnate, meaning “God in the flesh.”

Your assignment is as follows:

1. Look up each scripture reference listed on the chart “The Deity of Jesus Christ,” located at the end of this lesson. Next to each Scripture, write how that verse shows that Jesus Christ is God, or what that verse states about God. In some instances you will have to compare one Scripture with another to show how the two (or more) verses explain or show the deity of Jesus Christ. These verses have a bracket around them. As you see the relationship between these verses, write this out in the left-hand margin under “Explanation of Relationship of References.”
2. We would strongly recommend that you mark your Bible as you go along so that when you are finished, you will have a list of chain references on the deity of Jesus Christ in your Bible. Then, any time you find yourself trying to defend, explain, or teach the deity of Christ, you will have all the Scriptures you need right at your fingertips.

The following is an example of how you could mark your Bible:

- a. At the front of your Bible, write “DEITY REFERENCES, John 1:1.”
- b. Then turn to John 1:1, and in the margin next to this verse print

DEITY
Jn. 1:14

- c. Now turn to John 1:14. In the margin next to this verse, print DEITY and record the next verse on your list to which you are going to turn.

DEITY
Jn. 8:58

- d. Continue through the deity references until they are all cross-referenced in your Bible.

Following is an example of how this will look in your Bible.

THE GOSPEL ACCORDING TO JOHN

DEITY
Jn. 1:14

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.

DEITY
Jn.8:58

- 14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.
3. Beloved, diligently study your assignment, but do not permit yourself to become frustrated.

THE DEITY OF JESUS CHRIST

Explanation of Relationship of References	Reference to Deity	What Verse States about God or How Verse Shows Christ Is God
	John 1:1	
	John 1:14	
	John 8:58-59	
	Exodus 3:14-15	
	John 8:24	
	John 10:30-33	
	Hebrews 1:3-4	
	Colossians 2:9-12	
	Colossians 1:15-20 Note: "firstborn" refers to priority of position rather than creation.	
	John 20:27-29	

THE DEITY OF JESUS CHRIST

Explanation of Relationship of References	Reference to Deity	What Verse States about God or How Verse Shows Christ Is God
	John 17:5	
	Isaiah 42:8	
	Isaiah 7:14	
	Matthew 1:21-23	
	Isaiah 9:6	
	Isaiah 43:10-11	
	Micah 5:2	
	Luke 2:4-7, 10-11	
	Isaiah 44:6	
	Revelation 1:7, 8, 17-18	

LESSON FIVE

The Righteous and the Unrighteous

THIS LESSON INCORPORATES Word Studies

The righteous and the unrighteous—what are the differences? And how does a person become righteous? This is our topic of study this week.

DAY
ONE
AND
DAY
TWO

1. Look up the following words in a concordance or Bible dictionary. Next to each word write its transliteration¹; then, write a brief summary of what you have learned from the definition of that word and its use in the Word of God. Feel free to consult your commentaries, Bible handbooks, and any other tools you have at your disposal. If you are not familiar with word studies, then read the section on “How to Use Word Study Tools” in *How to Study Your Bible*. However, we do not expect extensive word studies on these words; we simply want you to know and to be able to explain the terms used in this chapter.
 - a. power—Romans 1:16

¹ The transliteration of a Greek word is that word written out in English letters. In the Greek Dictionary of the concordance it is the second word given after the number.

b. salvation—Romans 1:16

c. righteousness—Romans 1:17

d. revealed—Romans 1:17

e. faith—Romans 1:17

f. righteous —Romans 1:17

g. wrath—Romans 1:18

h. ungodliness—Romans 1:18

i. depraved—Romans 1:28

2. Are you having a profitable week? List three things that you have learned during the past two days that you did not know before embarking upon this study.

DAY
THREE
THROUGH
DAY
FIVE

What does God mean when He says through the apostle Paul, “the righteousness of God is revealed from faith to faith” and “the righteous man shall live by faith”?

If you are going to understand the gospel, then you must understand these phrases! Remember, it was when Martin Luther finally comprehended what God was saying in Romans that the light of the glorious gospel dispelled the darkness of his heart. Regarding that moment he wrote,

The words “righteous” and “righteousness of God” struck my conscience like lightning. When I heard them I was exceedingly terrified. If God is righteous (I thought), he must punish. But when by God’s grace I pondered, in the tower and heated room of this building, over the words, “He who through faith in righteousness shall live” (Rom.1:17) and “the righteousness of God” (Rom. 3:21), I soon came to the conclusion that if we, as righteous men, ought to live from faith and if the righteousness of God should contribute to the salvation of all who believe, then salvation won’t be our merit but God’s mercy. My spirit was thereby cheered. For it’s by the righteousness of God that we’re justified and saved through Christ. These words (which had before terrified me) now became more pleasing to me.²

You have done your word studies; now read what your commentaries have to say on these verses. Then write a full explanation of these phrases in the space provided.

² Theodore G. Tappert, ed., *Luther’s Works*, American ed., LIV (Philadelphia: Fortress Press, 1967), pp. 193-194.

LESSON SIX

Salvation and the Heathen

THIS LESSON INCORPORATES Word Studies
Cross-references

If a person has never heard the gospel, will he or she still go to hell? Are the heathen really lost?

DAY
ONE
AND
DAY
TWO

1. Read Romans 1:18-32. How does this passage answer the questions you just read?
 - a. What did you learn about the wrath of God?
 - b. Who receives God's wrath? Why do they receive it? What did they know? What did they do?

2. Look up and record the definitions of the Greek words for the following:

a. suppress—Romans 1:18

b. known—Romans 1:19

c. evident—Romans 1:19

d. exchanged—Romans 1:23

e. gave them over—Romans 1:24

3. Check your concordance and any cross-references noted in your Bible that might deal with the same subject.

4. Read what your commentaries have to say regarding Romans 1:18-32.

DAY
THREE
THROUGH
DAY
FIVE

Have you ever been witnessing to someone and he asked, “But what about the heathen?”

If a man has never heard the gospel, will God still allow him to go to hell?

Your assignment for the next three days is to research and write the answers to these questions. Use the following outline and Scriptures to help you in your research.

1. What do we know about salvation?
 - a. How is a person saved?
 - b. Why would a person not be saved?

John 3:1-21

John 3:36

1 John 5:11-12

John 14:6

John 1:12

Ephesians 2:8-10

Romans 2:28-29

Acts 16:31

Romans 3:21-22

Romans 3:26

Romans 10:9-10

Acts 4:12

2 Thessalonians 1:6-10; 2:8-13

2. What do we know regarding God?
 - a. What do we know about God's character?
 - b. What do we know about God's ways?

1 John 4:16

Romans 1:16-17

Romans 3:26

Psalm 119:142

Psalm 89:14

Romans 2:11

Acts 10:34

2 Peter 3:9-10

Romans 2:4

Psalm 118:29

Romans 11:33-36

Jeremiah 31:3

John 3:16

Isaiah 47:4

Jeremiah 29:13

Hebrews 4:16

3. What do we know from Romans 1:18-32 concerning man's position apart from God?
4. How do numbers 1, 2, and 3 relate to one another?
5. What are some of the difficulties raised by considering the heathen who have not heard the gospel and are lost?

6. If all questions are not fully answered, where do you stand?

LESSON SEVEN

Chapter Two

THIS LESSON INCORPORATES Observation Worksheet on Romans 2, located in the Appendix

When one seeks to share with another about his great need of Christ and the salvation He so freely bestows, he meets with many responses:

“What about the heathen?”

“A loving God would never send a man to hell.”

“I’m okay; I’m a member of the church.”

And last but deadliest of all,

“Oh, I don’t live it, but I’m a Christian. I’m okay; worry about someone else.”

Romans 1 does not give us the complete answer to all the preceding statements; for though Paul begins in chapter 1 to convict of sin, he does not stop there. He must deal with the religious man who does not see himself as a sinner.

Some of the hardest people in the world to share the gospel with are those who are deeply religious, those who have a form of godliness but deny the power thereof, those who try to establish their own righteousness!

A solid understanding of Romans 2 and 3 is vital in dealing with the lost. We pray that you will give much prayer and meditation to your lesson this week. This study will make you a better witness of the Truth!

DAY
ONE
THROUGH
DAY
FIVE

1. This week will be spent observing chapter 2. Remember, Beloved, as you develop the art of meditation, these days of observation will become more and more meaningful. Be sure to allow yourself the time that you will need to make observations. If you tire, lay your work aside and return to it later. Now, begin to work on your Observation Worksheet as you did Romans 1 in Lesson 3. If you need help, remember that directions—“How to Do a Chapter Study”—are in the Appendix or “Focusing in on the Details” in *How to Study Your Bible*.
2. Write any questions that you have concerning this chapter; then pray that God’s Spirit will teach you His truth. Do not go to any commentaries yet; we will consult them next week.
3. Record what you observed from this chapter regarding the judgment of God.

LESSON EIGHT

Cross-referencing Chapter Two

THIS LESSON Word Studies
INCORPORATES Cross-references

This week we are going to concentrate on Romans 2:1-16. This vital passage can easily be misinterpreted if it is not carefully studied. Scripture must always be interpreted by Scripture. One teaching cannot contradict another. Therefore this passage must be studied in the context of Romans and in the context of the complete revelation of God’s Word.

Read the following carefully for a clear understanding of Romans 2.

EXPLANATION OF PAUL’S TEACHING IN ROMANS 2

The purpose of Romans 1:18–3:20 is to prove that all are sinners (Romans 3:9), not only heathen Gentiles, but also the self-righteous Jews. In Romans 1 Paul deals with the heathen Gentiles; in Romans 2 he deals with the self-righteous Jews. Although Paul does not mention the Jew by name until Romans 2:17, it seems apparent that the “everyone of you” of Romans 2:1 is a reference to the Jews.

It had been easy to convince the Jews of the unrighteousness of the Gentiles who sinned openly. Convincing the Jews of their own unrighteousness, however, was another matter. The Jews thought they had it made! After all, they were Jews; they were God’s chosen people; they knew God’s law; they were circumcised.

Paul had to convince the Jews that true salvation produced changes in a man’s life and that a man’s awareness of the Law meant nothing unless he responded to it by righteous living. To make this point in strong, broad strokes, Paul reminds them of the judgment of God according to works.

In Romans 2:1-16, you must remember that Paul is dealing with principles of “judgment, not with justification; with the completion, not with the commencement of life. The Apostle is simply concerned with the great fact

that righteousness leads to life and unrighteousness to death. He is dealing with the results, not the process; the goal, not the way.”¹ Romans 2 does not contradict in any way Paul’s teaching that justification is by faith alone, and not by works.

In his commentary on Romans, G. Campbell Morgan says,

“Thus, at the very beginning of this letter, the master-theme of which is salvation by faith, we have an overwhelming and unanswerable indictment of that particular heresy to which an improper emphasis of the doctrine [salvation by faith alone] is liable to give rise. Nothing can be clearer than the Apostle’s teaching that works will be the final test of judgment. Faith which does not produce these is declared to be useless . . . Godliness as privileged relationship is of no value except as it produces actual righteousness . . . The basis of judgment is to be the actual condition of man, whether he has lived without the law or under the law; but he is to be judged finally by Jesus Christ. That is to say, the final test of character and of conduct is to be that of man’s attitude to the Saviour.” (Romans, pp. 27-29).²

Furthermore according to F. Godet,

“Justification by faith alone applies to the time of *entrance* into salvation through the free Pardon of sin, but not to the time of judgment. When God of free grace receives the sinner at the time of his conversion, He asks nothing of him except faith; but from that moment the believer enters on a wholly new responsibility; God demands from him, as the recipient of grace, the fruits of grace. . . . The reason is that faith is not the dismal prerogative of being able to sin with impunity; it is, on the contrary, the means of overcoming sin, and acting holily; and if this life-fruit is not produced, it is dead, and will be declared vain” (Romans, vol. i, p. 196).³

Romans 2:6 says that God’s judgment will be according to deeds. Why? Because “deeds” are an evidence of salvation. Go back and read these quotations again and meditate on them. Ask God to open your eyes; tell the Lord that you want to know truth. He will teach those who are teachable!

¹ W. H. Griffith Thomas, *St. Paul’s Epistle to the Romans* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1974), p. 81.

² Thomas, p. 82, citing G. Campbell Morgan.

³ Thomas, p. 82, citing F. Godet.

DAY
ONE
THROUGH
DAY
FIVE

Read all the instructions carefully before beginning.

1. This week you will spend all of your time comparing Scripture with Scripture by studying cross-references on the teaching of Romans 2. A. W. Tozer says that “truth is a bird with two wings.” Romans 2 is one wing of the truth which states that salvation produces righteousness. Cross-references will give you the second supporting wing so that truth will soar with conviction.
2. Before you begin, read “Let Scripture Interpret Scripture” in *How to Study Your Bible*. Keep these instructions in mind as you work this week. When you begin, you will need to do the following:
 - a. Read each cross-reference and see how it relates to Romans 2:1-16.
 - b. Observe carefully each passage you study, making sure you check its context.
 - c. If you have the study tools, check any words you are not sure about.
 - d. If you have access to commentaries, refer to them regarding the words you studied in step c.
 - e. List or outline the results of your study on each passage. Record these results on separate pieces of paper, putting the related scripture reference at the top of each page.
3. The following Scriptures show that true salvation produces righteousness, whereas no salvation produces unrighteousness. Study these cross-references according to the procedure described in number 2.
 - a. 1 Corinthians 6:9-11
 - b. Galatians 5:19-21—The verb “practice” is *prassō*, which means “to do, practice.” It is in the present tense, which denotes continuous action.
 - c. Ephesians 5:5-10
 - d. James 2:14-26
 - e. 1 John 3:1-12—Verb tenses are very important in this passage. Except where otherwise indicated, the following verbs are all in the present tense, which denotes continuous or habitual action.
 - 1) Verse 4—practices

- 2) Verse 6—abides
 - 3) Verse 7—practices
 - 4) Verse 8—practices; has sinned
 - 5) Verse 9—practices; cannot sin (“Is born” is a perfect participle indicating a condition remaining from the beginning: i.e., “he who is born of God remains God’s child.”)
 - 6) Verse 10—does not practice; does not love
- f. Matthew 7:13-27
4. If you have time and access to reference books, look up Romans 2 in your commentaries.
 5. Answer the following questions. Exact dates are not necessary and may not even be known; list the general time periods if you cannot record the exact dates.
 - a. When did you believe that Jesus Christ was the Son of God who died for the sins of the world?
 - b. When were you saved?
 - c. When did you start living a life of habitual righteousness, with sin being an occasion rather than the practice of your life?
 6. There were two religious groups with which Paul had to contend in Rome, the Judaizers and the Antinomians. The Judaizers insisted on keeping the Law as a means of salvation. The Antinomians discarded the Law, claiming that, under grace, man was no longer accountable for the way he lived. Paul’s teaching in Romans 2 deals with both the Judaizers and the Antinomians. Record how the teaching of Romans 2 answers each group.

LESSON NINE

Chapter Three/The Law

THIS LESSON INCORPORATES Observation Worksheet on Romans 3, located in the Appendix

DAY
ONE
THROUGH
DAY
THREE

1. This week, you are going to do two things:
 - a. observe Romans 3, and
 - b. study what Paul has to say about the Law.

Please do not use any commentaries this week.

Spend the first three days of this week observing Romans 3. This chapter is vital. It is rich in foundational doctrines; therefore, give adequate time to your observations and to meditation. These exercises will profit you later! If needed, see “How to Do a Chapter Study” in the Appendix.

As you observe Romans 3, ask God to show you Paul’s strategy in presenting salvation through faith. As you do so, do not forget to consider Romans 1 and 2 along with Romans 3. When you understand his strategy, write it out. Do not make this assignment more complicated than it is! Enjoy it! Please do not read further until you finish this portion of your assignment; you will spoil the joy of discovery and be disappointed that you disobeyed!

2. Now that you have observed Romans 3, we want to share some insights with you that we believe will be helpful in understanding Romans.

First, Romans is a doctrinal treatise. As you study Romans, you must keep its theme, the righteous shall live by faith, ever before you. This is the gospel, the “good news.”

Second, as Paul writes Romans, he anticipates the questions that will naturally arise in the hearts and minds of the Jews who hear this doctrine. In his anticipation, he states a question and then proceeds to answer it by reasoning with his readers from Old Testament truths and Scriptures. He also follows the natural reasoning process a man would go through in considering such truth. Paul presents his doctrine as an outstanding lawyer would present his case. He states his argument, and then he anticipates and answers the objections of those who would oppose him.

Third, Paul builds his case little by little. Rather than overwhelming his readers with everything at once, he administers truth in small portions and then adds further insight as he progresses. He adds one insight to another as he lays a solid foundation. He then builds upon it precept by precept until the whole structure is completed.

Now, keeping these three things in mind, let’s observe Paul’s strategy! In Romans 1 he proves that man justly deserves the righteous wrath of God. Then in Romans 2 Paul turns to the smug, self-righteous Jew who is trusting in his religion and shows him the righteous judgment of God as well as his sin. He insists that this “gospel” is for Jew and Gentile alike (Romans 1:16). Yet, it seems harder for the Jews to receive this teaching than the Gentiles. Why? What is the problem?

The very problem with the Jews was their “Jewishness,” their religion. They thought they had it made because they were Jews and they had the Law (Romans 2:17). Was not salvation of the Jews? Were they not God’s elect, God’s chosen people? Was not Abraham their father? Was not God called the God of Abraham, Isaac, and Jacob? Were not the Law and the prophets theirs? What more did they need? They had the Law and they kept it, after their fashion, according to their interpretation! But in so doing, they missed the whole message—the Old Testament message, the message of justification by faith. We have the same problem in the church today. Many people think that they have it made because they keep an external law, after their fashion, according to their interpretation.

Paul had to show the Jew, and thus all those who are religious, that salvation or justification comes through faith in Christ Jesus, not through keeping the Law. Therefore, Paul introduces the subject of the Law in Romans 2 as he begins to deal with the Jews (Romans 2:17). The word “law” is used seventy-eight times in Romans. Sometimes the word “law” (not capitalized) refers to a principle rather than to the Mosaic Law. In chapter 2 “Law” is used twenty-two times. The subject of the Law continues in chapter 3; and it is here, in chapter 3, that Paul’s strategy unfolds and climaxes! Having convicted all of sin in chapters 1–3, in chapter 4 Paul calls his witnesses to the stand to testify on behalf of justification by faith. It is beautiful! We can hardly wait for you to see it!

It is very important for us as Christians to understand the place of the Law. That understanding will be especially helpful as we seek to deal with those who are trying to accumulate “brownie points” with God! Our question this week will be, Why the Law then? (Galatians 3:19).

Remember, Beloved, truth is revealed precept upon precept. Learning is a building process, so do not become discouraged. Do not look at the architect’s plans and say, “It’s too much for me.” Take it step by step, principle by principle, brick by brick. When you have finished, stand back in awe and admire what has been built. You will be so thankful that you pressed on rather than having given up to dismay. It is the “plodders” who accomplish things, not the wishers, the dreamers, or the talkers, but the consistent doers.

DAY
FOUR
AND
DAY
FIVE

Let us observe some other passages on the Law and see what we can learn through observation and prayerful meditation.

1. Read Romans 7:7-14 observing what this chapter teaches you about the Law. At this point, interpretation would be premature and detrimental; stick strictly to observation on the Law. As you read this chapter, note how it relates to what you have learned about the purpose of the Law in Romans 3.
2. Read the following passages. Next to each, write down what it teaches about the Law. Note its relationship to what is said about the Law in Romans.
 - a. Galatians 2:15-16

b. Galatians 3:10-14

c. Galatians 3:19-25

d. James 2:10

e. Matthew 5:17-20

3. Summarize what you have learned about the Law and how this truth can be applied to today. In your summary, show the reason for the Law and the place of the Law in a non-believer's life and in a believer's life. Having seen the purpose of the Law, note how you would use the Law in sharing the gospel.

LESSON TEN

Doctrines of Salvation

THIS LESSON Word Studies
INCORPORATES

Beloved, this will be a week which could change your life. As you read Romans 3, you discovered some terms which are basic to the gospel: justification, redemption, and propitiation. Christians use these terms, but how many could use the Scriptures to explain exactly what each of these and other basic doctrines mean?

The doctrines which you will be studying are the bedrock on which your salvation rests! It is so important that you, as a child of God, understand the precious truths contained in these doctrines. We live in an age when men are tossed to and fro and carried about by every wind of doctrine (Ephesians 4:14). It is your responsibility to know and to speak of things which are fitting for sound doctrine (Titus 2:1).

DAY ONE

Redemption, Romans 3:24

Scripture uses the following four Greek words in connection with redemption:

1. *Agorazō* (verb) means “to buy in the market.” This word is translated as “bought” or “purchase.” See 1 Corinthians 6:20; 7:23; 2 Peter 2:1; and Revelation 5:9.
2. *Exagorazō* (verb) means “to buy out of”; it refers to the process of purchasing a slave and giving him his freedom. This word is translated as “redeemed.” See Galatians 3:13; 4:5.
3. *Lutroō* (verb) means “to release by paying a price.” This word is also translated as “redeem.” See Titus 2:14 and 1 Peter 1:18-19.
4. *Apolutrōsis* (noun) is the strengthened form of *lutrōsis* which means “to release on the receipt of ransom, forgiveness, justification, and redemption,” as well as “deliverance from the guilt of sin.” This word, too, is translated as “redemption.” See Romans 3:24.

In addition to the references above, look up John 8:34-36; Romans 8:23; 1 Corinthians 1:30; and Ephesians 1:14.

Consolidate your findings, and make a brief outline on redemption. If that is too difficult, write a short paragraph defining what God means when He says He has redeemed men. Make sure you are able to explain it with Scripture.

DAY
TWO

Propitiation, Romans 3:25

“Propitiation” means “that which expiates, propitiates, or satisfies.”

The following Greek words are used in connection with propitiation:

1. *Hilaskomai* (verb) means “to be propitious, gracious.”
2. *Hilasmos* (noun) is “the benefit of Christ’s blood for the sinner in the acceptance by the Father.”
3. *Hilastērion* (noun) means “the propitiating thing or the propitiatory gift, that which causes God to deal with us mercifully.”

If you have access to *The Complete Word Study Dictionary: New Testament* and/or *Vine's Complete Expository Dictionary of Old and New Testament Words*, read what they say about propitiation.

Look up the following Scriptures: Romans 3:25; Hebrews 2:17; 1 John 2:2; 4:10. Now, write a brief explanation of propitiation.

DAY
THREE

Justification, Romans 3:24, 28, 30; 4:25

You found the word “justification” and its derivatives used repeatedly in your study of the first three chapters of Romans.

1. *Dikairoō* (verb) means “to declare righteous.”
2. *Dikaiōsis* (noun) means “the act of pronouncing righteous, acquittal.”

Study these usages in Romans (including Romans 5:1) as well as other usages in Galatians 2:16; 3:8; 3:24. Now, make an outline or write a paragraph concerning the doctrine of justification.

DAY
FOUR

Imputation, Romans 4:6, 8, 11, 22-24

Imputation is *logizomai*, which means “put to one’s account.” This can be seen in Paul’s letter to Philemon in verses 17-18.

The heaviest use of the doctrine of imputation is in Romans 4. Also, see 2 Corinthians 5:19 and James 2:23. (*Logizomai* is often translated as “reckon,” “credited,” “counted,” etc.)

Write a definition of this doctrine of our faith.

Now can you understand more fully what Christ meant when He said “It is finished” in John 19:30? “Finished” is the Greek word *tetelestai*. When a man had a debt and paid it in full, the certificate of debt was marked *tetelestai*, which meant “paid in full.” The notice was then nailed to the door of his house.

DAY
FIVE

1. Spend today studying all four doctrines more thoroughly.
2. If you have a Bible dictionary or a book on doctrines, look up the doctrines you have studied this week to see what else you can learn. Record your insights on a separate sheet of paper.
3. Read what your commentaries have to say about Romans 3, and take careful notes on another sheet of paper. You will find it most profitable in the days to come if you will note your source when you take notes.

4. Write a brief statement using what you have learned this week; describe what God does for a person when he believes on the Lord Jesus Christ and by faith trusts Him to give him life. Have you ever trusted Him?
5. Answer the following question using the doctrines you have studied this week. Why do our good works have nothing to do with obtaining justification before God?

Has it not been a blessed week? Do you understand the righteousness of God a little more, now that you can see what it took to obtain our salvation?

LESSON ELEVEN

Chapter Four

THIS LESSON INCORPORATES Observation Worksheet on Romans 4, located in the Appendix

This week you will be observing Romans 4. There is so much to be learned in this chapter! If you will give time to prayerful meditation on what this chapter teaches about Abraham, you will discover some vital principles that will help you in your personal walk of faith.

DAY
ONE
THROUGH
DAY
THREE

1. Begin working on your Observation Worksheet on Romans 4 by reading Romans 3 and 4 in one sitting without marking anything. Look for the connection between chapters 3 and 4.
2. Do a thorough job observing chapter 4. Do not get in a hurry. Make sure you record any questions of interpretation on another sheet of paper.
3. Please do not read beyond this point until you have completed this assignment.

DAY
FOUR
AND
DAY
FIVE

1. It is very important that you understand the relationship between Romans 4 and all that Paul has said in Romans 1–3. Complete the following statement:
Having established the sin of both Jew and Gentile and having shown that all the world stands guilty before God, Paul then goes on to show

2. If Paul establishes that justification is by faith in chapter 3, then what is Paul establishing in chapter 4? Stop and meditate on this question in light of your observations of Romans 4. When you answer this question, also explain why you think Paul is developing his subject this way. To summarize, do the following two things:
 - a. explain Paul's purpose in Romans 4, and
 - b. explain his reasons for carrying out that purpose; do not make it more complicated than it is . . . it is no deep, dark secret . . . just observe the way Paul is presenting the doctrine of justification by faith.

3. Have you noted the last verse of Romans 4? Compare this verse with Romans 5:1. What do you see in the structure of Paul's exposition?

4. Review your Observation Worksheet on Romans 4 again; look for any lists you may have missed.

LESSON TWELVE

Cross-referencing Chapter Four

THIS LESSON INCORPORATES Observation Worksheet on Romans 4, located in the Appendix
Cross-references

There are some valuable lessons on faith in Romans 4. These truths can be lived out once they are understood. These lessons on faith will be the topic of our study this week.

DAY
ONE
THROUGH
DAY
FOUR

1. Read Romans 4 on your Observation Worksheet again for any fresh insights from the Spirit of God. Give Him the opportunity to teach you; it is so precious to be taught by God.
2. Read Romans 3 and 4 and note all that you observe about the righteousness of God. For those of you who have extra time, it would bless and benefit you to begin with chapter 1!

3. As you observed Romans 4, you encountered references to Father Abraham. Spend the remainder of your study time for these four days cross-referencing the Old Testament accounts to Romans 4. As you read these passages, note where Romans 4 fits in the chronology of Abraham's life. This will help you appreciate Abraham's growth in faith and God's tender nurture of his faith. Also observe how carefully the Spirit of God records Abraham's age from time to time. The passages you will read are listed below.

a. Genesis 12:1-9

b. Genesis 15–17

c. Genesis 18:10-15

d. Genesis 21:1-7

e. Genesis 22:1-19

You will probably want to make note of these cross-references from Genesis in the margin of your Bible as well as in the margin of your Observation Worksheet.

4. Look up the following Scriptures and record how they relate to Romans 4:
 - a. James 2:14-24

b. Galatians 3:5-8

c. Galatians 3:16-17

d. Ephesians 2:10

e. Titus 2:11-14

f. Titus 3:8

g. Hebrews 11:17-19

5. Write what the Spirit of God has taught you “personally” about faith.

DAY
FIVE

1. Spend today reading what your commentaries say concerning Romans 4.
2. Record any new insights or pertinent notes on another sheet of paper. Go forth this week, walking by faith and not by sight!

LESSON THIRTEEN

Chapter Five

THIS LESSON
INCORPORATES

Observation Worksheet on Romans 5, located in the Appendix

We now approach Romans 5. From Romans 1:16–3:20 Paul shows that the whole world is guilty of sin and is, therefore, unable to keep the Law of God. In Romans 3:21 he begins to show that man’s justification cannot come by the Law but must come by faith. What a blow this must have been to those who were steeped in the traditions of the scribes and Pharisees!

In Romans 3 Paul clearly presents his case for justification by faith “apart from the Law.” Then in Romans 4, Paul calls his Old Testament witnesses to the stand to testify on behalf of “justification by faith.” His key witness is none other than Father Abraham!

What happens in Romans 5? Is Paul through with justification by faith? Is he ready to move on, or does he have more to say? Has he sufficiently dealt with the subject, or does he still have questions or objections to answer?

As you observe Romans 5 this week, turn to your faithful Teacher, the One whose anointing you have and who will teach you all things. Ask Him to show you what it means to have peace with God, to stand in His grace, to glory in tribulations, to be saved by His life, and to be found in Christ rather than in Adam.

Beloved, do not grow weary in well doing, for you shall reap if you faint not. Persevere, dear saint, persevere!

DAY
ONE
THROUGH
DAY
THREE

1. Read Romans 3:21–5:21 before you begin working on your Observation Worksheet of chapter 5. At this point, how do you think Romans 5 relates to these other chapters?

2. We want you to give much time and meditation to this very important chapter. You will do a better job if you do your work over a three-day period.

Discipline yourself to one hour of study a day. You will find that the meditation time between assignments greatly enhances your comprehension of what Paul is saying and why he is saying it. Learn to use idle moments or times of routine physical performances as time for meditation. Meditating on the Word of God counts for eternity.

3. As you see the main theme or teaching of this chapter, remember what you read in the introduction to this lesson.

DAY FOUR

1. Think! What does Romans 5 teach concerning justification? Before you write your answer to this question, go back and read the introduction to this lesson. Then read Romans 5 and look for any references to justification.
 - a. Consider carefully Paul's audience of Jew and Gentile. Who would have more problems accepting this teaching on justification?

- b. What might be their fears?
- c. Keep in mind that Paul, a Pharisee of Pharisees, knows his people, and the way he deals with them reveals their fears.
- d. Now, what does Romans 5 teach concerning justification?

2. Do not consult any commentaries this week . . . please!!

DAY
FIVE

1. Read Romans 5 on your Observation Worksheet again, looking for fresh insights.
2. We are sure you have noted by now that Romans 5:12-21 is filled with comparisons between Adam and Christ. You have probably noted the repeated phrase “much more.” You will find it a great blessing to read Romans 5 noting the comparison between that which comes by Adam and that which comes by Christ. Record your findings on the following chart. All mankind will be found either in Christ or still in Adam. Knowing these truths will greatly help you in sharing the gospel . . . not only with regard to what you share, but also in motivating you to share!

That Which Comes to Man by Adam (That which comes by natural birth)	That Which Comes to Man by Christ (That which comes by justification—Second Birth)
v. 12 sin	v. 1 peace with God

LESSON FOURTEEN

Study on Romans 5:1-11

THIS LESSON Word Studies
INCORPORATES

Have you ever met anyone who doubted God's love? Possibly that person wondered, How could God let His Son die for anyone so horrible, so set against God, that he was an enemy of God?

Have you ever met anyone who said, "Well, if God loves me so much, why am I having all of this trouble?"

Maybe you have met others who have asked these questions, or maybe you have asked them yourself. What are the answers? They are found, Beloved, in Romans 5.

So, let us begin!

DAY
ONE
AND
DAY
TWO

Read completely through this lesson before beginning. These first two days will be spent on a study of Romans 5:1-11 that will thrill your heart. Its teaching will greatly strengthen you as it becomes understanding, reality, flesh and bone.

1. Read Romans 5:1-11 several times, prayerfully meditating on these verses.
2. The word "exult" is used three times (verses 2, 3, 11). Look up the Greek word used in these verses and record its transliteration and definition.

d. hope

5. As you study this passage, keep the following questions before you. It could change your whole outlook on life!
 - a. Who can exult in these things?
 - b. How do I exult in these? (This is where application comes in.)
 - c. Why do I exult in these?
 - d. What does it mean to “exult in hope of the glory of God?”

DAY
THREE
AND
DAY
FOUR

1. Read what your commentaries have to say regarding Romans 5:1-11. Record your notes on a separate sheet of paper.
2. We now want you to prepare a devotional concerning what you have learned as you have studied these eleven verses. How has the Spirit of God spoken to you? What has God taught you for your life? Beloved, if you have learned a truth for your own life, you can know for certain that God also wants to impart that truth to others through you.

We realize that some of you just do not feel that this type of assignment is for you! We understand, but we want you to do it anyway. It will be a good stretching experience; you never know how God will use it in your life or what hidden ability He may disclose to you.

This devotional may be an outline, composition, poem, or song. Be creative! On a separate sheet of paper write down the truths God has quickened to your heart.

We can hardly wait to see what God does through you. Please do not compare yourself with others in your group; you are not in competition. This assignment is a very personal one; do it for your Lord and your God.

DAY
FIVE

1. Spend your time today reading what your commentaries say about Romans 5:12-21. This would be a good time to research the answers to any questions that came to mind as you observed the text. You may want to record any pertinent notes on another sheet of paper for future reference.
2. If you have time, it would be good review for you to write, from memory, the essence of Paul's teaching in Romans 1-5. This assignment will help you keep a perspective on exactly what Paul is doing as he develops this wonderful doctrine of justification by faith; it will also help you remember the teaching of Romans chapter by chapter.

ROMANS:

Chapter 1 _____

Chapter 2 _____

Chapter 3 _____

Chapter 4 _____

Chapter 5 _____

Well, Beloved—and that is what you are—you have completed Romans Part 1. Think of all you have learned! Are you excited?

Use what you have learned. See yourself as Paul did: a debtor to share the gospel of Jesus Christ without shame, knowing it is the power of God for salvation, to the Jew first and also to the Gentile.

But, Beloved, do not stop here. There is so much more to understand about our salvation. The best is yet to come as you learn in Romans Part 2 how to have power over sin and live as more than a conqueror through Christ Jesus our Lord!

APPENDIX

EXPLANATIONS OF THE NEW AMERICAN STANDARD BIBLE TEXT FORMAT

Italics are used in the text to indicate words which are not found in the original Hebrew, Aramaic, or Greek but implied by it.

Small caps in the New Testament are used in the text to indicate Old Testament quotations or obvious references to Old Testament texts. It should be noted that modern rules for the indication of direct quotation were not used in biblical times; thus, the ancient writer would use exact quotations or references to quotation without specific indication of such.

Paragraphs are designated by bold face numbers or letters. These were determined by the translators.

Text in **brackets []** indicate words probably not in the original writings.

ROMANS 1
Observation Worksheet

Chapter Theme _____

PAUL, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God,

2 which He promised beforehand through His prophets in the holy Scriptures,
3 concerning His Son, who was born of a descendant of David according to the flesh,

4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

5 through whom we have received grace and apostleship to bring about *the* obedience of faith among all the Gentiles for His name's sake,

6 among whom you also are the called of Jesus Christ;

7 to all who are beloved of God in Rome, called *as* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

9 For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you,

10 always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.

11 For I long to see you so that I may impart some spiritual gift to you, that you may be established;

12 that is, that I may be encouraged together with you *while* among you, each of us by the other's faith, both yours and mine.

13 I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles.

14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

- 15 So, for my part, I am eager to preach the gospel to you also who are in Rome.
- 16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.
- 17 For in it *the* righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH.”
- 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 that which is known about God is evident within them; for God made it evident to them.
- 20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.
- 21 For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.
- 22 Professing to be wise, they became fools,
- 23 and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.
- 24 Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.
- 25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.
- 26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,
- 27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.
- 28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

- 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips,
- 30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,
- 31 without understanding, untrustworthy, unloving, unmerciful;
- 32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

ROMANS 2

Observation Worksheet

Chapter Theme _____

THEREFORE you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

2 And we know that the judgment of God rightly falls upon those who practice such things.

3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same *yourself*, that you will escape the judgment of God?

4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

6 who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:

7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

9 *There will be* tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

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

11 For there is no partiality with God.

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;

13 for *it is* not the hearers of the Law *who* are just before God, but the doers of the Law will be justified.

- 14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,
- 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,
- 16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.
- 17 But if you bear the name “Jew” and rely upon the Law and boast in God,
- 18 and know *His* will and approve the things that are essential, being instructed out of the Law,
- 19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,
- 20 a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,
- 21 you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?
- 22 You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?
- 23 You who boast in the Law, through your breaking the Law, do you dishonor God?
- 24 For “THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,” just as it is written.
- 25 For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.
- 26 So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?
- 27 And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter *of the Law* and circumcision are a transgressor of the Law?
- 28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.
- 29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

ROMANS 3

Observation Worksheet

Chapter Theme _____

- THEN what advantage has the Jew? Or what is the benefit of circumcision?
- 2 Great in every respect. First of all, that they were entrusted with the oracles of God.
- 3 What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?
- 4 May it never be! Rather, let God be found true, though every man *be found* a liar, as it is written,
 “THAT YOU MAY BE JUSTIFIED IN YOUR WORDS,
 AND PREVAIL WHEN YOU ARE JUDGED.”
- 5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.)
- 6 May it never be! For otherwise, how will God judge the world?
- 7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?
- 8 And why not *say* (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come”? Their condemnation is just.
- 9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;
- 10 as it is written,
 “THERE IS NONE RIGHTEOUS, NOT EVEN ONE;
 THERE IS NONE WHO UNDERSTANDS,
 THERE IS NONE WHO SEEKS FOR GOD;
 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS;
 THERE IS NONE WHO DOES GOOD,
 THERE IS NOT EVEN ONE.”

- 13 “THEIR THROAT IS AN OPEN GRAVE,
WITH THEIR TONGUES THEY KEEP DECEIVING,”
“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 PATHS,
17 AND THE PATH 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 speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;
- 20 because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.
- 21 But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,
- 22 even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;
- 23 for all have sinned and fall short of the glory of God,
24 being justified as a gift by His grace through the redemption which is in Christ Jesus;
- 25 whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;
- 26 for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.
- 27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.
- 28 For we maintain that a man is justified by faith apart from works of the Law.
29 Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also,
- 30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.
- 31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

ROMANS 4

Observation Worksheet

Chapter Theme _____

WHAT then shall we say that Abraham, our forefather according to the flesh, has found?

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 CREDITED TO HIM AS RIGHTEOUSNESS.”

4 Now to the one who works, his wage is not credited as a favor, but as what is due.

5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

6 just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:

7 “BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN,
AND WHOSE SINS HAVE BEEN COVERED.

8 “BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.”

9 Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.”

10 How then was it credited? 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 uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them,

12 and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

- 13 For the promise to Abraham or to his descendants that he would be heir of the world was not 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 is nullified;
- 15 for the Law brings about wrath, but where there is no law, there also is no violation.
- 16 For this reason *it is* by faith, in order that *it may be* in accordance with grace, so that the promise will be guaranteed to all the descendants, 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, “A FATHER OF MANY NATIONS HAVE I MADE YOU”) in the presence of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist.
- 18 In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.”
- 19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb;
- 20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,
- 21 and being fully assured that what God had promised, He was able also to perform.
- 22 Therefore IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS.
- 23 Now not for his sake only was it written that it was credited to him,
- 24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,
- 25 *He* who was delivered over because of our transgressions, and was raised because of our justification.

ROMANS 5

Observation Worksheet

Chapter Theme _____

- THEREFORE**, having been justified by faith, we have peace with God through our Lord Jesus Christ,
- 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.
- 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;
- 4 and perseverance, proven character; and proven character, hope;
- 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.
- 6 For while we were still helpless, at the right time Christ died for the ungodly.
- 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.
- 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.
- 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of *God* through Him.
- 10 For if while 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.
- 11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
- 12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—
- 13 for until the Law sin was in the world, but sin is not imputed when there is no law.

- 14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.
- 15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.
- 16 The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.
- 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- 18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.
- 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.
- 20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,
- 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

ROMANS 6
Observation Worksheet

Chapter Theme _____

WHAT shall we say then? Are we to continue in sin so that grace may increase?

2 May it never be! How shall we who died to sin still live in it?

3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

5 For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection,

6 knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

7 for he who has died is freed from sin.

8 Now if we have died with Christ, we believe that we shall also live with Him,

9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master 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 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

12 Therefore do not let sin reign in your mortal body so that you obey its lusts,

13 and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God.

- 14 For sin shall not be master 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? May it never be!
- 16 Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?
- 17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,
- 18 and having been freed from sin, you became slaves of righteousness.
- 19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.
- 20 For when you were slaves of sin, you were free in regard to righteousness.
- 21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.
- 22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.
- 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

ROMANS 7

Observation Worksheet

Chapter Theme _____

- OR do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?
- 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.
 - 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.
 - 4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.
 - 5 For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death.
 - 6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.
 - 7 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET."
 - 8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin *is* dead.
 - 9 I was once alive apart from the Law; but when the commandment came, sin became alive and I died;
 - 10 and this commandment, which was to result in life, proved to result in death for me;

- 11 for sin, taking an opportunity through the commandment, deceived me and through it killed me.
- 12 So then, the Law is holy, and the commandment is holy and righteous and good.
- 13 Therefore did that which is good become *a cause of* death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.
- 14 For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.
- 15 For what I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate.
- 16 But if I do the very thing I do not want *to do*, I agree with the Law, *confessing* that the Law is good.
- 17 So now, no longer am I the one doing it, but sin which dwells in me.
- 18 For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good *is* not.
- 19 For the good that I want, I do not do, but I practice the very evil that I do not want.
- 20 But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.
- 21 I find then the principle that evil is present in me, the one who wants to do good.
- 22 For I joyfully concur with the law of God in the inner man,
- 23 but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.
- 24 Wretched man that I am! Who will set me free from the body of this death?
- 25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

ROMANS 8

Observation Worksheet

Chapter Theme _____

THEREFORE there is now no condemnation for those who are in Christ Jesus.

- 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.
- 3 For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,
- 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.
- 5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.
- 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,
- 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*,
- 8 and those who are in the flesh cannot please God.
- 9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.
- 10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.
- 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.
- 12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—

- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.
- 14 For all who are being led by the Spirit of God, these are sons of God.
- 15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”
- 16 The Spirit Himself testifies with our spirit that we are children of God,
- 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.
- 18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.
- 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.
- 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope
- 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.
- 22 For we know that the whole creation groans and suffers the pains of childbirth together until now.
- 23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body.
- 24 For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees?
- 25 But if we hope for what we do not see, with perseverance we wait eagerly for it.
- 26 In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words;
- 27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.

- 28 And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose.
- 29 For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren;
- 30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.
- 31 What then shall we say to these things? If God *is* for us, who *is* against us?
- 32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?
- 33 Who will bring a charge against God's elect? God is the one who justifies;
- 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.
- 35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36 Just as it is written,
 "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG;
 WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."
- 37 But in all these things we overwhelmingly conquer through Him who loved us.
- 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
- 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

ROMANS 9
Observation Worksheet

Chapter Theme _____

- 1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit,
- 2 that I have great sorrow and unceasing grief in my heart.
- 3 For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh,
- 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises,
- 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.
- 6 But *it is* not as though the word of God has failed. For they are not all Israel who are *descended* from Israel;
- 7 nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."
- 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.
- 9 For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."
- 10 And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac;
- 11 for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls,
- 12 it was said to her, "THE OLDER WILL SERVE THE YOUNGER."
- 13 Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."
- 14 What shall we say then? There is no injustice with God, is there? May it never be!

- 15 For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.”
- 16 So then it *does* not *depend* on the man who wills or the man who runs, but on God who has mercy.
- 17 For the Scripture says to Pharaoh, “FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.”
- 18 So then He has mercy on whom He desires, and He hardens whom He desires.
- 19 You will say to me then, “Why does He still find fault? For who resists His will?”
- 20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it?
- 21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?
- 22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?
- 23 And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,
- 24 *even us*, whom He also called, not from among Jews only, but also from among Gentiles.
- 25 As He says also in Hosea,
 “I WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE,’
 AND HER WHO WAS NOT BELOVED, ‘BELOVED.’ ”
- 26 “AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM,
 ‘YOU ARE NOT MY PEOPLE,’
 THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD.”
- 27 Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;

- 28 FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY
AND QUICKLY.”
- 29 And just as Isaiah foretold,
“UNLESS THE LORD OF SABAOth HAD LEFT TO US A POSTERITY,
WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE
RESEMBLED GOMORRAH.”
- 30 What shall we say then? That Gentiles, who did not pursue
righteousness, attained righteousness, even the righteousness which is
by faith;
- 31 but Israel, pursuing a law of righteousness, did not arrive at *that* law.
- 32 Why? Because *they did not pursue it* by faith, but as though *it were* by
works. They stumbled over the stumbling stone,
- 33 just as it is written,
“BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF
OFFENSE,
AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

ROMANS 10

Observation Worksheet

Chapter Theme _____

BRETHREN, my heart's desire and my prayer to God for them is for *their* salvation.

- 2 For I testify about them that they have a zeal for God, but not in accordance with knowledge.
- 3 For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.
- 4 For Christ is the end of the law for righteousness to everyone who believes.
- 5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.
- 6 But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),
- 7 or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."
- 8 But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART"—that is, the word of faith which we are preaching,
- 9 that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved;
- 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.
- 11 For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."
- 12 For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call on Him;
- 13 for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."

- 14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?
- 15 How will they preach unless they are sent? Just as it is written, “HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!”
- 16 However, they did not all heed the good news; for Isaiah says, “LORD, WHO HAS BELIEVED OUR REPORT?”
- 17 So faith *comes* from hearing, and hearing by the word of Christ.
- 18 But I say, surely they have never heard, have they? Indeed they have;
“THEIR VOICE HAS GONE OUT INTO ALL THE EARTH,
AND THEIR WORDS TO THE ENDS OF THE WORLD.”
- 19 But I say, surely Israel did not know, did they? First Moses says,
“I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION,
BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU.”
- 20 And Isaiah is very bold and says,
“I WAS FOUND BY THOSE WHO DID NOT SEEK ME,
I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME.”
- 21 But as for Israel He says, “ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE.”

ROMANS 11

Observation Worksheet

Chapter Theme _____

- 1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.
- 2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in *the passage about Elijah*, how he pleads with God against Israel?
- 3 “LORD, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.”
- 4 But what is the divine response to him? “I HAVE KEPT FOR MYSELF SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.”
- 5 In the same way then, there has also come to be at the present time a remnant according to *God’s* gracious choice.
- 6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.
- 7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;
- 8 just as it is written,
“GOD GAVE THEM A SPIRIT OF STUPOR,
EYES TO SEE NOT AND EARS TO HEAR NOT,
DOWN TO THIS VERY DAY.”
- 9 And David says,
“LET THEIR TABLE BECOME A SNARE AND A TRAP,
AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.
- 10 “LET THEIR EYES BE DARKENED TO SEE NOT,
AND BEND THEIR BACKS FOREVER.”
- 11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, to make them jealous.

- 12 Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be!
- 13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry,
- 14 if somehow I might move to jealousy my fellow countrymen and save some of them.
- 15 For if their rejection is the reconciliation of the world, what will *their* acceptance be but life from the dead?
- 16 If the first piece of *dough* is holy, the lump is also; and if the root is holy, the branches are too.
- 17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,
- 18 do not be arrogant toward the branches; but if you are arrogant, *remember that* it is not you who supports the root, but the root *supports* you.
- 19 You will say then, “Branches were broken off so that I might be grafted in.”
- 20 Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;
- 21 for if God did not spare the natural branches, He will not spare you, either.
- 22 Behold then the kindness and severity of God; to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; otherwise you also will be cut off.
- 23 And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again.
- 24 For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree?
- 25 For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

- 26 and so all Israel will be saved; just as it is written,
 “THE DELIVERER WILL COME FROM ZION,
 HE WILL REMOVE UNGODLINESS FROM JACOB.”
- 27 “THIS IS MY COVENANT WITH THEM,
 WHEN I TAKE AWAY THEIR SINS.”
- 28 From the standpoint of the gospel they are enemies for your sake, but from
 the standpoint of *God’s* choice they are beloved for the sake of the fathers;
 29 for the gifts and the calling of God are irrevocable.
- 30 For just as you once were disobedient to God, but now have been shown
 mercy because of their disobedience,
 31 so these also now have been disobedient, that because of the mercy shown
 to you they also may now be shown mercy.
- 32 For God has shut up all in disobedience so that He may show mercy to all.
- 33** Oh, the depth of the riches both of the wisdom and knowledge of God! How
 unsearchable are His judgments and unfathomable His ways!
- 34 For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS
 COUNSELOR?
- 35 Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM
 AGAIN?
- 36 For from Him and through Him and to Him are all things. To Him *be* the
 glory forever. Amen.

ROMANS 12

Observation Worksheet

Chapter Theme _____

THEREFORE I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

4 For just as we have many members in one body and all the members do not have the same function,

5 so we, who are many, are one body in Christ, and individually members one of another.

6 Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, according to the proportion of his faith;

7 if service, in his serving; or he who teaches, in his teaching;

8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

9 *Let love be* without hypocrisy. Abhor what is evil; cling to what is good.

10 *Be* devoted to one another in brotherly love; give preference to one another in honor;

11 not lagging behind in diligence, fervent in spirit, serving the Lord;

12 rejoicing in hope, persevering in tribulation, devoted to prayer,

13 contributing to the needs of the saints, practicing hospitality.

14 Bless those who persecute you; bless and do not curse.

15 Rejoice with those who rejoice, and weep with those who weep.

- 16 Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.
- 17 Never pay back evil for evil to anyone. Respect what is right in the sight of all men.
- 18 If possible, so far as it depends on you, be at peace with all men.
- 19 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord.
- 20 “BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD.”
- 21 Do not be overcome by evil, but overcome evil with good.

ROMANS 13
Observation Worksheet

Chapter Theme _____

- EVERY person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.
- 2 Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.
- 3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same;
- 4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.
- 5 Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.
- 6 For because of this you also pay taxes, for *rulers* are servants of God, devoting themselves to this very thing.
- 7 Render to all what is due them: tax to whom tax *is due*; custom to whom custom; fear to whom fear; honor to whom honor.
- 8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the* law.
- 9 For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."
- 10 Love does no wrong to a neighbor; therefore love is the fulfillment of *the* law.
- 11 *Do* this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

- 12 The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light.
- 13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.
- 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts.

ROMANS 14

Observation Worksheet

Chapter Theme _____

NOW accept the one who is weak in faith, *but* not for *the purpose of* passing judgment on his opinions.

2 One person has faith that he may eat all things, but he who is weak eats vegetables *only*.

3 The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.

4 Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.

5 One person regards one day above another, another regards every day *alike*. Each person must be fully convinced in his own mind.

6 He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.

7 For not one of us lives for himself, and not one dies for himself;

8 for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.

9 For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.

10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God.

11 For it is written,

“AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME,
AND EVERY TONGUE SHALL GIVE PRAISE TO GOD.”

12 So then each one of us will give an account of himself to God.

- 13 Therefore let us not judge one another anymore, but rather determine this—
not to put an obstacle or a stumbling block in a brother’s way.
- 14 I know and am convinced in the Lord Jesus that nothing is unclean in itself;
but to him who thinks anything to be unclean, to him it is unclean.
- 15 For if because of food your brother is hurt, you are no longer walking
according to love. Do not destroy with your food him for whom Christ died.
- 16 Therefore do not let what is for you a good thing be spoken of as evil;
17 for the kingdom of God is not eating and drinking, but righteousness and
peace and joy in the Holy Spirit.
- 18 For he who in this *way* serves Christ is acceptable to God and approved by
men.
- 19 So then we pursue the things which make for peace and the building up of
one another.
- 20 Do not tear down the work of God for the sake of food. All things indeed
are clean, but they are evil for the man who eats and gives offense.
- 21 It is good not to eat meat or to drink wine, or *to do anything* by which your
brother stumbles.
- 22 The faith which you have, have as your own conviction before God. Happy
is he who does not condemn himself in what he approves.
- 23 But he who doubts is condemned if he eats, because *his eating is* not from
faith; and whatever is not from faith is sin.

ROMANS 15

Observation Worksheet

Chapter Theme _____

NOW we who are strong ought to bear the weaknesses of those without strength and not *just* please ourselves.

2 Each of us is to please his neighbor for his good, to his edification.

3 For even Christ did not please Himself; but as it is written, “THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME.”

4 For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.

5 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus,

6 so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

7 Therefore, accept one another, just as Christ also accepted us to the glory of God.

8 For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers,

9 and for the Gentiles to glorify God for His mercy; as it is written,

“THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES,
AND I WILL SING TO YOUR NAME.”

10 Again he says,

“REJOICE, O GENTILES, WITH HIS PEOPLE.”

11 And again,

“PRAISE THE LORD ALL YOU GENTILES,
AND LET ALL THE PEOPLES PRAISE HIM.”

12 Again Isaiah says,

“THERE SHALL COME THE ROOT OF JESSE,
AND HE WHO ARISES TO RULE OVER THE GENTILES,
IN HIM SHALL THE GENTILES HOPE.”

- 13 Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.
- 14 And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.
- 15 But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God,
- 16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.
- 17 Therefore in Christ Jesus I have found reason for boasting in things pertaining to God.
- 18 For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed,
- 19 in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.
- 20 And thus I aspired to preach the gospel, not where Christ was *already* named, so that I would not build on another man's foundation;
- 21 but as it is written,
 "THEY WHO HAD NO NEWS OF HIM SHALL SEE,
 AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND."
- 22 For this reason I have often been prevented from coming to you;
- 23 but now, with no further place for me in these regions, and since I have had for many years a longing to come to you
- 24 whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while—
- 25 but now, I am going to Jerusalem serving the saints.
- 26 For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

- 27 Yes, they were pleased *to do so*, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.
- 28 Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain.
- 29 I know that when I come to you, I will come in the fullness of the blessing of Christ.
- 30 Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me,
- 31 that I may be rescued from those who are disobedient in Judea, and *that* my service for Jerusalem may prove acceptable to the saints;
- 32 so that I may come to you in joy by the will of God and find *refreshing* rest in your company.
- 33 Now the God of peace be with you all. Amen.

ROMANS 16
Observation Worksheet

Chapter Theme _____

- I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea;
- 2 that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.
- 3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
- 4 who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles;
- 5 also *greet* the church that is in their house. Greet Epaphroditus, my beloved, who is the first convert to Christ from Asia.
- 6 Greet Mary, who has worked hard for you.
- 7 Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.
- 8 Greet Ampliatus, my beloved in the Lord.
- 9 Greet Urbanus, our fellow worker in Christ, and Stachys my beloved.
- 10 Greet Apelles, the approved in Christ. Greet those who are of the *household* of Aristobulus.
- 11 Greet Herodion, my kinsman. Greet those of the *household* of Narcissus, who are in the Lord.
- 12 Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord.
- 13 Greet Rufus, a choice man in the Lord, also his mother and mine.
- 14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them.
- 15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.
- 16 Greet one another with a holy kiss. All the churches of Christ greet you.

- 17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.
- 18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.
- 19 For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and innocent in what is evil.
- 20 The God of peace will soon crush Satan under your feet.
The grace of our Lord Jesus be with you.
- 21 Timothy my fellow worker greets you, and *so do* Lucius and Jason and Sosipater, my kinsmen.
- 22 I, Tertius, who write this letter, greet you in the Lord.
- 23 Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother.
- 24 [The grace of our Lord Jesus Christ be with you all. Amen.]
- 25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past,
- 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith;
- 27 to the only wise God, through Jesus Christ, be the glory forever. Amen.

ROMANS AT A GLANCE

Book Theme:

Segment Divisions

		Chapter Themes
Author:		1
		2
		3
Date:		4
		5
		6
Purpose:		7
		8
		9
Key Words:		10
		11
		12
		13
		14
		15
		16

HOW TO DO A CHAPTER STUDY ~ Let's Get Started!

To learn more about doing a chapter study and other inductive Bible study skills, we encourage you to keep on hand a copy of **How to Study Your Bible**. If you don't yet have a copy, you can order one by visiting www.precept.org or calling 800-763-8280.

A **chapter study** helps you to focus in on the details in the chapter to better understand what the author is saying. Each of the skills is used to bring important points to light.

- **Look for the 5 Ws and H**

Read the text asking the 5 Ws and H—*Who, What, When, Where, Why, How*. For example, when studying John 1, read the text asking questions like:

Who is this about?

When?

Where was the Word?

Who was the Word?

What did the Word do?

Don't expect every verse or chapter to answer all the 5 Ws and H about a particular subject or person, but you should read with a questioning mind-set.

Marking key words and phrases and making lists help you to answer the 5 Ws and H.

- **Mark key words and phrases**

Key words are repeated words within a text which are vital to its meaning.

Mark in a distinctive way each key word or phrase in the chapter along with its pronouns and synonyms. Use colors and/or symbols.

Example: "Word" is a repeated word that is **key** to understanding John 1.

- **Lists**

The next step is to list what the chapter says about each of the key words. Look at each place you marked a key word and list what the text says.

A **list** is a compilation of the facts given about a particular word or person. It gives the 5 Ws and H (who, what, when, where, why, how) about that word or person. Use words from the text.

A list about the **Word** from John 1 begins this way:

was in the beginning, v. 1

was with God, v. 1

was God, v. 1

was in the beginning with God, v. 2

• **Mark and evaluate:**

Contrasts—point out differences. To mark a contrast, put a symbol in the margin by the verse(s), such as *N*.

John 1:17: “For the Law was given through Moses; grace and truth were realized through Jesus Christ.”

“But,” “however,” or “nevertheless” might indicate a contrast.

John 4:2: “...Jesus Himself was not baptizing, but His disciples were....”

Comparisons—point out similarities. To mark a comparison, put a symbol in the margin by the verse(s), such as *=*.

John 10:9: “I am the door; if anyone enters through Me, he will be saved....”

Sometimes “like” or “as” indicate a comparison.

John 3:14-15: “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life.”

Terms of Conclusion—show that a conclusion or summary is being made. These help us understand “why.”

Look for the words signifying a conclusion or result such as “therefore,” “for this reason,” and “finally.”

John 12:50: “I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.”

Expressions of Time—give timing, sequence of events, or progression.

Look for words such as “then,” “after,” “when,” “until,” “the day of....”

John 1:2: “He was in the beginning with God.”

• **Identify subjects or themes**

Identify main subjects, events, or points of a chapter by observing it paragraph by paragraph. Paragraphs can be shown with boldface type for the first verse number of a paragraph, by a paragraph symbol, or by an indention at the beginning of a paragraph.

Read each paragraph, and in the margin list the event, subject, or main point of the paragraph.

John 1:6-8

6 There came a man sent from God, whose name was John.

*John testified
about the Light*

7 He came as a witness, to testify about the Light, so that all might believe through him.

8 He was not the Light, but *he came* to testify about the Light.